

This book is about what I felt and realized over the years in my ministry.
- In the author's preface

PRACTICE of Lay Pastors Ministry

PART 1: starting your ministry

PART 2: managing your ministry

PART 3: performing your ministry

PART 4: growing your ministry

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Lay Pastors Ministry"

**PRACTICE
OF
LAY PASTORS
MINISTRY**

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PREFACE

This book is a collection of things that I have felt and realized while working for the past few years.

In fact, the motivation for writing this was to get a clue that I should write something about the ministry while looking at Rev. Melvin's resources, and I organized it under the title "100 INSIGHTS of the Lay Pastors Ministry". After this was completed to some extent over the past three years, I decided to write a book based on it in a practical way, and I filled and supplemented it more while organizing it over the past two years.

In the end, the book came out in five years, and last year, PACE Graduate School began and proceeded in Iksan, and this time, I came to Cambridge University to conclude the final work, which is also meaningful.

The INSIGHTS of "Lay Pastors Ministry" was for myself first. In fact, my focus was on how the church growth through the Lay Pastors Ministry, that is, how the Lay Pastors Ministry would affect the growth of the church.

Next, I want to see a variety of books. It would be better to look at several different books rather than one or two. While writing this, I came to buy various books in this fields. Not only the growth of the church, but also the books around it were purchased. Among the books I have bought so far are *Good to Great*, *The Fifth Discipline*, *Future Edge*, *Emerging Church*, etc., and I would not have thought or felt the need to read such a book if I hadn't written insights. I found out whether I needed it while reading these books. I didn't see it because I needed it, but as I saw it, I felt the necessity. Due to the habit of this time, I still buy three or four books regularly every few months.

After that, it was to enrich myself when I lectured. This is a very practical issue. Usually, when I was giving a lecture and sometimes listening to what others are doing, they cannot overcome the manuscript, and even if they deviate from the manuscript, we will see something too ordinary. This, after all, is poor resources, that is, not

looking at various books. It is also the instructor's duty and responsibility to provide a variety of materials for lectures.

For example, I once gave a lecture on leadership to local pastors in Thailand. At that time, I finished the first volume of Insight and digested a lot of various materials, so I felt the richness of the lecture. The reaction of the listeners was not the same as before. Something was special.

So, in the end, I felt the need for resources development and study in this way more and more. I still feel more and more. Anyway, I think the project to make Insight was really good. How happy I am to have endless resource waiting for me! And it was reorganized, revised, complemented, and it was turned into a book called [Practice of Lay Pastors Ministry] and published, so I personally feel rewarded.

This book is made up of four parts. The entire INSIGHTS is unfolded and distributed according to the ministry's [starting. managing. performing. growing].

Thank you everyone who remembers me, researching and gaining experience at different schools, and now coming all the way to Oxford University and having new experiences, it's such a miracle for me personally.

There are still many shortcomings, but I hope that this will make my role in the Lay Pastors Ministry of Korea, especially in the PACE Graduate School, more clearly, and become a species that contributes more to the world's Lay Pastors Ministry. I am grateful for everything.

Ps) I originally wrote this book in Korean first, and now I have translated it into English.

August 2011

Byeongchea Seo

at Wyciffe Hall
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Introduction

Over the past 10 years, more than 100 churches have been helped with PACE. Of course, there have been various seminars such as domestic conferences, pastor groups, and denomination levels.

What does it mean to have tried it in practice while helping more than 100 churches? First of all, it means the necessity of this ministry. Our staff was 100% sure at first, but we needed to see how much was needed in the local church.

Second, I gained know-how through various experiences. Here, know-how can be seen as problem solving. I think my own personal problem-solving ability has been developed here.

Third, through the approach of more than 100 churches, this ministry can be developed, and the necessity of development and the possibility of maturation of the ministry were seen.

Finally, there have been many changes in my own ministry skills. I'm not a PACE minister, I'm not a pastor in charge of LPM, but I'm in a position to guide them to do well in PACE and LPM. It really took a comprehensive skill.

Now, more than 100 churches, it has been converted to school and taken the first step. It is seen as a natural movement. I realized anew that now we will have to face new problems and that it is time for a new leadership.

For some time now, I used to feel a strong urge for my own style of ministry. I decided to name it my way. I think My Way is the title of a foreign pop song. The meaning is reinterpreted as "I will go my way."

First of all, it's my commitment. I decided to devote my whole life to the Lay Pastors Ministry. The opposite of commitment is giving up, when difficulties arise. I have a strong commitment to continue Lay Pastors Ministry no matter what difficulties I face.

Second is resources development on Lay Pastors Ministry. I tend to develop a lot of materials. There are almost 30 kinds of materials. Now, I have almost basic materials in place. Of course, there are some that are waiting to be published. This is first to develop for my own growth, and then for others. (Institute, school, local churches, pastors, etc.)

The third is my ministry style. I can say that my ministry style is my attitude, my lifestyle, my philosophy, and my worldview according to my vision and mission. All of this tells me that what I'm doing is right. That's why I call it My Way.

Lastly, we will adhere to the basic spirit of Lay Pastors Ministry and continue to adhere to it. Lay Pastors Ministry has a truly unique spirit and tends to create a biblical, practical, sound, and positive life, and develop people. It is a pledge to continue this spirit. Some ministries tend to deteriorate over time, but we are personal pledges that we should not.

If you look at the Bible, you can see 'belief and deeds'. This means that there is faith, and there must be no deeds. But I thought about it once between 'knowing and practicing'. Or I will look at it as between knowing and applying. The problem is practicing what you know and not being able to apply it. I want to say more than knowing but not being able to put it into practice.

I know, but I think there are several reasons why I can't put it into practice:

First of all, it is the definition of knowing, but I know it in theory and in my head, but it has not been completely digested as mine. This may not be the true meaning of knowing. Because knowing but not being able to put it into practice may mean that mine is not yet done.

Second, we do not feel the need to put it into practice. Necessity here includes others, but it is about ourselves, and we need our own determination.

In life, we learn a lot. In other words, we learn something. I think it is a combination of extraordinary efforts, concerns, and various experiences that are completely digested as mine and put into practice.

In addition, if you look at Kenneth Hauk's book, "Reopening the Back Door," which is translated by Byeongchea, training textbook, there is a stage to learning and knowing -- although of course this is only about technical polishing. The first is to be 'not aware' that you do not know. This can be expressed as almost ignorance. The second is to be 'embarrassed' when you know you do not know. This is a good sign because it is a stage where you feel inappropriate. Third, you try to learn consciously. It means feel desperately the necessity of learning and finding a way. In the end, this can be seen as the beginning of learning. However, when you reach a certain level, it is the fourth stage that you are unconsciously learning. I see this as the stage of master. Everything is learned automatically. It means that it is learned even if you don't think about learning anymore. It is automatically learned and used.

I assume that the stage of practicing what you know is between 3-4 stages. However, you will not be satisfied until you enter the fourth stage.

Don't people live Dreaming! It means a plan for the future. But there are people who are skeptical about it, asking, "Does it make something happen?" In fact, it can be said that everything starts with dreaming. Lectures by notables such as "It works out as you dream," or "It works as well as you imagine" are often heard.

But I think about dreams and opportunities. In fact, not all dreams come true. It is undeniable. However, I saw the definition that 'without dreams, opportunities do not come'. This seems to be an important concept. Perhaps dreams and opportunities are directly proportional, I would say.

Listening to dreams makes people want to help. So, they try to give resources that they know. Whether you go anywhere, meet someone, read a book, etc.

Therefore, it would be good to talk about dreams with someone close to you. After all, dreams are about creating opportunities. If you don't have a dream, you won't get a chance, and if you have a dream, the door to opportunity is wide open.

Look at our whole lives. We had dreams, so opportunities wouldn't come! Let's dream! And when we get the chance, let's hold onto it and make the most of it! The opportunity we hold onto will be a good ministry to develop ourselves and benefit many!

Let's seize that opportunity and work hard! Then even in the Psalm (1:3c), God promised, 'Do it, and you will prosper!

When I buy a new book, I read it three times. First of all, I take a look at the table of contents. I learn what kind of flow this is. The second step is to roughly read the content. This is the case of seeing if there is anything good after a few days or weeks. Third, the final step is to read carefully from beginning to end in order to translate, write a book, or apply it to a lecture. However, when you read the third time, you will feel a rich meaning and taste that is completely different from the first and second time. You will see the so-called blood and flesh. The first and second are the degree to know the overall outline and skeleton.

The same was true when I looked at Pastor Melvin's materials. In fact, I couldn't think of anything else at first because I was translating the material itself. I couldn't understand the content while translating. I was only busy translating each word and the sentence itself into Korean.

After the translation was over, I spent 5-6 years traveling all over the country and leading seminars. In other words, I was all over the place using the resources. It was not easy to gauge the flow of

direction. I spent time giving seminars, solving problems and difficulties, and helping.

After that, after spending about two years in starting, administration, and management while bringing about the transition to school (Seoul), the overall resources seems to be coming to me at a glance. To put it simply, I understand what I need and where. This is the result of knowing enough and experiencing many trials and errors. Now, we are at a crossroads into the maturity stage. All the materials seem to be digested. The more I do this, the more I feel the need for diverse materials.

Now is the time when the demand for church growth beyond PACE-LPM emerges. They are hoping that it will be used as an acceleration of church growth and maturity at a stage where churches need our resources. Therefore, it is natural that the our Institute should also respond in that direction. I feel like this is the future task.

I watched once broadcast on TV about people with very good memories. Foreigners with good memories travel the world and meet people with excellent memorization.

One of them, however, was a scene where he met the real main character of the movie Rain Man. Rain Man is a movie featuring Dustin Hoffman as the main character, and it is remembered as a movie about this person's life.

It was said that this real person was born as a deformed child and died soon. However, on the other hand, he was born with an outstanding amount of talent. It can be said that he was born with polarity opposites.

When they read a book, they read two pages in seconds. They open the book and look at the left eye and the right eye at the right. They memorize all the capitals of the world, remember all the historical figures and dates, and even how old they are if they are alive now.

When a person is born, they are born normally or extraordinarily, but these are also born with polarity opposites like this person. However, as a result of overcoming these shortcomings and developing advantages, They felt that it could be a really movie-like life where movies are made while benefiting society.

As I do my ministry, I often find that my feelings and facts - those that others have - are different. I'm mainly due to feelings, but that's not the case, and maybe others don't think so (my feelings).

What I feel is that it is different from other people's thoughts or facts. Of course, there is something called telepathy, so there is a little bit of communication. But I didn't feel like I needed to judge others that way because of my feelings.

For example, I have a bad feeling about someone, but in fact, that person may not have that feeling about me. It means that I realize that there is a problem because I was scared and had those feelings. That's why I don't have to be misunderstood, or afraid. In other words, there's no need to guess and misunderstand.

Even if I have a bad feeling, people can have a good idea, and even if I have a good feeling, people can have a bad idea.

After all, treating everyone comfortably can be wise. As the clinical pastoral education, it is a problem even if you prepare too much when dealing with people.

Confucius is well aware that he is very famous. However, there are some unusual things.

First of all, no one accepted his idea at that time. Regardless of whether his ideas were correct in the times or his lack of personal trust in Confucius, he was not accepted at the time.

However, he continued to teach and develop his ideas. I thought it was right and was convinced it was necessary for the time and the future. Internally, humanity continued to be emphasized internally and

politeness externally. However, people ignored it.

But now everyone respects Confucius and is trying to follow his teachings. No one now thinks that Confucius' words and meanings are wrong. In the end, it can be seen as not a question of whether it is wrong or not, but whether it is necessary or not. In other words, I see it as a matter of time. Now they are blaming themselves and reality for not following Confucius' will.

I often learn important lessons by thinking about these contents. First, if we have confidence, we have to push it to the end. Second, people may not understand now. Third, after a long period of time, people understand. And they accept it.

Byeongchea Seo

PART 1

starting your ministry

1. VISION

There should be two perspectives in the church. It is a view of the present and a view of the future. Some materials suggest that it is good to look at the present and the future as 3:7. Emphasize 30% on the present and 70% on the future.

In fact, this requires significant training and leadership skills. This is because if you emphasize the future too much, you seem to ignore reality, and if you focus too much on the present, you may miss the future.

For example, in his book "looking back (pp. 4-), Dr. McKentosh is good at asking perspectives and questions about the present and the future:

Now, where are we now?

The future is, where are we going now?

Now, what are we doing now?

The future, how do we get there?

At the moment, what does the church need?

What does the future, community (society) need?

For now, what do you need to improve?

The future, what does it take to develop?

Now, what are the problems?

The future is, what are the opportunities?

Now, how do you train your current leaders?

The future, how do you add new leadership?

Now, how do you include members?

The future, how can you reach new people?

Now, what are the internal issues?

The future is, what are the external issues?

Now, what are the rules?

The future, how can you break the rules?

Now, how do you preserve the present?

The future, how will you hold onto the future?

Now, how will you manage the process?

The future, how will you guide the progress?

Now, what is expected?

The future, what is possible?

Now, how will you coordinate your ministry well?

The future, how will you create a new ministry?

1. Mission and vision

What is the relationship between mission and vision? What does it

mean to us!

Mission is God's general command. For example, "Go out and preach the gospel," "Grow the church," and so on. But vision refers to the specific that is imposed on me or on our church. Most people think that the job has been completed by doing the mission(?). Of course, it makes sense. But to speak more deeply, the mission is accomplished through vision. In other words, God's big mission is to be done on earth when the mission is fractured and what is right for our church, and when it comes together.

The mission is relatable to many people, but the vision is accomplished by a few particular people. The mission is not burdensome whether completed or not. But that's not the case with a vision, and if you don't, you'll be in trouble. This is a lifelong task that must be completed.

Our Lay Pastors Ministry also belongs to the vision. It is our Institute and school that has broken this vision into smaller pieces. Various methods are needed to accomplish this vision. I keep looking forward to those methods and strategies.

Vision, Culture and Systems

Looking at churches over the past few years, I felt a little afraid for these three things are that visions, cultures, and systems. And I also found that church growth must have these three elements. But these three have characteristics.

First of all, the vision should be intentionally; the culture should be automatically; and the system should also be intentionally. In other words, the vision should be thrown 'intentionally' by the pastor (leader, top person). Then, church culture is 'automatically' formed. Then, the system should be formed 'intentionally' accordingly.

In the future church, these three are absolute - and in fact, they should have been before - but this stage is also essential. A lot is being said about casting the vision. Without vision, it is perceived as

hopeless because it tells us that there is no direction and meaning.

A dream and a vision are different things. A dream is an expression of the heart, 'I wish'. However, the vision is the determination of the will, '-- I will'. In other words, it must be moved from [-- I wish to do] to the strong expression [-- will.]

Anyway, presenting a vision is the first step. However, this must be intentional. While praying and planning, it must be received fervent response by showing the direction for the future. It is up to the top leader to present the vision. The reality is that more and more people are asking, "What is our church's vision?"

When there is a vision like this, a movement begins to occur in people's minds. It catches fire. Then the church [culture] is getting formed. This is an 'automatic' phenomenon. As an automatic response to the vision presentation, the expressions '...want to do' begin to spring up. That gives energy. Passion and desire are created. This is the result or phenomenon of vision.

But it shouldn't stop there. People have become motivated to do something and try it. They are about to attack at any cost. But usually, leaders' leadership is vulnerable at this point. Now that they have cast a vision, they toss it out like 'do it yourself' or leave it alone. Then the people on fire will feel disappointed, frustrated, discouraged, and even angry. Once ignited, it must be prepared with a system to keep burning! This is up to the leaders. It must be made intentionally.

A system is about supporting. It's about supporting a vision, about supporting a culture. Thinking a lot about throwing a vision, talk enough, and try a lot of work/but...after then, they don't pay much attention to having a system in place. It's like a flame in a burning fire. When the water starts to come out, we have to kept pumping it to keep it coming out after pouring it out a few times to allow tap water to come out. That's the role of the system as well.

When a system is in place and flowers bloom in the ministry, it is only then that a person grows and matures. The church sees this as necessary. The lay people are ready. The direction has been presented. Now all we need to do is have a system in place that allows us to do it. A system means preparing everything necessary for 'from start to result'.

Vision is fundamental. Cultural formation is automatic. When equipped with the right system, flowers bloom and fruits. Korean churches are now passing by the second, and some have already entered their third stage. Churches that lack the second need to reaffirm their leadership. "Why is our church still not cultivated the culture, that is mobilization for its ministry?"

2. Keep the vision alive

I once went to a church service commemorating the 3rd anniversary of the foundation of the church I knew Jukjeon. Elder Son Bong-ho, a professor of honorary at Seoul National University, was in charge of preaching the service at 11 p.m. and special lectures at 2 p.m.

The morning sermon explained Antioch Church in the Acts of the Apostles as the concept of a 'healthy church', and the afternoon special lecture focused on John's Book on 'love'. Of course, both of them were messages given through the Bible.

In fact, these two themes are the same as our ministry (Lay Pastors Ministry), so I listened with pleasure. Our ministry is based in two places, Ep 4:11-12 and John 21:15-17. Ephesus 4 is the theme of building a healthy church through the relationship between the pastor and the lay. In verse 16, it means that we build up the body of Christ and grow up. John 21 is the goal of our ministry, which is 'love felt by the skin' as care. Elder Son emphasized Agape by saying to love

the enemy.

However, he made an important point during the lecture, which made me think. Regardless of the institution, it starts with a good 'dream and vision', but as time passes and the institution grows, all energy and finances are consumed for the 'maintenance' of the institution (or organization) itself.

As he started, joined, and led various organizations, he was an experienced person, so I fully trusted and sympathized with this story. Our Korean Lay Pastors Ministry also officially started about 10 years ago with a really good vision. Of course, 13 years is enough considering what we have been preparing since 3-4 years before that. It started as an INSTITUTE and now began to grow into a school. This is because the school felt that maximizing the ministry was insufficient as Institute. As school began, I felt that 'the vision and mission' were slightly shaken.

Our vision is to help the Korean church. And we want to achieve that with a herding tool called PACE. The United States has also continued to proceed with this vision and mission for over 30 years.

What is my vision and mission in Korea? Ask yourself. Is my vision and mission still at the forefront of this mission? Of course, it is necessary to maintain it. This vision can only be achieved when it is maintained. However, I think the key is what comes first, priority, and I think this is the point of the Elder Son's point. I'm sure that if you focus only on your vision and mission, everything else will follow. However, I think that being held to the vision depends entirely on the philosophy of the ministry of the person leading the institution. In other words, purity must not be lost. In that case, I believe that members of the organization (or institution) are also present in that spirit.

Mission-Vision-Vision Path

There are unique meanings between mission, vision, and vision paths.

Practice of Lay Pastors Ministry

However, mission moves vision, and vision moves into practice. Mission (usually eternal) is the most common explanation, as shown in the comparison below. It is God's eternal purpose for the church and is fundamentally the same for all churches and saints. Mission can be seen as creating a structure and fence for the vision.

Vision (usually 3-5 years) is a clear, shared, and compelling picture of the future that God demands from his people. Vision sparks and brings excitement to the organization.

A clear and elaborate vision needs to be accompanied by a more concrete *vision-path* (1 year). It explains the meaning and implications of the vision. The vision is 'where to go', but the vision path is 'how to get there'. The vision consists of several sentences, but the vision path can be a few paragraphs or pages. It can be summarized like this.

[Definition]

Mission: General description of God's eternal purpose to the church

Vision: What is clear, shared, and forced with a picture of the future that God asks of the church

Vision path: A more detailed description of the steps to achieve that vision

[Length]

Mission: One or two sentences

Vision: Several sentences or multiple paragraphs

Vision path: a few pages

[Time composition]

Mission: Eternity

Vision: 3-5 years

Vision path: 1 year

[Main question]

Mission: *What is God's purpose in establishing this church?*

Vision: *What is God's special request for our church?*

Vision path: *How can our saints achieve this vision of God?*

[Looking forward to it]

Mission: Bible

Vision: Mission, prayer, awareness, church situation, vision community

Vision path: mission and vision, present reality, the body of Christ (congregation as a system).

3. Culture

I think there are two aspects to culture. One is a culture of dedication toward a ministry; the other is a culture of good or bad. I name the first one 'direction', and the second one 'the atmosphere'.

It is seen as a good culture that the boom of lay people occurs in Korean churches. This is because it is very important to recognize that everyone is a minister. Perhaps I would see it as a trend of the times. However, I think it is necessary to think about whether the culture in the church is good or not. This is because it is the conclusion of a pastor after a long experience in church ministry, saying, "If there are many wounds among people, they do not commit." If there is a wound, they do not in commitment. Dedication is a phenomenon that occurs when sound motivation is provided in a good atmosphere (culture). I personally dedicate myself to this ministry (Lay Pastors Ministry), first, because it has a good culture and is given a sound and future motivation to be a ministry.

Some see that the vision and culture are closely related. Culture is formed by the showing of the vision. In other words, it depends on what kind of vision the leader presents. Presenting a vision for the

ministry forms a culture as a ministry, and presenting a good vision creates a good culture.

I think the culture as a ministry can be easily achieved. The question is how to create a good culture. Simply put, how to create a culture that allows the word 'our church is good' to come out voluntarily. It can be expressed with the keyword 'understanding and acceptance', which does not seem to be too easy. It is about emotions and feelings for each other. Furthermore, people with better faith take care of those who lack it. At this time, a good culture is formed. I think that if a good culture is formed, a culture of setting directions to the ministry will be made easier.

Therefore, it can be seen that church leaders need special study and effort to form such a culture. Perhaps, it can be seen that success and failure depend on cultural formation. It is as if problems between people do not arise from differences in faith or theology, but rather from human relations.

The need to repeat communication

Usually, when we present a vision, it's convey 100-90-67-50-30 percent. In other words, those who have the highest leadership remember 100 percent, the second leadership remembers 90 percent, the third leadership remembers 67 percent, so the rest of the last laypeople remember only 30 percent.

For example, in the case of 100 members, 90 percent of 3-4 members, 75 percent of 5-10 members, 67 percent of the next 11-15 members, etc., and 30 percent of the remaining 50-60 members. That is why it is essential to repeat a certain vision when announcing it.

It's as if we're playing a game of delivering something to the ear of the person next to you, and in that case, the person who received it at the beginning and the content that was received at the end (ex. 6th person) can be completely different. The same goes for this.

In other words, there is a big difference between delivering and

receiving it. In the end, we have to approach it in two ways. 1) The top leader tells the closest leader so that it can be communicated, but 2) and sometimes it is also necessary to tell the whole person over and over again.

At first, they just listen, remember the second, and the third is that they have to let it sing on its own.

The importance of communication

A clear expectation is that there must be clear communication. Communication is an two-way traffic. The ability to communicate clearly can affect all aspects. Clear communication helps everyone succeed in the ministry. In communication, the following three things must be well blended to achieve unity.

1. We have to communicate everything we do.

Without communication nothing can be known. Sometimes silence means something communicate. We are always communicate.

2. You must tell the truth in love.

Let's look at Ep 4:15. According to this text, we can see that truth and love are necessary at the same time. However, in fact, it is not easy to achieve a balance between the two.

3. Listening well is also communication.

On average, it is said to be 1,000 words for one minute of listening and 175 words for speaking. This also means that listeners have that bad listening habit. For example, listening and looking at different things, or thinking differently. Or predicting the direction of the story. Or thinking about how to respond.

Benefits of communication (about vision)

The benefits of communication are better understood by looking at

the risks posed by not communicating. If the vision is not communicated efficiently, the process may be delayed, distracted, or the line may deviate. Severe conflicts can arise when leaders push ahead without sufficient communication. Churches and pastors are not good at communicating like this. This is an important issue to always keep in mind.

However, effective communication has the following benefits.

- 1) It makes your understanding clear and strengthens your commitment to the vision.
- 2) A broad foundation can be formed to actively support and support that vision.
- 3) It gives a strong indication (signal) that it can be clearly different.
- 4) Systemic thinking ability to see all the activities and ministries related to vision is further enhanced.
- 5) It answers members' questions about what it is, why it should be done, and how it should be done, reducing fear and resistance to vision.
- 6) Let members see clearly how they can support the future of the church.

In other words, effective "communication" also means that you should do the same as above.

2. CHURCH

The LPM Institute in Korea is para-church. Para-church means 'helping the church next to the church,' which seems to be the right definition. A few years after starting the LPM Institute, I bought and read a book about para-church. The title is "Prospering the Para-church," written by the vice-chancellor of Bjola University, and it seems to have been relatively well written with the experience of helping mission organizations such as the Billy Graham Evangelism Association and the CCC, etc.

Perhaps it's the best book in this regard, and Chapter 1 describes "What is para-church?", Chapter 2 describes "What are the members?", Chapter 3 describes the "financial issues," and Chapter 4 describes the "future of para church. Of course, he emphasized the biblical foundation that Saint Paul's ministry was also viewed as the concept of para church.

The three things that Parachurch values are mission, vision, and value. Fortunately, our LPMK Institute has already introduced and utilized the three things made in the United States, so it seems that it has been progressing without difficulty. Since we have been focused on these three things, it seems that we have grown steadily.

The problem is the basic spirit of 'helping the church next to the church'. There are many para churches in Korea. Here, para churches refer to all missionary, education, ministry, and evangelical institutions other than local churches. Of course, if you look at the contents of the above book, it seems that it is mainly written about the

evangelical association or theological university.

Anyway, I think I saw it in a book that there are more than 2,000 para church institutions not only in Korea but also in the United States. Since more than 100 years of church history have passed in Korea, many para church institutions are understandable. It is true that many of these institutions have been created in the last 10 years or so. Our Institute is also believed to have been established in its early days (starting in 1999). This seems to be a natural phenomenon of the times.

These increasing number of institutions will have to help the church next to the church. And the church will have to help these institutions. Each other should help. And in fact, there is a good phenomenon in which each other helps. I've seen interviews with the heads of para church in newspapers about the story that para church constantly provide pastoral materials and that the church should recognize their value and help them financially.

In any case, we must be in a time when we need each other. It would be desirable to work together to help each other. I hope that we should not abandon the vision that the para church institutions initially had, and it is considered to be a ministry and valuable task that deserves rewards if it is kept.

1. Pareto Principle

This principle is quite widely known. These days, when I watched TV, they said, "Toothpaste in your 20s up to 80," which reminded me of the 80/20 principle. This principle is a term used within the church and in the general society as well.

In fact, the term was first started in 1897 by Italian economist Vilfredo Pareto (1848-1923). Since then, it has been called by various

names. These are the Pareto principle, the Pareto law, the 80/20 rule, the principle of minimum effort, and the principle of imbalance. When he looked at England in the 19th century, he said that most of the wealth and income were caused by a few. Since then, this phenomenon has been maintained not only in England but also around the world, and over time. It is a so-called continuation of imbalance.

Recently, this principle has also emerged in churches. In the church, 20% of the laity do 80% of the total mission. The Lay Pastors Ministry solves this problem. The ministry of all lay people will surely solve this problem! Isn't this the second religious reform!

Rev. Melvin's second book, "The Lay Driven Church," also emphasizes that the Lay Pastors Ministry is a ministry system that can cross these 80/20 barriers.

In general society, this principle is more emphasized. In other words, it is the logic of 'less work but more results'. In other words, with 20% effort, 80% performance is achieved. That's why the book "The 80/20 Principle" was written by the CEO of a general company (Richard Koch, 1998).

However, we must first ensure that more lay people become ministers through the theme of the Lay Pastors Ministry in the church. Then it becomes a wise ministry, and other aspects of this principle must be utilized (less effort, many fruits).

2. The appearance of the first church

What the first church looked like!

1. The primary church's essential feature was to tell the story of Jesus Christ to those who needed to be heard. This is still the case today.

2. The Church was guided by lay missionaries who operates as a team. It is also the leadership required today.
3. Christians were not sent to form a organized religion. Our purpose today should not be like this.
4. The church was more of a movement than an organized institution. Today, this responsibility should be fundamental.
5. Wherever two or three Christians come together, the church should "rise up." The same is true today.
6. The church did not require the formal consent of the participating members. It was also not governed by the headquarters. Even today, such formalism is not necessary.
7. The purpose of the church was to become a model for the coming kingdom of God and to proclaim it. It is also the purpose of today.

Churches may be organized institutionally, but they should not.

The Seven Passions of the Revolutionaries

"George Barna published a book called "Revolution" in 2005, and I wondered if it might be because the title was a bit radical, but it was a return to the first church," he said, defining it in seven categories (usually chapters 2-5 of Acts of the Apostles) through several texts: worship, dialogue, growth, servantships, resurces, friendships and family.

1) a friendly worship service

All believers worship every day, personally, with others.

2) a conversation based on faith

Just as Jesus did to his followers, we must share God's love with those who lack faith.

3) intentional spiritual growth

The church in Jerusalem tried to learn more about Christian beliefs and embraced the principles Jesus taught.

4) servantships

Love is more than a feeling; it is a reality that is confirmed when you share it with others with an unselfish mind.

5) resources investment

We are not masters of anything in the world, so it is best to wisely invest the materials we share for him, the real master of everything in the world.

6) spiritual friendship

Relationality is important in the church. Jesus' friends have become friends with each other and praise Christ because they are together.

7) family faith

The Christian family taught the way of God in their homes every day.

A small group

Through small groups, we can get many things. In fact, it can be said that the first church also gathered in small groups at home. There are

four main elements of small groups.

1. It's about sharing each other's lives.

People don't want to meet again with regular greetings or meaningless conversations. Humans are supposed to live with relationships. Small groups are more than a few people sitting down, eating and refreshments.

2. It's about studying..

The study of the Bible is very important. Through it, change can take place. Studying the Bible means that our hearts are renewed (Rom. 12:2). The bodies of believers should become vehicles for expressing these new lives. We do not have to nail, molest, or torment our bodies as in ancient times. However, we need to have the spirit to be renewed through the Holy Spirit.

3. It's Support.

True religion is about God, ourselves, and others. Support is about touching people and getting closer to those three things. People who have a big influence on others have two characteristics: a) having joy in life; and b) caring for others. Passion is bound to be contagious. And people care more about individual people than about work.

4. It's a service.

The first church worked hard to meet the needs of the saints (Rom. 12:13). And it gave hospitality to the Gentiles (Heb. 13:2). It said that there was no shortage among the saints as to how well he had done this service (Act 4:34).

The small group contains these four elements, especially the fourth one, it would be good to discuss how to actually practice it.

3. Healthy church

I think a healthy church is related to a healthy culture. But in fact, a healthy church culture is not automatically created. What is a healthy church! What do you want to grow from? What do you want to produce? You have to think about what is different from now.

If we want an apple tree, we have to decide what we want from the beginning. Then the apple tree grows, and if there is anything that is not, we have to remove it. We shouldn't just hope for an apple tree orchard, we should grow it.

The second is invisible but important, and it is about values. It is not visible, but it must contain the meaning of wishing for a healthy church in every way. This is what the so-called members or all feel with their hearts.

The third is to express everything in the visible. Discuss with leaders what should and should not be changed, and let people see everything.

3B of a Healthy Church

It is important that all ministries be grouped into three categories: believing; belonging; and becoming. In other words, Kerygma, Koinonia, and Diakonia. In a healthy church, these three must be balanced.

1) Believing/kerygma includes preaching, teaching, praising, and worship. This happens when our hearts and minds are fed and nurtured with the Bible, information, and inspiration.

2) Belonging/koinonia happens when our needs for companionship and belonging are met. It happens informally while drinking coffee, in Bible study classes, in small groups, during meetings, and at several events.

3) Becoming/diakonia is the ministry of service, which is giving ourselves to serve others. The ministry of service needs to be carried out both inside and outside the church.

Three churches

There are three churches appearing in the New Testament: the Cosmic Church, the Group of Churches, and a certain Local Church. It is said that the Cosmic Church was mentioned 17 times, the group of churches 35 times, and the local church 48 times.

However, it is true that apart from the numbers, the church is called in three ways: 1) universal, 2) visible, and 3) invisible.

In view of this, when it comes to churches, it is better to have a three-way structure: one cosmic church (a church established by Jesus), a group of churches (a church in the region), and a local church (which we belong to).

In another aspect, it is also necessary to have three structures: the cosmic church, our church, and the people themselves. The emphasis here is that the church is viewed as a member, that is, a people, rather than a building.

4. Characteristics of future churches

Carl George makes some predictions about the future church.

1) It wants to make more and better disciples. Being a disciple means salvation, companionship, and more.

2) The future church is more interested in the ability of harvest (fruit) than in the ability to maintain church buildings. God is more interested in how to achieve the plan of salvation than in the number

of seats they sits on.

3) You will know better that the church is not a teaching council, but rather a caring place. God wants more weight in obeying than increasing biblical knowledge.

4) Pastors will encourage lay pastors despite the opposite phenomenon. The image of hiring a pastor to do the church's ministry is shaking.

5) The lay ministry will mean the inclusion of group leadership. Many laity will be responsible for the spiritual well-being of others.

6) A layperson will invest time, energy, and money to learn the skills needed for pastoring if given the opportunity. They will look after a few others while looking at the models of the pastor and assistant pastors.

7) In mutual ministry, they will become pastors and laypeople who rely more on the Holy Spirit. It must not be without the work of the Holy Spirit.

Five challenges

It is said that the future church faces five challenges.

1) The owner of the church changes.

In general, the church has been owned by the clergy. This is what clericalism means.

2) A new structure of the church is found.

The current structure of the church is no longer working well. In other words, a new structure is needed in the new era.

3) Find a passionate spirituality.

Knowing God is different from experiencing God.

4) It makes the church a new community, a source of community.

Do we belong to? Do we just have membership!

5) Let them become apostolic people.

What is the mission of the church? What is the difference between 'the Apostolic People' and 'the Apostolic Church'? To be sent and sent.

Three styles

Let's look at three pastoral styles. This can also be seen as a phenomenon of the past, present, and future or a church growth studies.

In the box

it's going to stop and die
place (property) required
asking for help
moderator/Resume
to survive/protect/heritage
worries
organization, policy, control
maintenance
no DNA
culture/environmental Ignorance
the protection of one's heritage
control
a filling seats

BYEONGCHEA SEO

avoiding change
chaplain
a slave to the charter
member
staffs are doer

Out of box

flourishing and growing
Another place, or extension
overall growth
How to Grow Our Church
institutional efficiency
Growth
dispersion
multiple
emphasis on DNA
an open invitation
trying to adapt
a preference for centralization
training of key leaders
comfortable with change
occupation
disregard of the charter
volunteer work
staffs are equipper

Beyond the box

radical innovation
the opposite of a place

Practice of Lay Pastors Ministry

the pursuit of opportunity
missionary mind
the center of God's kingdom
starting a new ministry
reproduction
increase
discarding DNA
go out and send it
radical innovation
the gospel is everything
a model for leadership
embracing change
a missionary/apostle
flexible guidelines
dispatch of discipleship making
culture to be equipped

BTB Style

BTB is an abbreviation for the name of a book. The original title is Beyond The Box. There are three types of this book: [in the box, out of the box, and beyond the box]. The future church should be the third BTB. It introduces three characteristics of BTB:

- 1) From one person's leadership to group leadership;
- 2) from the core group to culture equipping;
- 3) from one church to several churches in one area;
- 4) influence through different regions;
- 5) in the concept of multiple rather than to add.

Looking at this, I draw the similarity and future of our LPM Institute ministry:

1) First of all, LPM in Korea is of course group leadership. At the beginning of the ministry, Pastor Melvin's first advice was to "build a team." That was eight years ago, but it still sticks to it. Team leadership is our strength.

2) From the core group to equipping culture, it is a little homework. In fact, team leadership tends to form core groups soon. However, it is the phenomenon of equipping that appears when we start school that there are signs that this is changing into a culture that has been broken down and provided. Schools are transforming into an atmosphere of distributing the energy of core groups, providing and training them. I think this is an extremely important issue.

3) From one church concept to several churches in an area, this is understood to mean that churches in a certain area must be trained and networked together when necessary.

4) It is an influence through various regions, but in our case, we also established branch heads in each region as a LPM Institute, but it seems that it is not having much influence (current situation). However, as the school is trying to proceed with three campus (Bundang, Bongcheon, and Jamsil), it is expected to have an influence on the surrounding area. Of course, this seems to be a future homework, too.

5) Finally, we should go with the concept of multiple rather than add. It means various ministries and is understood to seek synergy. Synergy is because it is the concept of doubling ($1+1=4$ or more). Leadership does not have to work well in adding. However, multiple requires the height of leadership.

These five are tasks given to future churches and pastors. There are also difficult aspects. However, if the future church is in this direction (emphasized by the author Bill Easum), it is a desirable attitude to accept and adapt as an inevitable phenomenon and to solve it through a head-on breakthrough.

Church Structure

What does the church structure have to do with the growth of the church? In the laity ministry, the structure of the church should be a structure in which the ministry is freely conducted and blossoms are essential. In other words, a structure suitable for ministry, not a structure for itself, must be created. However, in order for such a structure to be achieved, first, all saints must have the concept of a ministry, and second, they must have the character of a team rather than a committee.

This was particularly emphasized by Greg Oden, a professor at the Fuller Seminary, to the students of his PhD program.

There are several loopholes in explaining why the committee should be organized as a team: First of all, it is said that it does not maintain an equal level of commitment. In other words, the chairman, vice chairman, etc. Conflicts that arise in most organizations often arise in this position. In other words, it is because the top and bottom situations tend to divide people.

After that, the mission is not the focus, but the maintenance. In the past, all organizations were more interested in maintaining, so if they gathered, they decided on the membership fee. This is because the meeting must be maintained. As a result, the purpose of the gathering was often unclear.

It also means that they become a supervisor and policy group, rather than a ministry and hand in hand with each other. A culture

that can go in that direction should be formed if the meeting has a certain vision and direction. However, rather than taking direction, there are too many obstacles before going. It is necessary to follow the so-called policies and regulations.

It's not relationship-centered, it's work-centered. The problem with every phenomenon that happens right now is that it's too performance-centered, work-centered. So work is taking conflict with it. This is a real problem that should really be avoided.

Finally, there is a lack of heart for ministry. The concept of a committee is difficult to project burning passion for ministry.

In light of this, the church structure must be tailored to the ministry. Some people are trying to completely eliminate the structure and quickly turn it into a new structure, but that seems a little unreasonable. Death is the only thing that remains unchanged, but sudden change can also lead to death.

Diversity of churches

It is said that new shapes and forms of churches have emerged in American society in the 21st century.

For example, a church with more than 2,000 people is not called Mega churches. It can feel like a large shopping center. Some churches have more than 10,000 people.

The second is called Metachurch, and while forming a network in small groups, it conducts things such as motorization, training, pastoral care, and evangelism. These churches are not limited to regions, buildings, budgets, and staff.

Third, the Seven Days Church. It is a church that appears in the 21st century, although it is different from the regular church. Usually, first-timers tend to come out in the evening rather than during the daytime. So this is the case with various programs almost every evening.

Fourth, it's housechurch. It doesn't belong to a school or any denomination, but it gathers at home or some center. They sometimes invite pastors, but they're not full-time.

Fifth, Christian Mosque. This is a new group, which is not very well known. It teaches the Bible and believes in the orthodox Christian doctrine, but calls God Allah is a problem. There are no chairs or pulpit in the church hall, and the walls are painted blue. It aims at Moslem like the Messiah Church, which targets Jews.

Sixth, it is TV touch. Many people worship at home on TV because they are old and have difficulty moving around. Or they worship while watching the worship situation on the computer.

Seventh, Wal-mart church. It's not a lot, but it's happening mainly in the provinces. The countryside is often empty, so it's not easy to maintain the church. That's why I worship at a shopping center like Walmart.

Eighth, a new church. This is the so-called pioneering church. Pioneering churches are challenging and fresh in many ways, so people seem to be looking for them.

Ninth, non-church. This is a church outside the church that goes through special doctrines and training stages, and it's a kind of home-school style.

Finally, it is a traditional church. (Traditional church) The traditional church is still growing astonishingly.

Three churches

The three churches are small, medium, and large churches. However, the role of pastors in the three churches should be different. In other words, small churches need the right role and leadership, and large churches need the right role as pastors. This should depend on the size of the church, but if not, problems arise.

The noticeable difference is that the pastor of a small church

should focus on relational things, and he literally needs a [love ministry style]. Because the church is small, it needs a family-like atmosphere and leadership. On the other hand, medium-sized churches need a little different style, but first of all, there are talented people as there are more people. That's why programs are developed and committees are created. Of course, small churches are not small forever. At some point, a change in pastors who want to change to the medium-sized church style is required. Anyway, medium-sized churches now have a pastor changed to an [administrator] and need leadership to develop programs.

Pastors of large churches should be completely different from those of small and medium-sized churches. Now that everything is in place, we must have a face as a leader. Especially at this stage, leadership using e-leaders is absolute.

In other words, small churches should be pastors with a lot of love, medium-sized churches should be called [administrative power], and large churches should be [leaders]. If applied as the development of lay leaders, I think small churches should [love] the lay leaders, medium-sized churches should [develop] lay leaders, and large churches should [utilize] lay leaders. As it becomes more and more complex, energy is growing more and more.

And it will become more complex and complex. Because of this, pastors are given the task of gradually changing and developing leadership in this way.

5. Terminology for church

It can be seen that various terms are attached to the word church. I think it is given a variety of aspects, including the perspective of the

church, philosophy, theological, and various Biblical aspects.

First of all, the term "body of Christ" is used a lot. The head of the church means Christ and we are its body, and the other is that the church is an organism. It talks about theological aspect of church theory. An organism is a system in modern language. And it contains the meaning of oneness.

Another term is also called 'congregation.' This term means that a church is a person rather than a building. That's why when you look at English-speaking books, the term 'congress' is used more often than a church.

The term church feels a little hard. I think the term congregation is softer. The church is considered an 'external concept' and the congregation is considered an 'internal concept'. The church is 'structure' and the congregation is 'contents'.

In addition, the term for church is changing and expanding a lot. These are natural phenomena that come from the change of ministry: minister, practitioner, lay pastors, facilitator, leaders, connector, conveyor, etc. Of course, there are cases where the terms used in the world have entered the church as they are.

I'm going to say one thing here. It's called a practiceer, which can of course be translated into the word a practitioner. However, the meaning of this word is that all the current parachute leaders belong to this. These are the experts in the middle between the church and the seminary. The church has a pastor, and the seminary has a professor. However, it is admitted that there is a gap between the two. In other words, it is a name given when professors with the level of professors and pastors work for the church.

The church wants tools for pastoral materials. However, seminary schools only have academic concepts and deliver them. This is an inevitable reality. However, I think practitioners are the ones who play the middle role and act as bridges so that the concept of seminary can be applied to the field. There should be many ministry experts in

Korean churches, and they should help the churches. Shouldn't those who receive a lot have a responsibility to give out a lot...

Effective ministry principle

It is said that in order to be effective in ministry, seven principles are needed to be effective. The seven principles are none other than practice. In fact, ministry is art rather than science. And it requires continuous evaluation and coordination. The following seven practices help determine which programs to start, what to quit, and how to improve them to work well. If implemented properly, the seven practices will give energy to our mission.

1. The direction and goals should be clarified. If the direction is not clear, the process will be difficult to do properly. You should also think about the outcome of doing this.
2. You have to think about steps rather than programs. You have to think about where to place people. How do you want them to be, can this ministry get them there they want!
3. You have to narrow down your focus. Focusing is the key to excelling and making an impact. Every ministry should be planned to do just one or two things well.
4. Teach less for a lot. The less we say, the more communicable we can be and the more effective we can be if we say only what we must to those who must listen.
5. Listen to outsiders. The needs and attention of people inside tend to be focused on the content for an organization. This is especially

true in churches. Our efforts should be focused on the people we are trying to reach, not the people inside who are trying to maintain it.

6. We need to find a replacement for ourselves. Someday we will have someone else continue to do what we are doing. Whether you don't want to leave or you like to leave, one day we are supposed to leave. So it will always be good to prepare for the future.

7. We have to focus on what we are doing now. We have to maintain, get our act together, keep our schedule, and evaluate. We also have to pay attention to what is missing.

Purpose and meaning

Think about these two things! The 'purpose' is to say why we do this about what we do. It's "Why are we doing this!" I could say this is the so-called purpose. I would say that 'meaning' refers to what we do in terms of activities.

If what we do doesn't connect to why, we might have problems doing too many programs or having too many meetings and eventually become very complicated. This could end up costing us all time running too many programs and becoming a maverick aimed at competing or for shared purposes.

We need to know the difference between 'meaning' in our role and 'purpose' in our role. At the beginning, it is necessary to clarify the purpose, and to continue to confirm the meaning as we proceed with the ministry. The depth and width must be satisfied so that meaning does not deviate from the purpose, while at the same time, energy and synergy can be created.

About the inactive member

I recently translated a book about passive members and have been

teaching at our Pyeongmok Graduate School with it (Kenhawk, 'Reopen the back door'). In addition, I have completed training textbooks following the textbook, and I am reading the guidebook.

This material is actually a recommendation of Pastor Melvin to train in step 2 while working in PACE (book, page 322 of 'Can you do it alone?'). Of course, there are three volumes of PACE12 and retraining after training.

In any case, this book defines passive members in three ways. Even Pastor Kim Sang-bok likes this definition; 1) regular non-participation in worship, 2) non-participation in ministry, and 3) lack of dedication.

In general, the church has the following problems, Pastor Kenhawk points out in the book: If two people come in, one person goes out (2-1, usually); if one comes in, one person goes out (1-1, wrong); and in the worst case, if one comes in, two sides go out (1-2, the worst). Churches are not solving these problems. He said the Hallelujah Church in Bundang (Pastor Kim Sang-bok) has the same problem.

This is the same in any church in the world. It is surprising that there is a statistic that 35% of the average is passive members. The reality is that pastors have such a big problem, but they cannot solve it.

It is actually difficult to know what to do with passive members and whether to leave this 35% problem unattended. However, fortunately, I am grateful that such a book has been published to raise awareness of the problem.

The emphasis in this book is on the need for as many saints as possible to receive this orientation and training in the local church and pay attention to this field. The more you listen, the better. As the lecture passed 10 weeks, a wife said that this training and study helped a lot, but it was possible to modify the approach that had previously failed.

Three doors

When you look at the ministry, you see that there are three doors. And in fact, if you look at various sources, they are talking about three doors. For example, there are books called [Reopen the Back Door] and [Touch the Back Door], and Karl George is talking about the side door, and in fact, something like a gun evangelism means to enter the front door of the church. In other words, there are the front door, the side door, and the back door. (front door, side door and back door.)

The front door is to enter the front door of the church, and you can enter the front door by yourself... Anyway, you can enter the front door. However, it is not embarrassing to enter the front door.

Since the side door is embarrassing to enter the main gate, it means that you become familiar with it at meetings such as small groups, home Bible studies, and zones, and then lead it to the church. The back door is often used as a bad concept, and when you leave the church, you slightly exit through the back door. So, when we talk about the back door, there are also the words 2-1 (bad), 1-1 (worse), and 1-2 (the worst), which means, "If two people come in, one person goes out, and if one person comes in, one person goes out, and lastly, two people come out." In other words, it is an exit. So, I think the word "block the back door" or "open the back door again" was triggered.

The front and side doors enter, and the back door exits. The church should develop a lot of side doors so that you can enter the church comfortably.

6. Church Growth Statistics

There are cases where statistics were made on the growth of the

church. In the case of a church of 100 people, the average of one year was calculated.

The increase is an average of 15, with three babies born, eight moving from other places, and four new believers registering.

There are an average of 11 people who go out, but two people die, three people move, and six people just don't come out.

Looking at the content and characteristics of this, it is a good phenomenon that there are many things that come in. However, in the case of going out, there are six people who just don't come out. There are many reasons why it doesn't come out, but you may be an active member before, the moment you go out, and the moment you go out, or you may think that there was a lack of PACE just before it became possible.

What is the purpose of PACE? It is to take good care of the marginalized group in the church. Some data show that the reason for just leaving is 1) poor sense of belonging, and 2) lack of meaningful things.

Eventually, when the consciousness of family is unclear, and when we cannot participate in meaningful ministry, the question of "Do I need it here?" begins to arise, and a sense of distance arises.

There is a step from active to passive preparation-passive initiation-passive. It is also necessary to study and cope with this process carefully.

PACE and Church Growth

The core mission of LPM is PACE. How the PACE mission affects church growth! PACE is an abbreviation of four words: Prayer, Available, Contact, and Example. Over the past six years, several phenomena have emerged in the PACE mission. Here, I will talk about four things that pastors share in common: 1) the role of the engine; 2) expanding into the ministry; 3) lifestyle; and 4) the infrastructure of

the church.

First, let's look at the role of the engine. The PACE ministry acts as an engine. The meaning of an engine is that it makes something move and moves forward. The PACE mission is that it makes the church go in any direction. There will be a direction you want to go to. What is the engine that makes you go in that direction? PACE does that role. This is from the experience of several pastors.

Second, PACE is expanded to the 'privacy'. There are two aspects to the expansion into the ministry. First of all, looking at what the pastors express, in order for the church to grow, various ministries must take place. It is also true. In fact, when you look at growing churches, you see individual spiritual growth and active ministry throughout the church. However, churches that are not prepared, and churches that lack individual growth, do not have ministry and, even if they do, they cannot bloom. If a ministry is to rise and bloom, it begins through natural motivation and blooms through accumulated know-how. However, the PACE mission is to act as a catalyst for flowers to bloom along with this motivation.

Third, it is a lifestyle. This means that lifestyle changes through the PACE mission. Volume 66 of the Bible says a lot about the lifestyle. But it is too vast. PACE is a clear and good expression of it. One church even had the expression of the pastor in charge of 'the elderly are satisfied with these four things.' After all, PACE influences personal life to form a lifestyle.

Finally, it is the establishment of the church's infrastructure. When it comes to infrastructure, it can also be expressed as foundation and foundation. What is the foundation, foundation, and invisible culture of the church? Since PACE is a caring mission, the foundation is strengthened by constructing the infrastructure of its church.

Church Growth and Church Health

Is church growth absolutely related to health! If it is a healthy church,

does it become a growing church? Another thing to consider is that small churches should not prioritize growth over health! Isn't church health the only sound of fullness shouted by the big church! Let me ask you some of these questions first.

Church health is probably the topic of the 21st century church. Many books and many people are talking in that direction. First, it is a question of whether church health is absolutely related to growth. The question of health is a term mainly used when comparing to the body. However, our body continues to grow even if it is not healthy. If you are healthy, everything will grow smoothly and smoothly.

However, in some respects, it cannot be concluded that church health and church growth are necessarily directly proportional. Even if you are not healthy, there can be growth. I think the expression, "I hope you grow up healthy!" would be appropriate. It would be better to refrain from extreme expressions such as 'If you are not healthy, you will not grow' or 'An unhealthy church is a bad church'. Of course, it is true that unhealthy cases only interfere with growth. The reason is that the unhealthy part is shown to people and makes them discouraged.

Another is the difference in perspective on health in large and small churches. Large churches naturally emphasize church health. Small churches focus on growth rather than health. Unlike American churches, Korea has many small churches. In other words, churches with fewer than 50 people are estimated to be 7-80%. This can be seen by looking at churches around us. It is too harsh to shout 'Be a healthy church!' to these small churches. You could comfort them by saying, 'Be healthy when there are no people? Of course, you just need to be healthy even if a few people are not gathered!' However, first of all, I think it is necessary to understand the pain of small churches first.

LPM is a ministry that plays a major role in creating a healthy church. Playing LPM makes you healthy. It is because LPM contains all

the conditions necessary for your health. The problem is growth. Does LPM grow.

When you play LPM, you grow. This is because it contains content that achieves your goals at the same time. Anyway, it is our all-hope that health and growth can be solved at the same time. In other words, it is our wish to realize the proposition that 'if you become a healthy church, you will definitely grow'.

Pastor and church growth

We will look at the role or contribution of pastors in church growth. The pastor does not do everything about church growth. Make the church grow with the saints. However, since it is a top person, the role is very important. No, it is so important that it cannot be said. The top person means to be at the forefront, and it is particularly characterized by suggesting a direction.

Some say, "It is too big to leave the Lord's work to one pastor." In other words, it must not be done alone, but with the saints. Nevertheless, the position and role of the pastor in the growth of the church are very important. It may be a little funny, but I am the director of the Korea Normal Society Research Institute. I feel almost 100% that I am always with the staff. But on the other hand, it is sometimes felt that how important my role is. The reason is why! Because the Lord demands a strong commitment of [responsibility] from me.

First of all, it is the capacity of the pastor. This seems a little childish, but many people often express this. Here, the term competency refers to the overall things including theology classes, social experience, pastoral experience, and leadership. It can be expressed as competence that all of these are combined to express synergy.

Are there no limits of pastors in church growth? There is a limit.

Being human, you cannot do everything like God. What are the limits of a pastor? First of all, we need to realize that the pastor should not be alone. At that time, the thoughts of being together arise in both the pastor and the saint. The pastor is not the only one who has all the resources.

Then, what role should the pastor play to best contribute to the revival of the church? First of all, you must always be a leader who gives hope. To give hope, the leader must first be hopeful. Then there must be a direction. And then, you must assign lay leaders well. This is a role like a skilled assistant. And you must become a spiritual leader. If you lack spiritual leadership even though you have everything, you will be limited.

Relationship between lay ministry and the Growth of the Church

Can the church grow through the laity community? Is there a direct or indirect relationship? If so, in what way is it related. If the church can grow through the laity community... It means that the reason why the church did not grow can be solved through the laity community, then what is it!

Slowdown in the growth of the church seen through the laity community. The Korean church is now struggling with growth. In other words, it is not growing. I would like to illuminate this reality in terms of laity community. Only then does the logic develop that it can be solved through the laity community.

First of all, it is pointed out that there is a problem with the relationship between the laity and the pastor, in other words, the role of both sides. The pastor conducts ministry and the laity receives it. The pastor is a called minister, and the laity is just a saint. He has this idea comfortably. However, from the perspective of the laity community, it seems that both sides were called. It is not that one side gives and one side receives from the gate, but that both sides have to bear the mission received from God. In other words, both

sides are ministry workers. However, there is a clear difference in roles. The pastor is the one who keeps the saints intact (equiper, trainer, and teacher), and the saint is the minister. There is a little difficulty in terms of terminology, should I say 'the laity', or 'the sacredness'... Both will be used in parallel here. Here, we will deal with the laity community in terms of church growth, not 'concept and theology'. Anyway, we talked about the role of the pastor and the laity.

After that, what appears along with the above role change is the 'companion'. The Korean church has not had the idea of a co-worker-pastor and saint-in the ministry until now. I have always thought of it as a co-worker. It was a fact I found when I visited churches for seminars over the past few years. Since I don't think of it as a co-worker, it is weak in many ways, and there is no choice but to be a so-called synergy. The laity community absolutely emphasizes the consciousness of a co-worker. I think this is a major task that not only the laity community should pursue, but also the Korean church should aim for. It is not a relationship of conflict, but a relationship of mutual understanding.

7. Important elements of church growth

When we think of the elements of church growth, we can think of the mission, mission, service, education, and worship of the church. This is doing well in the dog church, so I don't think there is a need to mention it again here. I want to think of some things, but these things are not actually visible.

First of all, it is infrastructure. It can also be expressed as infrastructure. It is also seen as the power that supports the church. It may not be a suitable metaphor, but in the case of para-church, three important factors are value-description-vision. Of course, the

infrastructure should be biblical and something that anyone can easily adapt to. It is bound to falter when this infrastructure is weak. More specialized research and approaches are needed on this issue. In the LPM, this infrastructure is PACE. It is the basic ministry of plain wood, which is an acronym for four ministries: prayer, time, contact, and model. This style of infrastructure is needed. In the case of the United States, you will see the pursuit of such infrastructure while using the abbreviation C-A-R-E or P-A-L.

Second, culture is the most important element of church growth. This, too, is not visible, but the saints touch the skin. It is said that culture is directly related to commitment. Good culture, especially acceptance and encouragement, is absolutely essential to the formation of such a desirable church culture. The word "our church is good" should become a church that comes from the heart.

The third is vision. This may be one of the most important leadership for a pastor. Vision is direction and purpose. A ship with no direction and no purpose is such a pointless journey. Why are we here! Where are we going! And where should we go! I think this is where we need to go.

The next step is called leadership. Vision and leadership work together. In particular, leadership that goes hand in hand should be exercised here. Leadership that goes hand in hand means going hand in hand with lay leaders. They are sometimes called "core members," "leadership group," "task force," and so on.

We looked at some of the important elements of church growth, and eventually we realized that what is invisible is more important than what is seen. We need to be more sensitive to what is invisible.

3. TRAINING

The process of change in training for laypeople can be historically examined.

First, at the time of Jesus, that is, in the first century, Jesus and Paul developed major lay leaders. At that time, it was mainly about character. (Dimjeon chapter 3; DiBook chapter 1). In mountaineering veterans, Jesus talked and trained himself on humility and the ways of the servant. (Matthew 5-7; Act 10:2-25; Yo13:1-7.)

Second, the Roman Empire collapsed and the monastic system was formed (500-1300 Regiment). Leadership training at a community church in medieval Europe was transferred to a monastery. Sticking to past copies, future lay leaders were trained but separate from the opening ceremony.

Third, the Renaissance and the development of technology in the mid-15th century led to the transformation from monasteries into the university age (1300-1800). Instead of monks teaching young people, professors at universities taught young people academic and doctrinal theology. Despite expanding considerably more knowledge, it was not enough for practical church services.

Fourth, as a result of teaching technology in church history, seminaries began to emerge in the 18th century, mainly in the United States (1800-present). This is not a first-century-style pastoral training, but at the graduate level that fosters professional pastors. Therefore, degree-oriented professional and academic training necessary to create leaders is in progress. Theological school focuses on two things: 1)

building an academic foundation for theology; 2) describing practical ministry. In the current situation, two phenomena are occurring. To become a pastor, you must have a seminary degree, whereas a lay leader requires little training. However, as it turns out that there is a problem with this approach, so-called layman training is emerging these days. I think our research institute and the Pyeongmok graduate school were actually created for this purpose. The problem is that it is with the pastors who need to train the laymen. There is no clear answer to what and how.

1. Two purposes

Training within the church can be viewed in two ways. It is the training of the whole church and the training of individuals. If the training of the church is viewed as the overall systematic training, individual training is the training of leaders in the church.

But in fact, the concept of Ep 44 4:11-12 implies that it trains individuals rather than speaks of the whole church. So, where is God's purpose? Is it for the church or for the individual saints? Of course, it must be both. However, the approach may vary depending on where you focus more, and there is a big difference in visual terms.

Church development is necessary as well as individual development. This issue (church versus individual) seems to be difficult, such as "forest first, tree first," and "chicken first, egg first." Carl George believes that individual development is important, while Allen (author of *Me to We*) stresses that the whole thing should have a quality level rather than an individual.

For example, Saddleback Church (Rickweren) emphasizes a lot on the purpose of the church. Of course, it will not ignore personal development. What about these suggestions: what looks like an iceberg is church development; what looks like a personal

development within an invisible church.

Two energies

There are two types of energy in people, the energy used and the potential energy used. There are also two types of active energy and late energy in the church, so the question is what to do.

First of all, there are active people currently working in the church. These people are making good use of the energy they have. But the problem is people who have potential abilities and energy but are not yet developed.

The key is how to remind and excavate this energy. If this is not discovered, it can be as if it were 80/20. There is another problem, and there can be a conflict between the two. This is because one side is too eager and the other side can feel alienated. Therefore, it can lead to conflict.

Perhaps the latent energy is better than the current active members.

Double and Multiple

The term used in church growth is considered to be doubling. In terms of arithmetic, doubling can be seen as plus, and increasing can be seen as multiplying.

The ship is believed to double as one person brings and brings one person. However, it is believed that the increase is not one or two or three, but one or two, four or eight, etc.

I think there are two aspects to the increase. One is synergy. It is the principle of $1+1 = 3$ or 4 . This means that synergy occurs when there is trust, honesty, open communication, and data sharing in Merlin Wilson's book.

Another aspect is from the perspective of training, which is to train people who can train others but can train others. When choosing

subjects for training altogether, you should decide, "After this training, these people can train others. No, we have to train them. We should go to this system," and plan before starting.

This is also similar to the concept of an apprentice who speaks of Karl George, who requires apprentices to attend training at all.

Training those who can train is the key to increasing! In the meantime, adding elements and factors that can lead to synergy.

If you think about the ship alone, the number of saints will definitely decrease. Look at the words of Kennett Hawk. When two people come in, one person goes out (2-1), when one person comes in, one person goes out (1-1), and when one person comes in, two people go out (1-2). One of the ways to solve this reality is to apply the principle of increase.

Two purposes of training

Training is first about maturing, and second is about nurturing leaders. We can lead people to spiritual maturity, but that does not mean that everyone is a leader.

God did not make everyone a leader. But it is also true that you cannot become a mature leader without being spiritually mature.

However, developing leaders requires 3I: Identify, Invite, and Invest.

First, confirmation is that you have to let them know what qualities you need to have in order to become a future leader. You have to be prepared to learn personality, attitudes, skills, etc.

Second, it is an invitation, in which current leaders invite potential future leaders. This may be formal or informal, but it emphasizes significant relevance. The invitation should include a vision of how much influence potential leaders can have on the church.

Third, it is an investment, but for potential leaders, time and energy should be invested while working together. Mentoring through

life is a natural skill for all leaders, so we need to train people on it and support it with a lot of data.

2. Process of learning

1. It's adult learning.

There is a difference between children's learning and adults' learning. Children's education is called pedagogy, while adults' education is called Andragogy. Adults do not read thick manuals to learn anything, but only when they solve problems.

2. There is advanced learning.

Looking at the world's most famous schools, almost all advanced classes approach the issue. In Harvard, students read an issue and present it in front of a professor, whereas in Oxford and Cambridge, students pose questions and lead the class. The professor does not give a lecture, but rather induces the atmosphere in this way.

3. Postmodernism

In this era, not all answers are black and white. In other words, it is expressed as good or bad, not right or wrong. As such, not all decisions are simple. It is an era that is given a lot of information and requires dialogue and discussion rather than lectures.

4. Ancient insight

It was Plato who led the thought and education of the Greek world in the 5th century B.C. He was, as we know, a disciple of Socrates. Socrates didn't write any books, so it was Plato who compiled his ideas. Plato believed that the best leader was "the one who loves wisdom," that is, the philosophers. Plato wanted to draw out the

wisdom deep in them through dialogue with his disciples, and he wanted to guide it to the truth.

5. Theological method

In modern times, theology was understood as memorizing the truth. This was the so-called 'question-answering method'. All the answers were by creed or confession. But today, theology becomes a verb. Beyond simply explaining the truth, theology is described as an activity. We do theology. To theologialize is to think biblical and comprehensive about an issue. Ancient truth now needs fresh expression and internationalization from each generation.

6. Biblical pattern

When Moses taught the parents of Israel, he asked them to teach them about God's words and methods (Creature VI). Because they had to survive in a world where heathen was prevailing. So the parents handed down the faith to their children.

Today, our leaders must teach the next generation how to think biblical about life. Just as Jesus did to his disciples, we must teach the next generation's leaders well, and we need to think about the above six things.

3. Purpose of education

Learning is synonymous with 'collecting information', so you can think that you have learned a lot when you enter school cras a lot. However, in fact, I don't think that gathering information doesn't mean real learning. This is because reading a manual on how to ride that bicycle does not mean you can ride a bicycle.

I think there are four elements of real learning: to think, to grow, to be, and to do. It talks and sees meaningful things.

First, education must be made to 'think'. If we don't think of water that doesn't flow because it's too cold, our heads will become dull. This is what education should do.

Second, you have to 'grow' through education. This may be the purpose of education. When the body is growing but the mental world does not grow and stays with a child, it becomes an idiot.

Third, the personality of 'being made' is acquired. Usually, people want to be something and hope to be someone. Education must meet this requirement. This is also seen as a so-called desire for achievement and can be seen as self-realization.

Finally, the goal of education is also to 'do'. There are many people who only learn and do not try to put them into action. Putting them into action will also be the ultimate goal of those who educate them.

Discovery of potential

Potential is invisible. However, it is a term used to describe the inherent energy, capabilities, and possibilities.

It is necessary to have this perspective in order to develop saints. In other words, it must be viewed from a different perspective than the perspective we have seen so far. In the end, we should not see it from the perspective of our natural and natural perspective. In other words, you must wear glasses of potential.

For example, it looks different depending on what color of glasses you wear. The new lens is to see the world differently. The world does not change, but the colors you see change.

It's not about seeing the heis itself, it's about seeing what that person will be like. There is a painting by French painter Renimagritte in the early 20th century, and he paints it with a bird egg on a desk. What's being painted on a canvas, however, is that it is not an egg, but a

bird. He is looking at the egg, but actually looking beyond itself.

Seeing people through the glasses of potential means seeing potential beyond the person's reality (the way they are).

When a person sees you, it means that you can trust yourself 'more than believe' in yourself. In other words, you are not very aware of your potential, but that person may see it.

The 12 stages of training

When training centered on the church, it is necessary to go through the following 12 steps.

1. Start with biblical conviction.

When trying to train others, first be sure of yourself. What is our confidence in the value and importance of leadership development?

2. As much people as possible should be allowed to participate in leadership training.

Church ground training is not another additional program. It is a fundamental value, such as "reach to the lost." Therefore, one should have the idea of accessing the entire church.

3. Leaders should have a sense of ownership and participate.

What usually makes a mistake is that the core leaders start the program without being aware of it. This always causes problems and can even lead to crises.

4. Let the church open up about change. Is our church receptive or resistant to change?

5. Specify a point person.

If our church is to be effective in training, it needs to have someone

with the ball hurtling towards the opponent's goal like American football. If this is everyone's job, no one is going to do it. And nothing happens.

6. Decide on the starting strategy.

There are four common ways to start church grounds training.

- a. Skunk wok--Makes one or two special courses before training against the whole church.
- b. The current group--the current groups in the church
- c. Coming Leaders--Future Leaders Who Want to Grow
- d. Key leaders--Training key leaders makes church members follow well.

7. Select Curriculum

While principles and processes are more important than special tools, tools are also important.

8. Impose materials.

Every ministry requires money, space, and time.

9. Set a time for the start of the ministry.

What steps do you take when you develop a plan and throw a vision when you give it a sense of ownership among key leaders?

10. Communicate new visions, branches, and strategic plans. When you inform your missionaries, they learn about their visions and plans.

11. Gather the first participants.

Who will be the first group? Make personal contact by organizing a list of each person.

12. Grow up your training

When training begins, you will be challenged about how to maintain

it, continuous training, and getting more people to join the training.

Precautions in Training

There are some pitfalls in training and you have to keep in mind these things.

1) You should have a sense of ownership at the beginning. Before starting the ministry, it is important for key members to share their vision. Otherwise, it can create conflict.

2) If you rush to change too much, you will create anxiety. So you should start slowly and give people time to adjust. It is better to go slowly and succeed than to go too fast and break up in front of your eyes.

3) When attempting new training, it is necessary to ensure that there is no sense of distance between those who participate and those who do not. When only key leaders are targeted, sub-leaders under them feel alienated.

4) It is advisable not to try training immediately after the change of the supreme leader (e.g., the pastor in charge). Church leaders should give time to adapt to the change so that they can slowly accept the process.

5) Some people have a sense of privilege to be trained. This is a very serious problem, so you have to deal with it carefully so you don't have to. You have to let the heathen know that anyone can grow up as a leader.

6) It should not be training for training. We often like to be trained,

so we sometimes lose the mission and vision of our church.

4. Growing up in training

What is the relationship between training and growth? What are the problems that arise as the ministry begins? What about continuing training? What about training that expands to a wider audience.

1) Usually, the first training session starts with enthusiasm, but you often see them quit before the second training session begins. After recruiting and training people, it is necessary to motivate them to stay on. Make sure that people see the benefits and benefits with their eyes. Do not give too long a break between the first training session and the next. One or two months of relaxation is okay, but if you give them a long break of 5, 6 months or a year, they will go to something else. In our case, there are spring and fall semesters, but this is also the reason why we put in summer and winter special lectures in between.

2) The people who guide the course need to be the best strategists. If you work with people who are too lacking, you will create a sloppy training course. Good facilitators make any group and any curriculum a good learning experience. And the team leader should coach and encourage these people positively every week.

3) If the first group is successful, you will want to train more people. The question arises as to how to expand the whole church. How to put the training program into the whole church! Whatever the size of the church, sharing a vision with the whole is a big challenge.

4) If you have succeeded in your own church, you need to share it with other churches. If you are successful as if you give a lot to those who have received a lot, it is better to share the know-how. It can grow and amplify when it is given out.

Equipping and Re-equipping

Training in the laity community is essential. For example, in the case of Johan Wesley, when establishing a la preacher/lay preachers/pastors, it was confirmed through four stages: 1) vocation, 2) teacher, 3) training, and 4) dispatch. No matter how called and how much you have a teacher, you must be trained in order to maximize your ministry. Even if vocal singer Jo Su-mi had musicality when she was born, she cannot become the present person without professional training (music school, etc.). However, there are basic training and retraining. Retraining can be called re-training, but it can be said to be re-equipping or long-training/equipping.

I think it is good to have short basic training. When you go to the military, what you receive at the training center is four or six weeks, which is a short period. However, if you are assigned to your own army, you will receive retraining and there is another three-year continuous education. Retraining should be different from basic education. There are big differences in content and methodology.

First of all, in the content, it should be one level higher than basic education. It should not be returned to retraining or basic education. Of course, it makes sense to check the 'basics' after a long time.

It should be practical/practical when it comes to methods. This includes assessments. I sometimes hear this metaphor for what is needed and how it should be. You start a plane with oil in the hangar and start running its engine. But you can't just keep spinning it. At some point, you have to open the door and let it out. Then you have to refuel in the air when it runs out of gas as it flies. I call this aerial refuelling "ongoing-training." Usually, the mistake is not to let it go out of the hangar, but to keep turning the engine, and the wings stop when it has to go out and fly. Because the hangar used up all of its energy....

One more thing to add, past the concept of education-training, we should now have the concept of 'equipping'. This takes several times

more thought, effort, and strategy. If you divide it simply, 1) education conveys the concept, 2) training is actually right before it is done, and 3) provision is actually prepared while doing it. Paulsvens and Greggockden have organized the provision well.

Training (Equipping)

There are two main types of training in the laity community. Of course, it is a familiar term, so it is called training, but it is actually equipping. Anyway, I should start with the precautions for training.

First of all, the training should not be too long. The duration of the training tends to be getting shorter. This does not necessarily mean that it is good to have shorter training sessions. However, the training should be shorter when the training starts for the first time. It should not exceed three months. It requires short training and in-flight education.

Let me explain with an example like this. Let's say you leave the plane in a containment for too long, keep injecting oil, and only run the engine. Later, when you were about to leave, you ran out of energy, gas, and your alignment cooled down. In other words, if you want to fly, you have to let it out quickly.

Additionally, when pumping water, I initially pour a few ripples of water to make it water. When the water comes up, I don't have to pour it anymore. You just have to cut it. However, the person who keeps pouring water is a strange person. Because you are doing something useless. This is why you usually fail after 3-4 years of training. Another reason is that the church is a place of mission, not just training. People like to learn. It is good to continue learning while working. However, sitting on a chair and asking you to learn for several years is nothing more than re-cultivating yourself. Far from attaching wings, it results in the wings being bent.

The second is the content of the training. The content of knowledge transfer does not mean much. There are not many people

without knowledge anymore. It should be a 'How-to' training. Of course, it is necessary to teach what is.

However, we must remind each other that the purpose is not that.

The third is the training method. The training method, of course, must go through the process of theory-practice-report-modification. In this respect, the role of the leader in training is very important. You should seriously consider whether you are a teacher, a trainer, or an equiper.

5. Process of changing the layman's training

The process of change in training for laypeople can be historically examined.

First, at the time of Jesus, that is, in the first century, Jesus and Paul developed major lay leaders. At that time, it was mainly about character. (Dimjeon chapter 3; DiBook chapter 1). In mountaineering veterans, Jesus talked and trained himself on humility and the ways of the servant. (Matthew 5-7; Act 10:2-25; Yo13:1-7.)

Second, the Roman Empire collapsed and the monastic system was formed (500-1300 Regiment). Leadership training at a community church in medieval Europe was transferred to a monastery. Sticking to past copies, future lay leaders were trained but separate from the opening ceremony.

Third, the Renaissance and the development of technology in the mid-15th century led to the transformation from monasteries into the university age (1300-1800). Instead of monks teaching young people, professors at universities taught young people academic and doctrinal theology. Despite expanding considerably more knowledge, it was not enough for practical church services.

Fourth, after teaching technology in church history, seminary schools began to emerge in the 18th century, mainly in the United

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States (1800-present). This is not a first-century-style pastoral training, but at the graduate level, which fosters professional pastors. So, degree-oriented professional and academic training necessary to create leaders is in progress. The seminary focuses on two things: 1) building an academic foundation for theology; 2) describing practical ministry work

In the current situation, two phenomena are occurring. In order to become a pastor, you must have a seminary degree, whereas lay leaders do not require much training. However, as it turns out that there is a problem with this approach, so-called layman training is emerging these days. I think our research institute and the Pyeongmok graduate school were actually created for this purpose. The problem is that it is with pastors who need to train laypeople. There is no clear answer to what and how.

4. EQUIPPING

Our Lay Ministry Graduate School publishes a teaching journal every year. The entire title is--as always--Equipping/Caring. In other words, the title has two themes: equipping and caring. So what does this mean!

This is the theme of our ministry. One is about pastors and one is about laity. It is not necessary to distinguish it as a pastor or laity, but there is this reality in the current church and there is some distinction in the Bible. In other words, "to make the Bible intact" means that someone is intact.

Once, I went to a seminar in Ilsan. Several pastors gathered, but they were held a lot in the pastoral paradigm. When I talked about the laity meeting, I said that the pastor is a person who prepares the pastor and the laity is a minister, and I asked back, "Where is the word laity in the Bible.. Does the person who conducts such a movement still use it separately?" Of course, it makes sense. He emphasizes "Rao" (regardless of the pastor's laity). However, "There is nothing we can do about it because it is currently written in church, and in seminaries, it is said that it is lay minimally." When the alternative was asked, he suggested that it be a laos pastoral meeting. Of course, it makes sense to say so. However, he replied that it was premature for a Korean church to do so. Anyway, provisioning and caring are the main themes of our mission.

The reality is that the problem is that there is no biblical or practical preparation for the provision of pastors. It is lacking in two

aspects. One is that the pastors themselves do not know this concept. The second is that even if they know, they do not know how to do it.

Our Pyeongmok Graduate School is responsible for presenting, teaching, and using these things in practice.

1. Importance of the ministry to be prepared

Ephesus 4 can be analyzed like this.

1) Appopintment--4:11

"He gave it to him as an apostle, as a prophet, as an evangelist, as a minister and a teacher."

God established leaders in the church. They did not nominate themselves. They serve God's people while guiding them. The church is under their care, but the church belongs to God, not to the leaders.

2) Mission--4:12

"This is to make the saints whole, to do the work of service, and to build the body of Christ."

The fundamental purpose of leaders is to prepare the people of God for service. All Bible verses that explain the qualities of church leaders are included in this very verse Ep 4:12. Ep 4:12 is a mission statement for church leaders. We should always ask the question, "Do our programs and activities make the Bible whole?"

3) Purpose--Ep 4:13

"We are all united in knowing and believing in the Son of God, forming a complete man, and leading to the full volume of Christ."

The end goal is maturity, not activity for activity. Our goal is not about individual growth, but group growth.

4) Goal--Ep 4:16

"From him, the whole body contacts and merges through each bar with help, and makes history according to the amount of each rod, grows its body, and sets itself up in love."

Many people are making the mistake of defining what they have as an activity rather than an outcome.

To have is more than just an apostolic painting, a prophecy, an evangelism, a sheep, or a teaching. We misunderstand that to have is to make a lot of programs unconditionally. To have is not a program. It is to return to the biblical principles established for church leaders.

Cautions of equipping ministry

At first glance, the ministry you provide can be very simple. A ministry based on teacher training creates a culture within the church and places people well. But the problem is where the ministry is. Most people enter the church with consumer mindset. We live in an environment where you can choose whatever you need, such as large shopping centers, department stores, or internet shopping malls. They are consumers of "religious goods and services," so they choose the church that best serves them. It is not easy to turn these consumer-minded people into a servant lifestyle. Therefore, it takes bold prayers, thoughtful strategies, endurance, and endless effort.

The second problem is that we focus on traditionally defining solutions. Church leaders too often stress the importance of successful programs or curriculums in other churches. And they are recruiting people to try the programs. But while we try to make it easier for people, we often lose control and create programs that don't fit their

needs, and we eventually find that the shortcut was a dead end. Often these programs are excellent at the start, but they are not in line with the needs of our church, and they often miss out on important parts because they are trying to package them.

2. Seven mandates

The ministry to be prepared is to follow seven orders in the Bible:

1. The ministry of serving others is an expression of love that loves Christ and is devoted to him (Rom 12:1-6).
2. God calls each of us with a purpose unique to him (2:5, 9-10).
3. We are all blessed to complete the ministry worthy of call. (Beth 4:10-11)
4. Instead of boasting or idolizing the playwright who is the chief judge, he should use it in the community while serving God and others (Rom12; Classics 12:4-12).
5. As we serve in the community, we gain a deeper understanding of our personal relationship with Christ (John 15:12-17)
6. Real spiritual growth becomes active as we serve others (1:22-25, 27).
7. The job of leaders in the church is to have others to use their gifts so that everyone can grow (Ep 4:11-16).

3. Principles of Equipping

Several principles were presented in Sumalo's book [The Pastor-Seo Byeong-cha Station], but let me summarize some again.

First of all, this is not a program. Shouldn't the program be called How? "What to do?" This is a later question. Having is a theological issue, a philosophical approach, and a matter of a pastoral mind. And it's about principles and essence. Programs tend to be short-lived. All the paradigm of pastoral society in Korea present programs, which are like mirages, and are becoming like putting only air into pastors.

Second, it's not something that's quick and easy. Having it is not something you want to see in the near future. It can't be. If you try to do it quickly, it can lead to death. And it's never easy. The program is easy. But it's just a phenomenon.

Third, the concept of 'shared ministries' of the pastor in charge is important. You need to make the ministry workers feel like they are the masters. Usually, the problem with churches is that the saints have fear of doing something. This is costing the growth of the church a lot. Of course, there are some risks to this. Isn't that why it is necessary to have it! It means that the ministry is entrusted, delegated, but trained.

Fourth, it is necessary to know the culture of our own church. There are often times when the various pastoral paradigms currently presented conflict with the opening association and have difficulty. It is wise to seek harmony rather than conflict. To do so, we need wisdom to know the culture of our church and match it. Culture and system must go smoothly together.

Fifth, not only the beginning but also the process is very important. Just as the motivation for the beginning and the motivation for the process must be different. And just as weddings and weddings are different, the beginning and the process are completely different

areas. You are wrong to think that you are rolling over just because you have started. There is no toy that automatically works forever. The battery must be replaced if necessary. Leadership to guide the process is required.

Development of equipping

The ministry of Institute to equip the saints for the ministry. That is to equip for PACE, to equip for making lay-leaders, to equip for evangelism, so on.

Pastor Melvin's video tape says that LPM is a piece of a big pie. Now that we have the concept of a school, wouldn't it be better to expand it a little bit and proceed with it? Then wouldn't it be our faculty's approach to create a church that models for EP and EC? We also study quipping itself more professionally, and we also study EP and EC. Of course, with LPM/PACE in it...

That's how our uniqueness can be. American Bob Buford, Brad Smith, Sue Mallory, and Marlene Wilson have created the Leadership Training Network (LTN) with the Saints and have been carrying out this mission since the late 1980s. But when I looked closely, I didn't say PACE, but I took care of him and encouraged him to establish himself as a lay leader. In other words, it is the development of a lay leader. In other words, it becomes EP, EC.

4. Three stages in equipping

Our ministry is 'to keep', and when I think about it from the beginning to the present, I can think of it in three stages when I look forward to the future:

1) The first is provision for pastoral care (PACE). In other words, it is to equip the Saints for Pastoral care. This is pure LPM style.

2) The second is provision for overall ministry. In other words, it is to equip the Saints for ministry. This is about the overall ministry within the church. It is necessary to have provision for this. This saw this conference being held within the Prezgamri Church itself during the last Alabama competition.

3) The third is the ability to become a leader. Of course, the leadership training necessary to become a leader is necessary here. In other words, it is to ask the Saints for being a leader. I think this is a task that is still necessary for the church in the generation to come.

1) Caring is fundamental and essential in my relationship with you.

2) The ministry is to complete the task entrusted by the Lord.

3) To be a leader is how much you are developed, and the direction and preparation for the future.

Equipping people as a system

Professor Paul Stevens wrote a lot about the person who provides it. Among them, 10 principles for those who provide it as a system are summarized, which is useful.

1) Look at the whole thing and work. The whole thing is better than the sum of parts. Leaders should make sure they fit into the system.

2) We need to create an atmosphere among the members so that they can interact healthily with each other. Providing is fundamentally related rather than a program or ministry. This is about setting up the people of God.

3) Guide the process, not the people. Culture, decisions, changes, etc. are more important than any achievement. To guide the process is to

have a vision and identify your convictions and dreams.

4) Take care of the culture.

Culture is something that is invisible but important about relationships, beliefs, and purposes. Values and symbols can also be used to obtain this.

5) Change slowly and indirectly. Resistance or "trial error" is not necessary for a leader's idea or personality, but it is the result of the complexity of the system. Therefore, those who prepare need to see how the system functions as Christ's 'body'.

6) Make your own vision clear and identify yourself. You should check the terms you use in doing this: "--can I" and "-- should." Checking yourself is not an exercise in self-development. This is a systematic choice. It's about checking others out about them, too, depending on how you define yourself.

7) Raise and raise your system and subsystems well. Functional subsystems and structural subsystems need nurturing.

8) Don't step in a love triangle. Don't step in when you two have a problem.

9) Keep the fence open to socialize with the world outside the church.

10) Take your time. The church is in God's hands.

What this means is that those who provide are not alone, but are mutually done by several people. In other words, the leader and his followers, the pastor, and the layman do it mutually. You can't do it alone.

PART 2

managing your ministry

5. MINISTRY

If you try to do it from the organization at the beginning of the ministry, you will fail. The spirit of the ministry and the hearts of the people should be harmonized. Usually, at the beginning of a ministry, a small number starts with limited data. But there is a strong heart there. This is what is important.

But as time goes by, the hot heart disappears. Activities grow, programs increase, and people increase. People become professionals. Everything goes well. But at first, he only handles what he has to do without his heart.

The phenomenon of knowing this is that people are burned out. They feel tired and discouraged. The leaders that were visible also slowly change and eventually disappear. There are leaders who are more eager to show up, but there is no depth. Dalant and technology seem to cast a shadow over the mind. And if we don't pay attention, it becomes like the water in the exhibit.

It's time to get back to your mind. To do this, you have to cut back on what's less important. You have to cut off unnecessary branches so that people's minds can focus.

1. Whether it's an organization or a mission

Pastor Melvin sent me an e-mail when I transitioned from Institute to

School, and when I shared the school vision with the Slocum team in the United States, and it was a concern and advice.

In other words, institutions are important, but do not forget the original vision. Pastor Melvin seems to have misunderstood that I am participating in (or trying to create) an international organization with Slocum. "Don't expect too much from the (Slocum) movement of the U.S. (Slocum) and don't jump too much and leave it where Slocum is doing, and you (Pastor Seo) should focus on the Korean ministry (school association and school), which is the original vision. Is your (Pastor Seo) vision to create another international organization?" some concerns and questions were raised. I think that's how I proceed.

Anyway, I didn't mean to do that, but when Pastor Melvin pointed out that, the vision and direction became clear once again. Our vision is to have a holy book. Here, the saint - in the present view - is both a layman and a pastor. After all, the most important vision is to put a PACE system in the opening of the school. This is not to be missed.

A few days ago, we gave a send-in service at Jusarang Church in Jamsil and had another leader group meeting. I attended the meeting because it was the stage of training and the start of the ministry for the past 3 months. While talking about some things, he said, 'The leader group is for the success of the PACE mission.' In other words, the PACE mission is important, not the leader group itself. The leader group exists to help the PACE mission. He advised not to lose its essence, vision, and mission.

The beginning is great, but the end is weak?

When we look at the Bible, and usually when we start a business, and when we start something, we like to use the phrase "Your beginning is weak, but it will be great later."

This makes sense. This is because it is a general rule that if you start small at first and work hard, you become big.

However, when looking at church history, almost all of them have the

opposite phenomenon. At first, it is a big start, a big welcome, and a big fuss. However, some end in a few weeks, and some end in a few months and then end up empty.

What is the reason? The root cause of this is a problem with the leader. There are two things that a leader has a problem with his or her confidence and responsibility for the ministry. When you do not have a clear direction and sufficient understanding of the ministry, you lack confidence and stop missing out on important things. Responsibility refers to a sense of duty to do and achieve. This is also related to the vision, but what others do can be a mission, but not a vision. The ministry that imitates others does not last long.

No more than a leader in any ministry or organization. If a leader weakens, the organization weakens, and if the leader loses his vision, the ministry immediately weakens or dies.

Usually, when you look at a successful church or ministry, you can see the excellence of a leader, which emphasizes 'persistence'. I have heard it say that 'the cause of failure is not lack of ability, but lack of persistence and endurance'.

Rather than making a fuss about the beginning, it is better to start with a normal one and grow slowly. This is because if you invest too much energy in the beginning, you will get tired quickly. It is the leader's decision. Whether you fail soon by making the beginning stand out, or you start off carefully and gradually mature! You need the wisdom of a leader.

How can I do the ministry for a long time! How can I do it for a long time! From experience, I think the following are the contents. This is based on the research institute.

First of all, the data must continue to be provided. Continued provision here means that it must continue to be developed. You cannot use only the basic data, only the original data, and use it for decades. Even if it is based on it, it should be developed deeper and wider, and an approach should be attempted from a new perspective.

Second, the vision needs to be continuously upgraded. There is no vision that goes on forever. It needs to be upgraded from time to time. The important direction remains unchanged, but it needs to be upgraded over time. It makes no sense if you have 100% copies of yesterday's vision as it is today, and today and tomorrow are different. People always want something new and changed. It is not for change, but it is for change because it is for new.

Third, it is the leader's self-development. Leaders who are not developed tend to fall behind. Members (followers) feel the development of leadership with their skin. As you get closer, you become more sensitive to what you feel. Isn't there a saying that you can't surpass the ability of a top person? In the long run, you should always keep self-development in mind. It should be added that this includes the development of members.

Fourth, the direction must be constant. Of course, it is related to the leader, but it is necessary to maintain the overall direction rather than the individual.

My clothes are wet with drizzle

If you paraphrase this, even small things can become big if you keep doing them. Or if you keep doing even small things, you are bound to accept people. I think the latter is more suitable for our ministry.

I'm going to think about it with a focus on something called 'dry rain'. Dry rain may mean something small, and it may also mean something continuous. Usually, you may think that it may not be a big deal when it comes to drizzle.

In the end, the meaning of continuing is strong. If it's a good thing, it means continuing. Pastor Melvin also liked to say. Do not be discouraged from doing good things. The time will come true as soon as it comes. Of course, it's in the Bible, but it means that it's done when you don't give up and keep going.

Perhaps the word of truth to our missionaries, getting wet in

drizzle! According to a recent network published by the LPM headquarters in the United States, it has been 29 years since he served. Korea is now entering its eighth year. In a way, it seems like a long time, but it is still far and far compared to the United States. I even feel congratulations, thanks, and respect for the U.S. team that has lasted so long.

Of course, there was a difference between the United States and our history. From the beginning to the present, the United States is still in the form of school society, local history, and national history. We are in a situation of changing from a research institute to a school. It is important to maximize in any way, and I think the key is to do it continuously for a long time. What will happen to us when it becomes 29 years!!!!

2. The depth of one's ministry

I often think that it should be ingrained in my ministry. This reminds me of learning to ride a bicycle.

When I ride my bike for the first time, I keep falling. I keep making mistakes. I'm scared. That's why I try not to fall. After that, he doesn't fall. He finds it amazing that he doesn't fall and goes well. He also has fun. He forgets the pain he felt when he fell in the past.

The next step is that it becomes a part of itself. So I feel like it's automatically going. But you're actually not going automatically, you're stepping on the pedal. You just don't feel it. I don't feel any discomfort at all when I feel like I'm part of my body because I'm fully mastered.

There seems to be a step like this in the progress of the ministry. For instance, having a vision at first is challenging. After that, the

vision progresses even with a little effort. However, as I continue, the vision becomes a part of my life and joins me, which is not unnatural. It is a natural phenomenon to go through these 1-2-3 steps. But the problem is that there are two things. 1-2 is good, but it does not achieve stage 3, which is maturity. Another problem is that after three steps, you do not know what to do next after achieving it. This is where the term "creativity" and the concept seems to be needed. You have to be creative. Until now, I have benefited from copying and using others' things, but now my color begins.

deep and wide

The progress of LPM feels that there are two slogans of 'deep and wide'. Deep refers to quality, and broad refers to quantity.

Our ministry needs both of these. When I first met LPM and had a vision, I believe these two were given by God. This is something that has always been a challenge for me as I go through my ministry. 'I need to get deeper in quality,' and 'I need to get wider in quantity.' Qualitative (depth) refers to fruit, which means the growth and maturity of churches and research institutes in service. Quantitative (wide) is the discovery of a new church or expanding the scope in various ways.

As it's been almost 10 years now, I know what these two mean and how to solve them. I'm determined once again that I should continue to work more and more on these two things.

Running type

Running includes short distances of 100m, 1000m relays, and 4km marathons. I think church history has this aspect as well, so I'm going to compare it.

First, 100m is a sprint, and you can do well on your own. And this is the so-called fast speed skating. Second, 1,000m relay can be

considered a medium-distance race, and I think a few people should be trained together and receive a baton that connects them. Third, it is considered a 4km marathon, but this is a long-term race. These three are all similar to racing, but I think their concepts and training methods are different.

Short-distance is the first thing that is necessary in church history, so decide quickly and finish quickly. In church history, the middle-distance (relay) is a ministry that needs to be continuously developed. It is not a quick decision between one or two people, but a certain period of time. The third is a long-term battle, which can be said to be a so-called marathon! This requires concepts, methods, strategies, and progress that are completely different from the previous two. However, in the long-term battle, the first two must be in the process.

Putting all of the above together, 1) What is common is considered training. 2) However, I think each of the above requires different training.

3. Planning and push ahead

The team that made the plan and the team that made the plan may be different; the starting member and the hosting member may be different; the pioneering member and the growing member may be different; that is, the planting and watering may be different. This is the case with Paul and Abolo.

This should be different in leadership, it should also be different in team work, it should be different in new projects.

This is because if the first member succeeds by doing it until the end,

it is often the best and not.

How to resolve the tension and conflict between the two sides is the key. It is a fact that any leader knows that there is a difference and needs to change between the two. If the mind at the beginning (like a honeymoon.. and a small vision) remains unchanged, the next vision, or a completely different vision, cannot be realized. This seems to be a leader's struggle when he wants to grow. In fact, however, every vision starts from small to large. No, the global vision is often realized.

The biggest problem will be the feeling of alienation or regret felt by the starting team. This is because the so-called vested interests are now weakened. Can new people who participate in the new vision, the upgraded vision, belong? Can they go together? Homework that needs to be developed while working together! I know that those who come first need to develop, but I have a fear of having to work with others (new people). This seems to be a new phase that our institute/plain school must face. Meeting a new team and completing a bigger project!

Merline Wilson's volunteer work

Merline Wilson is the chief executive of volunteer training in the United States. He has devoted his life to the field.

She approaches all the laity in the church by seeing them as volunteers. They are volunteers because they work without pay. The pastor is from the perspective of seeing him as a vocational minister. How to encourage these volunteers is her biggest interest, but that's how she sees it in the category of church.

However, in his second book, Pastor Melvin, who started LPM, sees all laypeople as ministry workers and presents the difference between volunteers and ministry workers: volunteer & minister.

If you look at his book (a church-moving layman, no more than 258

pages):

Volunteers provide themselves for service, but ministry workers respond to God's call for service.

Volunteers serve according to their convenience and choice, but the ministry is obedient to God, not their own choice.

The volunteer is the master of his life and time, but the minister recognizes that God is the master of his life and time.

In the end, a volunteer decides everything as a subject, but the main difference is that the ministry follows everything according to his decision because God is the master.

Of course, both have similarities and similarities in training and approaches, but there are big differences in fundamental concepts.

Furthermore, while volunteers are temporary or limited, the ministry is called for life, and there is also a difference in dedication without covering up water lights.

Order of progress of all ministries

There are also many ministries in the church. What should be the order of such ministries? I tried to make a sequence of five books: 1) mission, 2) vision, 3) vision-path, 4) fracture, and 5) action to action.

First, as you know well, mission is God's general command given to anyone as a big picture. Perhaps, we see it as the reason for the existence of why we are here.

Second, the vision is 'where do we want to go'? It can be seen as the realization of direction, dream, hope, that is, mission. Usually, there are cases where mission and vision are the same thing, but they are

not. The mission is 'why are we' and the vision is 'where should we go'.

Third, the Vision-path is quite important. Once the direction is set, we need a way there. That is the vision-path. Just because the vision is decided doesn't mean it becomes a reality right away. There should be a way there. To the left! To the right! To the long! To the short!

Fourth, if the path is determined and the path begins, the vision must be divided into small pieces. This is called fact, which requires the appearance of a so-called professional temperament. It is the stage just before action is taken. There is considerable wisdom and strategy instilled in this.

Fifth and lastly, I call it Action to action, which is simply action. The first four are prerequisites for this, and in fact, what does not appear as an action is nothing more than a tabletop theory, so-called a dog dream. Action to action is final.

Why should the ministry continued!

People do certain ministries and do not last long. Of course, Pastor Robertschler once said that there is no permanent ministry. However, they quit too early. Some churches last three or five years, but there are many that do not, and some churches drop out early, such as one that ends in two weeks or one that ends in a month.

If you get off early, you don't have theological foundation for this ministry (a senior pastor), and if you quit in the middle, you have lack of endurance. Here, there were several findings of a lack of endurance: 1) how to use/apply data; 2) lack of caring skills of ministers; and 3) lack of leadership of pastors. These several were found to be factors of dropping out. I think the institute needs to continue to encourage and support it to go beyond this.

But here, I'm going to tell you why you have to keep going nonetheless. First of all, there is a cycle in which you overcome

difficulties and come back to your place: (1) the warm-up; (2) the high; (3) the high; (4) the low-down. I've heard that there is a process like this. After the low-down period, there will always be another high-up period. -- If you have a little bit of warm-up period (re-education, attending conferences, etc.). You need to understand and be patient with these cycles.

Second, you learn through difficulties. Quitting difficulties is a failure in everything. You must not quit. Through difficulties, problem-solving skills are developed, and the intimacy of the ministry and pastor is strengthened... In other words, there is a lot to learn through difficulties.

Third, it is necessary to instill in the saints the spirit that if you do one thing, you will continue. After frequently changing a ministry or failing a few times, the saints become afraid of the new ministry and the new vision. This should not happen. The pastor must ensure that good ministry will be successful if you continue to do it in any ministry.

Of course, as was previously stated, it is true that the research institute plays a significant role in this process. The research institute is on fire, so you have to take responsibility. Therefore, it is necessary to help prevent various data, ideas, and failures in advance.

U.S. Conference

The U.S. Conference has already been over 25 years. At first, it is held every year, but after the 10th event, it is held every other year. Last year (2006) it was held in Texas, and next year it will be held in Lexington, Kentucky. It is held for three days, the last Friday/Saturday/Sunday in April. Of course, in Korea, they will attend every time and go again next year. At first, it was an American competition, but since a few years ago, other countries have also attended it and named it an international competition. In addition, it can be said that it is held in the style of domestic, national, and

regional competitions (International, Regional Conference).

International competitions are held under four themes: Starting-Managing-Performance-Growing your Ministry. There have always been about 40 workshops with these four areas.

1) Starting your country deals with how to start LPM, spiritual death, does your church need a board member? and so on

2) Managing your management deals with the responsibility of the team leader, the progress, value verification, continuous training, etc.

3) Performing your democracy includes dealing with difficult issues, listening, continuous energy, hurt or healing words, ability to pray, making changes, listening to God, caring for the dead, caring for the single, etc.

4) Growing Your Ministries include how to overcome fear, how to deal with the struggling, the position of the lay pastor, the syndrome of walking on the water, how to overcome the financial crisis, excessive care, and overall harmony.

In addition, this atmosphere began at the end of June 2000 in Korea with the first [Pyeongsin pastor's conference] at Hallelujah Church and has been going on until 2006 (June). However, as the Pyeongmok Graduate School opened in September 2006, it was in a lull. However, I am thinking of holding the competition again in spring 2009. Next year (2008) is too much work for the school itself to do, making it difficult to hold the competition. The competition is essential for revitalizing and maximizing the ministry of the opening ceremony.

Countdown

Usually, the countdown is in the order of 1, 2, 3, and 4. However,

especially in the case of NASA, it is sometimes 10, 9, 8, and 7. This also means that it is a pendulum countdown. When comparing these two cases to the ministry, it feels like there is a difference.

In the first case, it means starting now! Counting to the end, and the second one means starting from the end and coming to the present.

In my case, I am using both 'from now to the end' and 'from the end to the present'. I think both have advantages and characteristics. The progress of leadership and ministry can be different depending on which one you focus more on. However, I think the second one has more advantages. In the end, it means that it will come from the future to the present. Perhaps it means that it goes backward. The advantage is that it makes us think a lot about the future, as it is said that even during conversation, 70% of the future and 30% of the present. Then, this will change our leadership. And then the sense of goal becomes clear. The direction to go becomes clear.

After all, neither direction can be ignored. Returning requires change and a strong team work. I think the best way is to allow both directions to be used freely.

Action to Action

I went to Thailand for a week last week. Seven people went with the pastors and others. About 60 people, including Thai missionaries and local pastors, gathered to seminar and rest.

While talking with Korean missionaries, we talked a lot about the vision, and I emphasized "Action to Action." ATA is actually a story that comes from these days' inter-Korean talks or six-party talks. The involved countries are now saying to take action. It is to take action against each other. If you take action, I'll get drunk, and if I take action, you'll get drunk.

In fact, when we do church ministry, there are many cases where we usually end up talking only about the vision. It must be connected

to Action to Action to become a reality. I think it takes considerable effort and skill to put the vision into action. This is an area to be studied further.

Anyway, I think it's the ATA era. Gone are the days when people keep talking about vision. Talking about vision for years is a waste of time and lack of wisdom!

Motivation for ministry

First, take all proposals carefully.

Some suggestions can be very strange. But we communicate that every idea is worthwhile.

2) There must be a "no guide" vibe.

This is one of the most difficult leadership to learn.

3) Each group decides its own course.

Each ministry group decides how they organize - and how they will be trained.

4) It is recommended to identify the actual needs.

There are two common reasons why ministry groups are dying.

a) Either the group did not focus on the actual needs, or b) the group did not properly identify the beneficiaries of the ministry.

5) Create a mission network

All ministry workers need ways to connect with each other for encouragement, data provision, and responsibility.

6) New ministries can begin at any time.

If you have new ministry ideas between motivation for ministry events, you can advertise meeting times and places. If there are 4-5 people

together, a new ministry can be started and is added to the "mission menu."

4. When you're taking a risk

How does God history! I want to think about two good English words by giving them a precious message. The first one is the Bible verse that Pastor Melvin likes to say. The other one seems to have been found in the book I read.

First, God is prospering what you do!
Sec;ond, God is blessing what you risk in faith!

The meaning of the first one is that God enriches us when we "do" something. This is what Pastor Melvin has been reminding me about since about 10 years ago, when we were in the early days of our ministry. This was a great strength and encouragement for my ministry. In other words, God uses people to make history, and he 'prosperity' what he does. If you don't, there will be no prosperity. Nike's slogan "just do it" is what I think it is.

Second, it's taken a step further and now you're taking risks. It's about taking risks, going one step further from carrying out a comfortable, routine practice. There is 'blessing' at that time. Changing from 'enriching' to 'blessing' is a matter of taking risks for the sake of the Lord and for the ministry entrusted. Taking risks is creative, challenging, futuristic, and in fact, taking enormous chances. It's about throwing my body at something no one's ever done, something you're not doing, but a vision demanded by the Lord. You're supposed to do the work of the Lord. But taking an adventure is a blessing.

The weird Billgate

Once I went to Harvard University's website. I sometimes go into the Harvard Divinity School (HDS) because I wonder if there is anything special.

When I entered this time, Billgate's face was floating in the front. In other words, he dropped out of Harvard several decades ago to study Microsoft... He was giving an honorary diploma this time. Strangely, however, he hired a friend (at Harvard) who he had been studying with a few years after taking the middle class and was promoted to vice president while working together.

Looking at this, I thought about two things:

- 1) Billgate's weird side
- 2) Promoting a friend to be a vice president (better than himself)

He is in a way the weird person. Sometimes he would graduate from Harvard, but he dropped out for his own goal (but in the end, the school volunteers to give him his diploma)

The second was to make a partner by bringing in a friend who had graduated normally. One is a graduate, one is a dropout... Maybe it doesn't suit you! It's about trying bold adventures.

Things that hinder creativity

Things that get hinder creativity are as follows, says Merline Wilson:

1. a fear of failure
step back; take no risks; jump less to avoid shame for pain or failure.
2. reluctance to go into action

literal and overly serious problem-solving style; the work itself 'does not actually deal with.' Fear of being seen as stupid or silly by experiencing strange things.

3. data shortsightedness

Failure to see someone's strengths; lack of appreciation of data in any environment-people and objects-.

4. excessive conviction

Strictly (strictly) with problem-solving responses; clichéd reaction; persistent behavior that no longer functions; not confirming someone's assumption. 5. Avoiding frustration. Giving up too quickly when encountering obstacles; avoiding the pain or inconvenience that accompanies change, or hoping for a novel solution to a problem.

6. sticking to past habits

Too much emphasis on the traditional method of doing something; too much adoration of the past; a tendency to match when it is not necessary or useful.

7. a fantastic life that has become dry

To distrust, ignore, or chip away at the inner images and figurations of oneself and others; to overestimate the so-called objective and real world; a lack of 'imagination' in terms of "let's pretend to be---" or "if not."

8. a fear of not knowing

Avoid situations that lack clarity or have the potential to follow in the future; have an undue burden of not knowing; need to know the future before moving forward.

9. need to maintain balance

No ability to withstand disorder, confusion, or ambiguity; aversion to complexity; an excessive need for balance, order, left-right symmetry.

10. reluctance to make an impact

Fear of appearing to force or push too much in influencing others; hesitancy to be firm about what you believe in; thinking that it is not effective to make yourself heard.

11. reluctance to let things go

Trying to solve a problem too hard; failing to accept something being mature, or making it spontaneous; failing to trust human abilities.

12. an empathetic life is dry

Ungrateful for the motivational power of emotions; using energy to hide spontaneous expressions behind; failing to recognize the importance of feeling about commitment to achieving individual and group efforts.

13. a lack of integration

not using sufficiently opposing methods in having the essence of something; pushing out the opposite rather than knowing how to integrate the best of both sides; failing to unify the perception of totality in cosmic terms.

14. dull sensibility

Failure to properly use one's fundamental senses as a way of recognizing; only partial contact with oneself and the environment; atrophy of the ability to explore; lack of senses.

5. problems in the layman's ministry

Practice of Lay Pastors Ministry

First, the chairman of the committee concludes all work on the committee. This is the result for a number of reasons. The members do not serve well, so one person takes over and proceeds. This is not the best approach, but this often happens.

Second, only a few people do all the ministry, and the majority just watch. The church members only eagerly watch the ministry inside and outside the church. They are interested in what happens every season and help at summer Bible schools. Only those close to them frequently contact them and participate in important ministries.

Third, leaders are exhausted due to the simultaneous requirement of several important tasks. Some churches do not undertake more than one ministry. This is because it is believed that energy is invested only by focusing on one thing.

Fourth, the ministry workers run away in fear because the leaders demand unrealistic time investments. Do not ask the ministry workers to live forever. The end must be left open. No one can survive if told to live forever. It is good to give them some time to spare.

Fifth, there is no system for coaching ministry workers. How long would you stay in the role if you had no feedback on whether you were doing well or not? What if you had a problem and you didn't know who to discuss it with?

Sixth, ministry workers are more devoted to the leader than to the church. Especially for spiritual leaders, they are too close to each other, and if the leader leaves, the ministry workers may be dispersed. The ministry workers must be devoted to their mission and vision.

Seventh, pastors and other leaders are reluctant to delegate to

ministry workers, "I can do it faster if I do it!"

"I don't want to bother anyone else," he said. "No one is as good as I am." The old saying goes, "If you give me meat, I live a day, but if you teach me how to fish, I live on it for the rest of my life. Training the ministry workers today takes a lot of time and effort. But tomorrow, they do their part. Soon I can do something else.

Reasons for the Pastors' Resistance to lay ministers

First, pastors may have a bad experience with lay people. Let's take an example like this. The ministry workers were late for the meeting. They didn't do as requested. They didn't follow the rules. Rather than talking about church work, the meeting people continued to complain about the ministry workers.

Second, pastors are afraid of losing their positions. A previous administrative assistant has been asked to cooperate in this mission, but if it is successful, a strange atmosphere arises. In some cases, there may even be a joke that the layperson is so good that a leader is not needed.

Third, leaders are afraid that the ministry officials will see them in a bad light. This would be like a retired elementary school principal asking a child preacher to help with the child ministry.

Fourth, leaders are afraid that the ministers will become too independent and will not rely on them. This is true, as are some ministry workers. Leaders should be aware of what the ministry workers are doing.

Fifth, a leader wants to recruit his or her own ministry workers. This happens in most churches. It is usually left to the deputy trade in

charge. This system works well.

Sixth, leaders do not want to harass ministry workers with supervision or take responsibility for completing their duties. However, the above two things are actually necessary for ministry workers.

Seventh, using ministry workers has a lot of work compared to the results. That's why I wonder if it is necessary to use ministry workers. Why do people refuse to actively participate?

Reasons of resistance for lay people

Why do believers prefer churches that don't force them to participate? There are many reasons and obstacles, so let's summarize some of them. This is also their thoughts/response.

1. "I don't think I have much to do." They seem to feel their limitations in the ministry given.
2. "I submitted my application, but no one contacts me." Usually, churches collect a lot of information about the saints and do nothing.
3. "I was so disappointed last time that I don't want to do it again." Usually, people who do not work in the current church-even though they are capable-have this experience in the past.
4. "I hate this ministry." There are many reasons, such as the time this role requires is not right, or the lack of energy. Conflicts arise and fail when it is not what you really want to do.
5. "No one cares about me, or about my ideas." Every leader needs to accept the ideas of the saints. Sometimes we try to align ourselves

with our goals, but we care less about leaving the right people to the right things.

6. "I don't have time." This is less a question of whether it is important enough to commit than of time.

7. "I feel strange talking about myself." It is difficult for believers to express what they can and can't do. They are afraid that they may make a mistake in what they say.

6. Ministry and spiritual growth

The church is typically interested in attendance. Of course, a small church has no choice but to put everything on the line. However, it seems that attendance is usually interested, but less interested in the growth and spiritual growth of the depth of faith.

However, the solution to this is, in a word, that you have to join the ministry. That's why a ministry program is necessary. A person named Eric Swenson wrote in the [Leadership] Journal, about the relationship between serving others (nursing, ministry, and mining) and spiritual growth. The survey was conducted and the results were announced, and how much serving others (nursing) affects spiritual growth. However, 92% answered 'positive'. Compared to studying the Bible and praying, 63% say it is equivalent to spiritual growth.

Then how can we get the church members to join this ministry:

1) We must be persuaded on biblical grounds. We are all ministers. Ep 4:11-12 is useful here.

2) The entire atmosphere of the church should be made into an atmosphere and culture that has a good feeling for the ministry. Of course, there is an obstacle to this process. The reason why they have traditional ideas is that the concept of a layman as a ministry does not come in well.

3) Then you can create a vision for where you want to be. In other words, 1) What is a church? 2) Where will you start? 3) Where do you want to go.

Our LPM is a good ministry system that clearly solves this problem. We are a ministry that started in Biblical Ep 4:11-12. The concept of a missionary through the PACE mission permeates throughout the church. And the vision gradually expands. When you do this mission, you will find that the infrastructure composition, church culture, individual lifestyle, and engine role in the mission are set in direction and goal.

Evangelism strategy

It is said that the following five strategies must be balanced and combined to achieve effective conduction.

First, we must be present in our community. The Salvation Army is good at this, but it is with us in times of crisis. They make sure that the hand of the Lord reaches out in the community. They practice the following words: "When I give, I give you food, I make you drink when I am thirsty, I welcome you when I am a traveler, I dress you when I take it off, I look back when I am sick, and I come to see you when I am locked in jail." (Matthew 25: 35-36). Like the Salvation Army, the local church must be in the community. The question of community, "Who will help us?" should be answered by the church.

The second is to declare the gospel (proclaim). The main goal of the College Student Mission (CCC) is to declare Christ. Dr. Billbright continues to emphasize, "Let's achieve our mission in this generation." Like the CCC, we must have an effective way to deliver the gospel to lost souls.

Third, Billy Graham has a different style, so-called persuasion. Throughout his life, he devoted himself to sharing the news of salvation to millions of people. His ministry was similar to Paul's. The dog church must have a style like Billy Graham, that is, a way to welcome Christ.

Fourth, we must grow in Christian life (progress). Navigation emphasizes the need for discipleization. It is welcomed within minutes, but it can take weeks to mature. Navigation is aimed at personal growth and maturity. It is a system that receives Christ, becomes disciple, and continues to train. Church leaders are responsible for their continued growth. This aspect is also included in the role of our LPM.

Fifth, a new leader must be produced (produce). All of the above are important factors for church growth. And the fifth is essential to balance the evangelism strategy. It can be called "production evangelism." This is to train the saints to become witnesses for Christ. We have to think about how to reproduce, that is, a trainee can become a trainee.

The stage of burnouts

Burnout is the result of unrealistic expectations for oneself. If these unrealistic expectations are linked to the person's personal values, they can destroy the person. Unfortunately, most expectations are oblivious.

Step one: indulge in a certain ministry.

The actual amount of work may not be as much a factor as the attitude and belief that leads the person. For example, a good pastor is usually 1) someone who doesn't need anything; 2) someone who is always busy but always has time; 3) someone who can always give everyone everything, etc.

Step two: exhaustion and questions arise.

For example, if one person is tired, the other person is more tired. Another thing is, what am I doing in my life? Can't make any difference? Is this effort really worth it?

Step 3: Falling back and feeling discouraged

Burnout is actually a recession, where you're moving away from others and expressing discouragement in yourself, others, and the ministry. People at this stage are invisible.

Step four; become cynical.

It lowers self-evaluation. It becomes hostile to friends, co-workers, and everyone around you, and controversial with sin.

Misunderstanding of evaluation (mythology)

Planning and evaluation are closely related. Evaluation is whether we did what we said we would do! However, there are some misconceptions about evaluation.

Myth 1: We are not perfect. So evaluation can hurt us by revealing our faults.

Fact: Assessment is doing both "well done" and "chances for improvement."

Myth 2: Evaluation is boring because it's purely statistical.

Fact: Evaluation is a feeling, dream, wish, vision, proposal, etc. of what happened or should happen. This is more insightful and constructive than the statistics produced.

Myth 3: Evaluation is something done by experts.

Fact: Churches are hard to hire professional consultants. Therefore, everyone involved in a program or project should be involved in the evaluation process.

Myth 4: Evaluation is a report that ends in itself and closes a project.

Fact: Assessment should help you decide what to add, subtract, change, and retain.

The meaning of a send-off ceremony

The significance and importance of the dispatch ceremony are great. Jesus sent his disciples, and the Jerusalem Church also ordained and sent missionaries.

There are two bad examples of dispatching ceremonies. One is that I have to have a seminar in Seoul at the beginning of my ministry and have a dispatching ceremony, but the pastor in charge gave it to me personally 1:1 in the conference room because other people felt alienated. Then, the ministry workers received it, but they were embarrassed without knowing how to do the ministry (PACE). The reason is that their position... and role are not known to the church members or the sheep who are the subjects of the ministry. What I tried to do wisely became rather counterproductive.

Another example was a seminar in a local area, and he said he would pray for it and have a dispatch ceremony... When I called him a month later, he said he was still praying. Eventually, even after a few months and a year, the dispatch ceremony was not possible, and only the fire was lit and gradually disappeared.

It's very important. It's as if during a break in the classroom,

students have a very important moment to sit quietly and get ready to study when the starting bell rings.

For example, after graduating from seminary, passing the preacher's examination, working hard, passing the minister's examination, and working hard while waiting for the ordination ceremony. Let's consider that the dispatching ceremony was postponed for a year due to the circumstances of the denomination or something else. The disappointment would be great. The same is true. The dispatching ceremony puts the same weight as the ordination ceremony. It announces the beginning of the ministry and gives it authority.

Additionally, the dispatch ceremony is not only the beginning of their commitment, but also the time to announce and confirm the beginning of their service in front of the so-called witness in front of the missionaries. The same is true of the dispatch ceremony, just as guests come to celebrate and become witnesses at a wedding.

The dispatch ceremony must be done: 1) It is a sign of the beginning of the ministry. 2) It is an opportunity to reaffirm and pledge commitment. 3) This is because it gives an opportunity to be recognized by the whole church.

Level 6 of Allowance in Dispatch

The stage of dispatch is also seen in the concept of "low-tight". The loose stage means less control, and the tight stage means stronger control. Let's look at it divided into six categories.

Step 1: We tell you what to do.

Step 2: Ask us what to do.

Step 3: Ask us permission to do what you want to do.

Step 4: Do as you please but report to us right away.

Step 5: Do as you please but report to us from time to time.

Step 6: Do as you please

Level 1 is the lowest, but you should not do ministry unless the leader gives you ideas, allows you, and gives you authority.

Stage 3 is a common phenomenon in ordinary churches.

Steps 5 and 6 are cases of giving a lot of freedom.

6. Team Ministry

It is said that four different leadership styles must be combined to become a good team. They have different tastes. Of course, in the big frame, it can be divided into two types: a visionary leader and an administrative leader.

Let's look at four types:

1) The Directing Leader

Former U.S. President Ronald Reagan is known for his style. He is powerful in practicing the vision that needs to be achieved, but does not give much attention to details along the way. They are great at motivating and encouraging people to look to the future. These people make excellent decisions. And they make the most of their intuition. The weakness is that they are less interested in the content of the course. Group leaders may belong to our LPM.

2) The Strategic Leader

These people don't come to the fore well, but they are the type to organize and develop plans. They analyze reality and situations well. They lean toward vision rather than relationships with people. Their weakness is that they take too much time to make decisions. In plain wood, the pastor will belong to this.

3) The Team Building Leader

A team building leader loves people, while a directional leader feeds on dreams, a strategic leader approaches understanding and planning

intelligently. They make a wide range of relationships, confirming that they are heard, understood, and loved. Among the many types, these people are the best types to gather people around their vision. They love people, but they hate administrative tasks, such as writing things down and organizing them down. This is the general secretary in plain wood.

4) Progressive Leader

These people keep the ministry going. They focus on the movement of the ministry, acting as leaders rather than managers. Managers are interested in maintaining and improving, but leaders focus on new opportunities and problem solving. These people prepare and introduce the parts necessary for the vision to be achieved. This is where the clerk will belong in our mission.

In the end, it means that any ministry needs several people. No matter what team it is, there is no one to throw away. The old saying that two people are better than one is true.

1. Ministry Team

The ministry of the 21st century says that "team ministry" is very important. Here, the team does not mean the pastor and the layman, but that the layman should work in a team for any given ministry.

If you look at the team's etymology, the original meaning is "two or three animals pulling heavy loads." In other words, you can think of two bulls when they go to the field, two horses when they pull a wagon, or a few people carrying heavy objects.

In Greek, it is called $\sigma \cup \nu$ (read as sun/sun), which means with. Laughing together, crying together, even if it's hard, together if it's good. Paul used these terms a lot! Working together, contemplating

together, and becoming friends together.

So why does the term "team" come to be and emphasized! These days, books rarely mention the need for ministry teams, or team ministry.

Greg Ogden, a former professor at Fuller Theological Seminary, once lectured while comparing the "Committee" and the "commitment & mission team" during his doctoral course. In other words, the committee should be turned into a team. The concept of "Committee" is often unsatisfactory. The committee has a strong meaning of supervision, not 1) focusing on maintenance, 2) working hand-in-hand, and 3) focusing only on work rather than on relationships with each other (so conflict arises), 4) unclear roles (not sure what to do), and 5) lack of "heart" on ministry (the chairman will do it!). The American church seems to have realized this for some time, but Korea does not seem to feel the seriousness and necessity yet.

Anyway, his theory is that the committee should be turned into a team. Then the problems listed above can be solved. However, when you put various data together, the team has two distinct characteristics: 1) First, responsibility for each other (between team members). In other words, they take care of each other, encourage each other, and furthermore, they are responsible for each other's growth. 2) Second, responsibility for the achievement of a shared vision/ mission. That's why some people call it 'double denial'.

For example, if we get along well with each other, but we don't have a responsibility for the ministry, and we have a strong responsibility for the ministry, but we lack responsibility and relationships with each other, this is also a problem.

However, changing the name from a committee to a team does not mean that it is necessary. Thoughts, attitudes, and actions should also be changed to a team consciousness. If they only say "We are a team" in words and do not have responsibility (love and growth) for each other, it will be nothing but sugarcoat.

But a team is a group with a vision. The team here refers to the 'team for the mission'. (Although there will be many teams). It is a shared vision given something. However, there is something that must be attached to a vision, which is called courage. In other words, the vision and the courage must be together. These two are the same vitamin C we have to take every day. Just as a runner runs on two feet... One foot is a vision and the other is a courage. When you run on one foot, it does not last long, and you are clumsy. One foot presents "direction" as a vision, and the other foot "emphasizes" with courage.

It is said that there are two team leaders in the era of the first church (Roberts Slocombe, in Maximizing the laity Church): E-leaders and e-leaders. The first one is singular in capital letters, and the second one is plural in lowercase. In today's language, it means that there is only one pastor in charge, but there are several possessions. This is in the same vein as "the lack of development of laity leadership is why the church is powerless," as pointed out by Calgoge (American Institute for Church Growth).

Team leader's leadership

If you look at the book called Team Leader Leadership (Bob Edams/Im Tae-jo), the core concepts of leadership are well organized. However, the first thing is commitment. On the premise of this, the next 19 concepts have been organized. In other words, for a leader, commitment is the top priority. Even a person who has a lot of things is in trouble if commitment is not achieved.

The 19 concepts are: 1. Communication, 2. Motivation, 3. Coaching, 4. Empowerment, 5. Teamwork, 6. Time Management, 7. Conflict Management, 8. Change Management, 9. Recruitment of Talent, 10. Employee Evaluation, 11. Dealing with Problem Employees, 12. Employee Management, 13. Self-expression, 14. Self-management, 15.

Learning from Mistakes, 16. Voluntary Participation, 17. Leadership, 18. New Generation Labor Force, 19. Continuous Education.

While reading it, I also learned a lot as the team leader (Korea Pyeongsindo Society Research Institute). However, when I thought about it more broadly, it was applied to the Pyeongsindo Society and there were many similar parts. Looking at this, I realized anew that the Pyeongsindo Society has many things.

First of all, the common ones are 1, 2, 4, 5, 9, 11, 15, and 19. If you pick about two important things among them, it would be 2 motivation and 5 team work. Motivation is necessary both at the beginning and in the process, and the team work can emphasize the benefits and benefits of team history, and it can be emphasized that the individual leadership & team leadership of the leader must be together.

Twelve disciples

With Jesus' 12 disciples, it is used for various pastoral paradigms and field applications.

First of all, those who do the "Jazeera Movement" should be trained based on 12 students because Jesus trained them for three years.

The second is the case of a "small group movement," and Jesus' 12 disciples take the form of sharing prayers, words, and lives in a small group.

In addition, it can be seen as the "Sel Church Movement" that Korean churches are talking about these days, which is a case in which Korean zoning styles have moved abroad and re-entered.

Next is the 'G12 movement', which is also a slight variation from the 'cell' as it imitates the 12 disciples.

In any case, I think these various aspects have their own meaning and persuasive power. However, I want to point out something here: what is the purpose of this paradigm. In the end, it is seen as the

development of a 'plain leader' through personal growth and maturity. However, I found that the above ministries were weak in reaching their original purpose. The reason is that they are only interested in that. In other words, they are only interested in training disciples, but they are poor in developing themselves and becoming a leader. The same is true of other paradigms. They do not try to reach silence and are only too interested in themselves. That is also what church growth scholar Carl George pointed out.

Second, I would like to say '12 disciples' as team ministry in modern language. It is an era in which not only individual growth but also team growth is necessary. In some books, it emphasized the difference between individual and team IQ, emphasizing the maturity and growth of the team. Another is that you have to be a team in the ministry. The apostolic concept of church comes out here, that is, sending. The team is responsible for the work of the state. Only when the ministry team becomes the ministry team, dynamics and synergy arise, and the leadership of the pastor in charge will change.

Now, the Korean church needs a transition to the team mission. Only then can you, me, and us understand. I think there will be a big change in group leadership when that happens.

2. Five Points to Note in Team History

A lot of people are talking about the necessity and importance of team ministry. Our ministry must also be a team ministry. These days, I am thinking of team teaching. The three training sessions in the fall (Bundang, Bongcheon, and Jamsil) will also be team teaching. Anyway, team ministry is very important.

However, in the team ministry, it can be called a problem, a difficulty, or, as someone says, dysfunctions, but how to overcome these and problems that must be overcome. You often find that the

team ministry is so good, but there is also a price to pay.

The first is trust. Taking the example of our institute, I say I care a lot about this, but it's still not enough. I think this is trust in each other. If it doesn't work, it's worse than doing it alone.

The second is the issue of conflict. When people gather, there are bound to be conflicts. However, if you want to be a strong team, you go through the stage of moving from trust to conflict. Conflicts inevitably arise because you want to do your job well. The next level of commitment is how to resolve this.

The third is commitment. Individual dedication is easy, but it is not easy for a group to commit to something in the long run. I think commitment is created continuously when motivation and a good culture are formed. If a group wants to commit in one direction, it must have a clear vision. There must be a strong sense of goal that must be achieved.

The fourth is responsibility, which I think is also related to the previous commitment. Whatever it is, I think it is as difficult as the stars in the sky to have a permanent sense of responsibility. There is encouragement between team members, and a little tension between each other strengthens this sense of responsibility.

The last one is about the outcome, the fruit that comes as the achievement of a shared vision. The mission team has two goals: care and growth among team members; and the achievement of the mission.

Even if the relationship between the team members is very good, if there is no visible fruit, it is not a good ministry team. It must produce results. This is why we came together and it is also a justification.

VHS Principles

Small groups need to continue providing nutrition, and Cal George

suggests VHS principles or styles: Vision, Huddle, and Skill.

Vision is a belief in the big picture and an encouragement of issues. "Where does God lead! Why is our ministry so important to get there!" "Who is the model that we can follow and receive strength from?"

Huddle is built on the concept of adult learning, which is best learned when you are imposed on homework and have a problem to solve.

Skill training depends on current needs. What skills are needed to become a more effective leader! For example, "You need skills on how to discuss Bible study," "You need to understand the life cycle of your team," and so on.

But every time you gather, you may not need all three. Sometimes it is necessary to strongly expose the vision. This is thought to be a kind of vitamin, so it needs to be consumed properly and as needed. And none of them can contain these three. No, it doesn't have to be.

With and For

This is also the team leader's mind posture in team history, which can be understood as "with---" and "for---." This is also what kind of attitude and thoughts one has when one works with people, and perhaps these concepts are related to leadership and can be applied to many aspects. First of all, one should have the idea of "with whom" rather than "for whom".

I also (Pastor Seo) actually thought of working "for---" not long ago. I thought I should "work hard" for the staff because I'm the head of the research institute, that is, the team leader. But not long ago, I decided to change my mind. Working for the staff is very primary and I started to feel immature. I should think of being with

the staff.

Even if you have this thought ('with, '), the other person is very likely to become passive. However, if you do it "for---", you can make it more passive and feel like you are dealing with a premature baby. Now, all ministries should be "with," not "for." Of course, "for" is not wrong at all. Sometimes it is necessary. But in the big picture, "together" means good and necessary.

Myth about partnership

The idea of collaborative work is now becoming comfortable. As a result, many myths and wrong concepts about it have been created. Let's talk about seven myths.

Myth 1: Cooperation is easy.

While the concept of cooperation is simple and direct, it is much more complex in practice than it first appears.

Myth 2: Members in the group legislate cooperation.

Working with others for a certain ministry is collaboration. The ministry team, school faculty, hospital staff, computer ministry team, etc. may be considered collaboration, but this is not the case.

Myth 3: Cooperation has an end in itself.

It is easy to lose your true purpose if you work hard in a certain ministry. A group tries to create a cooperative atmosphere by investing all its energy. However, you must not lose your purpose in the process, knowing that it is not your purpose.

Myth 4: It's about collaborative decisions, power and authority.

When you see a group discussing ministry, you soon see a shift from ministry to power or authority.

Myth 5: Consent is necessary in the decision-making process.

Consent is an evangelical form of decision as if it were given by God. Churches often think as if consent is the eleventh commandment.

Myth 6: Cooperation is equality.

In the cooperative model, the general idea seems to be that leadership should be abandoned. That is why some groups emphasize an equal structure, saying that no one has the right to decide and hold the other accountable.

Myth 7: Cooperation should be limited to staff or teams.

When it comes to team ministry, people often think of pastors and vice ministers. Of course, this is included, but it should have a broader meaning.

Benefits of the ministry team

The ministry team is quite flexible and dynamic, aligning the saras for effective ministry, as well as providing continuous encouragement for each person. The power of the ministry team has several additional benefits for those who have experienced normally within an organization based on commitment.

1) It allows each other to go out with each other.

He made Christian companionship one of the great benefits when he joined the ministry of God's kingdom. If you look at the 1:3 of the day of the week, "...To make you have a relationship with us, our relationship is with the father and his son Jesus Christ."

2) It makes him become a disciple.

The ministry team consciously inspires the members to become disciples in their lives. The team creates a culture that grows in spiritual life.

Practice of Lay Pastors Ministry

3) It develops leaders.

Most church clerks simply deploy leaders. But the ministry team develops and deploys leaders.

4) It provides continuity of leadership.

One of the biggest challenges in church life is continuity in leadership.

5) People are mobilized for ministry.

The ministry team is generally a successful stepping stone to power the laity. However, most laity are not yet like this. This is because the church organization and ministry were focused on pastors at the end of the second century when looking at the history of the church.

6) be able to complete one's ministry.

The ministry team gathers to get something done. The committee has a weak atmosphere. The ministry team has a clear mission to accomplish.

In order for the ministry team to proceed well, the following relationship must be maintained well.

1. Spiritual Training: Teams need spiritual training with church leaders. We hope to grow up in a loving and faithful relationship with the Lord.

2. One-on-one relationships: Teams should build friendships with church leaders and other teams. We should personally put relationships a lot more priority than teams' ministries.

3. Reliability: A team should respect the trust of others. Reliability refers to trust, which grows as one from the heart when we trust each

other in a team.

4. Communication: Teams need to communicate well with church leaders. We are good at everyday conversations, emails, text messages, etc., but not this good on important issues.

5. Clear Expectations: Teams should be clear about their visions, objectives, timelines, plans, etc. with church leaders. Having different expectations leads to frustration and disappointment. Therefore, it is good to check each other's times regularly, but they should be observed and respected by each other.

6. "lose-tight" principle: A team should have the freedom to achieve its vision but be included in the church's vision. For example, while several ships are sailing, if the captain takes too strong a form, there is a risk of an accident if the form is too loose. We need wisdom on what to do.

7. Loyalty: Teams should be free to express their ideas and concerns with members of the church, as well as support the ministry outside the church that it promotes. Even if you disagree, you should be able to respect other people's ideas.

Connecting from Team History

Organizational opposition can be seen as chaos, as a result of confusion, misalignment, and confusion. If you connect to or have a good relationship with a wide organization in dispatching others, confusion can be reduced, potential for success can arise, and furthermore, growth can be maximized. Whatever ministry team is created, the connection between it and the entire ministry is important.

1) It is the relationship between the team's commitment to vision and the church ministry. In other words, it is a matter of commitment on both sides to the team and the church as a whole. When the ministry begins, it is the freedom to start something and to do something in a category.

2) It is a connection issue with other ministry teams. This could be a ministry team of the same series, or it could be derived from the original. The original team must invite, equip, send, and provide continuous support to the new team.

3) It is better to apply the VHS principle (Vision, Huddle, Skill). This is what CalGeorge said, meeting with other leaders to share their visions, being divided into smaller support groups, and honing their skills if necessary.

4) It is a coaching ministry team. A coach takes charge of several ministry teams to provide counseling and encouragement, which sometimes connects these teams with church leaders right away.

5) It is to take responsibility for God and other leaders. Being a leader in a small group or ministry means entering a relationship with a layman or pastoral coach.

6) The next fundamental connection is the deputy trade and the elder (and butlers). The deputy trade and the church leaders are the people the teams come into contact with. As the teams increase, the roles of traders and church leaders also change.

4. Myanmar's "mystic ball"

I saw it on TV once as a documentary, and I think it was EBS (educational broadcasting). It was about Myanmar's pro-ronunciation, and it was like a sport in which a few people stood around and played with a ball. I was really impressed by the content. Especially, the story of a female athlete who is very good at pro-ronunciation and a man who came to learn every year from Canada and eventually became an athlete was interesting and impressive.

First of all, the pro-ron was a small group and a small group. It was not a sport played by dozens of people, but by 6-7 people. And this was not a game of winning or losing, but a sport that showed individual's own skills to the fullest. It was like a kind of art to cultivate and show more difficult skills.

However, he is not good at it alone. He seemed to have unity in preventing the ball from falling to the ground and caring for the opponent. In other words, he is displaying a wonderful art.

As I watched it, I wanted to come into our country. Of course, it was impossible for me to realize it, but... I was so fascinated.

In particular, the more difficult the technology was, the more enthusiastic people were. The content reminded me of the coolness of the small group again. There was no debate, timing, jealousy, or arrogance. There was only effort to look good. And I took the chance to develop more difficult skills and showed creativity.

7. CHANGE

At a domestic conference in May last year, Alabama's Marie Parma came as a main lecturer. Palmer is the director of the International Association of the Peasant Tree Association, the leader of the Peasant Tree of the Prez Methodist Church, and joined Pastor Melvin's early ministry and has been working for more than 20 years.

He came and did two main rivers, and one of them was called [Changing Things]. The content contained the concept of 'one at a time', and as an example, the following example was introduced. It was a person picking something up hard on a beach and throwing it into the sea. A passerby asked, "What are you doing?" and he said, "Throw one starfish into the sea one by one." In fact, tens of millions of starfish were washed up on the sandy beach by the sea.

The passerby says again, "When can we put all of these things together by throwing them one by one like this? It's impossible to save them all. It's reckless!" Then the person said, "Can't you save one at a time? I can't save them all, but wouldn't I live the starfish I throw in?"

The title of Palmer's main lecture was [To make a difference]. He stressed that it makes a difference in people's lives; that it can make a difference in even one small thing. Change can of course be brought into groups, into crowds, on a large scale, into big projects. But that may not be the case.

It is in one person and in a small job that has made a difference in my (Pastor Seo) life. However, I found that it was possible when it was faithful and steady. First of all, it was Professor Muriel, who was

the supervisor when he was training for CPE in Woodstock, Ontario, Canada. This was a grandmother. Bullon was already close to 70 years old at that time. A few years ago, I went to a seminar in Toronto and visited Woodstock once. This is someone who has made a difference in my life. It is because they cared, cared for, cared for, taught, and guided each person. It can later be a big fruit.

Change can come from big things, but it can also come from small things, or from a single person's influence. What matters in our lives, or in LPM, is whether we can make a difference to people! This is what becomes possible when we do not neglect each person.

LPM is bound to make a difference. Make a difference! This is because it is a mission to take care of people and encourage them.

1. Time of change

Listening to the radio a few days ago, the family register system will be abolished. The gist of the conversation is that you may follow your mother's gender and that you have a personal family register. This is a huge change. In other words, it is an indication that we are living in an era where we can change everything if necessary. It was unthinkable in the past.

There is the nation's presidential election at the end of this year, and there are female candidates. What the outcome will be is certain to be a sign of considerable change. People now seem to see it as ability and personality, not as men and women. That is to say, in presidential elections.

It is also said that the era of personal ownership of airplanes may come soon. It could be the era of "not my car but my plane" rather than "mica". Given the current atmosphere and pace of change, that may be the case. -- although I personally don't believe it.

The Internet is now moving with light and moving at a speed that

revolves around the globe. It is a tremendous development and change.

The Normal People's Association and the Normal People's Association! This is also a huge change. These terms were unthinkable in the past. However, books now show that there are many types of lay pastors. All of these seem to be living in an era that must be accepted now. Reversal or acceptance. The church seems to be facing such a change inevitably now. Wouldn't the 22nd century change more through the 20th and 21st centuries!

The term change is now meant to be easy. Change has become an inevitable reality. Whether we like it or not, change is happening. In the past, it was routine to list the following. But now it is the opposite or it is beyond this.

In the past, a man proposed marriage to a woman.
Now, women sometimes dash first.

In the past, children were only educated at school.
Now, I study in many places other than school and through several channels.

In the past, a man ran a company and a country.
Now, I do everything according to my ability, regardless of gender.
In the past, people respected famous people. For example, pastors, presidents, police officers, army generals, etc.
I think of them as normal now.

In the past, individuals admired their contracts.
Now, destroy it at any time.

In the past, banks never went bankrupt.

Now there is every chance that it could go bankrupt at any time.

In the past, national heroes were treated tremendously.
It only expresses a little respect now.

In the past, people appreciated their country and admired things like national flags and national songs.

Then, now I go abroad and live and adapt to the country at any time.

In the past, public safety was normal.
But that has long been ignored now.

Change/Transformation

Change is actually a bit of an uncomfortable word. It's like a state where you're on the verge of pointing a gun at yourself and pulling the trigger. But no change is death. Of course, sudden change is also death.

Change is now required throughout our lives. The other day, I visited a Dallas Seminary in the United States and went to a school bookstore, and I was amazed to see that there was a separate color called "change" on the bookshop. Why should books called "change" go around the seminary bookstore!

Dozens of books about change were lined up. In the past, books about the ministry itself, such as the New Testament, the Old Testament, and sermons, used to be sold and bought, but now one field of change has emerged.

It is true that the LPM also contains the concept of change. Change is not the main purpose. However, it is not talked about except for change. Since LPM was born to be better than in the past and to do better, the concept of change naturally permeates. Some say that it takes about 10 years for a new concept to be established.

And it is also true. In fact, change is inconvenient and painful. But it is worth the price. No, change is what you have to pursue at all costs.

In the LPM, you can think of three changes:

1. Changes are required in the church itself. This is seen as a system and structure. For example, it is changed from a committee to an administration team. This is particularly emphasized by Professor Greggockden of the Hullashin School. In addition, the Alban Institute in Washington emphasizes this. However, I am grateful that the 21st century churches are already changing their direction in this direction.

2. Changes are being demanded from pastors. This means that a new perspective on the laity is needed. Changes in past thoughts such as the rank-and-file as a consumer, the rank-and-file as a receiver, the rank-and-file as a second-class Christian, and the rank-and-file as merely a helper are required. In other words, the rank-and-file is not the rank-and-file of the past concept.

3. Changes are required for laypeople. Laypersons need to be as mature as pastors. As a famous pastor said, 'Stay in baby faith. Stay in the primary faith' should no longer be heard. Of course, he said, pastors are also responsible for this.

In the end, it means that change is needed throughout the church, the pastor, and the lay. However, rather than rushing to change, I believe that gradual and continuous change is wise with time. Change is not about going with fashion, but to be sensitive to the flow of the times and to fulfill God's desired mission of the times.

2. The need for change

There's a book called "Frog in the Pot" called "Georgivana". Water I think George Barna wrote the story that the water doesn't feel hot due to the gradual heating and ends up dying.

In other words, the fact that you don't even feel necessary eventually leads to death. In fact, there are cases where you feel a change and ignore it. I think it's a great misfortune to not feel this way.

Change is necessary, but there are times when you are afraid. There are two types of fear: one is fear of adventure and the other is uncertainty about Mire.

Change carries a so-called take risk. Ordinary people are bound to seek something safe and stable. This is something that wants to avoid the difficulties that come along the way.

The second is the concern about the consequences of pursuing change. In other words, it is uncertainty about the future.

3. The three stages of change

I think there are three changes: gentle change, moderate change, and complete change. When there are issues that need to change, you should consider the following. How much change is needed! Does this require a first-level change? Or at what stage, how much change is needed!

The first stage of change is to keep doing what you've been doing, but to make it better (only better).

The two-stage change is more complicated. This is about making changes to the system.

Step 3 is to go somewhere completely different from the present (big department). This is not about remodeling or rebuilding old buildings, but building new ones elsewhere.

Step 1 can be reported to the team (report). Step 2 requires consent (yes). Step 3 requires a vote (discussion). This means that the weight and energy of each step are different.

In the case of our ministry, there were continuous changes. The big change, the so-called three-stage change, would probably be to upgrade to a school as the research institute celebrated its 7th anniversary in 2006. This was a situation in which the need for change was desperately required, discussed and reviewed from several months ago. Prior to that, there were frequent changes in the first stage, and there were two to three changes in the second stage every year. Over time, it seems that the coping ability to follow the step-by-step changes is also being developed.

Eight Step of Change

The following steps are necessary to pursue change, said John Kotter, a professor at Harvard University. There are other authors who have applied this material to write books.

Anyway, he said that

1. 'the need for change' should be empathized. In other words, dissatisfaction or problems with reality should start from within. It is good to try to change around the time this is at its peak. In my view, change is necessary in two cases. One is when something needs to be changed and the other is when it needs to grow and develop. In a way, it may be the same, but it is also like two sides of a coin.

2. Then there should be a group of people who want to make this

change. In other words, a small group of 4-5 or 7-8 people is needed, and this team becomes a task force.

3. A vision and strategy must be developed. In other words, the team must discuss where to go and how to get there. Or why it is necessary must be clearly stated.

4. The need for change must be widely communicated.

It is also necessary to publicize why it needs to change, what will happen if there is no change, and what benefits it will have when it changes.

5. It is to empower many people to act. In other words, it is not limited to a few people, but to give authority and power to many people involved.

6. Achieve the short-term plan. The plan is that there is a long-term short-term, and people see the achievement of the short-term plan and give hope and commitment to the long-term plan. Can we hope for tomorrow when today is not working? Talk about tomorrow but let's stick to today.

7. Recognize what has been achieved and pursue continuous change. It is necessary to keep changing just as the car that has been triggered continues.

8. It is said that a new approach should be rooted in culture.

Paradigm shift

These days, I use the term paradigm shift a lot, but I'm going to

think about it by dividing it into a few things.

First of all, it is to see something in a new light. The reality we live in is changing everything. It is to see such a change from a new perspective.

Second, change your thinking. The 21st century needs to change your thinking to fit into reality. I think it's an era that requires you to change your thinking. There are a lot of situations where you have to change.

Third, we need to change our perspective on the future. I think paradigm shift is also necessary for the future. The future must be an era of uncertainty. Therefore, adaptive paradigm shift for the future is necessary.

Fourth, draw a new map. In the changing times, it is necessary to draw a new map.

Overall, I will see it as meaning that as times have changed, thoughts, minds, and attitudes must also change.

Two words of change Change & Transform

The first word, change, has the meaning of changing. The second has the meaning of transform change.

I see change as structural and spatial, and transformation as mental, internal, and mental. Change can be compared to men, and transformation can be compared to women. The word "change" has been widely used, but it seems that the word "transform" has not yet been widely used.

What do the two words mean to our laity society? First of all, we

need both of these in our mission. Just as starting (time, space) starting (thinking, attitude), internal change is also required at the same time as external change.

Perhaps what the pastor needs is change, and what the laity needs is transform. This is because the laity can change concepts and thoughts only when the pastor changes time and space.

Five reactions to Change

Georgina expressed the following reactions to change (revolution).

First, it is the largest number of people, completely ignoring this change (revolution). If changes are known to and influenced by many people through word of mouth, this can certainly be reduced.

The second is those who oppose change. These people are afraid of change, which may seem to affect spirituality incorrectly. These people have a mind as if the Bible is only applied within a church. Therefore, they are hostile to change.

The third group is people who let them exist together. These people are people who are 'let go' as they can and do not judge other people's excessive spirituality. Often these people try to maintain good relations with the revolutionaries and at the same time act as bridges to harmonize within the church. Most of those who fall under this category have little interest in becoming revolutionaries, but they recognize and try to socialize with them as brothers and sisters in Christ.

The fourth group is those who adapt late. This is because no matter what the situation is introduced to, these people will not take the risk of waiting on their side during the change. Participate by watching

the situations.

Finally, the fifth is the revolutionaries (change seekers). Some of these people attend church well, while others do not. However, they all love Jesus Christ and devoted themselves to the Lord, their savior. They are those who love God more and are humble and innocent-minded servants who devote themselves to defense in the face of difficulties, are willing to accept criticism from their colleagues, and strive to be the best church and Christian.

Terms for change

Looking at the data on change, there are some terms that stand out. It seems meaningful to look at these.

1) Change process

This means that change has its ongoing process. The representative one is the eight steps suggested by Harvard professor John Kotter. This is a process of change in business used in the general society, but it is worth applying in the church. There are also several books on the process of change within Christianity. Anyway, it is worth recalling that change has a process. This is because announcing change does not mean that change will come right away.

2) He is the one who is leading the change

This person's role is really important. He is a person who is prepared for the need for defense, the process of change, and even the risk of change. On the other hand, this person must earn trust from those who participate in change. This also plays a very important role.

3) Planned change

I don't know the detailed meaning of this, but I think it contains the concept that change is essential and must be planned and carried out.

This is also the term mainly used by Rylee Scheller.

4) Indirect change

Change is sometimes taken to mean that it is better to approach it indirectly rather than directly. Direct change means that it is better to do it indirectly because the impact is severe.

the effects of generational change

It is necessary to understand generational changes well, which have negative consequences for churches and ministries if they do not understand them well.

1) Many churches decline. Church members who understand the changing generation grow, but vice versa. For example, new believers tend to prefer churches that pursue a modern worship style.

2) It is not possible to influence non-believers because they are not recruited for missionary work. There were many missionaries right after World War II, who were in their 20s and 30s at the time. However, they are now only retired. Most young people are reluctant to apply as missionaries because, as in the past, they do not receive such financial support.

3) Financial support for missionary work and church services is decreasing. People aged 35-45 are said to have provided a lot of financial support, but they are now 6-70 years old. The current youth do not have as much financial dedication as they did in the past.

4) Liberalism is becoming more and more. Socially and religiously, every aspect of the country is increasingly trying to free itself and lose.

5) They lack the ability to carry out God's earthly orders to become

disciples. After World War II, many children were born and devoted to the Lord, but now fewer children are born and their dedication has weakened.

4. Change and growth

When you change something, you have to tell people what not to change. We all know that growth necessarily requires change, but there is no one who likes it. There is no one who is against growth. When a tree stops growing, there is a scientific term for that condition: dead.

But in fact, what people hate is not change. What people hate are sudden changes, unnecessary changes, painful changes, destructive changes, and mismatched changes. If implemented well, change is even accepted and welcomed by people who are not interested in it at all.

The music is like this. If the arranger goes home and does a lot of homework and the musicians play their fields well, the song will play well without cacophony;

The same is true in churches. This can happen if the arrangers do their homework well and the leaders do their part well. When it goes well, the church members do not know that the code has been changed and the scale has been moved. They welcome changing and appreciate the more beautiful songs.

About the change

First, you have to take a risk. Change is actually an adventure. Because it's about whether you'll succeed or not. Change is like jumping into deep water or hitting a scary wave head on.

Second, we have to decide where we are going to be. At the forefront of change, at the middle of the line, or at the end of the

line? All three groups have unique meanings and risks. But I think leaders should be at the front line. That's because we can see what's coming from the front.

Third, you should not lose your humor even when you face difficulties. This is not to joke. It means to take your time. If you can't avoid the reality that is coming, it refers to the room to accept, accept, and be willing to take it. If you don't take your time, you may end up in trouble more.

Fourth, be prepared to experience pain. Change is pain. And it is also uncomfortable. Truth is something I personally experience. But in fact, something can only be achieved if you leave such a comfortable place. You also discover different ways and paths through such pain.

Fifth, we have to decide where to focus and what to let go. People are afraid of change. It is out of fear that something might go wrong. So people try to stop. Because they can't give up what they once enjoyed or what they were comfortable with. But we have to decide where to focus and which direction to go.

Finally, you need to know that the wind chill of change varies from person to person. We know that there are risks to change. When you try to change, you need to find someone to take risks with. You need to build a team with those people.

A Checklist for change agents

The leaders who will lead the change should be as follows.

1. Earn-trust
2. Life is relational
3. Ask questions
4. Define the issue
5. Count only the yes votes
6. Affirm tradition
7. Build on strengths

8. Concentrate one-at-a-time
9. Use addition not subtraction
10. Identify legitimatizers
11. Identify potential support groups
12. Identify potential opponents early
13. Rally the cheer leaders
14. Give people time
15. Avoid surprise
16. Decide between permission and approval
17. Define the level
18. Create ad hoc(특별한) study committees
19. Emphasize redundant(여분의) communication
20. Begin with winners
21. Use temporary system
22. Affirm stability zones
23. Mandated change is different
24. Do not accept a defeat as final
25. When necessary, change the players

Church change

It is sometimes said that the change in church is after the era of baby boomers (born 1946-1964). This seems to make sense in several ways, but in my case, I was born in 1955, so I belong to this.

Why did changes come after the baby boomers generation? First of all, to put it simply, my childhood church and today's church have changed a lot. When I was young, I was absent from education. Of course, it's because it's rural, but the church gave me a lot of education. But now that the baby boomers generation has passed, it has changed significantly.

Second, times have changed a lot. After the baby boomers era, the

society outside the church has changed so much now. It's like a social phenomenon in which yesterday and today, today and tomorrow are different. A futurist who recently visited Korea, Elvintoffler, also spoke of this change in the times in urgency. He even made a somewhat radical expression that everything now may not be at all next time.

Third, it is a change in the Korean church. During the baby boomers generation, Korean churches developed and grew rapidly. With various Bible studies, revival meetings, etc. ... And 4-5 of the world's top 10 churches were in Korea. The pastors' pastors were also fun. It was truly the golden age of the Korean church.

But that is no longer the case. There are too many churches. It also means that there are more seminarians. Now it is a problem because I am ordained too much. I went to New Jersey, USA the other day, and I studied and ministered at famous theology universities such as Princeton, but it was not stable even after 7 years and I was less than 20 people. In New York, likewise, a Ph.D. student at Union Theological Seminary informed me. The same is true of New Haven (near Yale University). It is a place where there are only two churches, but it is not difficult because there are more than 10 churches.

In view of this overall, the church has undergone many changes since the baby boomer era, and it is thought that there will be more in the future.

Mission Center

It seems that it has been about three months since I met the missionary center. It seems that various conflicts have not gone away yet. There are still a few things that are more burdensome to me than conflicts.

The system theorist Pettison said there are several steps in the development of the system. I think it is necessary to see the relationship between us and the mission center in that respect along

with the idea that it may be a system problem.

The first thing about system development is that it is a period of confusion. They don't fit well with each other. When teams that we don't know each other meet, they may not fit at first. This is because each other's missions and visions are different, and their directions of ministry are different. We are in the fields of study and research (because it is a research institute and a school), and the center is in the fields of prayer, spirituality, and missionary work. Another thing is that although the vision and direction are clear (8th year), the center has only been in operation for two years.

The second stage is the formative period. I think this is the stage of getting to know each other. We are in a position to understand, accept, and adapt to each other's visions and realities. Here, we think that we should give up on so-called giving-up, which we have to tolerate and adapt to each other, and we should not spread each other's arguments too strongly.

The next is called the stable period. We have not yet reached this stage (in our relationship with the center). This is because only one meeting was attempted through the summer special lecture. Now that the fall semester begins next week, I think it will not begin until the end of the semester. I hope so.

The fourth stage is called the period of activity, but there is also a problem here. The problem that arises here is the achievement of the goal of Gaechae and the achievement of the joint goal between the two sides.

Of course, Pettison's theory viewed the relationship between [the leader and the team] as a four-stage development stage. I applied this to the relationship between us and the center, and I think it's right. Within ourselves (between me and the staff), we have been through and through this process.

Relationships with the center are viewed as continuous homework. It is

conducted in four stages, but it is also true that each stage has a risk. Problems are created to arise, and there is no way that they cannot be absent regardless of the ministry, so I think it is a task to solve them wisely.

Jungle and National Park

This can be compared by referring to American culture. The jungle and national parks can be compared, and the jungle is in a state of natural chaos that has not been developed at all, and the national park is well refined. American culture has changed from 'national park' to 'jungle' over the past 20 years.

N--National Park J--Jungle

N--Are neatly laid out

J--Nothing is neatly laid out

N--Predictable and slow to change

J--Nothing is predictable and changes are fast

N--Warn you about dangers animals

J--Predators are everywhere

N--Provide adequate shelter

J--You are on your own for shelter

N--National parks change very slowly

J--Changes from day to day

N--You are entitled to the experience

Practice of Lay Pastors Ministry

J--You're are not entitled to be there

N--National Parks can be traveled alone

J--No one goes into Jungle alone

N--You don't need a compass or GPS

J--You have to have a compass or GPS

N--When you look up you can see the horizon

J--When you look up you can't see the sky much less the horizon

It foresees how different the world will be in the future. They are images that make me think from many aspects.

8. LAY MINISTRY

The Lay Ministries have several important themes. First of all, all believers are ministry workers. Everyone a Minister! This is the core concept of the Pyeongshin Society, as it was leaked from Ep 4:11-12.

In the 1970s, Lutheran theologian Oscar Fecht shocked me by writing a book called "Everyone a Minister." That's because it was previously thought that only a pastor was a minister. However, Oscar Faucet said, "Anyone who mainly serves Christ in his heart is a minister." Then, he created a good term "Ministerium." The term "Ministry" originally refers to a monthly meeting of pastors (monthly prayer meetings, monthly meetings), and the church becomes a ministrium, a meeting of pastors. Not only the pastor is a minister, but also 99 saints become a minister, and the whole becomes a ministrium.

It is really appreciated that the wind as a "privat" is blowing in the Korean church. In particular, I am more grateful that the Church Growth Institute (Chairman Cho Yong-ki, Pastor Hong Young-ki) emphasizes this. There is no longer any question that all the world's pastoral paradigms are concentrated in the transformation into ministry, and that all churches are headed this way. Pastor Melvin (now living in Minnesota, 85 years old), who founded the LPM, called us from two aspects when God called us: Salvation (Yo 3:16); Pastor (Ep4:11-12). In other words, because he called us Salvation and Salvation at the same time, he should become a ministry [for others] as well as Salvation.

The second meaning is the concept of a co-worker. Partners in Ministry! This was also emphasized by Pastor James Gallow of Skyline Methodist Church in San Diego while writing a book called "The Co-worker (Seo Byeong-cha) in Mokhoe." The alma mater in Gangnam has also called for "self-made" for a long time, but is now attempting to upgrade to "a church that establishes the laity as a co-worker." This is because maximization cannot be achieved if the pastor and the laity become co-workers and do not ministry together. Someone once said that a church (God's work) is too large a ministry to be entrusted to only one pastor. That's why Jim Gallow is a master of the laity group, but he expressed his pastoral philosophy as a "co-worker in Mokhoe."

Third, one of the themes of the laity society is the growth of pastors and individual growth of saints. It is not that the pastors and saints have not grown up until now. However, it means that pastors usually grow a lot, but the laity is not. However, without the direction for the pastor's paradigm or ministry, it has grown but has seen little. However, during the LPM, both sides are forced to not grow. This is one of the big burdens given to pastors. The pastor is a burden to 'enable', and the lay is a burden to do. Perhaps it is a pleasant scream. The group's growth when each member grows is recognized by Samcheok children. There is no need to be afraid. All you have to do is allow them to grow as much as they want and work as they want. This is also the general theme of Pastor Melvin's second book (let them do it).

Next is church health. However, this is also the topic of the 21st century church. It is out of concern that although it has grown, it is not healthy. This has to do with culture. If the culture is good, the church is supposed to grow. This is because a good culture accommodates everything. The laity community has the characteristic

of aiming for a healthy church and a good church. Culture is directly connected to commitment. Leaders need special research and effort to create a good church and a healthy church culture.

Lastly, it is a team ministry. Here, the team ministry refers to a team between the pastor and the deputy trade, not a team-traditional concept-, but a team between the pastor and the saint and the saint. In particular, a team consisting of saints is emphasized. It means that we need to have a team spirit. The concept of us (WE) should be strong, not you and me. I don't think I can overemphasize the team.

The church now faces many challenges. It is too much for a pastor to handle alone. You should have the heart and vision of a [Pyeongsin Society] with a layman. I strongly recommend this as it is also a relief for the pastor. But you have to pay that price.

1. Partners in Ministry

The term "Partners in Ministry" in the ministry gives a good feeling to continue hearing. Here, the term "partners in Ministries" means, of course, 'pastors and laypeople'. First of all, it is important to recognize them as fellow workers. Pastors must first accept laypeople as coworkers. In fact, I learned from various churches, but there were few people (regardless of whether they were elders, priests, or deacons) who thought of them as co-workers in the ministry. I just thought of them as collaborators and helpers. I think pastors are also responsible for this phenomenon. The pastors are asking to accept the laity as co-workers first. It is also difficult for the same service that one side studied theology and the other side did not, and the other side did not. Anyway, the pastor asked me to accept it as a co-worker first.

However, in order to become a fellow worker, this concept and practical practice are required. As one of them, Pastor James Garlow's opinion is beneficial. He talked about move over, move up, and move out, and the pastor needs to cross the fence from his current position, and the layman needs to move up, that is, move up (the position where the pastor was), and both sides need to move out to the world.

The problem is that when the pastor moves to the side first (step aside), the laity can move forward. When the pastor moves over, the laity can go up. To become a co-worker, you have to bear these pains and inconveniences. Being a co-worker also includes taking responsibility for each other and for each other's growth. This is a natural requirement for a partner. This is true for small groups, and there are three things: having the same vision, having to go toward achieving a purpose, and taking responsibility for each other.

However, in order to perform the same role, there must be the following steps. The first step is to be Co-existence. At this stage, individuals or groups get to know each other in a common way. They share a common history, mission, or membership. However, individuals exist separately from groups and become independent of each other.

The second stage is communication, which occurs when a decision is needed to enter into interaction and conversation. At this stage, individuals, programs, and institutions are mutually approached by each other. Participating in a meeting or work shop can lead to discussions of common mutual interest. Often, sharing this information leads to a deeper stage of sharing ideas and values.

The third is cooperation. Through cooperation, we learn that individuals or programs do not exist separately, and that they have a

positive or negative effect on each other. This dynamic is a movement toward interdependence.

When interdependence becomes a reality, there is now a passion and desire to move to the fourth stage, which is the real collaboration. This stage is the stage of recognizing, coordinating, and experiencing a sense of ownership of a common mission. And there is a desire to work together for a common goal. Thoughts like "competitors" gradually diminish. Rather than competition, the desire to work together acts as a driving force. Competition is transformed into reciprocity and a sense of partnership. In addition, each person identifies, sees values, and tries to converge the various gifts they possess. Individuals and groups can recognize the gifts they need for their common mission and confirm the gifts that others bring. In fact, joined together occurs when different gifts are freely used and together in expanding the mission of Jesus Christ.

2. A Success Model for the Lay Pastors Ministry

The success model of the LPM is two churches in Korea. One is Samgi First Church in Iksan, and the other is Hallelujah Church in Bundang. There are several other churches, but only two churches are selected to examine their characteristics.

First of all, it is the Samgi First Church in Iksan. It is a joint Presbyterian church located 20 minutes away from Iksan and has a history of more than 50 years. The pastor in charge (Pastor Kim OO) has been in charge for about six years since he was appointed at the age of 47. Pastor Kim met LPM at the Hallelujah Church in Bundang in late June 2000. After attending and being challenged a bit, Pastor Seo of the institute visited the church in person in August and

sympathized with the necessity. In November, Pastor Seo visited the church for two evenings on Wednesdays and Thursdays (12 hours) and 29 rank-and-file workers were set up for PACE training (12 hours), and the ministry began after a ceremony to send them to the church. Since then, he has been upgraded for 3-4 years through several seminar instructors, continuous attendance of rank-and-file workers at conferences, and several in-person seminars by Pastor Seo, and in 2004, it became a church that holds the 4th National Conference.

There were several factors and characteristics in the success of the pagan LPM. 1) First of all, the pastor and the church loved this ministry; 2) The 12-hour PACE training had a significant influence; 3) The continuous follow-up of the lab played a big role; 4) The pastor himself pursued continuous growth; 5) The entire lay pastor attended the annual conference, and there was continuous maturity and growth.

The Hallelujah Church in Bundang comes after that. When he was appointed in June 1990, the pastor in charge of the pagan association already had the concept of a laity pastor (Ep 4:11-12). This basic concept was also present when he was pastor in the United States. After he took office, he opened the [Pyeongsin Society Research Institute] in the church to create an atmosphere for 'monghoeization' of laypeople. As the Korea Pyeongsin Society Institute opened on July 1, 1999, I faxed it to serve Kim as a member of theological committee, and I wanted to know more about it, so I gave you all the English materials. In November, I met Kim Jong-tae, the pastor in charge, at the International Conference of St. Louis the following year, in April 2000, and returned from attending an international conference in June with about 10 members of the church. The main lecturers were Kim Sang-bok, Pastor Ok Han-heum, and Tamperis, the secretary-general of the United States. After the conference, Pastor Kim Sang-bok personally trained hundreds of PACE training members,

including elders, gwonsas, Ansubok, and the head of the institution, and as a rank-and-file leader group was formed, continuing training and ministry were carried out to this day.

There are several factors and characteristics of the success of LPM in the pagan church, first of all, that people who have been in the concept for more than a decade have been given practical tools for ministry, and secondly, church culture has changed to care. Originally, the pagan church was a church with strong teaching, but it was longing for a change in church culture. As the culture changed, various ministries naturally began to bloom.

3. Values of the Lay Ministry

Lay Pastor Ministry USA announced its values as follows, which I think is meaningful:

Lay Ministries: Every Christian is a ministry man, and he received a gift from God for ministry.

Equipping: The pastor, the spiritual leader of the Saints, is responsible for equipping the people of God for ministry. People:

a) All members of the church need, and deserve, loving attention from those who are given, provided, and called as ministry workers for them. b) All members of the church need and deserve to discover and use the gifts God has given them for ministry. Commitment: The foundation for mobilizing laypeople for ministry is to commit to Jesus Christ and to accept the nobility of the Bible.

Scriptures: The care of the saints is one of two missions required by the Bible: 1) Go to the discipleship; 2) Sheep the disciples you make. (Matthew 28:19-20; Beth 5:1-4)

Growth: Spiritually and in the technical aspect of the ministry, continuous growth is essential for excellence in the ministry.

Love: Love is the priority certification (guarantee) of all ministries. Ministry: All ministries must be carried out with excellence and be tailored to the glory of God.

Networking: Networking between LPM churches is critical to increasing effectiveness.

The tactics of Lay Pastors Ministry

It is organized into 10 types by Tam Parris, who was the secretary-general of the American Normal Society, and it is written in English as to activate the vision for the Lay Pastors Ministries. However, our research institute is using it by naming it 'tactics'. The subtitle is that the opening of the school is to be effective in a new era. Anyway, let's translate and organize it.

1) Attracting Unbelievers: You should use a variety of methods to make an impact without much pressure.

2) assimilate congregations: clarify congregations' purpose and expectations; connect new believers to small groups or lay pastors.

3) Effective Small Groups: A healthy small group should be built on the "covenant" of consent. Small groups and lay pastors should complement each other, not competitive ministries. Small groups should be used as intentional "care giving" units. Small groups should

be developed that connect them to the whole life of Christ-centered, biblical, healthy, and congregations.

4) Changing Culture: You should do it without conflict in changing church culture. The role of a homeroom pastor is important in bringing about lasting change. Change should be based on biblical values, not programs.

5) Make Values Clear: Understand the power of values. Identify hidden values that harm church health. Develop key values that directly affect the church.

6) Leadership Training: Develop leaders on purpose. Develop biblical figures. Use the "Person Review" questionnaire. Use effective tools to discover and develop new leaders.

7) Invoking Purpose: It is important to write a clear purpose in writing. You must keep your purpose to the best of your congregation's lives.

8) Pastoral philosophy: Develop materials that unite leadership. Teach everyone an understandable philosophy of ministry. It confirms how the philosophy of ministry makes the dog church healthy. How does the philosophy of ministry make the lay pastor the center of church care?

9) Calling New lay pastors: developing a calling committee that communicates with the church. Developing biblical expectations for new pastors. Discovering and developing gifts, passion, and character for ministry applicants.

10) Sermon themes for growth: messages focused on the church. Materials for effective sermons. How many times must it be said to be

heard properly?

Benefits of Lay Pastors Ministry

LPMI USA has announced 10 things. I write about my work in Korea as an experience and add what I have experienced. There are several benefits and benefits of doing the LPM, which I received from pastors during my service over the past six years.

First of all, it provides an effective pastoral care for all members of the church. The important meaning here is that it is beneficial to all saints. This is impossible for the pastor alone. Currently, no church can do a sheep that can satisfy all church members like this as a 'paid associate.' This is the concern of all pastors, and the laity community is a sheep system that can solve this. In the end, the laity must be mobilized.

The second is that the pastors' pastoral gifts and "love with skin" are released to the saints. This means that they use gifts. theologians say that everyone has received three or four gifts, regardless of whether they are pastors or lay people. Although all churches preach to use gifts, in fact, not many church members actually use gifts. The reality is that they do not know where the gift is in the Bible, nor what their own gift is, and even if they knew, they do not know what to do.

Third, some laity have a dedicated mind to participate in the important ministry of God's kingdom. If this dedicated mind and attitude are not exercised in the church, you will be disappointed. It's a pity that the church can't accept it when you're trying to make a commitment. It's a problem because I don't commit, and how grateful I am to have someone do it!

Fourth, pastors may be the most sympathetic part, but it relieves them of the burden of having to take care of all the saints in the church. I usually think that I have to do it all by myself. However, you can have someone else do it except what you must do. Saints can do most of what a pastor does. You can abandon the idea that you should do everything.

Fifth, it is related to the culture of the church, and when you do the LPM, you change the culture of the church into a spiritual atmosphere of love and care. If the church culture is bad, you don't commit. There are pastors who say that the saints are not willing to commit, and creating a good culture before the demand for commitment is a priority. This is because if the church is good, it opens up your heart.

Sixth, a large church will give you the feeling of a small church, and a small or medium-sized church will benefit from a large church. In Korea, churches with 10,000 people or churches with 100 people are receiving the same benefits through this ministry. In other words, we need a pastor's paradigm that is suitable, whether it is small or large.

The next is the focus of the church, which is to focus on people rather than on programs or organizations. It's for people. Organizations and programs are impersonal, so they pay less attention to people. However, the laity community is people-oriented, and all members of the church see this model as 'comrade in society'. In fact, the term 'comrade' in the ministry is not only unfamiliar, but also doesn't know how to become a 'comrade'. The word co-worker is to share the burden, and this ministry makes it a reality. In other words, theology is turned into an act. Finally, it completes the mission of evangelism that the church needs. In fact, Professor George Hunt says that people who feel value in saving their souls feel value in caring for them as well. In other words, care and evangelism go together.

Before asking what comes first, you can do what you can first and then supplement what you can.

4. The diversity of the Lay Pastors Ministry

While working on the LPM ministry, I discovered various diversity.

First of all, Ep 4:11-12 needs to be emphasized continuously. This text serves as the biblical and theological basis for the scriptures of the laity. This should be widely and deeply applied.

The second is the ministry to be provided. I felt that the meaning and concept of providing should be continuously instilled. Equipping is becoming a major factor in our ministry. Beyond education and training, it is emphasized to prepare pastors, churches, and ministries to be provided are developed.

The third is practical ministry. Church ministers are usually nominal. However, our ministry is practical. To be practical means to always be alive and moving. It is not that there is only a name and no content, but that it actually functions.

The fourth is the revival of the church. Church revival is the wish of all pastors and leaders. However, through our ministry, we saw that it led to church revival. What is church revival? There may be many meanings, but it is believed that the laity is more strongly involved in the work of the state, and this was clearly discovered through our ministry. One day, I told the staff, "Our ministry saved the church. It is the ministry that saves the church."

Fifth, the vocation as a minister becomes stronger. The concept of

"privat" is usually weak in ordinary saints. The mindset of being called a minister is poor. When it comes to ministry, I think it's unconditionally a pastor and a preacher. However, our ministry changes this way of thinking. This ministry gives us 100% the idea of "privat."

In addition to this, the LPM has various meanings, concepts, and directions. Perhaps there is a basis for doing everything in the revival of the church through the laity.

Different LPM and Lay Ministry

The difference between the laity ministry and the LPM can be simply explained by the words 'the laity ministry'. The Bible can be seen as Ep 4:11-12. But what is LPM? LPM is a work developed by Pastor Melvin that calls the laity a pastor and performs caring services with the spirit of the above laity community. More characteristically, the ministry content of PACE was even born here.

Then, how do they understand the present today? In the case of Pastor Kim Sang-bok, the 'Pyeongsin Society Research Institute' began with Ep 4:11-12. In other words, he had the concept of a laity society early. However, after accessing the Melvin data through our research institute, he said that this is the practical theory of the (LPM) laity society and made all believers aware of it. In other words, he went from the laity society to PACE. Of course, through LPM, the PACE, was highlighted.

Even if we look at these examples, we believe that the laity society can appear in various ways depending on the region and the times. I thank God for giving me the laity society, and I also thank Pastor Melvin for putting it into practice. After all, the laity society is a big concept, and LPM is seen as one of its practical theories. However, I

feel even more that PACE is not narrow, but LPM has a huge range. It is true that it has even created a desire to create a school.

The basic spirit of LPM

I personally loves LPM so much. I am becoming more and more fascinated because the spirit permeated there is so sound. Even now, 7 or 8 years have passed!!! First of all, this is church-oriented. Sometimes the church is neglected during the ministry of parachurch technicians, so it is often not trusted by pastors. The church should not be used to raise the institution itself, in a bad way.

Second, it is pastor-oriented. In other words, since it is a ministry that is impossible without the pastor's training, guidance, and supervision, a thorough connection (with the research institute) with the pastor is absolute. Of course, it is a ministry that is naturally entrusted to the layman over time, but basically, it values the position and responsibility of the pastor.

Third, it is fascinated by lay leaders-developing. All ministries currently taking place contain themes of lay leader development and lay leadership. It is true that it is a request of the times. This LPM is simply perfect for the development of lay leadership. In other words, it is the perfect material. I looked over my shoulder at various other materials, met and checked, but was a little disappointed to find that they did not reach as much as I expected. Although it only emphasizes church growth, the development of laypeople is still weak. LPM has a strong tendency to develop lay leadership.

This is the reliability of the fourth data. Pastor Melvin developed it well. But it's amazing that not only the nine basic data, but also the surrounding data are organized well, so it's becoming blood and flesh. I'm more interested in the surrounding data these days. So I'm trying

to develop related materials. LPM is a main theme (gubi and care), and to do well, the surrounding things must be supported incidentally. An eye to see them was created through these basic data. I also see this as one of the conditions for a big audit.

A soft person

According to statistics from the United States, 80-90% of presidents were generally soft and gentle people, given the example of a gentle and gentle person in a daytime sermon by a pastor. In other words, rough and demanding people end up as vice presidents. In other words, people who follow their temper quit when they get angry, so they cannot eventually reach the top. This story seems to imply a lot of meaning. First of all, it must mean that tenderness is very important in your lifestyle. This does not necessarily mean to be soft to become a top person. However, if it is not soft, you can see that there is a difficulty in becoming a leader.

Next, the message that soft people should appreciate rough people is necessary compared to our mission. In fact, our LPM mission usually meets rough people. It is the same for pastors and laypeople. In that case, treating the other person gently and meekly will impress.

Another consideration is that being soft doesn't mean you have a weak vision or conviction. In fact, vision, conviction, drive, and leadership seem to give a strong impression. Although that meaning is implied, that should not eliminate softness. Rather, it would be good to see when the two sides coexist.

Big Pie

Melvin once described the LPM (PACE) mission as one slice of a large pie. However, I gradually feel that it is not the only one. However,

what Pastor Melvin said is reasonable in terms of seeing the church as 'a pastor's care'. In Korea, we want to illuminate and develop it more broadly and in terms of the whole life of the church and believers. There will be considerable research, application, and trial and error here, and in the meantime.

In Korea, there are two developments, one is the use of the 'system' in a broad sense and the other is the 'facelogia' aspect in a deep sense.

These two things make their own sense in seeing and applying them broadly and deeply. It is also a problem for the whole church of the system, and I think facelogia is about individuals. In other words, the use of PACE in terms of 'systematizing LPM as a whole' in the church and making it permeate into the lives of ministers and individuals, that is, facelogia, face portfolio, and face profile, is the development of that aspect.

Anyway, the start is a piece of a big pie, but I think it should be used and given more meaning than that. And I am increasingly convinced that it is a material that can be done that way. These days, I am organizing articles in small pieces under the theme of Insights. This will soon be packed with a book called [The Theory of Practicing Pyeongshin Society]. In a way, isn't it LPM/PACE that applies to the whole life of the church? I wanted to compare Melvin, me, Pastor Melvin, and myself, and the American and Korean ministries.

There are several differences. Age difference (80s/50s), nationality (American/Korean), start of ministry (school association/research institute), progress (association/school), period (25 years/10 years), organization (director/staff), data (utilization/development), age group (65/50), base (big church/small laboratory), ministry (part time/full

time), and finance (secured/not secured). Overall, there are several distinct differences.

First of all, the United States considers the biennial international conference as its biggest ministry. And in the meantime, we are promoting regional competitions. However, we initially focused on domestic conferences, but now we are in the form of a school, such as spring and fall semesters (3 months each), summer and winter special lectures, and occasional seminars by pastors (by region). The reason is that in the United States, there are no full-time ministry workers - of course, offices and els work in New Jersey - but sometimes they gather and carry out the ministry, and in Korea, I am doing this full-time ministry, so I am hanging on here 24 hours a day.

In reality, however, the big difference is financial issues, and while the United States has some financial reserves, it is easy to proceed, but we are conducting the ministry almost at zero. However, it is a ministry that we cannot help but proceed with. Especially since I started school (September 2006), I am spending a lot more than I earn. How do I continue to do a ministry that spends more! This is a big question. But it's a ministry that I shouldn't...!

Fortunately, one of the lab staff is devoted financially. This is almost covered by spending his own money. I have to continue my future work, but I have financial problems. The United States does not do it without finance. We do it even if we don't have finance. This is seen as a big difference. This is because I feel that vision precedes finance and is more important.

Melvin's Video Lecture

Pastor Melvin sent congratulatory messages to the 2004 domestic competition in a video tape. Of course, I asked you to send me the

manuscript, so I summarized it here.

First, God is doing something new. Of course, Isaiah 43:19 is cited, and God has raised the LPM and is spreading all over the world.

The second is that the ministry is returned to the laity. The ministry is returned to the laity. That way, the role changes naturally. The role of a pastor is to equip the Saints, and the role of a saint is to become a ministry. In this case, we talked about four things in detail: 1) Ep4:11-12, biblical teaching; 2) Classical 12:1, spiritual gifts; 3) to do your ministry.

The third is that you become a member of the ministry. I've talked about it in a few places, but the Korean church does not yet have the concept of 'a member of the ministry'. There are pastors who reject the term of a member of the ministry, so... What a good thing to say! If this happens, everything will be different for the church.

Three streams of water

However, Michael J. Christensen, Ph.D., the dean of the theology department at Drew University in One River New Jersey, says that the river is Han, but there are three streams. He expands and applies it with verse 46:4

The first river is the spiritual teacher, and the second river is the distinction between the pastor and the layman. The third is the three streams of community, worship, and mission. Laos, or God's people, participated in all three, while they were called to join a special stream of ministry.

It is no longer necessary to think that the pastor is called to the stem of the "worship" and the laity to the stem of the "sentence." Rather,

all Christians must swim in the special water of God, those who are baptized, priests, called and equipped in Christ. This is an ancient and biblical vision, but needs to be emphasized anew with the times.

In fact, communities were mainly emphasized in Pentecostal spirituality, worship was emphasized in Catholicism, and mission was emphasized in Protestantism. However, beyond the 21st century, as these three things are simultaneously emphasized within the church, the two pillars of the pastor's laity are eliminated, and we should have this triple concept.

Different of Discipleship-Making and LPM

The difference between DM and LPM is sometimes asked what is the difference between the laity painting (LPM) and the painting. This is because the movement to become a disciple in Korean churches has been in progress for two to 30 years.

Discipline is considered to be training-oriented, and LPM is considered to be ministry-oriented. While discipleization emphasizes that it is a three-year training, LPM emphasizes the PACE mission tool.

The second LPM is one-on-one care, and discipleization is the majority. Discipleization has a strong concept of a small group. Gathering, studying, socializing, and praying. However, LPM is not a small group, but one-on-one care.

Third, discipleization is Curry-centered, but LPM is ministry-centered. Of course, Curry does not interfere with or prevent maturity, but there is a risk of focusing on 'curry completion'. There are many cases of failure to become a disciple, and looking at it, it seems to be due to the misunderstanding that Curry becomes a disciple.

The fourth is a pastor's story, and he expressed that the disciple is a male mission and the LPM is a female mission. This is, of course, a comparison between evangelism and caring.

NCD and LPM

NCD are abbreviations of Natural Church Development, and are church growth checklists developed in Germany and entered Korea through the United States.

When the following eight are evenly matched (60%), the church grows. After all, it is called natural church growth, but it means that it must meet similar requirements. How does the church grow by itself! Maybe in 1996, I met Pastor Jeong Jin-woo (Paul Jung), the representative of NCD, and had lunch together and talked about that they sympathized with each other in terms of layperson translation (LPM and NCD). The problem is how to supplement these eight things, and through our LPM mission, we found that six and a half of the eight things were solved.

First of all, the eight things of NCD are 1) leadership in establishing lay missionaries; 2) leadership in establishing lay missionaries; 3) passionate spirituality; 4) functional organization; 5) inspirational worship; 6) holistic small groups; 7) necessity-centered evangelism; and 8) relationship of love.

Compared to the LPM mission, of course, number 1 is the main focus for us. Ep 4:11-12 says this.

Our ministry is an eunuch, encouraging people with compassion, mercy, and encouragement among the 27 new drugs to do. Naturally, the spirituality of the saints (No. 3) is strengthened, and the function (PACE) is emphasized. We have no data on five worship services. Of

course, it starts with six small groups (LPM leader groups). We don't emphasize seven evangelizations, but we saw that evangelism naturally took place. Needless to say, the relationship of love in No. 8 is a ministry of care and love!

Eventually, I saw that 1, 2, 3, 4, 6, and 8 were solved, and 7 times were 50% solved. So I'm confident that LPM naturally solves six and a half of what NCD aims for. Of course, it is necessary to intentionally solve these eight things one by one, but if not, it is also naturally resolved, and when checked later, it may be found that more than 60% is solved. However, in hindsight, persistence is a problem. You can do it continuously. The final goal of NCD is that the expression 'our church is good' should come naturally from the lips of saints. This, after all, means that we need to create a good church, or moreover, a good culture. What is a good culture! It is what happens when it becomes the church that LPM seeks to love, care, encourage, and tolerate.

Scope of lay pastors

The term lay pastor is common in American churches. At a seminar, Pastor Ok Han-heum once expressed that a church in the United States has hundreds of lay pastors, and I think he is referring to a lay pastor. Except for Yeouido Full Gospel Church, there are probably hundreds of pastors...

I asked Pastor Melvin about the term lay pastor the other day, and in short, all saints are lay ministers, and those who take care of them are called lay pastors.

However, recently, when I read a book ("Beyond the Box"), I introduced that there are four types of plain trees, and I think it is meaningful. I would say that it is a type of ray pastors that are currently being used in the United States.

First of all, plain trees are nurtured at the denomination level and sent to a church without a pastor. This is actually what Pastor Silawwe, the president of the Evangelical Church, asked us to do when we went to Thailand for a seminar. This means that there are many churches that cannot serve regular pastors, but it would be nice if the layman could be used like this.

Second, there is a lay pastor who did not pursue theology, but served as a church missionary while accepting examples. This is also meaningful, and when I went to a seminar in Seosan, the pastor in charge said he would use this system. In fact, Alabama's Marie Palmer is also a paid staff and is the leader of the rank-and-file team, but of course he did not pursue theology.

The third is our LPM style, a plain tree that replaces the pastor's pastoral care. This is the model of the laity cult developed by Melvin. The fourth thing the author says and emphasizes in this book is that all small group leaders in the church should be called "Pyeongsin pastors." That's why I sometimes call this book "Church Beyond the 21st Century." All the leaders are laity pastors! Isn't this what Pastor Kim Sang-bok's missionary, "Monghoe Ja-hwa" is!

Risk Factors of Lay Pastors Ministry

There are many people who are afraid of the laity meeting. A pastor in Bundang also talked about this experience. He started training the laity meeting, and he said that someone had personally challenged the newspaper. He refuted, saying, 'Why would you build up more energy by talking about the laity meeting when it's a headache for the climbing laity people!'

Once, I was scolded by a senior for saying, "Pyeongsin-do is a member of the ministry" - a national network among our staff. He said he hated the concept of a member of the ministry. I think he misunderstood it thinking that it was right.

In fact, such people assume that they originated from thoughts that

came from elders or those who suffered damage from church officials, or when they felt some threat to the ministry.

But let's change it. When explaining this, I mainly talk about scales. It is said that if one side is 40g and the other side is 60g, that is, if the risk factor is 40 and the benefit is 60, 60 is chosen. Another is that God has given everyone a ministry, both theologically and biblical perspective. I emphasize that it is wise.

It may be a bit cheeky, but you two don't know it! You can lose ten while trying to get away with one. When a layman releases and encourages others, it is more beneficial to the pastor than a risk. The opposite is often true. How many people leave altogether while trying to crack down! Pastors are adventures and life is also an adventure, but I don't think it is too reckless to take risks.

Picking stars in the sky

We describe a very difficult or impossible task as 'picking a star in the sky'. Although we couldn't pick a star, the moon is like another. This is because humans have gone to the moon.

In the past, I thought there was a rabbit living on the moon. So, isn't there even a children's song called "One Count Tree, One Tree, One Rabbit"! Anyway, the moon conquered. It took the moon from the sky. Eventually, the sky's star picking will soon become an old saying. Because someone is diligently researching and working somewhere. Like so far.

After all, it's almost time that the word impossible has disappeared. Human cloning has become possible. Though life cannot be made alone. It is God's realm. Then everything in mankind is history that has been made from almost impossible to possible.

In this respect, challenging the impossible, challenging difficult tasks, and if it is meaningful, rewarding, and necessary, isn't it even more valuable.

In this respect, the vision of the 'Pyeongsin Do Graduate School of

Amnesty' that we are pursuing is not just picking stars from the sky. Let's keep going! That is the key to the solution!

The road, behind the mask.

I often go to Woomyeonsan Mountain after passing through the Seoul Arts Center to exercise in the morning. I was passing by the National University of Arts and a large fringe card said, "The road is behind the mask" and Go Beyond.

I repeated the words 'behind the mask' several times, and 'behind the mask' means a behind mask??? As I went, I thought about the meaning several times, and understood it as "the path is a mask (if we go), behind it." The English word Go Beyond, 'over there'... hindered my conclusion. In other words, art was understood as 'going a path that no one else has ever been to, so after going there is a path that other people will follow.' I think that's the true meaning of art.

Then, the Lay Pastors Ministry we are promoting! If you go, there will be a road behind you. The word Go Beyond will eventually suit you. In fact, no one has been to the Pyeongsin Society in Korea. Someone has to have a pioneer. Of course, the same is true of overseas.

A mask creates a path, and many people pass it. The Korea Institute of laity is working to pave the way. The church absolutely needs this ministry. However, it will never be more than a day dream if someone does not make the path.

We 1) understand the interrelationship between the pastor and the laity; 2) the role of the pastor and the laity still remains. This is the new path to be created in the future.

There is a book called Beyond the Box (Billeham, 2003). This book is almost an innovation of the future church. The emphasis in this book also emphasizes that everyone has been given a gift, and that

everyone should serve as a minister.

5. Associate Pastors

The most ambiguous part of the laity society is about the deputy trade (blind spot, gray area). It is different in the case of a large church, but in the case of a small church (less than 200 people), it was really ambiguous. In short, the role of the deputy trade is ambiguous. It is difficult to define the position and role of the deputy trade unless a book called the theory of deputy trade has yet to be released. In any case, the roles of laity and pastors are clear in the laity society. The pastor is the one who has the pastor, the laity is the minister. Then, where is the position of the deputy trade? Of course, it is desirable to join the pastor team. So you can join the teaching ministry.

However, the problem that arises is not that, but the emptiness that comes from the fact that the layman will perform the Moyangsa station that the deputy trade has been doing so far. Doesn't the deputy trade's job disappear? The question may arise as to where the deputy trade stands now. In fact, this phenomenon may appear in some cases.

For example, a new deputy minister was appointed to a small and medium-sized church, which had already been working as LPM for several years, so the ministry workers (Pyeongsin pastors) were well placed and proceeding. From the experience of doing a lot of ministry in other churches, he had nothing to do. So he said, "This church is very strange. All the church members take care of themselves and have a good system..."

Even though he studied at the seminary, he had never heard of and never learned that laypeople do this. The pastor in charge advised him, "See what the laypeople do and learn. That is how you

can serve in this church." The leader of the plain wood team attended the trade meeting to share the church's situation with one another. The deputy translator gradually began to adapt to the church. The most desirable scenario is that the deputy translator actually learns about the plain wood society. Adults as well as kindergarten students sometimes need the phrase "learn if you don't know" to describe it. When you are a deputy translator, you should look at the pastor in charge from the aspect of the plain wood society and learn from the reactions of the saints. And if necessary, give administrative help. Perhaps you can join a leadership group. Some churches do, in fact, do so. However, the key should be given to the laypeople. When a deputy translator takes the key, the layperson goes back in time, and the so-called 'unemployed' is again dependent on the deputy translator for everything, so the development of leadership of the layperson does not take place again.

PART 3

performing your ministry

9. PACE

What is the model of life for believers! Which model is the best? The Bible has 1,700 pages in total, so what can we do to live as a good believer and a sound believer? The whole theme of the Bible is love, but what does it mean to practice love? How does this apply to our lives!

While thinking about this, pastors and laypeople in the United States began to gather together and study head-to-head. About what is needed for the lives of saints... The model of religious life that the pastor thinks and the model that the layman thinks, each of which has 10 things organized. In the course of my religious life so far, I have listed that this is necessary; I wish it were like this, and then decided to find a common denominator among them.

Pastors shouldn't be the only ones who decide - it'll be like a seminary curriculum! But also, laypeople shouldn't decide - you can get away with it a bit because you haven't studied theology. So we have to create something to share together. In other words, something that can satisfy the pastor, the layman, and something that can benefit individuals and churches.

Therefore, four common denominators have been found: PACE. This is an acronym that is easier to memorize than other meanings. If there are more than four, it is difficult to memorize and remember. However, if you do these four ministries well... (rather than doing it alone, the entire church) builds up the church infrastructure, 2)

changes individual lives, 3) changes church culture, and 4) acts as an engine in the ministry.

Infrastructure means "down" in Latin, which is known as social overhead capital in economic terms, and it is said that roads and ports must be prepared for society to work well, and it plays this role in the church. This was emphasized by letting me know that a person in charge of this ministry found it after receiving a doctorate at the Haneul Seminary.

Changing the life style is emphasized by Pastor Kim Sang-bok of Bundang, and these four things have established themselves in the church... In particular, it would be better if the elders lived like this... And Pastor Kim also lectured at the conference of lay leaders with these four things when he went to Yeouido Full Gospel Church.

The influence on church culture is something I discovered and emphasized (pastor Seo), and seeing the reality that the culture within the church is very hurt, I felt the need for moving,

To act as an administrative engine was discovered while doing this service by a person who had a Ph.D. at Chongshin University while pastor in Bongcheon-dong. It is said that it acts as an engine to ensure that the ministry in the church proceeds smoothly.

These four types of pace are: first Prayer, second Available, third Contact, and fourth Example. Training for these four requires 12 hours. Through my experience over the past six years, I have personally discovered that the following things appear when I receive this training and develop my ministry within the church: 1) the concept of a shepherd, not a maintenance interest as an institution, permeates. 2) It expands into the ministry. 3) The concept of a fellow worker permeates into the life of faith. 4) They feel rewarded and enjoyable in their lives of faith. 5) Pride and attachment to this church arises. 6) Paradigm Shift occurs as well as affects the pastor's philosophy of ministry.

These four are the core of our mission. If you remove all of them

from the LPM and leave only one thing, it is this pace ministry. So, the Hallelujah Church also started the 'PACE Training Center'. LPM is the name of the research institute and the name of the ministry. However, the content of the ministry is PACE. I think that research institutes, schools, and opening party ministries should be carried out and developed around this pace.

PACE Basic Training

The training at the LPM is [PACE Lesson 12]. This is a book called [Can You Do It Alone?] about 10 years after Pastor Melvin's ministry, and 12 items were selected from among them and developed into training textbooks. Of course, they also prepared a textbook for leaders. The content of Chapter 12 is as follows:

- Lesson 1: Concepts and theology
- Lesson 2: Who needs it?
- Lesson 3: Mission
- Lesson 4: Calling
- Lesson 5: Relationship formation
- Lesson 6: Listening Training
- Lesson 7: What is done and what is done
- Lesson 8: Spiritual Health
- Lesson 9: Door-to-door Analysis
- Lesson 10: a professional person
- Lesson 11: Reliability
- Lesson 12: Difficulties

This is usually trained for 15 hours in the United States, but in Korea, it was decided to be 12 hours. Since it is Department 12, one course per hour can be trained, and it is to complete 6 hours at a time with two days when visiting the opening ceremony. Anyway, I think between 10 and 15 hours is the most desirable.

This training is simply [basic training]. However, as time goes by, I feel more and more how important this is. In other words, I feel anew that basics are important. Isn't it a carriage branch in the military? Basic training that takes 4 or 6 weeks at the Nonsan Training Center (in my case) is very important. That's because it is the first step in military life and is the first gateway to adapt our lives to the military. The attitude and direction of ministry of the lay pastor are presented here. Of course, it was seen that there are many differences in the preparation before training and the ability of the instructor to train. When doing it at the opening meeting, it can be done in 12 weeks (a three-month course) with one course at a time, or it can be completed in a few weeks by training two or three courses at a time. After that, retraining and continuing education can be provided as needed.

We find that the impact of the PACE12 department on continuous personal growth is great. Although it is a training that ends in only 12 hours, I think it has contributed greatly to laying the foundation for lifelong development.

1. PACE and LPM

There are many differences between PACE and LPM. Among them, PACE is personal care, and LPM is group (group) care. The reason is that PACE is a one-on-one relationship, and LPM is related to the entire church.

Relationships with the whole church mean 1) there are several one-on-one relationships, 2) group leadership is applied, 3) a certain system must be established, and 4) a greater meaning and vision are contained. Even by definition alone, PACE is limited to relationships, but LPM is also expressed as a whole culture and direction, so a system.

PACE is a task for the laity, and LPM is also a task for the pastor. PACE is Melvin's first book and LPM is Melvin's second book. PACE and LPM appear to be independent, but together, they create greater energy, organizational energy, culture, vision, and synergy.

But is it something you want to achieve with it? It should be a joint mission, not an isolated private mission within the organization. In that case, I think that the intended purpose we expect can be achieved by being covered by a system called LPM.

LPM and PACE are well-used words in our mission. LPM is the name of the ministry, and PACE is the job description.

However, our ministry is the relationship between the pastor and the laity. Of course, the church and all saints are not excluded. There are roles of the pastor and the laity, and we categorize that LPM corresponds to the pastor and PACE corresponds to the laity.

The role of layman is simple: PACE. Of course, its depth, breadth, and direction can be developed as much as possible. This has been handled and developed well by Pastor Park Jin-seok, a professor at our Pyeongmok Graduate School.

However, the problem is the pastors in charge of LPM. To be more precise, they are the pastors in charge. Not only pastors but also PACE should be well aware of it, but in order to make PACE effective and fruitful, it is necessary to be able to understand and guide the overall process of implementation of LPM, that is, the laity ministry. As such, churches that usually fail in this ministry showed that the pastors in charge lacked sufficient knowledge and understanding of LPM. In a nutshell, they do not know what it is and how to guide.

For the past seven or eight years, they usually went to the school board and put in the PACE mission. It is also a way of development in the United States. However, it seems that the homeroom pastor's own development has weakened. It means that they rely too much on research institutes. The creation of a specialized plain wood education institution is to teach pastors the aspect of pastors and LPM.

The upcoming fall semester aims to give pastors good LPM coverage so that they can go back and train and guide PACE directly at the main church.

In a very easy way, the layman is familiar with the first textbook, [Can you do it alone!], the pastor is familiar with the second textbook, [the layman who moves the church], and the pastor has to fully master both. That's how you can guide.

2. PACE's approach

The LPM's ministry method was the team leader's visit to the opening ceremony. This is a style that has continued for over 20 years not only in Korea but also in the United States. Even now, it is recognized that the style remains unchanged. Meanwhile, regional, national, and international competitions have been developed (Regional, National, and International).

In Korea, this style was followed. There were very effective and immediate reactions. In other words, the head of the research institute (Pastor Seo) personally visited the dog church, set up lay pastors as a 12-hour seminar for two days, and visited again every three to four months to retrain. It has been done this way for the past 5-6 years, and it has been very effective.

However, this access system has been shown to have several problems.

1) It is good and easy to go outside and do it, but there was a problem with the pastor's own development and leadership ability. When I went and did it, 85% of the energy was generated, but after that, the pastor lacked the skills and knowledge as much as me (pastor Seo) to maintain it. That's why I quit before long. He said that this is a problem that he has been thinking about for a long time in

the United States.

2) This is my limit of energy. It was okay for one or two churches, but as the number of churches passed by 4 to 50, many churches became negligent. In other words, they provided continuous support to only a few churches that followed them well. The rest were almost dying. There was no way to do anything. There are about 10 staff members at our institute, but I have no choice but to run full-time alone.

3) I began to feel the need for a change in ministry. Crucially, I felt strongly that my staff was not satisfied with the current approach system of the lab because they were studying a lot for degrees (doctoral programs). So I started to think that I should turn to school (where I could use my degree), and I finally decided to get my degree (in May 2006) and during my month at Yale University of Theology (YFDS) in the United States, I returned home and shared my off-duty to start school with my staff (July of that year).

At this point, as school has been going on for more than a year, is the current progress best? Biblical? Conformity with mission and vision? Satisfying more and more people? begins to arise from myself. The intention behind starting school is that there must be a specialized educational institution in order for this ministry to proceed permanently (or long-term, long-term, long-term). As a research institute, there are many difficulties to be permanent. And there are many risk factors for that. I thought the school was the place where the earned staff could be used and the field where they could fully demonstrate their skills. As a research institute, I lecture a lot, but other staff cannot. However, I may break up and go to other seminary schools to teach, but it is because I myself judged that it is not the best way to achieve our vision.

The LPM's starting point is Ep 4:11-12, which is to make the saints whole. The question is, does the head of the research institute go in person and say, "Do you make other people's Christians whole?" (access to the research institute), or call the pastors in charge to train them to "make their saints whole." The most desirable thing must be the latter. And that's biblical. It's a proposition that the pastor in charge should make his or her saints whole.

Now, I am trying to change direction and approach it in the latter way. Unless it is non-biblical, I expect there will surely be fruit. I recall Pastor Melvin's eternal encouragement, "God will prosper when he does it (Psalm 1:3c)."

3. PACE and PACElogia

One of our staff (Pastor Park Jin-seok) has developed PACElogia since last year and is almost in the final stage. Facelogia is an extension of the face, and it was decided because this term is best while some of the staff were sitting and talking. Now, it is being upgraded to PACE Portpolio. As you know, I think logia is a term that is given when talking about academicity in the meaning of logic.

Facelogia is an extension of the two characters of face, and as I study and apply face, it is a (PACE) lifestyle. Face is simply a tool of pastoral care created by Pastor Melvin and his team, but it should not stay there and permeate the entire lives of believers. At the same time, 7 were expanded to each initial to develop 4X7=28.

For example, to pray, you must have a Prayer, and a path will be found..., etc. Pastor Melvin and Hair Palmer have heard examples of this kind once or twice, but they have not been completely systematized like Pastor Park.

Following the development of the 'system' by Pastor Jang Jae-kwang, the head of the training team at the institute, this pace of development seems to be improving further. This is a natural

progression, and I think it is appropriate at the time to change the transformation into a school.

Issue of 52 weeks of parenting

I published the Pyeongsin Society [52 weeks of rearing]. This is a project that I have been dreaming of for a few years, but it has now become a reality. First of all, I published the first and second volumes. And I am currently translating/typing the third volume. I plan to make about two books a year, but I think there will be more than 10 books in total.

This 52 Weeks of Parenting aims to send 52 ideas to LPM churches in Korea every year by extracting and translating ideas that are helpful for the ministry in a network news magazine published four times a year by the LPM headquarters in the United States.

When I looked for ideas while looking at 70 (8 pages each, published 4 times a year), I found about 5 useful ideas for each. There is no need for other ministry news, so we only refer to our ministry progress.

Most of the ideas contained here were written by Pastor Melvin. Of course, other people's ideas are sometimes included.

But most of them were the ideas of Pastor Melvin.

I made (published) [52 weeks of parenting] and started reading it again. I edited it to read one every week because I attached it as 52. I discovered something I didn't know well when I translated it:

- 1) First of all, the ideas are fresh.
- 2) It is necessarily beneficial for the ministry.
- 3) It's so nice to have English as well.

- 1) The freshness of ideas is inevitably not cheap ideas that are used

up several times overnight. I spent three months thinking about it and writing it. So it has no choice but to be fresh. Moreover, since these ideas are distributed throughout the United States, Pastor Melvin must have had no choice but to consider them.

And it's not just an essay, it's not just a book that's taken away from it, but it's made up of ideas that are necessary for the ministry after thorough review. It should be a useful resource because it should be delivered to pastors and ministers in charge across the United States and can be used for three months after that.

2) The meaning of being beneficial to the ministry means that you will meet various aspects as you work. Sometimes problems, sometimes leadership, sometimes ministry, mind, etc. Since it deals with all these various aspects, these ideas can be applied no matter what you encounter, so it is beneficial depending on the person using them.

3) Not only 52 translated Korean words, but also English as they are. Personally, I always read while comparing it with English. There may be time-gravitated or summarized things when translating into Korean. However, English was typed and published almost 100 percent. This is because it is possible to study English, develop vocabulary, and reconfirm the original author's intentions.

Growth process of friendship

According to the laity community and PACE training, it is said that pastoral care contains an element of friendship. I think this is an important concept. However, there is a process in which friendships grow. First of all, the word friendship (friend) is used to make it like this:

F -- fun to be with

Practice of Lay Pastors Ministry

R -- relational

I -- inspiring

E -- encouraging

N -- nurturing

D -- devoted

It would also be necessary to ask if the church is doing this.

First, you have to have fun when you're together. You need a "laughing and playing together" companion. The church should provide this atmosphere and opportunity. There are many fun things to develop and look for.

Second, even if it is fun, a deep relationship must be developed (relational). Growing up requires deep love, non-selfishness, etc. This removes fear, and also deep interest from the heart. There must be an intention to be available to each other. You must defend and support in times of need.

Thirdly, it is the relationship that inspires each other. There is not a single person who is the same. As Proverbs 27:17 say, "The iron sharpens with the iron," one must polish others. We must all be friends who refine and inspire each other in making changes in our lives.

Fourth, encouragement. What do you need when you're in a slump? Even if it's fun and deeply related, encouragement is always necessary. Once, when I attended an American competition, I heard a lecture at the work shop saying that what is essential for giving energy is encouragement. Encouragement is like the sun shining through clouds.

Fifth, parenting. "If you give up your life for your friend..." (John 15:13). Real friendship is a desire to give, give, and give. Parenting

comes with sacrifices. You have to make time for your friend, and sometimes you can't do anything else you like.

Sixth, dedication. Proverbs 19:5 show what happens to friendship if you commit incorrectly. "False witnesses will not be punished, and those who lie will not be able to avoid it."

an initial letter

When looking at US materials, the meaning is often conveyed in acronyms. For example, Melvin also created PACE, which is a ministry of plain wood with Prayer, Available, Contact, and Sample.

That's what Megkentosh created: Together, Everyone, Accomplish, More.

With the word shape, the Sedleback Church is: Spiritual Gifts, Heart, Abilities, Personality, Experience.

With the word "friend," McKentosh made it like this.

F-fun to be with, R-relational, I-inspiring, E-encouraging
N-nurturing, D-devoted

"Desire," said Waincodeiro Moga of Hawaii's New Hope Church, "design," "experience," "spiritual gifts," "individual style," "growth phase," and "natural utilities."

In some cases, he said this as a prayer with acts of apostles. Adoration, confession, appreciation, and supplementation.

The word "lead" was also used like this:

L-leadership,
E-education,
A-application
D-development

10. CARE

How will caring affect church growth? If so, what is the present meaning of caring?

First of all, let's talk about the birth of care. Western seminaries have a subject called pastoral care. Of course, it is a different subject from pastoral counseling. There is a fundamental difference between counseling and caring. In other words, the dominant idea is to see Jesus' ministry as caring. Korean seminaries have not yet developed 'social care'. I think the pastoral care course will inevitably emerge after the pastoral counseling.

Clinical Pastoral Care (CPE) is derived from the subject of pastoral care. In other words, you have to practice. Clinical Pastoral Care literally practices all situations that may occur in the pastoral field in advance. I have also received this training twice in Canada, 3 months and 7 months. In other words, through such training, pastoral care is re-recognized.

But what does this mean in modern churches! Is caring so important! Caring is contrary to teaching. Teaching is the goal of knowledge transfer. For modern people, however, knowledge is now almost equipped with both. Of course, it is also influenced by teaching. However, there is nothing but a teacher and a student. However, caring is literally caring. This includes teaching, counseling,

human relationships, and everything. John Megswell, the master of leadership, also emphasizes that caring is much more important than teaching.

Within the church, such care affects the culture, allowing the formation of a so-called good culture. It means that only when the culture is good, you are mobilized and devoted. Where there is a good culture, all projects can proceed soundly. A good culture is not necessarily responsible for the entire growth of the church. However, if the culture is bad, the growth of the church becomes quite difficult. Even in this sense, caring has an absolute effect on the growth of the church. This is the direction our research institute is pursuing.

1. Three Types of Care

I watched a video tape of William McKay, the head of the planning team of the Sdevan ministry in the United States, giving a lecture on listening. It's something I see often, but it had a new taste. I talked about three things: sympathy, over-identification, and empathy.

Sympathy usually translates as compassion, which McKay explained is 'concern but no action'. For example, expressions such as "What a shame!" and "How did that happen!"

If you do this incorrectly, you can end up fanning a firehouse. So it's better to be careful of what you say in such a situation. In the case of Americans, when they go to a funeral, they usually say, "I am sorry (to that)!"

"Don't you just do it! It's because it's counterproductive if you misrepresent it. Anyway, it's good to have a heartache, but you can't trust me because there is no action."

The second is over-identification, which was said to be 'excessive expression of emotion'. The first one is a problem because only the words are 'dalang', which is too much expression of emotion, so-called

over-the-top. For example, there is a difficult thing, and the situation goes strangely because the visitor grieves and cries more than the person concerned. This is also a problem.

The third is empathy, which is considered to be the best thing. It is also expressed as 'emotion' or 'empathy', and I have dealt with this problem while training in the clinical assembly (CPE). At that time, the professor who coached us said that this was the etymology of "I try on the other person's shoes." In other words, it means to be in his position. It is felt in his situation.

I have learned compassion and empathy, and this video tape gave me the opportunity to learn the second one, over-identification.

2. Care and Skills (Caring+Skill)

Caring is a very good concept. And it is a very important element in human relationships. But technology must be attached to it. No, care and technology must go together. For example, there is care, but if there is no skill, it is a mistake. However, if there is a skill without care, it becomes manipulated.

Our LPM is, of course, caring. PACE is caring, too. But if you look at Pastor Melvin's second retraining (dynamic meeting -- "What do we do!"), it's about technology. Take care, but don't make mistakes.

However, it is true that skills are stronger than caring in this world. So, I try to manipulate it. It is a better thing to attach skills to caring. Isn't this our goal that we have to work hard on constantly!

There are many cases of making mistakes while taking care of them. It is true that these things are often implemented under the name of caring, such as trying to consult or give half-baked answers. Therefore, lack of skills is not mature care, but rather, it often becomes like a mistake and makes a mistake in care itself.

3. Nurturing

In the laity community, the concept of parenting cannot be omitted. This is something to think about with the concept of care and maturity. In order, it is seen as caring-rearing-mature. It means that we have to go together anyway.

I would like to talk about the misunderstanding of parenting first. Parenting is not just a simple thing first. Parenting is also not something that should be taught in any book or textbook. For example, I tend to think of parenting too simple. That's why I often say, "parent," "parent," and "parent." Of course, no matter what you do, there may be some growth and rearing as if you go to elementary school, middle school, and high school. However, what I am saying here is that it is difficult to achieve the goal with that level of thought, that level of concept, in particular in discovering/developing lay leaders in churches rather than such a general concept of parenting.

Parenting also requires a comprehensive approach, so only a skilled person can raise others. Here, the meaning of the word "advanced" means quality, that is, evenly equipped with intelligence, emotion, and spirituality. Therefore, when thinking about parenting, you need to think about more detailed and complex concepts.

Then it's about the text. It is widely known that it is a parenting textbook. And there is a parenting system. I don't criticize both or say get rid of them. However, the idea of parenting only with textbooks is too shallow. And trying to do it with a parenting system is like going 1-2-3-4 in baseball, and in a way, it gives the impression of dealing with a beast, which is a bit awkward. However, at the moment, it is considered to be deviant, so it is necessary to accept it, but to emphasize more faithfulness to the content than the coswork.

Note in listening

There are five things to be careful about when listening to others (other-centered and caring).

1. Don't try to give a solution.

To come up with a solution means to command, threaten, emphasize morality, advise, etc. Rather than this, it is better to be process-oriented in listening.

2. Don't judge me

Evaluations can result in derailing the listening process. We sometimes evaluate others' problems by judging, praising, naming, and diagnosing them. If the evaluation is negative, the other person is trusted in the heart or tries to withdraw the relationship.

3. Don't lose sight of me

One of the things that is overlooked in listening is to cringe. You may cringe while being too passive, silent, or not responding at all. The listener may cringe to avoid pain, discomfort, and the hard work of listening well. However, then the other person may think, "You're not very interested in what I'm saying."

4. Avoid solving it too early or too easily.

It seems like a good idea to tell the other person, "Don't worry everything will be fine," but if the other person does so before fully expressing their concerns and concerns, they may conclude that it is "something you don't like to hear."

5. Avoid rough analysis.

Rough analysis means judging a person's deep thoughts and feelings based on some of the other person's words and jumping right to the conclusion. This is like putting your own thoughts into what the person is saying. This is very intimidating to the other person as well.

11. LAITY

I will try to look at the theme of who the layman is in terms of church growth. What does it have to do with church growth? How much does it contribute!

First of all, the laity is as interested in and concerned about the growth of the church as the pastor. If the church does not grow, the laity is greatly saddened. The anguish of pastors is also acknowledged. However, the heartbreak of the laity is indescribable. Many people around me are seeing this. So it would not be wrong to say that the laity and the growth of the church are very closely related. In other words, the laity plays an important role in terms of church growth.

First of all, they pray a lot. There can be a difference between a pastor's prayer alone and that of dozens, hundreds, or thousands of laity. That's how much spiritual energy can be generated from them. Then they are giving the church full financial help. The laity is responsible for all the financial needs of the church. On the other hand, they are hoping to grow spiritually. They are people who want to get something through the church. They need something physical, but they want to get help on a spiritual level.

The laity is looking for a rewarding career. The laity also wants to achieve the rewards of the pastor's pastoral work. Perhaps just as the pastor dedicates his life to the Lord and the church, the laity wants to devote his life to something. It should also be. However, that is only

possible with the pastor's absolute help, and in that case, it is not only more maximized but also sound.

1. Jesus and his disciples, who are laymen

Were Jesus and his disciples priests or laity! We actually tend to forget that the movement that Jesus unfolded was a laity movement. Jesus was not born in the Levitic race, but in the David race.

Jesus cannot be a priest, according to the law of Moses and the presidency of Levi. People called him 'rabbi' or 'teacher', but he was never officially educated at any rabbi school, and received the same education that all laity had.

Second, we may forget that all of the 12 disciples that Jesus joined in his movement were also lay believers. Jesus spent three years saving the world. How did he choose to use those three years to build such a large church? To start a big movement? To build a temple? To start a new religion? He used to train a small group of disciples.

How many priests or ordained rabbis were among the 12 disciples? No one was there.

Devotion of the lay people

Leaders should know that the church members are looking for and waiting for opportunities to work. A survey shows these statistics.

1) People are committed to where they are needed. For the sake of Christ, it is very important to reach out to the community according to people's needs. It is also good to see the needs with your own eyes. Tell me how people's participation makes a difference in their lives.

2) People are also more dedicated when they try to write down the content of their commitment. This is seen as a process of making a promise to God. And a written commitment is necessary to keep reminding them of that promise.

3) People try to be more self-confident in their values and goals than in their guilt or judgment. Make a plea to people based on your goals. People commit longer and stronger only when they realize that they have to work hard.

4) People try to dedicate themselves to catching their attention. Present various opportunities for people to serve. Recruit, emphasizing the ministry to serve, before demanding financial support.

5) Commit when you meet people face-to-face and ask them to do so. Present the needs of the church at home, in restaurants, or in small groups. You can also invite them to a quick meal and ask them to do so.

2. Dedication and Commitment

It was thought that there were two things in the devotion of the saints. It is seen as dedication and commitment. Dedication is seen as dedication, dedication is seen as commitment, and dedication is seen as "God and the Church," and dedication is seen as "people and ministry."

God and the church are viewed as elements of organization, community, and final goals, and people and ministry are seen as tasks currently given to me and individuals.

The reason why we are interested in these two things is that most saints are loyal to the church, but their dedication to the people is weak. The problem with this is that first of all, one's own development

is insufficient, growth is sluggish, and furthermore, life is not rewarding. The joy of giving is directed at the institution, but it also needs the rewards of being given to the upgraded... person.

the limits of one's responsibility

What is the limit of people's responsibility? How should you do it when you leave the responsibility, and how is it done? These various questions are raised in the limit of responsibility.

First of all, in order to give the maximum responsibility, you have to give the work to be done, but leave the time, method, etc. to the person. They set the scope too much and only do the work, lack creativity, and feel only minimal responsibility, so there is no growth in themselves. Then, rather than responsibility, they think it's a task to do and finish it at once. In other words, if you only do that within that time, you have the idea of "the end." However, the job is to give it clearly, but if you leave the method, time, etc., to your autonomy, you feel more and more responsible and develop into a way to achieve great things.

Therefore, it varies from person to person and depends on the nature of the work and the person's ability. Even so, developing and developing people is a reasonable proposition, so they must be developing in any situation.

There is such an illustration. There was a child who learned art at a certain school, and the teacher was too instructive.

In other words, he was a teacher who completely excluded autonomy and creativity and allowed everything to be dictated. He was even trained in such a way that he gave detailed instructions such as color, size, paper, and shape.

But one day, I transferred to another school. In art class, the teacher asked me to draw. The other students were drawing hard, but

the child was sitting still. The teacher was weird, so I asked, "Why don't you draw?" and he said, "Draw what you want!" and he said, "The teacher asked me to designate, and in the last school, the teacher did that." "What color should I draw?" "How big should I draw?" and so on. If you decide, you only have to do that and wait. It's a really laughable illustration. But it can happen around us as much as we want.

3. Hangars, and sponges

These two have different concepts, but I think they give an important image in the Peyongsin Society. First of all, understand that hangars are where airplanes are placed, and sponges drink water. But when I saw an article somewhere, it said, 'The ship is safest when it is at anchor. However, it is not the purpose of the ship to be at anchor'. It is a meaningful story.

A hangar for airplanes means that the layman is trained for too long and not sent to the ministry. In other words, let's put the plane in the hangar and keep running the engine! Suppose we keep training for three years without sending the saints into the ministry. It's as if an airplane has already run out of gas (only the engine has been running for so long) when it tries to fly out of the hangar, it's impossible to fly. When you run out of energy during too long a training period and want to actually put it into the ministry, you are often completely out of energy and collapse after receiving only a completion ceremony and a certificate. Many churches usually make these mistakes repeatedly.

Three-year apprenticeship training is an extremely common example of this result. Of course, there is also a reason to rationalize this. That is the case with Jesus' three-year apprenticeship training. In Korea, if you change the three-year apprenticeship training advocated by the alma mater, you cannot escape the illusion as if it were some heresy.

Now, all church training in the world is getting shorter and shorter. If you trained them for three years 100 years ago, three months are enough now. Six months is a long time. What is the purpose of training! It is not to get wet and attached to it. It is the paradigm of modern pastoral society that wants to realize that "everyone a minor." Simply put, the training should be short. When you add oil and run the engine in the hangar, you will see signs of moving forward. You must then take it out of the hangar without delay and fly it. And you may need to refuel in the air on your way.

The same is true of the lay envoy. As a minister, I believe that it is necessary to quickly and continuously ease on-going education (in-flight training).

The second sponge means that the sponge wants to drink water, and when squeezed out, it wants to eat again. The meaning of this is that a full sponge produces water when squeezed out. The saints who have learned a lot and trained to use the gift of dalant as if squeezing water should use it. That is why the desire to refill is born. Modern believers have a lot of things. You have to use it meaningfully for something. That's when the desire to meet again arises. This moment seems to be a growth/mature process.

a layman's writing

I saw three books of what the laity wrote: Robert Slocum, Marlene Wilson, and Sue Mallory. These three are people who are influencing in their own way in the United States and in their own churches. I hope that these laity books will be published in Korea, too.

First of all, it is Elder Robert Slocombe. This is a Ph.D. in physics and the elder of the Highland Church in Texas. Mr. Slocombe became famous in the United States by writing a book called "Maximize Your Ministries," which allowed him to teach at Fuller and Southern Methodist universities for about 10 years. Of course, he has a company that makes satellite parts in Texas. He was introduced to the

book through Pastor Melvin and translated it, and came to a domestic conference in 2004 to give main lectures. Now, he is preparing to participate in the future project of our Pyeongmok graduate school.

The second is Merlin Wilson. She is the top U.S. official in volunteer training. She wrote a book titled "How to Mobilize Church Members" but is believed to be knowledgeable about the church. Everyone talked a lot about lay people in the church under the concept of ministry.

The third is the leader of the Pyeongsin Society team named Sumalori, who recently completed a translation. The title of the book is "The Equipping Church," which describes the experiences he had while working in his church, and the theme is Ep 4:11-12. It is a practical book that clearly shows what a church is like. Moreover, I summarized important concepts and principles while writing down all my experiences as the leader of the Pyeongsin Society.

All three are laypeople. They did not do theology. But beyond a pastor, they are experts in church affairs. The contents of this book are not testimonies. It is about concepts, theology, and pastoral principles. I think it is a great ability, or skill, for laypeople to be able to do this. I think once again that these laypeople should come out of Korean churches. In other words, laypeople should organize their experiences of ministry.

Leadership of the laity

The leadership of the laity has been mentioned several times, and it seems to be well acknowledged. And several articles are being written.

So, I would like to talk about the lay leadership in the LPM, especially the lay leadership.

In LPM, laity leadership begins by forming an 'LPM Leader Group'. In fact, laity leadership is so broad that it is difficult to determine the scope, but in LPM, it is well organized. The LPM Leader Group is the

first of the 13 sub-themes developed by Pastor Melvin, and the LPM ministry is conducted by the composed leader group. If a pastor tries to take charge of this ministry, he or she will fail. This ministry is to share the pastor's burden. It is literally the same as Moses dividing the burden with the head of heaven, the head of the hundred, and the head of the fifty.

In LPM, the leader group consists of 4-12 people, usually between 4-7. These people are in charge of the ministry. Of course, it goes without saying that they are supervised by the pastor in charge. They are in charge of the overall ministry from start to finish. They are in charge of ministry progress, problem solving, administration, training, support, and confirmation.

In the process of doing this, they implicitly feel that leadership is developed and exercised. In other words, it is not leadership as a position, but leadership in a functional aspect that is being exercised and developed, moving toward maturity.

In this respect, leadership is not just developed, but leadership is exercised when a certain ministry is given and an appropriate system is established. It is regrettable that leadership is usually developed if you only go to church for a long time.

The lay leadership is not automatically developed, but is developed when homework is given, when a structure is given, and when the goal is clear and needs to be challenged. In the midst of this, the energy generated is permeated into the church, resulting in power generation and synergy that we commonly expect.

4. Relationship between Excellence and Leadership Development

In the development of lay leadership, we need to challenge the slogans that many churches have put forward over the past few decades. It is called the 'value of excellence'. Over the past few years, many churches have made many developments in methods of

conducting non-believers and methods of worship. Large churches have emphasized the 'value of excellence'. In our churches, the word 'excellence in society' is often used.

However, too much emphasis on excellence can undermine the value of leadership development. Rick Warren, the pastor of the Saddlebeck Church, once said: "If we want to build the church we have, we must destroy the 'idea' of excellence." In fact, most people are not excellent. Most people are not special people. Most are ordinary. If you want to work through these ordinary people, you must abandon the 'awareness' of excellence.

If we put excellence first, we cannot entrust the ministry to ordinary people. We will have to go out and find the best people again. You will not try to give the ministry to your lion cubs. That way, the eggs will not hatch. You will not want to leave an important role to the person being developed. Because it is concluded that excellence will not appear.

Twelve stages of the lay leadership system

In his book (Series 1), Merin Wilson presents the following 12 steps.

Step 1: Set up a vision. A vision is a response to, "Where do we go? Where does God want us to work, and where does he want us to be for the next five years?" This is what determines what our future holds.

Step 2: Write about mission and purpose. This is what problem are you trying to solve. What is God calling you at this time and here?

Step 3: Establish objectives and objectives. What exactly do you want to achieve? You cannot reach them without being special. Set goals that you can reach. Set goals that are too ordinary to give the impression that they are good for everyone and people may not trust them. If something is unreachable, people will not try their best. SAM

can be applied. 'Specific, attainable, and measurable' means. You should set measurable goals in every possible way. It means that it should be fully specific.

Step 4: Write an action plan. An action plan is where you decide what steps to take to reach your goal. These are steps from what you intended to do to reality. It's time to think about how to get there.

Step 5: Decide what to do. This is about deciding how to do something. A wise leader will know how important it is to write down what to do. If you are unsure of what to do, there is no way for each person to know what to do. You should not have a general idea of what to do. Make sure that you know the special job to do.

Step 6: Recruit ministry workers. Recruitment here is an invitation to discuss the lay mission. This does not necessarily mean that you need to promise to work. Recruitment includes marketing. But marketing is not the most important part of the process. It is a kind of way of communication.

Step 7: Interview potential ministry workers. You can't leave a ministry without knowing people well. This is about 2-30 minutes of one-on-one conversation. It is true that the church hears good information and great sermons, but has few opportunities to be specifically motivated by someone.

Step 8: Get the ministries in place. The homework is to make sure you fit the ministries effectively between the ministries and the opportunities.

Step 9: Train and support your ministry workers. Leaving the right person to the right commerce is also the key to a successful ministry.

When ministry workers are successful, we can say we are successful. By the way, training and support are important factors.

Step 10: Recognize ministry workers. You have to be grateful for the work they do, which is often the case. You have to do it both personally and as a team.

Step 11: Supervise the ministry workers. You should do the same to the ministry workers as you would to supervise the deputy educators. In fact, the ministry workers want, and hope for, this because they want better things they do.

Step 12: Evaluate your ministry workers. Most people hate to be evaluated. Usually, a regular company or company makes a yearly evaluation and blames it for failing. That's why we hate being evaluated and hesitate to do so. However, a factual evaluation is an opportunity to check whether it's going well now.

12. GIFTS

I think there are two considerations for the gift or the talent. 1) Unfortunately, outside the church, when the talent used in the world's workplace comes into the border of the church, it stops as if birds fold their wings. 2) On the other hand, the idea is that the talent they have should be used only in the church. This seems to be a misunderstanding of both. The first one can be expressed as "a waste" and the second one can be expressed as "not being fully utilized."

First, consider the first, 'the problem of coming inside from outside the church'. Usually, young people learn a lot from the world. Especially sensitive to the trend of the times. At the same time, you are building up a lot of know-how. At the same time, you will often think, "This would be beneficial to the church." However, it doesn't work well when you come to church to express your opinion. The common reaction is that "Morning is different from the world's work." Of course, ministries are clearly different from businesses in the world. However, I think it is better to accept manpower if the ministry also understands and acknowledges the truth that "God uses people."

The second is 'the problem of going from inside to outside'. The gifts and talents that people have are not enough to be used only in a church. In other words, the stage is limited and narrow. This is a fact

that can be found even when looking at frozen saints. In other words, it cannot be developed, developed, and self-realization is not possible because it has to be used only in a church. (Abraham Maslow theory.) Let's use it outside the church. Let's know that energy comes back to the church when that happens. Let's go out and sharpen the talents and gifts so that they can be used again when we come back to the church. Both 'going in from outside' and 'going out from inside' are beneficial to the expansion of the Lord's country.

Three gifts of PACE

LPM is a teacher's teacher. To be good at PACE, you have to have three gifts: compassion, mercy, and encouragement. I see compassion as an emotion felt in the heart, mercy as giving, and encouragement as a concept of building up, that is, a concept of nurturing.

However, I would like to talk about things related to these gifts. First of all, how many people are in the church with this gift? I myself discovered the statistic that there are about two out of 100 Christians who have all three. About 10 out of 100 people have a gift of care, that is, one of these three. For example, about 15 people were trained by receiving resources from a church where about 100 people gathered, and one of them who is confident of having a complete gift comes out and has been working in this ministry for years.

The other is when you don't know if you have such a gift or not. While leading a seminar at a church, I asked the piano accompanist if he had such a gift, and he said he didn't know if he had it or not. In other words, I didn't have a chance to use such a gift. So I (Pastor Seo) told him, "You should have a chance to use it." He told me that he might be unresponsive because he was just looking at the piano every day.

Those who have a gift only need to fan it. However, if there is none, it is the job of a wise leader to guide them to other ministries, that is, to find a place where they can use the gift they received.

1. the benefit of the church when using a gift

If the teacher is discovered and used in the church, three contributions will be made to the opening of the school.

First, saints can be developed and mature. Why God gave such a spiritual gift? According to Ep 4:11-12 of **HB**, it is said that he is trying to build a body of Christ by making the saints whole. The gift of the Holy Spirit is the skill and ability for the Lord's ministry on earth, resulting in the maturity of the church.

Second, the needs of church members are met. Understanding the life of the church and the spiritual gifts in becoming witnesses is too important to emphasize. This emphasis is valuable for others rather than for individual Christian practice.

Some say, "To serve, we have been saved" (Leslie Flynn). We still have work to do in this land, so God does not take us with him. The Lord says, "Greatness is not the result of being served, but through serving, and by pastoralizing others."

Third, the saints are satisfied. The use and expression of spiritual gifts contribute as 'holding and assimilation'. Humans need to contribute to something. Those who contribute want to stay more, and those who do not want to serve are often separated. People try to leave more because of boredom than inconsistency.

Pastor's gift

Practice of Lay Pastors Ministry

I once conducted a gift survey of 600 pastors. The results showed a big difference: 65% of sermons were preaching, while 5% of leadership. In other words, preaching is understood as such - although it is actually less than 70 points - but leadership is 5 points. Leadership is the conclusion that it turns out to be almost a problem. What is leadership? Isn't it the ability to follow people? After all, the qualities that people can follow are not ready.

Leadership development comes from two things, I think. Practice and theory are two things. Practice is the pastoral field, and theory is a book. One is in relationships with people, and the other is in theory acquisition. However, when looking at pastors, there seems to be a problem with theoretical acquisition. There is a difference in time and space in theoretical acquisition, such as applying the past theory to the present, or applying what is done elsewhere.

Leadership must fit in time and space is a priority task. In other words, it means that it must be updated every year.

PART 4

growing your ministry

13. LEADERSHIP

What is important among the leadership factors? John Maxwell, the founder of a leadership company called INJOY, summarized ten leadership principles. Unfortunately, there is one thing missing: [Intentional].

Leaders should be more intentional than anyone else. I also think you should always keep that in mind. This can be seen as a similar meaning to an initiator called a facilitator. Everything in the world is not just going to work. Just as laziness cannot be forgiven even for those who do ordinary things, leaders who guide those who do the Lord's work must have more intentionality than anyone else.

Look at the leaders who are outstanding in the world. They were all intentional. Intentional is actually pain. There is pain in taking those who are not. There is conflict. But that is what a leader has to take.

People usually want to be. A soccer player wants to become a world-class player. The same goes for swimmers. Saints want the church to grow. Saints want the church to do good. They want them to grow/mature. Wish, wish, wish, wish... They all want something. But before that happens, there is a lack of interest in the 'to do'. Sometimes you don't know. Also, although you know it, you are lazy and can't get there. However, maybe the expression that you don't want to do it is correct. A leader's unique role is needed here. The

leader is to take people who '--- want to be' there and make them 'to be' like that. You can express it with the word intentional. And when you get there, you are acknowledging the leader's efforts when the goal is achieved.

I want to be! But I don't want to do something!! Leaders experience a big challenge between the two. The way to solve this problem can be seen as having to do with the qualities of a leader. 1) Leaders should be trusted. Trust means confidentiality. 2) You should be an integrity leader. Although we used the difficult term integrity, it actually means 'responsible for what you say.' In other words, we should be willful. 3) You should always pursue your own growth and development. Leading people, or taking them to the places they want to go, means something continuous growth. 4) You should always be ready to take chances.

People want to be with leaders like this. When you grow up together, and you're going to take me to the place I want to go, and you're going to be a leader that's going to benefit us... when you're given trust in something like this, you're going to leave me, you leave us.

What is the role of a leader? Achieving one's goal? NO! No! I think it is a leader's ultimate goal to benefit many people. I think the concept of 'we' should be stronger than that of oneself. That's why the tag of 'Me to We' even came out. When the concept of 'we' becomes 'intentional', aren't people willing to take chances? I want to be... I don't want to... but the adventure of doing as I'm told! The coming future is posing these challenges before us. Someone who deliberately pursues with a shared vision... It seems to be the leader we all need.

1. Pull, push, follow

I think I saw this in Pastor Melvin's material. He said that he thought about it while pushing a lawnmower. The leader would first pull, then push, then follow, and then I think he would get on there...

Anyway, I think I can understand it quickly compared to our rear car. At first, it means you have to pull (Pull). At first, it seems like it all. Someone has to pull and trigger. Then when it starts triggering and goes forward, at first you have to keep pulling, but now it's time to push. If you keep pulling, in front, you get tired... and you have to give others a chance to develop.

Now, if you can see someone pulling and pushing you, you need to follow from the side (Follow). You can't go too far, and it's good to follow without going out of sight. Then, the puller, the pusher, can help you when you're tired. Following from the side means continuing motivation and encouragement.

And finally, once you have someone who pulls, pushes, and follows you, you must now enjoy the ministry, just like a child sitting on a rear car singing happily. In other words, I believe this includes the ease of leaving everything to the Lord. However, it is important to make sure that the other three things are going well. Isn't that the job of the leader, that is, the person in charge!

2. the difference between a leader and an administrator

As far as we know, a leader is a leader who leads a team, and a manager (manager) is a good manager of a task. But what is the big difference between a leader and a manager? What is the leader's job and what is the manager's job? In fact, the roles of the leader and the manager may be clearly distinguished in a large group, but in a

small team or small ministry, the leader may even have to play the role of the manager.

George Bana made a good distinction between the two (book, *The Second Coming of the Church*, page 37 and below):

Leaders start from the future and come to the present, whereas managers move from the present to the future. For example, when NASA in the United States launches a satellite, it counts down like 10, 9, 8....1.

Of course, there may be cultural differences with Korea- Korea seems to be a meaningful story.

Leaders focus on the long term, but managers focus on the short term ministry (long term and short term vision)

Leaders have a big perspective, but managers have a small perspective

Leaders always think innovatively, but managers only think about everyday things. (innovative and route)

Leaders try to balance ideals and reality, but managers are more interested in programs than idealism. Some people say that 6:4 is good for how to reconcile ideal with reality.

The leader is interested in "what to do and why to do it," but the manager is interested in "how and when." (mission and how, when)

Leaders always try to clarify their vision, but managers are interested in putting it into practice (clear direction)

Leaders inspire and motivate, but managers try to manipulate and direct. (motivate and control)

Leaders enjoy change, but managers fear it (cope with afraid)

Leaders see opportunities all the time, but managers see only obstacles (opportunities and blocks)

Leaders take risks, but managers take risks

Leaders try to use all data, but managers are afraid of limitations (every resources and limit)

Leaders care about people, about ideas, but managers focus on system-driven planning!

After all, a leader is a future-oriented person, but in a case like me (a pastor Seo), we are in a reality where we have to play both roles. Maybe it's something to be grateful for. When a manager comes up in the future, I think I need to know the job to become a better leader. The ordinary truth that you have to grow from the bottom!

3. the leader of the New Testament

What does the New Testament teach about local church leaders! Who were they! How did they discover them! What did they do! How were they chosen! What were their qualifications! and so on.

As I raise these questions, I want to illuminate them from three perspectives: a biblical perspective, a historical perspective, and a cultural perspective.

1) Biblical Perspectives

This is to be seen through the lens of the Bible. This is to be seen through the Acts of the Apostles and the Epistle. If you look here, you see two groups: elders (supervisors), and butlers.

2) Historical perspective (teaching)

Biblical history naturally flows into post-Biblical church history. It shows what happened within the church after the New Testament. From the first church fathers, we learn valuable lessons and know what has been delivered beyond the biblical era. Through the lens of history, we learn about those who first came before us.

3) Cultural Interest (Intelligence)

The insight gained through the lens of culture is clearly essential. Without continuing to understand how people think, feel, and function in a given culture, it is difficult to interpret the Bible correctly and it is impossible to apply biblical principles to the various cultures of this world today.

4. Secure leader & uncomfortable leader

If you look at Waincodale's book, this is how it's organized about leaders:

A Secure leader

Encouraging others to try
Recognizing other people's strengths
Overlooking others' faults
Admit oneself mistakes
Recognize others Acknowledging
Delighted at the success of others.

Trying to keep an improvement
I'm satisfied even if I'm unknown.
Quick action to set up a team
You can save time.

An uncomfortable leader

Hiinder others' efforts
Highlighting other people's faults
Impeachment of others' faults
Defend oneself and justify mistakes
Manipulating others' scores
Envious of the success of others
Easily feel threatened
Trying to keep the position
Others must recognize oneself
Wanting to do everything by oneself
Can't see someone else gets up and leads

Looking at the overall content above, the first one makes people feel good, but the second one makes them feel annoyed. In short, a secure leader encourages others to try, but an uncomfortable leader interferes with others' efforts.

The case of Saul and David is an example. Saul was always anxious about David. These concerns and fears eventually made him jealous of the young leader David. If Saul had become a dream reaser instead of a dream killer, Saul would still be revered as the greatest mentor. He eventually passed on the throne to David and became a loser.

The principles of a flock of geese

Practice of Lay Pastors Ministry

It can be said that this is a lesson from a flock of geese. A man named Milton Olson studied the flying of a flock of geese and wrote as follows.

I thought, 'You're quite interested' to see this story everywhere. Last year, Alabama's hairpin told me this, Gary Mckentosh, a leadership professor at Talbot Theological Seminary, wrote in his book, and Gainetz, a pastor at Texas Fellowship Bible Church, also wrote in his book.

The first is that a flock of geese flies in a V-shape. The geese in front of them transmit power to the geese in front of them. As a result, a 71% larger and wider force is created when flying in a V-shape.

Second, if a goose tries to escape from the line, it will not be able to do so because of the goose in front of it.

Third, when the first geese get tired, other geese take turns and go to the front.

Fourth, geese cry each other and encourage each other to speed up together.

Fifth, if a goose is sick, hurt, or shot, the other two fly with me in the line.

However, this is actually an article written on the premise of Rudduship, and it is used like that.

This is a characteristic of geese, and it is a form of leadership, but compared to our mission (LPM), I think there are many meanings and commonalities.

First of all, the leader group will be responsible for our mission. In other words, it plays a lot of roles while leading from the front, including all of the above. Among them, the role of pastor is very important. Last week, a group of leaders gathered after a seminar at a church. They seemed to sympathize with the importance of the leader group.

For example, it is true that the role of the leader group seeks synergy. It also contains content that urges responsibility for each other. Our mission clearly holds responsibility. Because training presupposes responsibility. And this ministry absolutely needs the encouragement of the homeroom pastor. Encouragement from the top leader is also required at the same time as mutual encouragement from the ministry workers. In addition, our mission requires regular meetings. That is why we are checking whether the mission is going well.

We discovered that we looked like the spirit and appearance of the geese herd, and we realized once again that we needed such a leadership style more and more.

Two powers

People sometimes try to exercise power. Especially in some meetings, groups, and other ministries. But as we know, there are two kinds of power: personal power and social power.

Personal power is the exercise of individual power. However, social power is implemented for the public good. Power for individuals should not be exercised, it causes problems and the results are very negative. However, social power means that it becomes tense, but in the end it brings good results. Therefore, personal power should be avoided as much as possible, and social power should be exercised

strongly if necessary.

There must be social power in order for something to proceed and be completed. Perhaps it is a prerequisite for a leader. A given mission, a shared vision, cannot be achieved without this drive (social power).

What the Lord entrusts us to do cannot be accomplished naturally or automatically. There must be intentional strategies and drive, which requires so-called social power. Not for the individual, but for the public good... and even more so if it is the work of the Lord!

3H leaders

What kind of leader do we want to make? Simply put, we can say that a leader like Christ is a leader who serves like a head (a wise leader); a heart (a person of pure character); and a hand (a technically serving leader). These three things work in harmony.

What if a deformity occurred among these three things! For example, let's imagine that the head is exceptionally large for someone. Some church leaders are like this, too. They know too much. They have a lot of biblical knowledge and try to submissive people with it.

Another person's chest (heart) is too big, bones are skinny, and head is small. In fact, some church leaders have so strong compassion and emotion that they don't really care about doctrines.

Some people have too big a hand. In fact, some church leaders are not very interested in doctrines or spiritual growth but focus only on service.

However, this is not all bad. It means that harmony must be achieved. The emphasis is on the head's wisdom, the emphasis is on the heart's character, and the emphasis is on the hand is on the leader who serves others. These three things should be balanced and harmonious in the church, and it will be necessary to apply them both to individual development.

5. Tension and conflict

There are always two things, tension and conflict, when working with teams in dissection of the ministry. This can be seen as the same aspect as 'difficulties and problems'.

First of all, I think tension is the ultimate and conflict is the negative. Tension is necessary. I think it plays two roles. One is that it can bring about sound change, and the other is that it strengthens the team.

Tension is that it alert members to a change in the good and the good. This always makes them think and wake up. So without tension is like dead. Moderate tension makes you sound.

Next, tension helps the team grow stronger. A team has more problems or difficulties than it does in normal times when nothing happens, and when tension builds, it comes together, cherishes, and sees the team work grow stronger. Therefore, tension between one thing and another is necessary.

Conflict, however, is the issue. Tensions can sometimes lead to conflict, but this is the leader's issue. It means that it has to do with leadership. Tensions should not escalate or escalate into conflict.

Conflicts must be resolved quickly. Conflicts arise and are difficult to resolve. When there are signs of conflict, it must be resolved immediately. If the conflict is not resolved, it could lead to destruction and death.

Leadership of a minister

How important is pastor leadership in church growth. And what leadership is needed in modern times?

First of all, there are several views on leadership. 1) 'Leadership in the past is not appropriate in the present.' 2) 'Leadership varies according to circumstances and conditions.' 3) 'Leadership must respond to immediate reality.' 4) 'Leadership does not have any formula, but core concepts must be recognized.'

With this premise, consider the pastor's leadership. Needless to say, how much the pastor's leadership affects the growth of the church is great. In other words, according to his leadership, the church may fail or succeed. There is a saying that the church does not fail. However, it is believed that a church that does not grow is soon failing. It is a consolation if you say that the status quo is maintained.

The meaning that the leadership required by modern pastors is different from the past is that they should be realistic and specific rather than abstract. First, modern people need encouragement and support. The leadership style of the past and the style of knowledge transfer are not present. Leadership of encouragement and support is needed. The second is shared leadership. In other words, leadership must also be shared. It is not a style that requires, but a style that is shared with each other's agreement. In other words, I wonder what it would be like to call it multi-leadership. It is not leadership from top

to bottom, but leadership in horizontal and various directions. And it is exemplary leadership. Of course, servant-leadership is said a lot these days, but rather model leadership exerts a stronger influence. In this way, modern pastors should demonstrate leadership that can be best for modern people and reality.

14. MOTIVATION

One historian observed the church that even if one learns a lot about the ministry, he or she helps others do it rather than doing it himself. Then why did this result! Here are the reasons.

1) It is a common leadership style found in churches with many patterns of requesting and responding. The pastor and the program team leader appeal to the church members, and the church members decide how to respond. The response may be good if the pastor gives you confidence. Otherwise, the response may not be very good. It is almost up to the leader's ability and personality.

The most common motivations typically used by leaders are guilt, compassion, friendship, and persuasion. In the case of guilt, for example, "You don't join the ministry, even though you have been gifted!" pastors and leaders say. The guilt is approached by using words such as "--must, should."

2) The second motivational issue is the so-called clergy syndrome, which is based on the false theory that only those who have graduated from seminary or have been ordained are ministry workers.

3) The third issue is the mindset that I gave you the position. "There's

someone else to do that."

4) The fourth reason is that all church members are sitting Christians. We are sitting at worship time. We are sitting in Bible study class on Sunday. We also sit and worship as TV. Paying money confronted the ministry.

5) The fifth reason is that there is a problem with the recruitment pattern. Some people always ask church members to do something.

1. Three directions of motivation

It is said that when a person is motivated, it appears in three directions. These can also be seen as three types, which depend on the temperament of a person. Of course, everyone says that there are three factors. However, it is said that it is divided into a sense of achievement, union, and power depending on the situation or which of the two is stronger:

The first is the style of achieving.

(Achievement-motivated people). This is a strong desire to achieve motivation. Their trait is that they care about excellence and want to do their best personally. They set careful goals and take calculated adventures. They like to take responsibility in order to find solutions to problems. They have a desire to achieve completion.

The second is a united style.

(Affiliation-motivated people). This means that they want to be with others and enjoy mutual friendship. These people care about getting good and being accepted by others. It requires warm, friendly relationships, and interactions. They are very concerned about being

separated from others. In other words, they don't like to be alone. This may be seen as managerial, or staff-style, but an achievement style requires that these people be around.

The third is the power style. (power-motivated people). This may cause shock or influence others. These people care about their reputation and location, care about how people think about their power or influence, always try to advise, and hope their ideas will prevail. They have a strong desire to influence others and change others' behavior. They are often fluent in words and sometimes controversial.

However, scholars say that the power style is not necessarily negative. In other words, depending on what kind of power it is, there are two aspects, one is negative, and the other is positive.

For example, the negative can also be described as 'personalized': 'I win-you lose.' Isn't this the so-called law of the jungle? Biggest desk, fancy office, strongest title, etc. in a style that expresses one's power. Has personal power, authority, and dictator temperament, and makes groups rely on and obey him. Inducing individual domination, people in groups tend to treat them as hostages, not as noble humans.

In contrast to this, the positive thing is also expressed as 'socialized', which is 'I win-you win'. Trying to achieve the group's goals and exercising power for the benefit of others. Touching others with charisma that makes them act. He has a strong mind to help others. He tries to make people feel like a noble person, not a hostage. And he has a strong intention to develop people's abilities.

Regardless of the organization, it is important to know that these three styles of people exist, and the best group is when these three

types of people are together. It is true that there are conflicting and disagreeable. However, let's admit that there must be three things.

2. Need and supply

What the other person wants and what we want to give can be seen as necessity and supply. There are cases where there is a lot of need, but there are cases where supply is insufficient, and there are cases where supply is not necessary, but only supply is desired. I think it is a relationship between a consumer and a supplier.

First of all, there may be a difference between what the other person wants and what we want to give. Usually, suppliers can only think about it from their own perspective. This aspect is also understood. Isn't it the human mind that wants to give something good! I understand, but I shouldn't overdo it. You shouldn't force it. Another thing is that the other person may not know that they need it. In this case, it may be good to give hints indirectly.

In the end, if there is something you want to give, you will need moderate hints and sometimes motivation rather than coercion.

In other words, it is more important to have a caring mind and mental attitude than to do it often. Usually, people often manipulate the other person or hurt their feelings in the light of excessive coercion.

Method of assimilation

When a new believer enters a church, the methods that can be assimilated (assimilated) are friendship, roles, small groups, identity, and spiritual growth (Keeping, 75ff). Let's take a look at one thing at

a time.

First of all, it is assimilated through friendship. In Proverbs 18:24, Solomon said, "...Some friends are closer than brothers."

If you go to Thomas A. Edison's house in Florida, there is a special stone path when you walk through the garden. He called it the "Friendship Path." Each stone was given by friends, which meant that one's success was due to friends.

Anabolic action begins right there, our mind that needs relationship. There are cases in which the relationship is neglected after coming in after working hard in evangelism. There are two things to participate in (including), and one is that you belong as a member of something external. The second is to become more relevant, which is the stage of responsibility beyond belonging. Friendship is about answering the question, 'Do people like me?'

The second is that people assimilate through tasks/role. Usually, if you listen to the reasons for people who leave the church, you have nothing to do. That is, you are not given work. This is the reason why churches emphasize grace these days. Since Christ is the head of the church and we are the head of the church, the head of the body must function well to keep the body healthy. It is also essential to understand that there is a great potential for assimilation when serving in the church as a spiritual envoy. This is to answer the question, 'Am I valuable?'

The third is through small groups. The first church would often gather at home. The first church did not look like the modern church it is today. However, it is small groups that can have the characteristics of an invitational appearance today. In ordinary church life, encounters

are usually superficial. We want to know each other, and we hope to know each other again. This is the answer to the question, 'Have I been accepted?'

The fourth is through identity. In simple terms, this is the question of 'Who am I? What am I?' Life is bound to have external and internal influences. There will also be big and small influences. For example, the influence on the upper part and the lower part of the iceberg will be different.

Just as there is an influence that motivates our beliefs, there is also an influence that motivates us to assimilate people into the church. They may not be seen, but they will feel supportive factors. There are three of these factors: purpose, vision, and mission. These are the things that can affect. It is about the question, am I being challenged. The fifth is through spiritual growth. When looking at spiritual growth in the trend of the times, there are many changes. In the 1950s, people attended one church all their lives. But today, after attending a small church for two or three years, they move to a large church. In the 1950s, there was social pressure to attend church. Today, however, it is too difficult to stay in church. There are changes in spiritual growth due to various social changes. Therefore, even spiritual growth requires careful strategies and approaches, and must be developed.

3. Anabolic strategy

What is the strategy of effective assimilation in church? Here are five things (Glenn Martin, Finding them, Keeping them, pp.16). More details are provided in less than 76 pages of this book.

First strategy: Help people develop friendships. Some trees have their

roots deeply rooted in the ground, rather than visible on it. And their roots are intertwined. When the wind blows strongly, they become entangled with one another more strongly. In a sense, people see this as well. Family, friends, neighbors, church retardations, and other groups reinforce each other. When there is a big wind that hits life, these people help by sticking to each other and strengthening it. Church leaders should keep asking the question, "How do we ensure that people's friendships are developed?"

Second strategy: Involved. Everyone wants to feel safe and important. It makes them feel that 'friendship provides safety,' but 'the right responsibility is what they are.' New believers want their contributions to be worthwhile as well as being loved. Effective assimilation comes when people have a special position, a special function, or take on new responsibilities. People who have a good feeling about the contributions they make don't want to deviate. Church leaders should ask, "How can we help people use their gifts and talents?"

Third strategy: Belong to the gospel. In the early church, the quality of Christian relationships in a group depended on a measure of Christian purity. According to the Bible, the first disciples participated in large gatherings of public worship and in small groups for companionship. When people participate in small groups, they feel a strong sense of belonging, and as a result, efficient ministry takes place. Relevating to small groups as well as large gatherings was the key to communicating the gospel and producing passion. Church leaders should ask, "How can we help people discover where they can belong?"

Fourth strategy: Work together as people.

In order for a group to have good morale, it is setting slightly

difficult goals. Effective assimilation occurs when the church learns to work for one another, when it allows people to work together. Since it is difficult for people who visit a church and register anew to know the church's vision, leadership, or values, leadership should create an orientation plan that allows them to have a sense of ownership in the church's ministry. "How can we get people to know our values and goals?"

Fifth strategy: Grow their faith. Walking by the sea, you will sometimes see seagulls flying as they move up and down, dodging the wind, when it's windy. Even inside the church, you see people flying away from the storm like this. They are looking for something to hold them back and make them climb back up. "How do you get people to face the reality of their lives?" church leaders should ask.

Three Elements of Human Development

The book, 'Leadership Barton', says that a person, in particular, overall leadership must be developed in three aspects. It is wisdom, relationship, and personal. Wisdom requires a course, relationship requires a community, and personal requires a mentor. The course was said to be head development, community needs heart development, and mentoring was also said to be hand development. It was also called knowledge, character, and skill.

First, let's look at the course (wisdom, head, knowledge). Some say that the course is ordered by humans rather than trained leaders. Of course, it makes sense. However, it is necessary to establish a theological and biblical foundation first if you want to create wise and thoughtful leaders.

The second is community (relationship, heart, character). Learning means that it happens best in a community. Jesus did this when he

trained his 12 disciples. He paid particular attention to the three (Bedro, James, and John), but he trained them as a whole. When Jesus' disciples argued about who was bigger, he scolded them when the whole came together.

The third is mentoring (personal, hand, skill). Mentoring is a spiritual friendship between a mentor and a learner that pursues growth. Mentoring is spiritual. Mentoring is also purposeful. Eating together, for example, is not leadership development. However, it is something that can be shared with those who learn about knowledge, character, and ministry skills while eating.

Looking at these three things, I remember receiving clinical pastoral training (CPE) in the past. At that time, there were two training sessions, 3 months and 7 months, and I think there were knowledge, community, and mentoring of these three elements. They are gathering and studying (12 weeks course), the lives of seven communities, and individual supervision with the pastor once a week. I think it is desirable to pursue these three in the LPM as well, and I want to try this approach. I think the most vulnerable part of our content is one-on-one supervision. Of course, it is suggested in textbooks, but in practice, this concept is still unfamiliar.

15. PROBLEMS AND DIFFICULTIES

You can think of the burden of meeting in church history as 'problems' and 'difficulties'. I think this will depend on how people react and cope.

It can be said that [problem] is 'to solve' and [difficulty] is 'to endure'. Usually, people endure difficulties well. Of course, it is often not. To endure difficulties means to endure them, but it can also be said that you adapt well to difficult environments. Anyway, difficulties can be expressed as 'to endure' or 'to adapt well'.

But the next thing is 'solving' the problem. The problem here can also be said to be homework. Of course, I don't mean homework from school. The problem can be 'solving', but you can also say 'you must achieve it and achieve it'.

Here, I find the difference between 'leader and leader', and 'trained and non-trained'. Training can be said to be education. Of course, 'handling difficulties well' is also an important issue. However, what I am trying to say here is 'problem solving' and 'homework completion'. Even the layman is enduring difficulties, the deputy translator is handling them well, but some distinguish that problem solving

belongs to the pastor in charge, that is, the person at the top.

Problem solving requires training and education. This requires excellent leadership. Strong patience is required. Insight that others cannot see must also be developed.

Training and education are necessary. This is because I think this is the key to problem solving. Anyone who only deals with difficulties can never do a big thing. You can't be a big man. Problem solving is a leader's big task. Try to solve the problem boldly. You develop into a better leader!

To prevent failure

A house built on sand collapses when it rains and winds, and a house built on a rock needs to be built on a solid rock, just as a house built on a rock does not. It is also expressed as a pillar. It means that in order for the house to stand beautiful and beautiful, the pillars must be firmly in place. There are 12 expressions [vision, ownership, structure, calling, provision, responsibility, confirmation, support, companionship, communication, evaluation, and maintenance]. This should be recognized and taught before the ministry, but it should always be a checklist that can be checked during the ministry.

First of all, [vision/vision] is a hope for the direction and the future, which should be emphasized 'constantly', and in particular, 'necessity'. That's why we need to win the sympathy of as many people as possible. If you repeat it over and over again and emphasize it consistently, people will admit that it's "worth it!" You shouldn't throw a vision once or twice and hope it's planted in people's minds. [Lawning/ownership] refers to someone taking responsibility, which, of course, refers to a lay group. They are the groups responsible for the successful failure of a given mission. These are people who are

sleepless and agonizing over the success of a given mission. Clearly, someone should be named here (point person). But in a big way, it refers to a group (about 4-8). This means that there should be an appropriate structure for expressing a goal. [Structure] means that it should be made according to the situation of the dog church. In other words, it should be made according to the purpose and goal. [Call] refers to the sense of vocation that one has been called as a minister for a given ministry. Just as a pastor ministries with a sense of calling, a laity needs that attitude. [Gubi/equip] can also be expressed as preparation and training, and a training program for the ministry must be prepared. In addition to training before the start of the ministry, continuing training (inflight training/ongoing training) is required while carrying out the ministry. However, it is better to keep the training before the ministry short (3-6 months). [responsibility/accountability] should be emphasized continuously, because when responsibility disappears, the ministry weakens. Saints should be responsible as much as pastors.

The seventh is [confirmation/affirmation], which is also biblical as a compliment when done well. Some people sometimes worry that giving praise will make you cheeky and arrogant, but you should still give praise. In particular, it is said that praise from a reliable leader has a significant impact. Compliments are also a reward. Then it is [support/support], and pastors must support through administration and example. This includes data provision and financial support.

If the ministry is ordered and the necessary data are not provided, that is also absurd. [Teacher/fellowship] means that the ministry must be shared, updated, and grown together. After the ministry, rest and social things must follow. [communication/communication] cannot be strong without contact-words and words. A given ministry can only proceed smoothly when good communication with the relevant

institutions and people is achieved. Usually, problems are often caused by a lack of these things in advance. In other words, it is necessary even in terms of [prevention].

[Evaluation] is to check how the ministry is going. Simply put, it is to ask, 'Do it as it is supposed to be!' Lastly, it is [maintenance], which is a kind of odd job. Reports, regular meetings, newsletters, etc. are made and distributed... However, there are many cases where these trivial things actually determine the success or failure of the ministry. It should also be clearly determined who will do this office work. Regardless of the ministry, there can always be success or failure. Usually, churches fail a lot in their ministry. If you do it too often, the saints will have questions about the church and its leadership.

There should be no failures. In other words, it means that we must prevent them in advance. Always check the above 12 things, and if you see any signs of weakness, you should immediately touch them and repair them. The 12 things are not established at the same time and within the time they belong. Experience shows that it takes 7-8 months.

Precautions for twelve pillars

Rev. Melvin suggested that 12 pillars must be placed well in place to prevent (or succeed) failure in the laity society and also in the ministry. This is true that I have already been aware of several times. However, the caveat is that you shouldn't skip one or two of them (skip). If you skip it, 1) your success will be limited; 2) you'll have to work more. In other words, it doesn't reach its intended purpose, and the work is that hard.

What is usually a skip? Most people are good at 'vision' in number 1.

The 'ownership consciousness' in number 2 depends on the absolute role of the leader. The 'rescue' in number 3 works well. The 'claim' in number 4 is confirmed over time. However, what you eat well is number 5 'training'. Training requires 'start training' at the [start], 'start training' and 'continuous training' at the [start] but many of these two (start and process training) are omitted. So, the more time passes without the desired result, the more difficult it becomes. Emphasizing six 'responsibilities' is weak. No. 7 'certainty' and No. 8 'support' are weak. No. 9 'teaching' is good. No. 10 'communication' is good. He forgets 11 'evaluation' and neglects 12 'maintenance'.

Anyway, if you skip it, 50% of the energy is lost, and the work becomes twice as difficult.

Two conflicts

There is a conflict in church history. However, you see two conflicts.

First, it is a life-threatening conflict

This comes about when people lose their requested vision. It can be found in Exodus, where people forget their mission after leaving Egypt to go to the Promised Land. They complained about the leaders and, furthermore, openly disobeyed God. They were more interested in their comfort than in fulfilling God's plans.

Second, it is a conflict that gives life

This is a deeper understanding and commitment resulting from the inability to see eye to eye with each other. This is discovered in Chapter 6 of the Acts of the Apostles, resulting from the distribution of food to widows. However, the church seeks God's will, finds a solution, and fulfills its mission more effectively.

Conflicts are inevitable. The leader's will is inevitable because we must

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not lose sight of the vision. However, conflicts created while trying to do well are actually opportunities to seek wisdom rather than conflicts.

16. Theology and ministry

As I start school and proceed, I feel a lot of difference internally and externally. It can be simple because I've only thought of church before. But now that the two things are going on at the same time, you see difficulties arise.

First of all, the church should approach growth through PACE. The school aims to change through LPM.

The church is actually careful to deal with. It should be delicate and sensitive. PACE is used in the way the church needs. In other words, it means that our lab should meet the needs of the church. However, schools are not. Schools should encourage students to come in the direction we want. In other words, we aim to become a changed pastor.

It is also a different feature of the lab and the school. In terms of operation, in terms of leadership, in terms of progress and strategy. For example, the lab operates PACE at the request of the school's opening meeting, but the school deliberately suggests LPM on our end. The order is also a consideration. The lab first? the school first? The consideration is what to put to the forefront.

Anyway, the key is how to harmonize and proceed with the two.

I decided to write about theology and ministry in Korea, but coincidentally, I went to Yale University to organize it. (This article was organized while I was at Yale University).

While doing the LPM, I wanted to deal with "theology and ministry" at least once. I think it is the relationship between what I learned in the seminary and the pastoral site, the temporal difference between the seminary class and the pastoral site, the difference in perspective between the seminary professors and pastors, and the theology and the ministry itself.

First of all, when I developed the laity meeting, pastors expressed that there were many regrets or loopholes about what I learned in the seminary. In other words, most of the regrets were that I should have learned more, learned better, and learned something more applicable to the ministry. While thinking about this, I think of Lyle Shaler's writing. He sees this as a master in the field of church consultants, but he said, "For seminarians, it is difficult to understand even if they talk about pastoral issues. Therefore, we have no choice but to provide only theories and introductions."

Another is the relationship between theology and ministry. I think the issue of how much theology should be grafted into the ministry should be answered by pastors. It is said that there is no direction without theology. However, theology can't replace the ministry itself, although it provides direction. However, on the other hand, it cannot be denied that it is theology that leads and influences the world's ministry. In that respect, theology and ministry are inextricably linked. Nevertheless, there should be more weight for ministry. Modern pastoralism is too urgent to spend time discussing theology. Therefore, theology is needed to help with the ministry. It should be a theology that helps and cooperates with the ministry, not a theology that tries to lead the ministry and the church.

Because the world wants ministry, not theology.

Many pastors are agonizing over this. "Help me with the pastoral meeting! The seminary." However, the seminary is lagging behind the reality of the ministry and is following it. Theology itself is confident that it will develop, but it is already too late to apply it. Therefore, in seminary schools, as some say, they must turn to applied theology. Otherwise, there is a possibility that they will be turned away from the church, and it will be nothing more than an institution like a general school that only pursues the development of academics.

1. Limits of seminary

Usually, when I guide pastors through seminars, they often say, "I should have learned this in seminary." However, this is wishful thinking, but it is actually unfair and unrealistic. There are a few things to think about in the category of seminary. You have too much expectation for seminary. So what reality should you admit:

1) First of all, the responsibility of the seminary is not to teach the necessary skills in the future pastoral field, but to make students interested in studying, want to learn more, and further learn the skills to learn.

2) Second, it is unrealistic and irrational to expect seminary schools to teach leadership or strategies for change. The crathroom of a seminary cannot be expected to be provided with what it needs for herding. It is like this case. For example, "politics" can be taught to students studying political science, but it is difficult to teach them to be "politicians." It is the crathroom of the seminary that "theology" is taught but cannot be taught to be "a pastor."

After all, practical skills are not a problem to be solved in the seminary classroom. It can be solved in the pastoral field or,

furthermore, in a parachute training institution. That is why lifelong education, parachute ministries like us, or institutions are created a lot. There are hundreds of them in the United States, and Korea will be born rapidly. No, in fact, they are being created. Because the needs of the pastoral site cannot be brought out from the seminary, so it is the job of these institutions to meet them.

2. The laity and the theology of the laity

While giving a special lecture this summer, I thought about the difference between 'Pyeongsin Theology' and 'Pyeongsin Society'. What is the difference between Pyeongsin Theology and Pyeongsin Society? And what is the relationship? And what is the meaning of the pastor's care that we are promoting.

First of all, I think the big difference is that lay theology is about the question of "who is the laity?" The layman's pastoral meeting is about "what is the laity doing?"

Literally, lay theology should be used and taught in seminaries. However, what is used in the church should be the 'Pyeongsin Society'. Our institute is an institution that exists for the church. Therefore, of course, the 'Pyeongsin Society' should be emphasized. However, it would be very good if the laity society presupposes laity theology. However, it still seems that the 'lavery theology' itself has not been resolved in the seminary. This is unfortunate.

Now we are in the first stage of development and transformation from a research institute to a school. However, we try not to deal with the 'theology of the laity' as much as possible. Because there is so much work to do and there are a lot of things to teach in the 'Pyeongsin Society' alone. The current and current approach is to deal with only a part of the iceberg. Our research institute and school's

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hope is to deal with the entire Pyeongsin Society. Perhaps, I think it is necessary to attempt to illuminate, develop, and approach the entire church through the prism called the Pyeongsin Society.

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