

The title of this book is "concept and theology." This book does not deal with anything like field experiences I would like to write such things in the near future (practical experiences)
- in the preface of the author-

CONCEPT & THEOLOGY

Professor Byeongchea's sincerity and application shine through the pages of this book.
Vincent Strudwick (Oxford University)

of LAY PASTORS MINISTRY

BYEONGCHEA SEO

Author of Reflection on the Lay Pastors Ministry

Concept & Theology **(Lay Pastors Ministry)**

Byeongchea Seo

Recommended by Professor Vincent Strudwick
(Oxford University)

RECOMMENDATIONS

'Professor Byeongchea is a man with a vision of empowering the whole church membership to be the church better, and this book sets out his vision and the way he thinks it should be implemented in his home country of Korea.

Its strength lies in the fact that while his studies have taken him to Europe and America, it is in his own country that he has attempted to put into practice and test out his educational ideas and his understanding of formation, for the missionary task that belongs to all Christians.

Professor Byeongchea's sincerity and application shine through the pages of this book.

The Revd Professor Vincent Strudwick
Kellogg College, Oxford University

A thank-you note by the author

Many people helped me until this book was published. I think it's natural to be thankful to them. First of all, I couldn't thank enough Rev. Melvin for giving me a starting point and motivating me to carry out my work for the Lay Pastors Ministry. In particular, I naturally bow down to the materials, resources he developed and his dedication. I am personally proud to know this dedicated person.

It is Pastor Kim Sang-bok of Hallelujah Church, who has continuously supported and endlessly encouraged these ministries in Korea, and he has been devoted since the first conference (2001) to give lectures and give directions. And to appreciate LPM Korea Institute staff who have continued to develop this ministry in the Korean church. They are the members of the ministry, who have devoted several years to encouraging each other so that they do not lose the vision that such a ministry is necessary for the Korean church in the midst of difficulties.

Thank you to the two professors, Vincent Strudwick of Oxford University in England and Paul Stuehrenberg of Yale University in the United States. These two are the ones who further upgraded my theology of the Lay Pastors Ministry. Professor Vincent is the one who paved the way for me to study at Oxford, continued to teach me, and even guided me to finish my thesis (Ph.D.) in this field without difficulty. Professor Paul of Yale is the one who guided me to enter the post-doctorate and continue my research in this field. I think the theology of the Lay Pastors Ministry has been established through the two guidance.

Since then, I would like to thank Professor Robin of Oxford for giving me the opportunity to spend more time and think about it (postdoc. advisor), and I would also like to thank for his time consideration to come here and finalize this book.

And I would like to express my sincere gratitude to Chairman Son Dong-sik, who devoted all his time and energy to school establishment and construction through the paper, and Choi Jae-gu, CEO of Gwangmyeong Publisher, who continues to publish books.

For those who are not mentioned, I would like to thank you with my apologies.

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

July 2011
Ridely Hall
Oxford University
Byeongches Seo

PREFACE

This book is literally a concept and theology. The real or field is not covered in this book. I would like to rewrite such things in the future (Practice of Lay Pastors Ministry, Church Growth, etc.). Therefore, this book only conveys [concept and theology] about the Lay Pastors Ministry.

The preparation of writing while thinking about this goes back to 2001. As the LPM Korea Institute began on July 1, 1999, my column was published in the Church Union Newspaper in Korea weekly for three years under the name of the Lay Pastors Ministry. This was the full consideration of Pastor Jeon Kwangsong (a part-time job at a newspaper at the time) who studied at Harvard in the United States and St. Andrews in the United Kingdom. Second, these are concepts summarized while working for three years from 2004 to 2006 and preparing for the thesis.

After finishing my thesis, I thought about it comprehensively again, went to Yale University Divinity School, and thought about it more over the past few years, and then I came to Oxford to finish it this time. I admit that the content is not very good compared to how it went through a few steps. Please understand it as an overall theoretical concept.

The Lay Pastors Ministry includes two concepts that are leaked in Ep 4:11-12, in which a pastor should be an equiper, and a laypeople should be a minister. Therefore, this book deals with a number of concepts and theology derived from these two.

This book does not have foot-note or end-note. The reason is that I wanted to write it plainly without a special format. If necessary, it is specified directly in parentheses at the end of the text in Chicago style.

I hope that this book will serve as a cornerstone for the Korean church, which is not conceptually and theologically organized about the Lay Pastors Ministry, and other theologians will continue to supplement and introduce the shortcomings in the future.

- Byeongchea Seo

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Introduction

Overview of Lay Pastors Ministry

Movement of the Lay Pastors Ministry does not use laity to fulfill the pastor's mission, but rather that pastors help and train laity to carry out the spiritual mission they received from God to cultivate laity pastors who can build the Church of the Lord themselves with full-time pastor. The church has long seen the reality that the enormous resources and qualities of laity are simply tied to the one-dimensional level of "service" in the church.

Sometimes pastors have considered it a threat for laypeople to participate in the pastoral ministry, which is the native territory of pastors. In some cases, the laypeople thought it was convenient for the pastor to do errands under the name of "service" as much as possible. The more the laypeople are trained to know too much or expand their abilities, the more uncomfortable it is for the pastor. Even so, pastors sometimes face difficulties because of laity who pretend to know, but sometimes they thought it was more difficult to do the ministry if the church members were trained like pastors. Ordinary laity did not expect much more than to just attend official worship and give out tithe or donations accurately, attend the board meeting, give out weekly reports, and cook noodles and well in the kitchen. There were cases where even the elders of the Board thought that if they had a meeting and an agenda, they would discuss and make policy decisions, they would be fulfilling their responsibilities as elders.

However, the biblical teaching of the laity ministry was different. There are too many objects in the church that need pastoral care. It's not much, but everything. Everyone is waiting for someone's care. A reporter from Psalm once lamented, "No one is interested in me. No one is taking care of me." (Psalm 142:4). Aren't quite a few laity alienated from being cared for by the church or moving from church to church? There are not a few who attend Sunday morning services and barely maintain the line of spiritual life. Are there one or two people in the church who have left because they were tired of waiting for warm care that they can feel with their skin on? Jesus ordered "Feed my sheep" (John 21:16) if he loved himself, and Peter the apostle also said "Tend the flock of God" (I Peter 5:2). However, the church is not properly taking care of the flock. Why? It is because the pastoral service that takes care of the flock is considered the exclusive property of the pastors, and a small number of pastors are unable to take care of the flock properly because they try to handle the flock alone. In a way, their hands cannot touch to them.

The apostle Paul also clearly states that laymen should be trained and turned into lay pastors so that they can build a body of Christ by doing the work of ministry (Ep. 4:11-16). "... You have given it as a 'pastor and a teacher,' so that you can equip laity and let them do the work of ministry so that they can build a body of Christ" (verses 11-12). It is not just service. It is "the work of ministry for pastoral affairs." Establishing a church that is the body of Jesus Christ is the ministry of pastors and trained laymen. It is the teachings of the Bible and the pastoral philosophy of Apostle Paul that a pastor should be a teacher and a trainer (equipper), and a laity should be people who is maturing by training. The pastor teaches his personal faith and pastoral ministry in the classroom, at the pastoral spot, and through his life. After Apostle Paul, Christianity did not properly understand

this ministry concept for nearly 2,000 years, and the spiritual ministry was only the responsibility of the full-time pastors, and the laypeople only needed to faithfully watch the pastors' acting once a week and give praise or applause. (Rev. Kim Sang-bok)

It wasn't until the mid-20th century that the more active ministry of laypeople began to take shape when the Apostle Paul's ministry concept was rediscovered in the 1960s. Ministry philosophy like this have been developed and systematized around the United States, and today, many books by theologians and pastoral practitioners confirm that it is the pastoral philosophy of the 21st century.

Let's explain the terminology and organize the concept of the 'Lay Ministry (Pyeongsin-do Mokhoe in Korean pronunciation).' If you say 'Pyeongsin-do Mokhoe,' you will say 'lay ministry' in English. This can also be translated as 'Pyeongsin-do Sayeok.' However, in this book, it will be mainly specified as the Pyeongsin-do Mokhoe.

I think the meaning of this term is that the laity is included in the pastorate (or ministry) and translated into the partners. As for 'partners', the book [*Partners in Ministry* by James Garlow] is famous, and I have translated it into Korean. In this book, Jim Garlow presented John Wesley's training course for the laity, which is in the order of a) calling, b) gifts, c) training, and d) sending. Of course, the question of whether to participate in the ministry or join the ministry will arise, and I think it is also a matter of reconsidering the difference in the concept of what is the pastorate and what is the ministry. Anyway, whether it is 'the pastorate' or 'the ministry', it means that the laity participates in the work of the Lord Jesus.

Then, it is a question of why these terms and concepts are needed to be dealt with again. First of all, the term 'laypeople' (Pyeongsoondo

in Korean) has not been generalized or all-pervasive in terms of 'lay minstry'. In other words, it would be seen that the 'importance of laity' has not been seriously addressed. Of course, it has been conceptualized for decades in Europe and North America, but not in Korea. In other words, they feel that there is a need to change the perceptions of pastors about the laity. It is believed that this field began to be developed from Hendric Kramer's writing under the title 'Lay Theology' (1958). This is also mentioned in Rev.r Ok Han-heum's book "Call to Awaking the Laity, (C.A.L., 2001. 1. 9, p.17).

The reason why this term needs to be highlighted again is that the gap between laymen and pastors is so large that, in other words, pastors have become active in terms of working a lot, and less laymen, so pastors have become givers and and laity are recipients. On June 27-28, 2000, the first [Lay Pastors's Confrence] was held at the Hallelujah Church in Seoul (Rev. Kim Sang-bok), which was also pointed out by Rev. Ok Han-heum, who was the main lecturer.

In her book, [How to mobilization church volunters} which was translated by Rev. Byeong, Marlene Wilson said "pew-sitters," and Rev. Lee Dong-won used the expression used the expression "people who only heat up chairs." The consequences of being passive are deadly. First of all, pastors will be burn-out, laypeople will feel less meaningful and rewarding in their religious life, and furthermore, it goes against the reformist confession (Rev. Ok Han-heum, same book, pp. 49, 110), which is biblical and 'all believers are priests'.

The direction of pastoral ministries, which is currently being spring around the world and in Korean churches, is a matter of mobilizing laypeople to join the Lord's work. The presentation of research Institutes that are leading the current phenomenon and the pastoral paradigm is how to equipping in this respect, and thus making lay

people good soldiers of the Lord, as Paul put it. The term "equipping" is a concept emphasized in many places around Ep 4:12 and is emphasized by Greg Ogden at Full Theological Seminary; Paul Stevens a professor of pastoral studies at the University of Vancouver Regent in Canada. It is also emphasized by Pastor Kim Sang-bok and Pastor Ok Han-heum in Korea.

Then, I will try to deal with the question of who the laity is, but I think it is necessary to first look at it from an etymological (concept). In a way, you may think that a 'laity' is a non-preacher, a person who has not studied theology, and a person who is not a priest. However, it seems inappropriate to think in this way. When defining something, it is not very reasonable to see it as '---is not'. Rather, it would be better for us to see it as '--- is'.

First, let's look at 'the laity' in Greek. The term 'laity' has two words in Greek. One is 'laikos' and the other is 'laos'. Laikos means the laity in the sense that it is an uneducated crowd, a person who is not an expert, and a person who does not know a certain topic well. Rev. Kim Jong-tae, who was a vice director at the Lay Academy of the Hallelujah Church, and is now in senior pastor of the Sunhan Church in Jukjeon, and the General Secretary of the Institute of the Lay Pastors Ministry in Korea, explains as follows: "As Christianity grew rapidly around the time when it began to be recognized during the Roman Empire (313 AD), Christianity came to have a need for an institution. It was in this atmosphere that the so-called clergy and ordinary believers began to be distinguished, and the Bishops from Catalonia, Thomasius Caecilius Cyprianus (200-258) began to use the term 'leikos' to distinguish between clergy and ordinary believers for the first time. The Hellenic meaning at the time of using the word means 'an ignorant and uneducated person.'" In the New Testament, it generally means "the people of God." It is noteworthy that the word

Laicos (uneducated crowd) has never been mentioned in the New Testament. Conversely, the New Testament continues to use the word Laos ('people of God.')

In other words, when someone says, 'I am just a layman,' it means, 'I am one of the people of God.' By saying this, we change the meaning of the layman from something negative and empty to something rich in biblical and historical understanding. How grateful and laudable is it to be one of the people of God? Following Jesus Christ, we are a part of 'Laos', the people of God. Next, if you hear someone say, 'I am a layman,' you should congratulate him with the amazing honor of becoming one of the people of God.

In Acts 4:13, the word "ideotes" appears, which means that they are uneducated ordinary people. This term is also used outside the church as a term to criticize Christians. As such, terms with secular meanings that were critical, ignored, and despised at that time were used in the church without a pastoral or theological filtering process. As a result, a return to the Old Testament, treating the clergy and the general laypeople within the church as if they were born separating the priests and the general laypeople in the Old Testament, appeared in the church, and it became as if there were two classes in the church: the clergy and the laity, and ordinary believers were reduced to the meaning of unprofessional, amateur, marginal, secondary person, uneducated, and ignorant people compared to the clergy. In short, the origin of the term "laity" itself is not biblical, but secular and human. Ironically, the use of this term is inevitable because it is such an old practice that it is common or generalized. Also, there is no alternative term for the present position.

1

Background

Chapter 1: Church and Historical Background

In the first 300 years of Christianity, there was not much distinction between pastors and laity. The apostle Peter called all Christians, "You are the chosen tribe, the priests like the king, the holy country, and the people owned by God." (1 Peter 2:9). I wasn't just talking about pastors. However, in the fourth century, as Constantine the Great unified the Roman Empire and Christianity became the state religion, the status of pastors increased, power and wealth were created, and the distinction between the clergy and the laity began and deepened. The pastor's clothes also began to be worn separately, and the dark Middle Ages began to surge in the power of the clergy. There is also a painting theory that if the priest becomes the "Vicar of Christ," who was sent to this land and prays with the rice cakes and cups of communion, the body and blood of Jesus change on the spot. The Bible should not be viewed by the laity either, but it must be read and interpreted by the "agent of Christ" to take it away from the laity. Neither the sacrament nor the laity should ever touch. So until today, in Catholicism, if a believer kneels and opens his mouth, the priest puts the rice cake in his mouth and gives him no glass at all.

In the 16th century, the clergyman of the Catholic Church declared

the "Leader of the People" through Luther and Calvin in the Reformation, claiming theological position that all believers were priests and returning the Bible to the laity. Erasmus, who laid the foundation for the Reformation just before the Reformation, wrote, "The clergy should help them understand the faith of the laity, but the clergy do not have the upper hand over the laity," emphasizing the importance of the laity and emphasizing that the church should be reformed by the laity over the clergy. For this reason, even before the Reformation, the so-called "growth of popular religion was remarkable" under the influence of Erasmus (Kim Jae-sung, "Calvin's Life and Reformation," 23-24). John Wesley of England in the 18th century had a decisive influence on the growth of Methodist and the small group ministry through an approach that liberated the laity and became a pastor by organizing the laity into small groups in the process of The Great Awakening Movement and made them work. The laity community was attended by masters of laity ministry such as Zizendorf, Spurgeon, Moody, Charles Finney, Schofield, and Billy Sunday.

Historically, from the time of the Acts of the Apostles to the 3rd century, there was no significant distinction between pastors and laypeople. However, when the Roman Empire was unified in the 4th century, Constantine the Great made Christianity the state religion, distinguishing between pastors and laypeople and wearing different clothes. The pastor was given honor, wealth, and power. The power of the pastor gradually strengthened, and the Roman emperor knelt before the pope and walked barefoot on the snow to ask for forgiveness, and the position of the pastor became unrivaled. The highest-ranking pope was The Vicar of Christ, making even the king, the ruler of the world's kingdom, kneel before him. From this point on, the church began to preside over the spiritual power of the layman. This condition lasted for more than 1,000 years until the

Reformation, and the power of the pastor was absolute.

The 16th-century Reformation awakened the laity. By putting the word of God and the Bible in their hands, they were able to read the word of God directly and boldly go out before God without a pastor between God and man. At the same time, the theory of a universal priest emerged and the pastor and the laity both tried to raise the ministry of the laity through Peter's teaching that the priest was a priest, but the religious reformers have not fully overcome the long-standing culture of the Middle Ages that clearly distinguished the pastor from the laity, and the distance between the pastor and the laity has not continued to narrow. The so-called laity began to be made into an onlooker who watched the current collections of pastors. Governor Ambros, who had a great influence on Augustine in the fourth century, gave a command speech to lead the army to the scene and not fight, and the pastors who were impressed by the speech made him a great Christian figure by directing him on the spot.

The laity pastoral movement is a new movement to eliminate the artificial discrimination of service or ministry when pastors do spiritual ministry, and when laypeople do the same spiritual ministry. It is an expression deliberately used to realize that laypeople should do spiritual ministry. Since laypeople think they [serve] and pastors [mucharist], they entrust all spiritual ministry to a former pastor, and they pay a reward fee, hand out the jubo, go down to a restaurant, collect or aggregate the donations, and make a fundamental change in the concept of ministry that made them think that they are doing all their own service. Pastoral training should be conducted while liberating laypeople so that they can do spiritual ministry.

The recently emerging laity pastoral philosophy is being called the

"new religious reform" of the 21st century. The 16th century Protestant Reformation returned the Bible to the laity and found a sense of the laity's "people priest." The new 21st century Protestant Reformation returns pastoral services to the laity. This new pastoral philosophy blossomed in Calvinism and contributed greatly to the laity ministry by giving Doiber and Abraham Kuyper a broad interpretation of Calvin's theological concept of cultural mission as spiritual ministry in all areas of believers. Wesley's spiritual and social renewal movement culminated in the creation and strong expansion of Methodist Church as an organized small group laity pastoral movement.

From the mid-20th century onwards, the philosophy of the laity began to take shape and ushered in a new era. The era of the laity began to emerge strongly through Hendrick Kramer's "Theology of the laity," Ralph Moulton's "Frozen laity," Paul Stevenson's "Liberation of the laity," Melvin Steinbron's "Lay Pastors Ministry," Dale Galloway's "The combination of laity and small groups," Rick Warren's "The lay minister" and Cho Yong-gi's "Cell Group leader," Ok Han-um's "Called to Awakening Laity in Korea (CAL)," Kim Sang-bok's "Theology of the laity," Carl George's "Metachurch" and Chinese Family Church.

In Korea, it still shows resistance, especially among pastors, but as stated clearly in Greg Ogden's "New Reformation", the lay ministry must be the 21st century's pastoral philosophy presented by the Holy Spirit. The philosophy of the laity ministry is not a concept personally created by those who advocate the laity ministry, but was only newly discovered in the second half of the 20th century. As in church history, there are important truths that the Holy Spirit makes us realize in each era. Christianity in the era of the first ministry, salvation and church in the era of the Reformation, evangelism and missionary work in the Wesleyan era, Bible, Holy Spirit, apocalypse, and the laity community emerged anew in the 20th century.

Chapter 2: Biblical Basis

The laity is something special. They are important to God and to the growth of his kingdom. It is clear to most of us that God must love the laity because he made it so. Have you ever thought that most people who follow Jesus Christ are laity? Almost all of the people in the church, whether it is in the United States or Korea, are laity.

Unfortunately, however, most laity have nothing to do (unemployed) - that is, in the Kingdom of Christ. Some say that 95% of God's people have nothing to do. This situation, where the laity has often been defined as the unemployed (unemployed) of the church, is a really serious problem. God didn't mean it that way. And it wasn't the way of the New Testament church.

The Word of God has something to say to us in this respect. Ephesians 4:12 writes: Apostles, prophets, evangelists, pastors and teachers have exciting roles to achieve. It is explained in verse 12. It is fundamentally one job. What is the job? The job is to equip all believers, or the people of God, for [the ministry of the pastoral service]. Their ministry strengthens the church.

The ministries assigned to his church by Christ have a common goal-'Preparing the people of God for the ministry of pastoral affairs.' The primary job, whether you are a pastor, an evangelist, or a teacher, is to equip others to share the ministry. This is also what Pastor Jim Gallow strongly asserts. Our fundamental job as a pastor is to train the people for the ministry that is given to each of them. We are the equippers. The seminary's main job is not just to produce professional pastors, but to train those who can equip/train them for their ministries.

One translation of Ephesians 4:12 places the comma after the word "holy spirit" that makes the following three steps: "for the integrity of the Bible, for the ministry, for the body of the church" (KJV). These three steps appear to point out three different tasks: (1) to make the saint intact, (2) to do the ministry of the pastoral body, and (3) to build the body of Christ. In other words, the pastor has three tasks: 1. to make the saint intact; 2. to make the ministry of the ministry; 3. to make the body of Christ; are they?

Simply put, the "enabler" has one job: to equip the people of God for service/ pastoral services, necessary to strengthen the church.

Many translations do not have a comma between the words "saints" and "for." These commas change the meaning of the phrase. Hans-Ruedi Weber calls these commas "deadly commas" because they significantly change the will of the phrase. If we maintain a comma in verse 12, the ministry is referring to the manifestation of something that needs to be done by the pastor, the teacher, and the like. This exclusionary ministry is supposed to be done by all believers. It is to limit the ministry to a select few. This text tells us that if we get it right, [all God's people should be prepared for the ministry]. It includes all believers, which produces growth in the Church of Jesus Christ.

The biblical basis for the laity pastoral meeting is 'Ep 4:11, he or she was given as an apostle, as a prophet, as an evangelist, or as a pastor and a teacher, so verse 12, which is to build a body of Christ by making the saints whole and doing the work of service.' The laity ministry begins with the teachings of Paul the Apostle, which appear between Ephesians 4:11-12 (which can be extended to verses 16). According to this statement, God gave the church various human gifts. Representatively, if not all of the ministry workers listed here were

given the first apostle, the second prophet, the third prophet, the fourth pastor and teacher. The apostles and prophets disappeared when the Bible era ended, and now there are evangelists and pastors and teachers. A preacher is a person who has received the ability to effectively convey a simple gospel and serves the missionary mainly (e.g., Billie yes). The following pastor and teacher are not two, but one. According to the original text, there is a definite article attached to the pastor and the teacher, which means that he is a pastor. In other words, a pastor is a teacher, that is, a teaching minister.

The pastor's most important ministry is the declaration of the Word and the education of the Word, although there are many other tasks. The pastor is in charge of the ministry of "turning the Saints intact." At this time, "to make them whole" means to train (equipping). In other words, it is to train soldiers on how to fight. It is to train them by teaching them theory and practice how to defeat the enemy and win the war. The same goes for the pastor. It is to train the saints spiritually so that they can "do the work of service." At this time, the meaning of "service" is "the work of pastoral service." It is simply not the level of service we usually think of. The work for the church is pastoral ministry. A person who does Ministry is called a minister. Minister translates it as a pastor in Korean. Here, the word laity ministry was coined.

Chapter 3: Defining the term "Lay Pastors"

The term "Lay Pastors" is a term used by Lay Pastors Ministries, Inc. USA. As of July 1, 1999, the term "Lay Pastors" has been officially used as it is, as it was established in Korea. However, now, it is

abbreviated to PyoungMok (in Korean) and is used simply.

Another term is "Lay Ministers." Although many people use the term "Lay Ministers," it is Pastor Kim Jeom-ok who studied at Trinity Seminary in the U.S. (Ph.D in ICS) and led three seminars in Korea (Busan, Seoul, and Gwangju). He calls his official name of ministry the "Lay Ministers's Ministry." In any case, Pastor Kim gave a lecture with me at the Hallelujah Church Conference in June 2000, and he also attended a seminar in Gwangju and talked for a while. He uses the term "Lay Minister."

The LPM Institute in Korea uses the official name named by the American LPM Inc. as it is, and furthermore, it is an expression of exceptions and respect for him and the American Association to use the name and title as it is to take over and study the resources of the founder and president, Melvin, and to introduce it to Korea. It is also appropriate to convey the exact concept of what the institute is working on. This is because the "concept" can be accurately conveyed only when the "name" is accurate, and the "right thing" can be done only when the "concept" is accurate.

Pastor Kim Sang-bok is the representative figure of the laity ministry in Korea. This is because he is the first person to use these terms and have a concept. According to him (the laity pastor's conference, June 27-28, 2000), "a laity pastor is a laity who is saved by believing in Jesus and takes on a certain pastoral training and builds a church of Jesus Christ by serving the Lord in a church, mission, or society throughout his life with pastoral calling and dedication." It would also be better to classify laity pastors into six categories (actually, according to Pastor Melvin's concept) and see them as classifying laity ministers: a) lay pastor, b) lay evangelist, c) lay counselor, d) lay bible teacher, d) lay missionary, e) lay praising leader.

So to make it more clear, I inquired once more with Pastor Melvin on June 3, 2001, and the following reply was faxed. Translate as it is and the original text is also published below. If you are familiar with English, please refer to it:

"Dear ByeongChea,

Thank you for the phone calls and faxes. They keep me close to you and all you are doing. The info helps me pray for you with specifics.

"Lay Ministry"....."Lay Pastors Ministry"

"Lay Ministers"....."Lay Pastors"

The genus(general group) is "Ministry;" the species(specific, variety) is "Lay Pastor." Example: In the animal world "Animal" is genus; "Cow," "Horse," "Monkey" are the species.

"Ministry" includes evangelism, teaching, missions, administration, pastoring, etc. An evangelist is a minister; a teacher is a minister; a preacher is a minister; a missionary is a minister; a pastor is a minister. If you use the term "Lay Minister" you have to ask, "Lay Minister of what?" So, there are Lay Ministers of Teaching; Lay Ministers of Evangelism; Lay Ministers of Pastoral Care, etc.

The designation, "Lay Pastor" identifies one whose ministry is pastoral care; "Lay evangelist" identifies one whose ministry is evangelism; etc. Eph. 4:11-12 speaks about training people for ministry(the genus); Rom. 12:2-8 speaks about doing specific ministries(the species, such as prophesying, serving, teaching, etc.)

The problem arises from one of our large churches adopting our model of lay pastoral care but not the designation, "Lay Pastor." They used the general term, "Lay Minister." Churches which have been influenced by them use that designation. That church is Frazer Memorial UMC in Montgomery, Alabama. You recognize the names,

Earl Andrews and Marie Parma. They are on our board and have been personal friends for years. There is no problem calling laity, Lay Minister, except that the term is not clear.

It is like speaking of you as a human, your wife as a human, your son as a human, rather than speaking of you as a man, your wife as a woman and your son as a male. If I had not met you in St. Louis, I would think of you as a human but wouldn't know if you were a man or a woman. Likewise if a person is a "Lay Minister," you don't know whether he is evangelist, a teacher, an administrator, a worship leader, a pastor, a pastor-teacher, etc.

Melvin Steinbron

2 Church

Now let's talk about the church. If you write down everything you need to be a church, what would we write? Organ, piano, pulpit, chair, stainless glass window, big cross, offering box, etc.

In the Middle Ages, the question "What is a church?" was often answered by some theologians at the time. In the 1500s, Martin Luther was against such definition. Certainly, the clergy does not fully explain the church. In order to have a church, Luther believed that the following things had to be realized: (1) the words correctly spoken, and (2) the correctly practiced holy sacrament. John Calvin, who wrote a little later than Luther, added a third. He emphasized that Christians are trained people. Not only do we preach the words and conduct the holy sacrament, we have to have [training] in order to have a church.

Other things have been added to the list throughout history. We can think of a few more things to have a church, where we need to add a mutual ministry.

In order to have a "church," we must have: 1. preaching; 2. the Holy Communion; 3. training; 4. mutual ministry.

In other words, the sign of a sincere church is preaching the word, conducting the holy sacrament well, ensuring that there is training,

and finally, ministry. What we mean about ministry is that it takes place in the body or in companionship. Hendrick Kramer wrote: "In order to understand the church well, it is not how many ministries you have, but the basis must be ministry." How can we say? The church described in the New Testament is the ministry.

The areas of theology that explains the role of the church well is the ecclesiology, or the doctrine of the church. If we want to have a proper theological system, including the laity, we need to reaffirm our ecclesiology. Someone once said: We will discover surprising facts, and despite being often great, moreover, the tremendous importance of the laity, they were never really properly considered theologically in the church's life for themselves. So around the time when the issue of laity is happening in churches today, we are simultaneously required to have a new ecclesiology. So the reason we are interested in our understanding of the church is that where our theology of the laity should fit. The church is a ministry, and if it is properly understood, one of the church's surprising signs is the ministry that is happening within itself - by its members and for them.

Where does the church leak ministry from? From whom did it receive this important calling? What is a ministry? How can one know? And so on. In the New Testament, ministry came from Christ. Richard Harington wrote: "A church is a ministry; in fact, in order for a church to represent Jesus Christ purely, it should be a ministry because Jesus established a ministry, not a church."

Jesus made the meaning of ministry clear. He said it simply. He said, "I did not come to be served, I came to serve" (Mark 10:45). It is interesting that the Greek word for the word pastoral has the meaning of *diaconia*, or "to serve." Jesus said, ²⁶It shall not be so among you; but whoever would be great among you must be your servant, ²⁷and whoever

would be first among you must be your servant" (Matthew 20:26-27). In short, the ministry is to become a servant.

Let's take a look at the text of music by Ken Medena titled The Gathering:

When a church is a church it is not more, less, or anything else than the presence of Christ through his (His) people. One part of the meaning of grace is Christ in us for different people. We were called to be priests to each other.

If we were a church, I would be able to come to you just as I would go to Christ. ... As I am, you know that you will understand my tears, my anger, my sins, and believe that something Christ will see as your eyes, touch me as your hand, and heal me with your love.

If we want to see Christ alive today, we need to look at our brothers and sisters. They are his (His) surrogates. In fact, they are people who continue what Jesus started. If we want to see Jesus' ministry, we should look around. In fact, we can see through a mirror.

In Christ's continuous practice, as we approach to reach the lives of others, we find ourselves approaching in the first church. We reach them in a special way, which is a part of the companionship of Christ's body. It is quite fitting for us to use the word "priest" as a verb, not just a noun. I am the "priest" to you, and you are the "priest" to me. We have each other functioning as priests.

There is a second direction in which we come into contact as we begin to continue the ministry of Christ. We do not just touch inside the church, but into the world outside it. Many years ago, a popular lyric had this: "Touch and touch someone else's hand; and make the world better as much as you can." I think we can do this by slightly changing those words: "Touch and touch somebody else's hand/ Make the world a better place- Yes, he can!

" What are we talking about? Who touches it? We do. But who actually touches the life? He does. He touches it through us.

The eternal Lord dwells in our lives and is within those who are around us through our actions and care for others. It is what a laity society is all about: God history in the lives of his people. That is exactly what Roger Copeland wrote in a song titled "Get to Your Neighborhood."

Step up to your neighbor, and let them know that you really care. Step up to him when he is lonely, and let him know that someone is there. Step up in his darkness as the clouds cover in front of him. Walk with him, speak with him, because he is waiting for you.

The model we are talking about has a fatal weakness of being ineffective, however successful it may seem in the world. This weakness allows laypeople - whether in the world or in the church - to be bystanders rather than participants in their lives or in the church's mission. It's like the church becoming like a soccer game. It's like 22 people in the playground absolutely need rest and 70,000 people in the stand absolutely need exercise.

It should be recognized that a new practical football game is required for effective congregations in the 21st and next centuries. In other words, laypeople should play on the field as players, and pastors or church officials should be placed on the sideline as coaches. But at this moment, laypeople ask themselves, whether it is appropriate for me to play on the field with the ministry team, believe me, or not... whether our members of the church support me when I obey Jesus Christ as a member of the scattered church.

Chapter 4: Church of the New Testament

A minister's office is considered by most to be the highest position in the church. However, in general, this perception is an unfortunate idea because it does not divide Christians into two classes: laypeople and priests.

The root of this error can be traced back to the fourth century, when the church adopted the Roman Empire's hierarchical structure instead of staying in the model of the New Testament "body." These historical developments demonstrate how secular culture ties Christian culture together. While this tie can sometimes be a blessing, it can also often be a curse. In this case, it became a curse, because the monarchical model replaced the model of "body." The following description of how the church as a body was supposed to serve was initially emphasized, but it was also emphasized and weakened as it descended the centuries.

"In addition to this, the weaker-looking body of the body is important, and we dress them up with more precious things, and our less beautiful body gets more beautiful things and our beautiful body has nothing to ask for. Therefore, God has chosen his body to give honor to the lacking body, so there is no injustice among the body, and only several bodies have been able to look back together."

Many churches are free from such monarchical bundles, breaking away from the "monarchic method" of various classes (multi-level) to become God's people and confronting them with the "body" method in which all saints are equal.

However, today's traditional churches maintain this two-class order. This distortion makes the mistake of misleading Christians to leave their community (church) and go to a seminary to be ordained and become the head pastors of dog churches if they 'really' want to serve God.

It wasn't until the 1950s that the church began to wake up to better ways to do God's business. It began when it rediscovered the biblical model of ministry. Ephesians 4:11-12 makes a stark point to the participation of pastors in preparing for ministry. The situation and other Biblical texts make that even clearer: All Christians are ministry workers. So many churches in all faiths participate in this rediscovery, with the result being at least more than the second Reformation.

In the first Reformation, the church gave people the Bible. In the second Reformation, the church gives ministry to the people. The church again becomes a classless church. The inequality between the laos and the clergy is confronted by the parity of all of God.

How did the church we have been handed down arrive at this separation between the clergy and the laity and the monarch? We need to know. Because retracing can help us modify our journey. The answer is to look at the five causes that led to the present, starting from the Old Testament (Melvin, the laity who moves the church).

Special order of the priests. For Israel of the Old Testament, the priestly position separated the priests from the rest of the saints. They led rituals, represented the people about God, and received living expenses from the people for their material needs. But actually everyone is the priests. The New Testament provides no evidence of a priestly position. It ends such a position by the mistrial of Jesus (see He:4-5). The Church of Jesus Christ is the 'kingly priest' (Beth 2:9).

Every Christian was given a gift for ministry.

A position, many functions. The differences between a laity and a pastor are not an order, but a function. Peter's definition of a church - "the kingly presidency" - means that there is only one position. Such a position is a priest (or pastor), but God has given it to him in many different functions.

A New Position, Clergy. Unfortunately, the change of two positions began with the Edict of Constantine, which took place in 312 A.D., one of the biggest events in the history of the church. Until then, the church had been persecuted by Roman emperors. However, during a dream on Oct. 28, A.D., the emperor Constantine saw a cross in the sky with the words "Conquer with this ticket." So he conquered.

Rediscovering the Believers' Presidency. Sometimes the church struggles to be itself free from being held by the monarchy. The 16th-century religious reform led by Martin Luther did not only rediscover that it was saved 'by faith alone,' but also rediscover the Presidency of the Believers. The Presidency includes two roles: 1) the Presiding Officer, who represents the people before God; and 2) the pastor who serves God.

In the New Testament era, there was no distinction between the clergy (or Creros) and the laity (or Laos) in the full-time ministries. Everyone who accepted Christ thought of themselves as a minister and a witness for the Savior. But at some point, and at some point, people began to differentiate themselves from the new rules that did not follow biblical patterns. Many leaders adopted the new rules that brought results with one model: the laity, as we see in many churches today, was expected to pay, pray, and obey...but not do much else. The concept of "all believers are ministry workers" is new for many

tradespeople who engage in ministry, expecting them to do everything.

There is no legitimate reason that only those with a theological education should do their job and laypeople should not.

If we believe that a trade can be a facilitator with this new concept, it can be seen that a lot of work has been done more effectively in training laypeople who think that it belongs to a trade, and both sides will never want to go back to the same way they did in the past.

In Chapter 16 of the Book of Rome, we can find a list of the various people who helped Paul in his ministry. Many of those on this list can be classified as lay people in the church today, although it is not clear that they were active within the church. In some cases, it is not clear whether they were lay people or "mongers." Other classifications of God's people stand out in the New Testament, because they were not a problem. God recognized that he gave all Christians a unique and special ministry, and that they were made to take advantage of it.

In Chapter 12 of classics, we can learn about various gifts. These gifts are wisdom, words of knowledge, faith, healing, miracles, prophecies, spiritual discernment, dialect, and dialect interpretation. Here we find that not only many gifts but also the same Holy Spirit give all these gifts. Furthermore, the use and action of gifts are by the same God. Gifts are spread throughout Christ's body by God, and we can work together while using them for the benefit of the whole body.

We have expectations from God for allowing the Holy Spirit, who works through us while using our unique gifts for the improvement of the entire body. The body suffers if we do not exercise our gifts. This

can be said to be the so-called body model. For example, if one of your feet refuses to walk, your hand refuses to hold something, or your mouth opens, your body will suffer. Under these circumstances, the body cannot do anything small. Likewise, the body of Christ will face tremendous disadvantages if the saints in the body do not use their gifts as God intended. We need to find ways to release so that we can freely make the best use of God's God-ordered gifts to them.

Ephesians 4:6 and 7 recapitulate chapter 12 of Corinthians: "Because God is one, he is the father of all things, united all things, and he is the one in all things. Have we given each man grace in accordance with the amount of Christ's gifts..." Then let's look at verse 8: "So he said, "When he went up, he captivated the captive and gave gifts to people." In the text below, these gifts explain that he gave them to people when he ascended.

Therefore, these gifts, which are now called pastoral gifts, are given to the church: "He has given them as an apostle, as a prophet, as an evangelist, or as a pastor and as a teacher." Note that each given gift begins with the words "some." This means that the gifts are divided throughout their bodies, and no one has received them all.

If the church wants to prosper, not just survive, in the present and in the future, we must establish a way to release the laity to use the gifts God has given them. So what is the role of a pastor? It speaks clearly and explains in Ephesians 4:12-16. The root content is this: God has given a pastor to "make" or train his body, and he can fit in maturely when he stands firm in Christ's doctrine. Only then can Christ's body work together in love, and each member utilizes the gift of God for the benefit of the whole body.

Imagine a church like that where the church goes back to the New

Testament model and prepares the entire church for ministry. Then how many people will be able to ministry? The answer is 'unlimited'. This is because as the number of saints increases, there will be more ministers who want to meet their needs. God is helping pastors and laypeople have a vision of working in ministry.

Chapter 5: Stagnation of Church

Why is there little progress in the field of laity ministry? Over the past 50 years, Western churches have flooded with books and other materials emphasizing laity ministry. In addition to books and materials, seminars, videos, lecture tapes, etc. on this topic are commonplace.

It is for the following reasons that pastors are encouraged to establish a layman. In a church where not all saints work, the truth of the Bible loses its life, fails to utilize resources, along with the deployment of non-strategic leadership, and as a result, global evangelization remains unachieved.

The church needs more ministry than a pastor can do. However, the actual impact on the church seems to be almost impossible to find compared to the outpouring of information. Young pastors who have just graduated from seminary try because they know how important it is to establish a layperson, but they soon encounter limitations.

We have all been called holy priests, and laypeople, whose hearts have been heated by the Bible truth that they own gifts from God, also want to serve Christ passionately, but find it difficult to operate within the church. While laypeople feel that they are 半

(semi-unemployed) while pastors feel that they are doing too much work while handling all the ministry of the church by themselves.

It seems very easy for laymen who have few opportunities to participate in the ministry and pastors who are tired of many ministries to work together, but in reality, it is not. It is not said that you are left to do anything unconditionally to get the saints to join the church ministry. All laypeople have their own missions that God has given to each. According to Gibbs and Morton, it is difficult for the people of God, who have already been stagnant, to achieve the change just by implementing one or two newly developed programs. In order to solve the problems facing stagnant churches, a systematic solution is needed as listed below.

Let's take a few examples. First of all, they are church leaders with heavy responsibilities. Pastors and lay leaders feel they are depressed because of all these things, from the church's conception of a new program to locking the church door at night. It is an unmotivated layman. Although the pastor introduces the layman education program, it cannot be motivated. Since laypeople are people who only want to receive them, they are still subject to pastors rather than subjects of their own ministry. It is a burnout of leadership. Pastors fall into self-pity when they are exhausted. Saints also blame the pastors, but in fact, the pastor's disappointed appearance is only a manifestation of the problems of the church. In the end, the loss of motivation of the pastor should be seen as the surface of the deep-rooted problem within the church. These are repeated problems. As times change and years go by, actors change on the stage, and new stages are installed, but problems appear constantly over and over. The division of the church does not stop. The negative thoughts and atmosphere caused by the core figures of the church remain and affect them even after they leave or die. It focuses solely on maintaining the interior. Most

saints have an inward vision and are more interested in maintaining their faith than missionary work. They view missionary work as a mission limited to a small number of people with a dedicated attitude.

The church is stagnant. The reason why the gifts of the saints are not being exercised properly is that pastors are making their ministries into sanctuaries and blocking the saints from invading. The role of laypeople is stagnant because the existing church system makes laypeople step down as neighbors, not main characters, makes the saints whole, does the work of service, and neglects the ministry of laypeople (Ep. 4: 11-12).

In order to bring about the changes necessary for the church to grow, it needs a beautiful dynamic between pastors and saints. The church needs change, and that change is an organic change. Then let's look at an organic church. To become a church with an organic character, three principles are needed: it is holeness, synergy, and isomorphism.

The principle of totality is based on system theory. What the principle of totality says is that parts have a living organic character when they are combined into one, even if they seem to have distinctly different appearances. The family can be seen as a representative example. It is described as a family with humor, a serious family, a hard-working family, and a family that knows how to play well. Like the family, the church can define it as a whole in a free atmosphere, a rigid or spoiled church. Rather than saying what their members have to do, leaders should help them fulfill their mission.

One of the observations we made was that the 'one-person-centered leadership style' was never better than other leadership styles that established laypeople. The important thing is that the harmony of pastors and saints is absolute in any church. As will be mentioned

later, the thing about pastoral meetings is explained by system theory.

I recall an incident the other day. It is the story of a church in discord. The spark of discord was disagreements over the issue of major replacement of church facilities. This led some families to already leave the church and others to be ready to leave. The pastor at the time had been at the church for less than two years, during which the peaceful atmosphere of the church was shattered. Something quick has to be done to save this church, which has reached such a state of division.

While observing this church, I could detect the cause of the division. The main cause of the conflict was the pastor's leadership. In the divided church, one side supported the pastor, but the other side opposed him. Listening to the opinions of the side that supported the pastor, they praised the pastor for his hard work, vision, and sensitivity. On the other hand, the opposition complained that the pastor reigned as if he were a dictator, did not listen to the opinions of the saints, but thirsty for power, dull, and self-centered. It was surprising that the saints in the same church were showing such diverse opinions over the same pastor.

I looked at the past pastoral experience to find out what was wrong with Pastor Lee, but it was in vain. Before I came to this church, I was in charge of ministry at three churches, but I stayed in the previous church for a long time, and I got along well with the saints. The problem was that Pastor Lee was unable to change his style while serving the new church and insisted on the old method. Rather than seeking a new direction and trying to change his pastoral style, he was using the method that he had done for a long time in the past. His style attracted a lot of new members, but it provided a cause for conflict to sprout among the members who had been devoted to

serving the church and the new members. The saints were dissatisfied with the pastor's style and protested.

Pastor Lee's mistake was that he did not recognize that the church he was serving now required a completely different style of shepherd than the church he had previously served, and he only hung on to his past experience. He did not become one with this church from the perspective of system theory.

Through these practical experiences and research, we can draw the following conclusions. In other words, understanding the leadership style theoretically and knowing one's own leadership style is very helpful in becoming a competent leader and pastor. Leadership must be able to adapt according to the situation of the church in which you serve.

I cannot help but express my deep concern for pastors and lay leaders who are currently in trouble. According to a survey, 58% of Protestant pastors in North America now say that their ministry is ineffective or sometimes feels in vain. Attending a meeting of pastors and lay leaders leads to the conclusion that they may be working hard but not bearing fruit. This fact is also consistent with the results of a study published by the Seminary Association. As a result of a survey of pastors, more than 12% honestly admitted that they felt more rewarded in anything other than serving the saints that God entrusted to them. The church has been identified, and church leaders also feel that they have been identified. This issue is not just a problem for pastors, elders, or church conferences. It is a more fundamental problem associated with the system of the church.

Chapter 6: System Theory

The system theory says that the whole contains more than the sum of each part. The human body is a prime example. Body organs and each part have a special relationship with each other, so they are interdependent, and the health status of one organ depends on another. Kidney disease, for example, affects the entire body. As everyone acknowledges, the body is a mysterious organism that does more than just a set of parts with its own functions.

System theorists use the term holism to express that a family or social group functions beyond the sum of its parts. Home therapists treat the entire family, seeing that a problem that has occurred to one of the family members is a problem for the entire family.

In this way, pastors should not only see individual saints, but also see the entire church. Contrary to the current claims of Western society, the basic unit of the church is not an individual, but an entire church. Pastors often try to understand each individual saint by looking for the names of saints in the list of saints, but they cannot see the saints as a whole only with computer-printed lists.

This proposition that the whole is greater than the sum of parts was advocated by Aristotle centuries ago, but now it has established itself as a new way of thinking in understanding reality. What this theory suggests about the ministry is that 'the pastor should do the ministry by seeing it as a church's culture and systematic organization rather than just dealing with individuals'.

"How much do you know about your church?" an older pastor once asked a young pastor nearby. At the time, he was discouraged by various things happening to his church and asked for advice. He complained, telling stories from person to person. In particular, he felt

a sense of problem that the saints were not devoted. The saints who had important tasks had already left the church, and were causing disputes outside it. "How much do you know about your church?" sounds silly to ask a pastor who has served a church for four years. However, as a pastor with more pastoral experience, I could say that I know his church better than the pastor.

He replied, "Yes, I think you do." So he asked the question, "If you know well about your church, what are its characteristics?" He did not use the word culture. All I wanted to know was how much I knew about the system of the church. "Do you know what makes it different from the church across the street and what is unique about your church?"

He was also well aware of the advantages of the church. Although he was now discouraged from the church, he was relatively satisfied. However, he did not accurately understand the purpose of the question.

So he asked, "In a word, how do you evaluate your church?"
"It's a lack of dedication," he replied.

He replied again, "Your church, as I see it, is a wounded church. It is full of wounded people, and they are the ones to be taken care of personally. They do not have the strength to commit because they are hurt, and once you can see the church you serve as a wounded church, you will approach the church members in other ways."

It is difficult to make changes to individuals without system changes. System theory states that members of an organization must be interdependent. This co-boosting, interpreted in terms of synergy, means that individuals can achieve more when they work within an

organization than when they work alone. Co-boosting is an effect that occurs when two drugs are taken together. It can either have a fatal effect on the treatment or increase the efficacy several times. Likewise, it explains well the phenomenon that when organizations work together, they have a number of times more effect on their members. You get the conclusion that one plus one is more than one!

The closest example would be a wedding. Not long ago, I attended a wedding and saw the bride and groom trying to blow out their identities. The bride and groom each held onto their own candles and lit another one (symbol of their wedding relationship). So far, there's no problem. But instead of letting their candles burn, they expressed giving up their ego by turning off their own. I wanted to get up and scream, "Don't do that! Don't turn yourself off! You'll get a better 'you' when you two come together to pull together." Of course, he was silent. But after being told, "You two come together to become one," those words didn't go away and ask me. "Which way do you mean one?" These are the questions related to the system.

Since the home and the church influence each other, it is difficult for those who cannot find their self-image at home (psychologically independent of the home or compare them to others) to adapt to the church. These people become neighbors because they do not have good relationships, and if the degree worsens, they often move around. Some pastors are unable to become one in any church due to constant wandering and move from church to church. According to their excuses, they often move to the theological view or power struggle within the church, even "God's guidance," but the main reason is that they have not learned how to handle their functions in the organization of the church. When problems arise, they unconditionally move the church to avoid them. This is because in order to remain in the church, they have to solve unsolved problems

even at home. This is the problem related to the system.

Since this is a system problem, when a pastor signals that there are "sick feet" among us, laymen and pastors should be prepared to serve in order to maintain a healthy delay.

Let's look at another aspect of the theory of systems. The phenomenon, referred to as an oil-based statue, refers to a phenomenon that exhibits the same pattern of behavior or shows structural similarities even though it has a different essential character. This phenomenon also occurs within the church. It appears in small organizations, such as families with similar goals, motivations, beliefs, and behavior patterns. In general, small gatherings or sub-organizations of a church have something in common that stands out. These organizations tend to return to a "stable state through trial and error," as if they were a phenomenon in which a ship returns to its place after being hit hard. (Homogeneity), for example, a pastor tried to create a new atmosphere by changing the order of worship. One of the efforts was to actively encourage the participation of the saints by creating a pre-prepared order and an order so that they could pray on the spot. However, while the pastor was on vacation for a month, the elders again guided the service in the old way. The ship was back! As you can see in this painting, the church comes back to its comfort and easy because of the old practice that has been deeply entrenched.

Let's take another example. A deacon who was asked by the pastor to pray for closure did not hesitate to say in front of the church members: "Pastor, I will not pray. Isn't it because the pastor is paid to do this?" Only when you properly understand the environment or culture of a home, church, or group can you make changes so that the organization or the members of the organization or the

organization can mature. Campaigns or campaigns to make changes within an organization are best used indirectly.

According to the system family theory, modern family problems are often related to problems that remain unsolved in past generations. This is also the case with problems within the church. When leaving the church, the pastor's 'ghost' that did not properly feel the regret of separation may appear, or a discord within the church that occurred 30 years ago may suddenly surface, causing problems for the church.

First of all, I would like to examine the process of how system theory developed in the 20th century. Looking at the development of this theory, we can see why it took so long for us to think systematically.

Ludwig von Bertalanffy, who was engaged in biology in the 1920s, insisted that living organic matter should be studied with a systematic method. He became aware that Newton's traditionally accepted approach was insufficient in understanding organic matter biologically. According to Newton's scientific thinking, an object was analyzed as the sum of completely unrelated parts. According to this traditional Newtonian hypothesis, the whole is the sum of parts, so we come to the conclusion that the whole can be known only by looking at the part.

Bertalanfi came to the conclusion that this approach did not identify the most important properties of organisms. His work was to systematically establish a systematic theory that had been studied for centuries but had not been framed. The central principle of this theory is that when looking at the whole or part [without thinking about the interrelationships with each other], neither can be understood properly. It is necessary to switch from Newtonian thinking, which sees the whole as a collection of parts, and recognize that it now has more

power than the sum of parts.

What this point suggests is that organisms have complex characteristics. This theory will be discussed again while explaining Christ's delay. Bertalanfi adds that this system theory, which has been developed since the mid-1940s, is very mathematical and is a very sophisticated theory that can solve new complex problems occurring in modern society.

The system theory, which has become a new way of thinking in understanding reality, has recently been applied to a myriad of fields such as transportation, national economic, space development, and management. This theory has already been widely used in the field of science and has proven to be the best way to understand and manage complex phenomena such as large-scale organisms. Global journals, such as Time magazine, also use the term in public. For example, let's take a look at an article about the stock price decline in the Japanese stock market.

"The world's economic structure is now closely related to each other, so if one is itchy, the other scratches it." Now, economic ministers feel very keenly that the country's economic stability is not determined by a single factor, such as the bank's loan rate, but rather by a combination of factors. Recently, systematic theory has also been applied to theology, and books on the herding law and the leadership of pastors have been published, and among them, what we should be interested in is the lay civilization. Even spirituality and interpretation of the Bible are now approached in a systematic way. We would like to examine how this long-standing theory has recently been applied to home healing.

Due to the development of system theory, great progress has been

made in the field of social science, especially in the field of home healing. The home system theory began to develop in the 1950s and early 1960s. The gist of the breakthrough theory is as follows. Before the system theory was applied to home healing, psychologically, family relationships were independent. However, according to the system theory, the assumption itself becomes an emotional unit, and the actions of family members directly have a tremendous influence on the relationships of families. Now, both general counselors and pastoral counselors are educated on family system theory and learn to think systematically.

This theory provides an important theoretical framework not only in home healing, but also in areas such as Christian's preventive home ministry. This approach to home ministry provides important countermeasures for Western society, where individualism is deeply rooted.

The second principle that leaders should keep in mind is the synergy effect. As we saw earlier, the co-rising effect is the principle that it is more effective when members work in harmony. More work can be achieved when two people work together than when each working separately. Families and churches become more vital when members are together than when they are alone, and for this reason, historically they have had a huge impact on society. This phenomenon can be explained by the co-rising effect principle.

The principle of the co-escalation effect is also consistent with the truth of the Bible. The apostle Paul frequently repeats the term "picha" in his letters, sending letters of recommendation to the churches. He uses the word almost always when he urges saints from an ethical perspective. He has been using the word 24 times, for example, the verses 'submit to the picha', 'take on the picha', and 'love the picha'.

For this to happen between a pastor and a saint, the pastor needs an attitude that meets frequently, works with the saints, and builds each other's burdens. In addition, conflict must be avoided, and the gifts and potential of the saints must be recognized and encouraged. In order for a leader's hard work to turn into a fruit, there must be harmony between the leader and the saint. Leaders strive hard to grow their saints, and they must help them adapt to them.

Pastors and churches must unite with each other and work together with all their might in accordance with Isomorphism. Just as there are structural similarities not only between organizations but also within organizations, pastors and churches must have something in common in terms of their religious goals, visions, and forms. In order to achieve this effect at home, family members must have a sense of homogeneity, and the sense of homogeneity is formed according to the situation in which the family is faced. Complementary occurs when disagreements between families or family problems are smoothly resolved. For example, when the families with deficits are smoothly combined, the reinforcement effect appears.

Spiritual leaders must possess a significant position in Christ's body and have symbolic significance as representatives, as well as play a role in creating an atmosphere in which the saints work together with one mind. However, for this effect to appear, there must be a common vision, values, and worldview among pastors and saints. In order for a spiritual leader to succeed, he must have the same way of thinking, philosophy, and behavior as his church without being separated from his own.

Some pastors express themselves as if they have a sense of unity by saying that they are "my saints" of the church they serve, but you can see that they are not. There is a reason why their words and actions

do not match. This is because they only want to enjoy the power and cause of their leadership. Pastors know better than anyone else that they have to change themselves in order to become a member of the church even if others do not teach them. In order to do this, the pain and sacrifice of giving up their rights are followed. Therefore, the pastor who prepares the church and prepares the saints must accept the church as it is and serve it at a low level to the level of the saints. You must first reserve the plans you have established and become a delay in the church in order to discover God's will to them.

The main reason why the laity congregation is not doing well is that pastors aim to train saints for the ministry of the church. They preach about it, create several small groups, run programs, even build a school within the church, and conduct seminars and training programs.

However, saints reject the programs, and pastors also feel that they are being rejected. However, it is the pastor himself who actually rejected the church. Pastors are furious and criticize the church as rigid like Pharisees, insubordinate, and spiritually childlike to the point where they cannot follow the guidance of the Holy Spirit. There is nothing wrong with the program they envisioned. The reason the program did not work properly is that the pastors did not become a delay in the church. Being a delay means becoming a part of living organisms. The ministry that Jesus started did not end at the time of his ascension. In fact, it continues in us. William Barclay said: "The Acts of the Apostles is the second book of endless stories. The Gospels were just the story of what Jesus began to do and teach. Jesus' earthly life was not just the beginning of an activity that he knew was not the end." You and I have the extraordinary privilege of doing exactly what Jesus began. Martin Luther described it more directly with the words "You are little Jesus."

Two thousand years ago, God became a human in Jesus' character. This event was called the Sacred Body. What does the word carne mean? In one language, such as Spanish, it refers to "meat." In another, it refers to "flesh." The term "sexual body" means God's "en-flesh-meat," after all. God himself wears a human body and is serving in them being trapped. In a sense, the Sacred Body continues today. God continues to live in the human body. In his body, in Christ's body, in the church. We know the uniqueness of Christ's Sacred Body. At the same time, it is very important to know that the Sacred Body continues within you and me.

"It is the whole code of Acts of the Apostles that Jesus' life continues within his church." Jesus does not physically exist in the way he once was, but the Holy Spirit of God continues his ministry through us. As one person wrote, "Jesus does not just remain in the name and influence of immortality; he is still alive, still active, and still capable. He is not who he was in the past; he is who he is, and his life continues to this day." We call all of this Sacred Theology. Sacred Theology means this: When we go and touch from another person, what we actually touch is not us, but Christ who touches through us. When we start touching others in our ministry, we find that the hand that touches them is not ours. It is the hand of Christ. The Sacred Heart is what continues within us in a sense. God, Almighty, omniscient, and absent, chooses to work through us.

3

Laity

In the Graeco-Roman society, there were two categories of administrative organizations: one was Laos (ordinary people/the people) and the other was Ceros (administrative minister/the magistrate).

The New Testament, however, transforms Laos into a unique contractual category of God's whole people: a "new man" (Acts 15:14) formed by Gentiles and Jews, and reconciled within a body of God through the cross (Ep 4:16; Col. 3:15). Although there has been much debate about cultural adaptation by secular and religious categories, the "laity" has continued to be tempted to function as an ingredient rather than a salt of the world. Its pilgrimage essence was threatened by materialism and successful secular depravity, which is still defined as being in God's possession as a child of his own collection. In Mount Sinai, people were formed within a restrictive gathering, its appearance being a meeting of Gentiles at the gathering of God's great festival (Isaiah 2:2-4; 56:6-8; Psalm 87), and the future will be realized by Christ coming back (Heb. 12:18-24), and the church will be gathered in the meeting until the last meeting at Christ's Ossim (II Thes. 2:1) (I Corin. 11:8; 14:26-28).

But also essential to the biblical depiction of God's people as

gathering is now the image of Laos as a gathering, a traveling, and a dispersed community undisturbed by the Temples of Stone (Act 7:44-47). They are himself "a sandstone to be built as a spiritual home for the holy priests" (I Peter 2:4-5). In Mount Sinai, he was called to "act as a priest in the midst of the people" and to represent God in the world of the all nations (Ex. 19:6), the call was renewed within Christ's binding authority (Matt. 28:18-20).

Like the "spread twelve tribes" (James 1:1; I Peter 1:1), the newly spread people of God are those who are dedicated to "declaring his name to the whole people" (Luke 24:47). God in the Greeks gathers his new Israel in Jerusalem to disperse them "all the way to Jerusalem and all the Judea and Samaritans and the ends of the earth" (Acts 1:8). On the last day to be started by the coming Kingdom of Christ (I Cor. 10:11; Heb. 1:2), the people of God are to begin a new exodus already begun by the confining death of their savior (Luke 9:31).

This exodus mission of God's people is not theological or cultural toward the clergy. At Pentecost, the Holy Spirit baptized everyone in the Lord's House for a prophetic ministry (Act 2:4). In God's new Theocratic Empire, the gifts of the Holy Spirit for witnesses were simply for envoys (Judges 3:10; 6:34; 15:14), kings (I Sam. 16:13), or prophets (I sam. 10:6; II Peter 1:20-21). In the new era of the diaspora, all of God's sons and daughters will become prophets (Joel 2:28, Acts 2:16-21). In other words, Isaiah's promise of the Holy Spirit's fatherhood and the confession of the Lord's name become actual and central posts for all of God's people as visionary posts of the proclamation (Isaiah 44:3-5). The people of God are not alone but full of the Holy Spirit. Those who make tents, merchants such as Ludia, and merchants such as Briggilla/Agula, like Apostle Paul, "are menacful to the point of turning the world upside down (Act 17:6). The rights of the laity were defined in terms of the duties of the laity,

not in terms of professional training or employment on a salary.

It is never to deny that there are positions in the church, or by extension, paid positions. The fragrance of the Holy Spirit's gifts is that they are arranged where they are exercised. And in those positions, "honor (respect)" is more than a widow's (demeanor 5:3), or an elder named guidance.

Who is a lay minister? Western culture classified it into two categories along with the Third World: one was the concept of leadership; the other was a group that reduced the ministry of the entire church, from the practice of ordinary duties of believers. In the process, "Mokhoe" became a third-world synonym for church officials, administrators, dignitaries, and dignitaries. This pattern is not much different in the Anglo-Saxon world. However, it is not a discipline or power, or knowledge or high office, but a service based on discipleization (Hans Kung, *The Church*, 1967). Charisma, which gave the gift of Christ to the church by the Holy Spirit, is indistinguishable from the concept of service.

Chapter 7: Theological Position of the laity

The church is God's people: When the church is said to be God's people, it is an expression that the church did not choose God and assigned God any task, but that God chose the church first and assigned the church a special task. When God called and chose Abraham, he had in mind the people of one faith and the whole humanity who would be blessed through this people, but at this time, Abraham did not first choose God and gave him the task of blessing,

but God called Abraham first and gave him great blessing and mission.

This people of God are the fruits of God's restraining historical providence, which has continued to this day, starting from the age of the Old Testament and the age of church history. Therefore, the 'People of God' is the people who visit the 'City of God' and the 'Country of God' in the middle of the world, and the people who wander and pilgrimages while passing through the middle of the people of this world. Of course, the country is built in this world because it comes down to the middle of this world, not in any other distant world, as shown in the fantasy of the Book of Revelation. So didn't Jesus say, "The kingdom of God is not here and there, but right in the middle of us" and "May the kingdom be in this land"? Therefore, the church, the people of God, is seeking and tapping the kingdom of God in the middle of this world, and thus inviting the people of the world to come here.

Then, what theological position does this "people of God" have in the church? Who is the people of God? As the Catholic theologian Hans Qing said, the trade in charge is not God's people, and yet not one saint is God's people. All those who belong to the church, regardless of age or sex, status and class, occupation and grace, are God's people. Of course, there are differences in function and role among God's people, but this difference is not discrimination, and this distinction is not a distinction. All are equally descendants of Abraham, the chosen ancestor of God's faith, and are people like priests, a holy country that will inherit the legacy of God's kingdom. So, in a strict sense, the distinction between clergy and laity is meaningless in the people of God (Fuller-Gregorgoden/Regent-Paulstivens). All are priests, and as Martin Luther said, all Christians are priests. This is the truth that Luther is the "all-sacrifice of all saints" rediscovered during the

Reformation against the Catholic Church, which has a hierarchical-class order centered on the pope, director, and priest.

The church is the body of Christ: In the New Testament era, a major change was made in church theory. It was because of Jesus Christ. In other words, Jesus convened a new church. When he saw that Israel, the old people of God, was sick and scattered, and was not fulfilling their mission, he gathered a new army to heal and renew these people, and to enable these people to serve God's country fully again. The fact that he chose 12 of them demonstrated Jesus' willingness to restore the lost mission of Israel. He called and served his disciples with all his body, and at the end, he broke his body from the cross and poured blood and water generously, dedicating himself to the salvation of mankind and the convocation of the church. Then he revived and gave new hope to mankind and the church, and sent the Holy Spirit that he promised to renew and convene and renew the church.

Therefore, the Apostle Paul called the church formed in this way the 'body of Christ'. Why is the church the 'body of Christ'? It is because Jesus Christ generously gave up his body to save the sinners, gathered the saved ones and made them his body, became the head of the church, ruled the church, and gave all kinds of gifts through the Holy Spirit to make the church full of grace in the church, renewing and establishing the church day by day.

Of course, not all members of the church can do the same thing (Pastor-LPM/Laity-PACE), and another member cannot do all the work. Therefore, it is impossible to unify the duties of the church, and no other position can rule alone or unilaterally. Therefore, it is wrong for the Pope to try to rule the church in the Catholic Church, or for the pastor or the elder to assert the church at will in the Protestant

Church. It is also wrong to suppress other duties and those who take on them, regardless of whether the church's duties are evenly divided among all members of the church or to monopolize the various duties that the church has to perform. All duties and subordinates must cooperate, serve, and serve each other in Christ so that the body of Christ is filled in the world and the universe. All duties are duties of service, not duties of domination. The spirit of domination does not come from the spirit of Christ, but from the spirit of the world and the spirit of Satan. Rather, in the church, the big one is the big one, the small one is the great one (Melvin). All must be equally served as brothers and sisters of Christ, and there must be no dispute or division within the body of Christ for equal.

In the churches of the 21st century future society, the church of pastors and laity will be highly expected. In the previous century, the church was almost dependent on the capacity of the pastor, but in the future, it can be predicted that the growth and development of the church will be greatly influenced by the activities of the laity rather than the leading pastor. Therefore, it is necessary to create a new pastoral-church structure that utilizes the human-material resources of the laity and develops laity gifts to apply their capabilities to the ministry to the maximum.

Chapter 8: The potential of laypeople

The laity(laos) are those who retain the highest dignity to become God's people (Peter 2:9-10). The general Hella Lycos, which means "belonging to the general people" apart from the common people, was never used in the New Testament, and was not used as a

reference to Christians until it was used by Clement of Rome in 95 AD.

Another word referring to the church, 'ekklesia' means the gathered people. The word congregation also contains some of the meaning of 'eklesia'. It also guarantees the universality of ministry within the congregation community. This is because the 'calling' that forms the 'mother' or 'called together' people is given to all saints (Ep. 4:1). In the New Testament, the pastoral care is the 'sacrifice' responsibility and is part of the call to the congregation community.

All important spiritual revival was ignited by the vision of the New Testament church. At the center of this vision is all the people of God caused by the Holy Spirit to live in praise of God's glory in the world. This is also true of the Baptist Movement, the English Methodist Movement, and the Plymouth Brethren. Even before the Protestant Reformation, various revival movements revived this principle of laity. During the Middle Ages, the desire for the purity of the secularized church and the gospel became the starting point for the laity to [do something in relation to the laity principle]. The Qatari, Waldo, and Lollard Fas were essentially the laity movements of those who longed for true Christianity. The Reformation was generally a laity movement in terms of people who provided the momentum for the Reformation in both continental Europe and England.

Indeed, the church's social influence, which can be seen in church history, was often attributed to the laity. The great Reformationer John Calvin was the most prominent figure among the laity who became a theologian on his own in Christian history. His famous *Institutio Christianae Religionis* was not a work of a priest or theologian, but of the laity. In the 17th century, laity theologians such as Bunyan, Milton,

Leibniz, and Hugo Grotius were also influential figures. Influenced by the Moravian Brethren, the laity Nicolaus von Zinzendorf formed a small group of laity men and women for world missions. Sir Thomas More and William Wilberforce were two laity who expressed their Christian calling in the political arena.

By the 20th century, layman John R. Mott had an impact on sparking the flames of student missionary work. Another British layman, Howard Guinness, sold his exercise equipment, paid for a boat ride to Canada, and delivered it to Canada.

We are just looking at a way to using the laity in one aspect: pastoral care, the role of a traditional pastor. Even a small church has the following on its list of ministries: visitation, pastoral counseling, prayer counseling, marriage ministry, spiritual companionship and guidance, healing ministry for patients, mediation and reconciliation, training, and care for those who are struggling.

Most of the books dealing with the pastoring issue today are based on the principles of Moses. When Idro, Moses' father-in-law, saw that Moses was exhausted from meeting everyone's needs, he bluntly said: "What you do is not good" (Ex. 18:17). This is followed by a biblical case study of effective church administration. Jethro leaves most of Moses' work to the 'those with wealth, wisdom' who governs the crowd of 1,000, 100, 50 and 10 people. This is where the pastor is given an answer. It is to leave it to him.

Moses's principle is certainly a big step forward. For pastors who are tired of heavy work today, this can be an opportunity for quantitative leaps and bounds. However, Moses' principle is not suitable as a form of pastoral ministry under the new covenant. It is not the job of a pastor to lighten the burden of raising his or her pastor by quickly

delegating it to willing and trained volunteers. Rather, according to Ephesians 4:11-12, pastors-teachers are called to prepare saints to do their own ministry, not the ministry of pastors (to equip the saints).

Specialization changed the expectations of both pastors and laypeople. Experts perform unique functions in areas where they are thoroughly trained. While life is too short, information is overflowing, making it difficult for a person to be ahead in more than one area. One such skill is herding.

The word amateur originally refers to someone who does something because they 'love it.' A person has a deep desire to be loved and to love it. However, it is not because it is a person's professional job, but because it comes from the person's heart. Everyone needs friends, but it is wrong to call a psychiatrist or career counselor a 'professional friend.' Because love can never be specialized.

4

Change

People are thinking, "The pastor has all the gifts he needs to nurture and care for the congregation," but it is biblical that everyone in the congregation has the gifts they need to "parent and care" for the congregation together. Loren Mead, director of the Alban Institute in Washington, puts it this way: "In the past, ministry was a job for professional people. ... The new ministry is the work of the people." How are the roles of both the pastor and the lay changing? And how can they "cooperate together?"

On June 24, 1995, [The Minneapolis Star] magazine's staff, Martha Sawyer Allen, wrote under the title of "Christians Seeking Help from Spiritual Mentors." Here are a few quotes: "Instead of just relying on a pastor or a priest, increasingly Christians reach out to each other to deepen their journey of faith." "Shirley Rowley, the director of the Shepherd's Society of St. Michael's Church, said: 'There is no law that an ordained pastor can do everything in his or her ministry. This, as I believe, is the future of the church. Pasture belongs to the people.'" "The rise in ordained ministry is a dominant propensity in American

religion, experts say. While they recognize the value of an ordained pastor, many are beginning to understand that a seminary degree is not necessary to help others on their spiritual journeys."

"The Reverend Lauren Mead, director of the Alban Institute, said: 'In the past, ministries were for professionals within a pulpit or supervisory system... New ministries are people's jobs...' The church is now in the midst of a major transition. The roles of both the pastor and the laity, once clearly defined, are no longer the same as they were in the past. John Start, a pastor in England, calls it the "second Reformation."

The church today inherited from the past in the form of a limp split between the pastor - the laity. It is now undergoing a transition. The church is no longer being used for either the pastor or the laity. The positive aspect of this changing outlook is what is shown when you see it as a new wind blowing through the church by the Holy Spirit.

Today, churches give people ministries as if they gave them the Bible in the 16th century. a) Some people resist this phenomenon. b) Some people are too extreme. c) Others are struggling to understand what God is doing and what he is doing in his way of giving ministries to people.

If we are to not just survive these revolutions, but to discover where God is going and to be able to go with him, we need to explore these new phenomena in five areas: change in ministry, problems and concerns, role of pastor, role of layman, partnership in ministry.

For centuries, ministry was a professional job. But pastors are falling from the heights they enjoyed with authority and privilege. They decided on theology and the life of the clergy. They built a power

system. They controlled the church, seminary, and religious truths. Church leadership was authoritarianism and clericalism. But now they are no longer privileged classes. Both their position and authority are in decline.

The head of the Albanese Institute, Lauren Med, once wrote in their bi-monthly journal [Action Information] titled "Reinventory." He said, 'The changes that need to happen now are too important and instead of interfering with the congregation, or grooming them a little bit, we need to "re-inventory" them.' 'What happens now is going to fall somewhere between evolution and revolution,' he said. 'And the consequences will not be within our grasp at all.'

Our desire for the church is to notice where God guides it and to go with him, whether it is small or big changes. Something like we might have to turn 190 degrees to get the church to where it was in the early second century. In the first century, a gap began to form between the clergy and the laity, even though it was true that every Christian was a priest against God. By the end of the second century, the clergy had apparently become a distinct "duty." The church followed the model of the Roman chief executive, thus leaving from the way God's Holy Spirit gave energy to the church.

Chapter 9: Changing of the Role

The roles of both pastors and laypeople are changing. Lauren Mead, director of the Alban Institute in Washington, puts it this way: "In the past, ministry was a job for professional people. ... The new generation of ministry is a job for people." On June 24, 1990, Martha Sawyer Allen, a staffer for [The Minneapolis Star], wrote: "Now, instead of just

relying on a pastor or a priest, people reach out to each other more and more to deepen their journey of faith." Shirley Rowley, director of the Shepherd's Society of St. Michael's Church, said: "There is no law that an ordained pastor can do everything in ministry. This is the future of the church, as I believe it. The ministry belongs to the people." "The growth in ordained ministry is a dominant propensity in American religion, experts say. They recognize the value of an ordained pastor, while many are beginning to understand that a seminary degree is not necessary to help others on their spiritual journeys."

The church is now in the midst of a major transition. The roles of both the pastor and the laity, once clearly defined, are no longer the same as they were in the past. Pastor John Start of England calls it the "Second Reformation." Today's church has inherited from the past in the form of a limp that separates the pastor from the laity. It is now undergoing a revolutionary transition.

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Today, churches give people pastors like they gave people the Bible in the 16th century. Some people resist this phenomenon. Some people are too extreme. Others are struggling to understand what God is doing and what he is doing in the way he gives pastors to people.

If we are to not just survive these revolutions, but discover where God is going and we can go with him, we need to explore these new phenomena:

For centuries, ministry was a professional job. Pastors were falling from

the heights they enjoyed with authority and privilege. They decided on theology and the life of the clergy. They built a power system. They controlled church, seminary, and religious truths. Church leadership was authoritarianism and clericalism. But now they are no longer privileged classes. Both their position and authority are in decline.

The clergy should know that their roles are too important: that their ministry is a part of the whole, and that other believers are equally part of the whole, although they are not as famous as the clergy. Even the laity should know that they are not second-class Christians, but equally called by God for ministry; that they are parts of the whole, along with all other Christians, including the clergy.

The tools that we have to deal with in this transition do not work well in things like the tremendous transformation that we are experiencing during this era. People deal with change in four different ways:

1) For some, they try harder to be the same old-fashioned way, feeling that everything is not the same. 2) For some, become a Christian entertainment center or champion who goes to extremes and struggles to make their way. 3) For others, they become disillusioned, frustrated, and furthermore, they become devastated at the death of their church and ministry. 4) But for others, boldly facing new challenges, giving ministry to people, doing the things they need to complete with God.

So why is this role change necessary? Pasture has been a clerical job supported by people. Seminary schools were created to raise the hierarchy of clergy and educated for leadership and ministry. They are financed by laypeople. Clergy has been the power system of the church.

Without such design, the church created a class system. The pastor has power and privilege. Now that church life continues to be like that, the people in the seats are in the second class. But everything is changing. The Holy Spirit's wind is blowing through the church. So the church is renewing the traditional method in doing everything. The pastor has a new role. Three observations acknowledge this change. First, the pastor cannot do it alone. If they try to do it alone, they are burned out or left without much ministry. Second, the traditional system is outdated. The second Reformation is currently in progress. Recognizing their ministry and leadership gifts, the laity will leave the unchanged churches and will be arranged to go where they have the opportunity to use their gifts in the ministry. Third, the Bible calls for it. The ministry is included in everyone's salvation page. Ep4:11-12 directly speaks to the issue of "equipping the people of God for the ministry of pastoral services."

The role of a pastor has six elements: spiritual guidance; equipping; providing vision; supporting; legalizing; and pastoral affairs. First of all, he is a spiritual leader. God's responsibility to Moses when he decentralized his ministry was to 'represent' people before God, show them how to teach and live with the law, and nominate qualified people (Chapter 18). If today's professional pastors embrace this mission and commit themselves to carrying it out, they will find it almost overflowing. It is enough work to be a spiritual ruler.

Equipping. According to Ep 4:11 and 12, the ministry of a pastor/teacher is the ministry of having. It includes much more than what we can write here. For example, 1) preparing a congregation by preaching and teaching to participate in what is being arranged for the ministry. 2) teaching new believers the same thing, 3) teaching children, adolescents, and the elderly in Bible study classes, and 4)

helping people discover their gifts. 5) Planning (developing) curriculum to have people for special pastors such as evangelism, herding, worship, teaching, counseling, social activities, small groups, leadership, and more. It soon becomes clear that what is used in the 2:2 section after the dim:2 is what provides for some people to have others.

Vision. Most people are not people of vision. The pastor of a church must be a person of vision. There can be no way of calling someone a position of spiritual leadership without giving them a vision of what they want to implement after God calls. The vision should be shared, implemented, and frequently updated. Support. The laypeople included in important ministries should be supported. There is something social entrepreneurs have researched that supports spiritual leaders to believe in. Satisfaction with themselves and what they do depends on four things: a. sharing responsibilities; b. supporting difficult cases; c. helping with problems; and d. personal growth. Good support motivates, convinces, encourages, reinforces, and stimulates the laity. It is not just keeping a person going in ministry, but it will also tap into their resources in such a way that they grow out of ability and strive for excellence.

Let's look at the role of the laity. When Korea or the United States have formed large churches, regardless of whether they are me or not, it is considered a church that utilizes the laity well. In other words, the thought of waking up the laity to work is fully recognized by both the pastor and the laity. Since pastoral affairs cannot be done alone (advice given by Idro to Moses-Can Pastor Melvin probably get an idea from here and do the pastoral work alone?), I have no choice but to borrow the workers of the laity.

A church where only a few pastors work cannot grow. All members of the church should be activated for the work of the Lord (the work of

Gifted Church and Scattered Church-Robert Slocum). Rather than working on the front line, it is necessary for pastors to put their laity to the front. Christians want to do meaningful ministries. The pastor takes on all the work of the laity (or can do - for example, pastoral care), and exhausted pastors should be avoided. Many books emphasize that the pastor acts as a facilitator who promotes work behind the scenes, and that the church where the laity works at the front is more dynamic for growth (found through the Internet that there are about 200 English reference books for the laity community).

The church is a kind of organism that can grow healthy when each limb performs its full role. If one of our bodies becomes dysfunctional, the whole body may suffer. For example, if our lungs become dysfunctional, we will have difficulty sustaining our lives. Just as we are healthy when all parts of our body maintain their own function, so is the church. The Church of God is an organic organization and is not built by the work of several pastors. The Bible says that Christ gave everyone a gift to the people of God (Melvin's LPM training associate: SP #8, available in the lab). It means that all believers were given gifts to handle the affairs of the state: Peter Wagner of evangelism, Hendrickson of education, Sin Yang Tan of counsel, etc. The organic church where everyone lives and works is a healthy church.

Many of the theologians and pastors who foresee the structure of the future church actively recommend this laid-ministry paradigm as a metachurch. Among their churches are Skyline Wesleyan Church (John Maxwell), Willow Creek Community Church (Bill Highbills), Hatch on the Way (Jack Hayford), New Hope Community Church (Dale Galloway), Premier Church (Randy Pope), First Baptist Church (Homer Lindsey and Jerry Boynes), Central Community Church (Ray Cotton), Second Baptist Church (Ed Young), Horizon Christian Fellowship

(Michael Kirk McIntosh), and Mount Faran Church of God (Paul Walker). These churches are the ones that have been modeled for the growth of the church by connecting the teachers of the plainchurch (so-called "networking").

The church is not a dual class of pastors and laity, but is intended to establish a body of Christ by all saints as perfect, so it never means to set up pastors alone. This is the division of roles of the church's members (According to Melvin, the pastor presents differences in function as preaching, administration, baptism, encouragement, and the laity as prayer(P), available(A), contact(C), and example(E).

If this distinction is misunderstood, pastors may have a wrong sense of authority, and believers may lose the calling they have given them and have a passive or dependent attitude. What is the role of a pastor? It is to make the saints whole for the ministry. To make them whole has a meaning to make them whole by preparing. What are you preparing for! It is to build the body of Christ (ecclesia & diaspora).

The Lord entrusted the pastor with the task of teaching and nurturing the saints as God's people. Paul tells Dimode in detail before and after Dimode about how to raise the church members as church leaders. Jesus once told his disciples how to guide the saints well as a good shepherd.

The Bible clearly has pastors who have established themselves as school leaders, and they have a responsibility to prepare the saints well. For this, the Lord gave them authority. This gurney is the ability and guarantee to teach, nurture, guide, and care for the Lord's sheep, the people of God.

What is the role of laypeople? They have to be equipping for God's work. They are not just satisfied with attending church, but they must develop their gifts to each person and participate in God's work (ministry). This preparation process should not only be functional but also grow the personality and life of the saint. In other words, it must be full of Christ's grown-up amount. It means that we must continue to grow in faith and personality, not in a passive attitude of maintaining the status quo.

This should be prepared and extended not only to service but also to ministry and ministry. Service is not the only thing to do. And it is not just something to do inside the church. It must be prepared for the work of service outside the church, that is, in the world. The Lord also said that you are the light and salt of the world (Hanshin University President Kim Ikon, Boston University Wilftai, and Robert Slocom also emphasized).

Paul always sends greetings to many people at the end of his correspondence. Paul was a great apostle of Christ, but he did not work alone. He had many saints who loved and devoted enough to give their lives.

The issue of the role of laypeople in churches should be explained from a wider perspective. Around the beginning of the 21st century, churches in developed countries around the world are making desperate efforts for higher efficiency. We, the church that became the body of Jesus Christ, are also looking for what we should do ourselves to prepare for the new millennium. At the turning point in the 21st century, we cannot help but ask, "What kind of church is effective in the 21st century?" "In the 21st century, only the church that empowers laypeople, does not spare the necessary support, prepares (training) and mobilizes them is the church that is influential."

(Robert Slocum)

In order for us to effectively grow the laity from both the outgoing opening ceremony and the church in the world, we will have to find a plan to establish and implement a new strategy. To upgrade the church to a new level of effective church in the new millennium, we must reach a new mature stage where ordinary laity are committed to following the example of Jesus.

The role of the laity is like two sides of the same coin. One side is now the laity struggling to find a desirable outcome with their commitment, and the other side is competent laity leaders (such as senior citizens) as the key to the growth of the church in the 21st century.

I see the heated debate between laity and church professionals for this strategy continue. Church professionals should spare no desperate effort in mobilizing, preparing, and supporting what is needed to create a true, effective, and stable future community for ministry and missionary work in the world or in the church.

The clergy and laypeople - these two groups should realize that they are partners and make every effort to understand each other and to ensure that the clergy and laypeople understand each other and have an effective relationship with the abundance of life of all saints.

I don't think the laity is a low-level spiritual or theological subgroup in the subject of the laity ministry. I have often watched the church's male and female laity enthusiastically solve problems by presenting new ideas for overcoming difficulties by demonstrating sharper insights and brilliant ideas for the future of the church than church experts (sacrifices and pastors) when faced with some serious difficulties in the

church problem.

The laity may be more acutely aware (in detail) than anyone else of how and means to solve the church's deficiencies, flaws, and problems through their daily life experiences of living and working directly.

In the future, historians who write church history will conclude that the 20th century church has not grown and stagnated because the clergy and theologians who dominate the church have led our laity to traditional theories and traditional theories away from vibrant theories and true spirituality for the daily life of saints, I think. In the 21st century, we expect a wave for practical theological education, which has eventually been renovated into a new form, with the role of church pastors, missionaries, and professional leaders, and we believe that the role of the laity will become more clear as new plans and strategies of the laity establish themselves.

Even if the organization is armed with the popular power of the leader of the strong layman, while ignoring God's call as a people, some special individualism drifts the activation of the ministry.

Churches gather to disperse. After all, churches do not exist only for themselves, but for the world. The theologian Bonhuffer also said, "A church can only be a church when it exists for others." Because Jesus came to the world for others, too. The church exists outwardly.

The role of laypeople will be highly anticipated in the churches of the 21st century's future society. Although the church was largely dependent on the capacity of pastors in the previous century, it can be predicted that in the future, the growth and development of the church will be greatly influenced by the activities of the lay people rather than the leading pastors. Therefore, it is necessary to create a

new pastoral-church structure that utilizes the lay people-material resources and develops lay people's gifts to the maximum extent possible for the ministry. Therefore, it is necessary to establish and prepare new concepts such as lay pastors, lay people, missionaries, and lay people volunteers to practice them.

Let's look at the role of the pastor. Taking the laity ministry seriously means keeping in mind the importance of the role of the pastor. The church that values the laity equally is based on the pastor's high doctrine. To make these effective ministries for the laity, they must direct themselves to those in need. Who will provide it for them? Who has them? Who lets them do it?

Obviously, that is the role of the senior pastor. A pastor should be someone who emphasizes the biblical request for a ministry. A pastor is someone who helps them understand gifts and guides them through the steps of discovering their gifts.

It is their senior pastor who trains them to become effective ministry workers, or at least takes charge of administration. Every effective layperson depends on the training and encouragement provided by his or her senior pastor. The layperson ministry is not any reactionary or anti-personnel movement. It is a movement that brings laypeople into a closer ministry relationship with their senior pastor, in contrast to that!

Some say that the laity pastor's association makes professional ministers within the church unnecessary, but this is not the case. Distinguished by their functions, pastors were asked to teach words that made it clear that even laity was called to the ministry. And it allows them to discover their gifts for ministry, where priests or pastors provide channels where laity is trained and equipped for

ministry.

The clergy are not just pastors, but they are the trainers of lay ministers. The congregation is not made up of one pastor and 200 saints. Rather, they are made up of 200 potential pastors and one caregiver. They were called to the ministry of having one person (or pastor). However, everyone was called to ministry. However, to appreciate the laity ministry is also to recognize the importance of the pastor, because the person who recognizes, accepts, and practices the laity ministry is the pastor. The laity who believes that the laity ministry is moving away from the pastor in charge does not understand the important role of an equiper. The pastor, who feels that laity ministry is not very important, does not understand that God has called everyone, namely Laos.

Edwin Linberg wrote in his doctoral dissertation on clergy as an equipping man: "When acting as an enabler for a clergyperson, the laity will be held accountable for their ministry as part of God's church. For a pastor, a clergyperson who kneels down his or her danger in a ministry that equips the laity will not be disappointed with the outcome. There will be satisfaction with the layperson's ability to effectively serve in a minister. You will feel a personal sense of accomplishment in the realization of their professional skills to equipping the laity for the ministry." Linberg said that a pastor who consciously practices his or her ministry as an equipping person will have the following indication:

1. He must have overall knowledge and conviction in various fields, biblical theological and practical, in ministry.
2. He must be equipped with the necessary skills to incorporate experience into the 'learning process';

3. He must be composed of such skills to be creative in all situations, relationships, encounters, and the lives of the saints they serve. Because every situation and relationship is a potential opportunity for learning and growth.

4. He should view the fundamental role of a professional pastor as acting as a "link" or a "bridge" from making saints have an intellectual and linguistic sympathy for being responsible for Christ's ministry to putting them into practical practice in their ministry in the world as people of God; and

5. He must be trained in practicing their ministry and be familiar with each step that can increase the lay ministry, thereby expanding the impact of Christ's ministry through the lives of others.

What is the position of a pastor? To legalize. A pastor is, in other words, "a legitimizer." Spiritual leadership is seen by people in unique ways, and this is in keeping with the Bible. In Chapter 13 God asks: "Think of those who have reached the word of God to you and led you, and watch out for the end of our conduct and see our faith... Obey and obey those who guide you. We shall be hard for your soul, as if we were accountants..." (v. 7, 17)

In the book *Counseling and Values*, Miller and Atkinson said: "...In the eyes of many congregations, the role of a priest has some unique emotional overtones that are associated with the saint's feelings toward God." The pastor is uniquely positioned to pure people who practice pastoral affairs and to legalize the work they do. This is why he often says that if the pastor does not like it and does not give it his support, it cannot go.

In the journal [Action Information 1990] Ernie O, Codier said: "We

have a system for qualified and authoritative clergy; by the way, we don't have a system for considering laity ministry equally and seriously." Pastors who transfer ministries through sermons, dispatches, and personal support and in practice, rather than merely in theory, give credence to laity ministers and their ministries. Generally, people see what I legitimize as a clerical and divine license. In this new role, it is almost inevitable for a pastor to become a "legitator." Only those who hold authority can grant permission that they are convinced.

Pastors. Moses' model never removes a pastor from a personal ministry. Moses had to do something bigger. We have to be careful about the faltering trends, from doing all the ministry to not doing it at all. Pastoral care is also required for pastors to do it sometimes with laypeople and sometimes in their positions. Giving pastors can be "binding up" themselves for pastors. Determining who is going to do what is definitely more art than the science of a written list. Differences in people, situations, and time will ask for changes to the list. Also, pastors need to do their jobs together to know how to effectively equip them.

Isn't it surprising that some people believe that this new movement tends to push the pastor's role to the edge? For some, it seems that they have been confronted with the importance of their call. Three biblical models make it clear that giving ministry to people will maximize the role rather than pushing it to the edge.

Chapter 18. Moses' Model Rather than being reduced in the central character, he has become bigger. He is a teacher, a choice, and a model. He deals with bigger problems. He is a spiritual leader. As you read beyond Chapter 18, you see his role become more and more clear about contemplating people's wrongdoings. They needed a middleman and had people who decisively and regularly sought God.

The important difference in Moses' new role with the pastors is that he has now lost to freedom to do what God called him to do - to guide the people.

Ep. 4. As a pastor/teacher, a priest is to prepare a man of God for the work of volunteering, which is a servant role, helping people in doing what God has told them to do. A more strategic role could be within the church!

Heb. 13. God makes it clear that he has leaders in the church, not just facilitators. And these leaders are responsible for the quality and effectiveness of their guidance.

Instead of diminishing the importance of the pastor's position, this new role strengthens it further. And it does this without being a counter-productive rise in status. In fact, it makes him a greater servant of his people, as he releases them into the more complete achievement of their Christian lives by giving them the ministry.

Chapter 10: Age of Transition

In this era of transition, neither the clergy nor the laity can be sure of their role. Both sides are pioneers who find their way in unrecognized areas (topography).

The uncertainty of their roles is in the following areas:

1. To train. The clergy does not know how to train the laity, and they do not know what to train them. The laity do not know what kind of

training they need, how much they need, and they also do not know from whom to get it. Their wanderings range from no training at all to earning a seminary degree.

2. Differences. Who is responsible for making the final decision and improving the hurt feelings when they disagree on strategy, direction, form, process manpower issues, emphasis, content, etc., or who is responsible for the worn-out relationship of the loser?

3. Authority. In setting up and using a budget; in planning events; in the importance of programs; in selecting curriculums; or in the suitability of new programs; in the use of buildings or equipment; who has authority?

Seminaries were created to help churches by turning out experts who could guide the laity from their passive participation. They can now help churches from the top by producing non-experts who will be equipped with non-experts to join in "active participation." What we suggest is that seminary schools begin to train their churches' pastors/teachers to give ministry to the people. Some people do. Those who rediscovered Ep 4:11 and 12 are creating a new wind of the Holy Spirit that is blowing in the churches today. For dog churches, their troubles must also be those of seminary and denomination officials.

One surprising thing about this transition is that we do not have a reason to communicate a new role for the laity. The most common term is "lay ministry." However, this very term contributes to the second class image of the laity's ministry. It encourages the self-image of inferiority and invites sad cries of "I am just a laity." It communicates equality to the call to the ministry and also needs terms that make the challenges to our creativity easier to understand.

I started by mentioning professional and volunteer pastors. I believe this communicates part of the ministry, but the term is lofty than it should be. The word layman/sacrifice is used so widely that it makes it very difficult if it is not impossible to learn the concept. The wrong word makes the wrong idea last. The concept of layman/sacrifice dichotomy lengthens (extends) the vocabulary.

Three problems hinder the progress of the transition. First, the professional pastor's reluctance to give up control.

It is very difficult for those who are called by God to do the ministry: those who are trained at seminary and ordained to do the ministry, and who are invited by the congregation to do the ministry, which allows people to administer the ministry. Handing over "their ministry" to laypeople hinders both their human possession and the traditional protections of the church. Some people feel threatened with relinquishing control. What laypeople do they fear will outperform them in their areas of calling, training, and experience? If they do, they forget that the best moment for a soccer coach is when the person he trains him outperforms him.

In order to give ministry to people, it is necessary to understand and tolerate Ep 4:11,12. It requires a new perception of "doing pastoral lives." "Doing pastoral lives" was now recognized as having others to hand-on the pastors they were called to do by the congregation. They are required to believe that Paul also wrote to them when he taught them: "And the things you have heard me say in front of many reliable witnesses who can also be qualified to teach others." All we say is that the pastor gives ministry to others called upon by God.

However, there are difficulties in the transition to the laity pastoral ministry. It is the feeling that one's role is confronted by others and

that one loses the importance to them in life, that is, they are called, trained, and ordained to hold ministry. The solution to this internal conflict is to see themselves changing their role from "the role of pastor" to "the role of preparing people" to pastoral, thereby achieving great achievement in their call. By fulfilling their call to "have saints for the ministry of pastoral affairs," the pastor can enable laity to fulfill their call from God to "do the ministry of pastoral affairs."

How can this change in role occur? As far as we know, a role cannot be forced on anyone by itself or by anyone else. The role transition from a pastor to a person who has people to be pastors is a process that can be controlled by intentional cooperation or resistance to the transition moment initiated by the Holy Spirit. Here are six steps of transition from a pastor's sense of ownership to a layman's sense of the same thing for pastoral care ministries.

- a. Vision. The pastor has a pastoral care for his people. He sees himself as 'consoling others, encouraging, listening, corroborating, and caring for all of his people'.
- b. Sharing. He shares his heart with several members of the ministry team or his staff. During his sharing, he expresses the pain, guilt, and frustration that he cannot do about everyone.
- c. Structuring. When he begins to plan how to shepherd all saints, he forms a pastoral care leadership group with people who share his vision. He teaches biblical grounds for these pastors and guides them to the stages of planning and initiation.
- d. Passing. When the group begins to take on the vision and take ownership of it, leadership is passed on to them and he begins to

withdraw.

e. Releasing. In his mind and in his actions, he ceded the sense of ownership and the management of the group and the pastoral society. They 1) accept responsibility for it, 2) feel the burden, and 3) become responsible for its success.

f. Supporting. The pastor is 1) giving data, 2) corroborating, 3) encouraging, and continuing to support the group, maintaining the privileges included when there is a request or when he sees a need. He will also deal with the church's more difficult herding tasks, as Moses does. (Chapter 18 of Exhibition)

The second problem that hinders the process of transition is that many pastors are poorly prepared to prepare people. Two solutions lie ahead:

a. God has raised many leaders, churches, and institutions that equip the laity. Elton Trublood is a pioneer in this field. The LPMI has been equipping churches for years for congregational herding. The Sudeban Amnesty International, developed by Dr. Ken Haugk, equips both churches and people for important herding. And there is more. In Korea, [LPM Institute - 12 staff members] are dedicated to this mission.

b. Many seminars focus on equipping their people for ministry. The laity should see that they are a privileged class and know that their ministry is a part of the whole, and that other believers are equally part of the whole, although not as famous as the clergy. The laity should know that they are not second-class Christians but equally God's call for ministry; they are part of the whole, along with all other Christians, including the clergy.

The third problem that hinders the transition is people's reluctance to exchange pure laity. They have been accustomed to pastor-dependence and passive modes for too long. It does not happen overnight that both the pastor and the laity are ready for this transition at the same time. It takes time and patience...

The tools we have to deal with in this transition don't work well with things like the tremendous transformation we're experiencing during this era. People deal with change in four different ways: 1) For some, they try harder to be the old-fashioned way, feeling that everything is not the same. 2) For some, you become a Christian entertainment center or champion who goes to extremes and struggles to make their way. 3) For others, they become disillusioned, frustrated, and even worse, they become devastated at the death of their church and ministry. 4) But for others, boldly facing new challenges, giving ministry to people, doing the things that need to be completed with God.

There have been many surprising models of late, but let's take a look at some of them: the Eastside Foursquare Church. The church is approaching 4,000 attendances today, up from a few in 1980. They are mostly "baby boomers." Pastor Doug Murren clarified his ideal by saying, "We utilize our unprofessional congregation. We are moving more and more towards ourselves not working; instead, we recruit, train, and send others to do our jobs. Why? Because I believe any position that gives a present case can be done well-and possibly better by volunteers. Remember, we don't just mean to be onlookers; we have been called to be active participants. Something will open the church back to the laity, as I predict with confidence in this day and age (The Baby Boomer, Doug Murren, Regal Books, 1990, p.268).

Skyline Wesleyan, San Diego, California. Pastor John Maxwell describes future pastors as general in command of the army, not as members of the Red Cross who help the injured, one at a time. He says that too many pastors stop to take care of injured soldiers when they have to lead the army. A pastor/general should exercise effective leadership so that the wounded person in his church is not ignored. But at the same time, he should exercise leadership on all aspects of the battle. Pastors used to guide people, but today's pastor is to train the leaders who lead the church (the laity and staff).

Willow Creek Community Church, South Barrington, and Illinois. Recruitment of laity ministries is an important thing at Willow Creek Church; "When it comes time to recruit, too many church leaders do it in a slot manner. They identify the needs of their ministries, and then they look for someone to fill them. Newcomers should make sure they find their spiritual gifts, so that they serve there where they can be most effective and successful.

He uses the phrase "all saints are ministry people" to describe the goal of including lay people.

New Hope Community Church, Portland, Oregon. According to Elmer Towns, they have one of the most effective cell pastors in the United States. These "TLC groups" are led by a laity called "Lay Pastors." Pastor Dale Galloway, the pastor, teaches these laity pastors, who are the ones who will teach those within these cells. In addition, he has them deal with atrium hospitals, prayers for the sick, people who do not attend church well, and other issues. He expresses his responsibility like this: "My job is to preach on the first Sunday and second is to make sure that the ministries of 500 laity pastors are successful." To do this, he confesses, he needs to learn to let their ministries go ahead and motivate others for the ministries.

Perimeter Church, Atlanta, Georgia. In the traditional church model, a pastor conducts a ministry (does), and people receive the ministry, explains Pastor Randy Rope. Another model is for pastors and staff to recruit, train, deploy, and evaluate all laypeople in the ministry. The Perimeter Church believes that God is a model for calling each person. Step members are equippers. Pastor Randy calls the staff "lead-equippers." The goal is to have everyone in the church used in the ministry.

Chapter 11: Paradigm Shift

People usually call it going to church. But there is a problem with the expression going to church. We have been going to church all our lives. Growing up in the countryside, going to church was a regular weekly event. As a believer, going to church is an important daily routine. However, they find there is a problem with "just going to church." Church is not going.

So, what's wrong with going to church? There's something wrong with Christianity when he's called to be a church in Christ and Christianity is satisfied with "going to church." For hundreds of years in past Christian history, Christians have treated the church as a place to go rather than "who are called to be." The church becomes an institution, has tall buildings and programs, and when "holy people" and "loyalists" are divided and "going to church" are said to go to a designated building at a fixed time on a Sunday morning to hear a sermon from a special preacher. How far away is this concept from

"you are the body of Christ and each part of the body (classics 12:27)." The church is not a place to go; it is ourselves.

It is not difficult to understand why going to church is popular. Going to church is relatively safe. Churchgoers sit in a pew for a set amount of time and then return without much change. Those who simply go to church are far from the mission of the church because they are there as observers rather than participants.

Since we live in a consumer-oriented society, it should come as no surprise that we also have a consumer attitude toward the Christian experience. People who like theater and music go to theaters or theatres to enjoy the spectacle; sports fans go to soccer stadiums to watch their favorite teams play; foodies go to fancy restaurants to enjoy good food; and Christians go to church.....what are you going to do? Some people say that going to church is spiritually going to "be fed." Obviously, being spiritually full is also what the church has to offer. However, spiritually "full" or "good experience" is not the end goal. That is 50 percent correct. If we don't change, we certainly aren't spiritually fat.

Christians are not just people who eat God's grace. God gives it to us without price, of course. However, God's intention of giving is not to make us "fat or happy." Michael Green emphasized, "The Holy Spirit is not about to make us comfortable; it's about making us become missionaries." (Evangelism Now and Then, 1979). We were called into the body of Christ to serve in the ministry.

Jesus' first disciples began as learners, observers, and students. But through the history of the Holy Spirit, they eventually became apostles. An apostle is a sent-out person. Jesus' current disciples were called to make such a transition: from audience to acting, from fan to

player, from spiritual consumer to ministry!

This is exactly the change that laypeople must bring today. Someone may cut down on their job to consult within the church (although there is no guarantee of pay as much as the world does). Of course, it is an adventure that takes risks at its knees. However, if this is what the Lord wants, feels a sense of vocation in such a call, and feels that this is a must-do mission, nothing else matters. When you are called to the work of the Lord, pray for it, and if you start to feel it, you should understand that something God is telling you to do.

We sometimes think of church work as part-time. However, there is a huge difference between seeing church work that way and seeing it as a ministry (with an undership). Even before bringing about this transition, we are good at doing our own thing and feel rewarded. For example, directing a choir, serving as a teacher, and so on. But while doing this, at the same time, we can upgrade to a ministry (e.g., P-A-C-E) where they pray for each other, support each other, and care for each other. It is that it is necessary to shift to a concept of ministry, not a concept of service.

Usually, people think of ministry or ministry as something only pastors do. The LPM is that all saints, including pastors, are a part of Christ and must take care of each other. Because a pastor builds the body of Christ and further expands the kingdom of God by making each saint resemble Christ to the full amount of Christ.

Of course, this concept doesn't come in anytime soon. However, through continuous study and research, and with enough biblical proof, we can't help but be glad and surprised to know that God has been called to a special ministry for something in the church, inside and outside. In other words, it can change from a spiritual consumer

to a minister. We can be!

Such a transition requires a deep internal change, changing the way we see the church and changing the way we see ourselves. In other words, we are now starting to become a church, not going.

5

Lay Ministry

In the 1950s, Elton Trublood said: "If the church takes seriously the perception that all laity - men and women alike - are really ministry of Christ, we will experience something revolutionary in a very short period of time." Today, more and more churches are experiencing these revolutions. For example, an elder at Gyeongju Eastern Church (a pastor named Jeong Won-ok), shouted, 'This is really a revolution!' at the end of LPM training. For most churches, however, most saints still don't see themselves as ministry officials. As a result, some pastors and middle-ranking officials have too much burden (20/80 principle), while many saints feel pushed to the edge.

What prevents Trublad's revolution from happening from many churches? For centuries, the church has divided Christians into two groups - pastors (sacrifices) and people who receive their pastors (regularities). This distinction is born out of four myths, which are unbibylistic beliefs about ministry that have shaped how most Christians approach ministry. Before the revolution comes to our church, the misguided myths regarding these four ministries must be broken and revised.

The first myth is that the so-called pastoral is only for pastors. God

called someone to become a leader of the church, and the role is crucial. However, in explaining the call of the leaders, the Bible does not say that it only called them out as 'priests.' Rather, it highlights the ministries of all believers: "He is given as an apostle, a prophet, a gospel choir, a minister and a teacher, so that he can do the work of the affairs of the people and build the body of Christ."

The second myth is to say that ministries must only meet spiritual needs. When we were seminaries, we often evangelize with Four Spiritual Principals brochures. Some people immediately confess that they are sinners. And then they come to church a few weeks later.

However, over time, we find this to be too irresponsible a cold-turkey Witnessing. For example, we see that it does not lead to life-changing. However, we feel that our relationship with God is changing by leaving the church. As we are raised through the pastor's sermon, we see God as the father of love rather than as a scary judge.

God is not only interested in taking us to heaven, but he is also interested in our joys and pains, our hopes and fears. They may feel that when people believe that pastoralism strictly limits us to meeting our spiritual needs, those who are called to meet our physical or social needs are not doing pastoral work. When this myth is broken, people will be able to discover their place within Christ's body.

The third myth is that most pastors take place when churches gather. In a way, the church is like a sales team. When the team gathers, members also congratulate them for what they have accomplished. Sales managers encourage, motivate, give the team a feasible vision, and train the team. Group members encourage each other. What would you do about the sales team if the meeting is over and the members don't make much effort to sell? Wouldn't you wonder if

they missed the meeting's intention?

In the church, we are a pastoral team, not a sales team. But we gather for the same reasons-celebrate, expand our vision, give courage to meet our mission, exchange encouragement, and prepare for the ministry. What if at the end of our meeting, we go out into the world and don't do a good job in the ministry? We lose the real intention of gathering. We are gathering to disperse (the Church Gathering). If we don't do the ministry for the rest of the week as a scattered church, we've missed one of the main reasons for gathering.

Chapter 12: Present Position of Lay Ministry

The current pastor of the order of the laity has a tremendous responsibility to help the laity fulfill their mission of *ecclesia* and *diaspora* with a biblical vision. Looking at the first churches, we can see them constantly carrying out their mission. However, in order to instill this vision in the saints, it is necessary to first understand how far away from the vision that today's churches have given to the first churches. It can be seen that the singular word referring to the laity (*Laikos*) in the New Testament was never used to describe Christianity. Instead, the word "*laos*," which means *people*, was used to indicate that the saints were the people of God and were given considerable dignity (Betro 2:9-10). This indicates that they are one people.

In modern churches, pastors and 'sacrifices' are used separately, but in the New Testament, we find among them a leader (*Laos*). An ordained pastor didn't hold a higher position or have a class than becoming a member of the laity. Instead, *kleros*, which refers to the clergy in

Hella, was used to express the enterprise and calling that all laity would enjoy in God (1:12, Ephesus 1:11, Galadier 3:29). Ironically, therefore, in the church described in the New Testament, everyone was a priest (in the literal sense of the term), and there was no layman (in the common sense of the term). It wasn't until more than 300 years later that the term layperson that we now use emerged, and the meaning came to refer to those who have theological lower knowledge, lack a firm sense of mission, and are less prepared than professional pastors (Alexandre Faivre, *The Emergency of the Loyalty in the early Church*, 1990). Until then, there was no distinction between pastors and laity.

After the third century, the distinction between pastors and laity began to be institutionalized. As a result, major changes began to appear in the ministry and missionary work that the saints had to bear. Alexander Feibre once said:" Since then, the function of the laity has been to procure materials so that the priests and Levites can handle their mission without worrying about materials. This allows pastors to devote themselves entirely to serving God and the history of restraint to all people (*The Emergency*, p.69). As a result, from the 4th to 6th centuries, the position of the laity was the lowest among the clergy. The clergy began to dress differently from the clothing and came to study formally in the seminary. The ordination of ministry became absolutely necessary and was regarded as an act of God's indifference. Taken together, the pastor is in a position to handle the ministry, and the laity is in a position to receive the pastor's ministry.

Challenging these existing cultures could have posed considerable risks. A man named William Tyndale, *A Parable of the Wicked Mammon* (1527), was burned at the stake for challenging the authority of the clergy by saying, "Whether it is a trivial task of cleaning dishes or becoming an apostle and conveying the word, it makes God

happy." This is not a problem that occurred suddenly in the modern world, but a problem that has been passed down from generation to generation. As Oscar Feucht said, the theory of the priestess disappeared even after a generation (Everyone a Minister, 1974). As a result, the laity also lost their clear conviction to carry out their mission (missionary work and missionary work).

The core of the problem is deeply connected to the question of why the Protestant Reformation failed to bring about a complete reform in the field of laity. The Reformation led to the emergence of religious groups here and there. For example, there were no pastors in Quaker, and in Moravian, everyone was sent to overseas missions as merciful missionaries. Puritans, Baptist, and Methodist paid much attention to the laity. However, they lost the original vision they had. Orthodox Protestant denominations, which believed and practiced the theory of the Manmin priest, have now become slaves to the doctrine of authority (Ann Rowthorn, The Liberation of the Loyalty, 1986). Why?

There is a direction for pastors to study in depth as follows, but it can be seen that all problems are historically inherited:

1) First of all, the role of the priest is changed to a preacher instead. Due to the Reformation, the Mass was replaced by a service, and as a result, a sermon equivalent to a Mass officiant priest appeared. While the preachers took over the word and proved it, the laity neglected the Bible, and the study of the senggyeong was mistaken for being done only by a gifted scholar.

2) And the Protestants were unable to provide church theory suitable for the rediscovered theory of salvation. So, even the denominations that showed the most innovative reforms could not remove the distinction between pastors and laity. The main reason is that churches

and missionary organizations do not recognize the importance of laity.

3) Eventually, they received the seminary system of the Roman Catholic Church. Although there are some exceptions, the seminary became a formal institution for nurturing pastors, and once they graduated from the seminary, they were able to become pastors by learning all the doctrines taught by the denomination.

4) Books on cultivating laypeople were not published. Most of the books related to theology and the ministry itself have been written by pastors and are pouring out. Based on "Theology of the laity" by H. Karel, or by Eve Conga Yves Congar and the work of Vatican II, books on the ministry of the laity are showing up little by little, starting with William Rademacher, who wrote from a Catholic standpoint. William Diehl's "God, thank you. It's Monday." ("Thanks God, It's Monday" is of great significance in that it was written by a layman, not a pastor.

5) The ministry of the kingdom of God has been reduced to church activities. As the mission of Ecclesia became more important, the church's mission was mistaken for doing church activities rather than fulfilling God's will. The expansion of the kingdom of God has obscured the church to growth.

6) To become a full-time minister, one must get an ordination. On the other hand, there is a lack of awareness of lay ministry workers. Currently, in most denominations, ordination is prioritized rather than seeing God's call and character as a servant of God as a pastor. So far, no denomination has introduced a ordination system so that lay people can handle their mission while working in society.

7) Calvin's claim of "special call" rooted in the division of ministry. It implicitly expresses that only a few selected servants of God receive

special calls and the saints receive general calls. Even in the progressive church, the pastor Anshu announced a special call as a testimony. This implies that the pastor's call is different from that of the layman.

8) Never deeply taught or promoted the spirituality of the layman. Although the Reformation avoids spiritually dividing it, most Protestant churches have ignored the spiritual secrets that ordinary saints gain throughout their lives and have only cared about the deep spirituality of a good leader. Western churches still tend to regard the body as sacred because they have not escaped the influence of Greek dualism.

9) As a result of not understanding the concepts in the Bible properly, the priest in the Old Testament was thought to be the pastors of the New Testament. However, the priest of the Old Testament is a model of Jesus. Bishop Siprian of Kataji argued that there should be a clear distinction between the clergy and the layman. Taking the Levites as an example, he said Christians should not be too involved in the world, especially the clergy. There has been no change in the role of pastors and laity since the Seafrian era.

10) Since the 16th century, there has been no change in cultural or social factors. The world's management system, the dichotomy between pastors and laity, and a strong central government remain unchanged. The Manminje Temple Site theory disappeared in one generation. Allowing the laity to handle their mission independently is like an airplane having to keep running. When the engine stops, it falls to the ground under the influence of gravity.

The problem of the laity ministry is not just a problem of this era, but a historical problem that has been passed down from generation to generation. To solve this problem, you must return to the first

church and accept their beliefs and values. Theological education should be open to everyone. In this respect, we need to learn lessons from Third World churches that have already solved the problems we are facing. Now, the mission needs to be re-examined not limited to pastors, but what the laity bear in their daily lives. Spiritual development for contemplation or specific practice should be made for the laity. I think it is the hope of the 21st century church to shed new light on the role of laypeople that has been hidden so far.

In a book titled [All Men Are Ministryers], Oscar Fecucht suggests that a church is not an organization but rather a living, changing, and dynamic-organization. The reason is that Christianity comes together as a body that has received the Holy Spirit's power promised to us, and we should be a "church," not just an effective organization. And it should not be a church that lines up from village to village, but a church in the lives of people who do good things and bad things in their real lives. That is why Christian should be included in the ministry is what makes him do theological work. For most people, the term "theology" has led ancient monks to imagine scraping their wisdom with a long-touched, wiry pen or loitering over dusted manuscripts. Theology was something that the leaders of the first church agonized over, debated, and eventually resolved. People were divided into denominations, setting various conclusions about theology in a straight line. They were certain that each possessed its own true truth.

And so we are here today. Monks have been changed from seminaries to professors, writers have written with ballpoint pens, but people still argue, worry, and try to solve this theological thing. And unfortunately, the term is still unfamiliar, clichéd, fearful, and of little interest to most church members.

I suggest that now we should take theology out of the Hall of Sacred Heart, dust it off, and even bring it to our living rooms, conference rooms, and even bedrooms. Because theology is not something you just study, but something you have to live with.

We still need some other images of theology. What about this?:

- .The steel [griders] that support our actions
- .The [skeleton] that holds our faith together
- .[Springboard] that bounces us into life as God's unique people

A person's theology is not suspended, impersonal, or boring, but personal, alive, and always growing up. It is an image of life with God, who has a scenario for each of us: affecting faith, affecting life, affecting behavior.

William Stringfellow complains about the "theologicalization of theology" in his book, *Public and Private Faith*. He says: We may think that theology comes from seminary professors and only belongs to those who have received a theological education. ... But the work of theology is not just the work of the pastor, but of the laity, or the whole people of God. ... Theology differs qualitatively from other disciplines, because it is never just an abstract theory or a historical exercise, but rather the examination of actual data of the world's existence within a belief in which the word of God is demonstrated in actual data - something that is confirmed, discussed, studied, proven, told, and enjoyed. Theology is a confessional event.

One of the reasons that ordinary Christians misunderstand is that theology is only for scholars, and often scholars are too busy to talk to each other to interpret the truth into their usual language and

circumstances, for them to forget their important role. That's why Jesus used the metaphor, so that everyone can understand and assert his truths - farmers, fishermen, businessmen, housewives. Someone once said, "To make something simple deep is not creative, to make something deep is creative." That's exactly what we Jesus did.

In most churches, the laity is mainly the audience and is included in what we call the "church housekeeping." Unfortunately, laity themselves are throwing this limited image at themselves. Oscar Puket wrote in his book, "Everyone is a pastor," that sometimes the church thinks of themselves as Noah's Ark, fortresses, divine powers, spiritual companionship, a clerical society, a temple, a family club, and many other ways in which God lives. This half-true perception is growing from Christian's experience in their environment. Most of these concepts are based on the understanding of church as 'a place to go' or 'an organization to belong to'.

Chapter 13: Priority in the Lay Ministry

As pastors, we need to help laypeople to prioritize before they are sent to certain ministries. As Christian, we all lead disproportionate lives but it is easy to fail to recognize them. It is only when we establish priorities and evaluate our lives in terms of those priorities that we can keep ourselves in the right balance. The first priority for laypeople who ministries beyond our own personal and spiritual lives must be the family. Most of us, as pastors, are saying that our families should be first. The tragedy is that few people say that but actually do. Many pastors give their lives to their saints, so that their own families can be very neglected. As pastors, we are all prone to

temptation in this regard. The problem is simple. We love our work and enjoy ministries. We begin to focus all our energy on one thing in the ministry, feeling their needs deeply and responding to them. In the process, we forget about a congregation living in our own home. They begin to be our spouses and even our children. And lay people who participated in the ministry need to understand that they can likewise fall into this kind of temptation.

Some lay ministry workers are single. So they don't seem to have a commitment to their family because they don't have a family. That's true in some respects. Certainly, some single people are completely free from responsibility to their family, so they spend more time on their ministries. However, there is something we often forget when married: single people actually have their own family-type relationships, even though they do not have a spouse and children. These relationships function as if they are a family. These people contain their family members. Singles need to be reminded that it is important to nurture these relationships. This is because their welfare and well-being as single people is important. When encouraging singles to join the ministry, we always need to ask them to devote their time to developing relationships with the people who function as their families.

The second priority is the profession, or more precisely the vocation. The definition of vocation is simply the act of serving God in someone's profession. A person's job is not just to make money for the food on the roof over his head, but rather an opportunity to praise God. If that's the case it should be placed at the top of our priorities. The laity should never feel that their church mission is contrary to their vocation.

Another priority is recovery or recreation. We all need time for

recreation. There will be many forms of this. Some can be hobbies, activities, exercise, or something like that. The other can be reading, or in some cases a nap in the afternoon. Whatever the case, we are all required time for personal recovery, both physically and emotionally. Spiritually healthy people are those who understand the importance of our physical and emotional richness.

Another priority is to join the church service. As pastors, we find it really enjoyable to train the person when the person's household has a clear sense of vocation and he values guidelines for physical and emotional health. We also find that most laypeople, as pastors, respond more positively to invitations for ministry when they know that we first care about other aspects of their lives. It's easy for them to expect that if we don't pay attention to other commitments in their lives [to recruit them and try to get them to do something]. Instead, we find that we open up then when we reach out to them, recognizing that church is not just important in their lives. They know that they can trust us. This is because we will never push them into a conflicted ministry with a higher priority.

As pastors, it is important for us to understand why some people say "No" when we ask them to join the ministry. Of course, some people express "No" for poor reasons. However, some say "No" because there was something bad about the experience they had in the past. Today, many laypeople refuse to join the ministry for good reason. Some are assigned to a ministry that requires a gift that they do not have: mismatched. They quit in frustration. How much achievement would have been if they had been placed in a ministry that suits their gifts?

However, the main reason why laity refuses to join the ministry is that they have not been able to say "No" to the ministry that they do not fit in in the past. They soon became overburdened as a result. After a

devastating setback, it often results in the neglect of their families, so they end up in the category of exhausted laity. These setbacks may have hindered their learning to maintain the right priority in their lives.

6

Models of Lay Ministry

Chapter 14: John Wesley's Lay Ministry

What do we think when we hear the name John Wesley? For many of us, he was deeply involved in the Christian Perfection doctrine that we could never reach. Wesley said and did a lot of other creative things, of course. His most amazing contribution to Christianity was probably not related to Wesley, but rather to train and utilize the laity for meaningful, organized, and continuous ministry.

An example of a more amazing laity pastoral training than Johann Wesleyan is truly unheard of. Methodist in England couldn't exist without the use of the laity. From the beginning, it was essentially a laity movement. Its uniqueness wasn't really that much in using the laity. But what they were used was extended. Hildebrandt said: "The scale on which Wesleyan recruited these people for the service of the Methodist was something revolutionary in church history." Episcopalian director Stephen Neill made a similar point about Wesleyan leaders: "The laity's call for responsible activity was never before." One way to verify Wesleyan dependence on laity can be measured by the

tremendous criticism poured into his pastoral practice. Wesleyan was criticized for many things, but most of them were in two cases: (1) Outscholarship, and (2) Using the laity as a preacher. He was criticized by his Episcopal colleagues. Even his brother Charles strongly warned that having laity included in the ministry was a dangerous innovation.

Wesley trained 653 lay preachers during the half century of his able ministry. Between 1739 and 1765, he trained 193 lay preachers. From 1765 to 1790, he trained 460 lay preachers. Of the first people in the group, 40 percent stayed with him in the ministry until the time of his death, and 65 percent of the second group served with him until the time of his death. Of the 653 people he trained, 374 (57 percent) continued to serve with him throughout their lives. He was quite efficient in selecting and training lay people.

It is unclear when Wesley first used it to preach the laity. One thinks that the first lay preacher's name was Humphrey. Another feels that it was probably John Cennick. Tradition says that it was Thomas Maxfield. According to these reports, once Johan Wesley failed to arrive in London on his preaching appointment. A layman named Thomas Maxfield was moderating the service. After waiting a long time for Wesley to come, Maxfield eventually went up to the pulpit and started preaching. When Wesley came to England and found out about this, he got angry. While scolding Maxfield, Wesley's mom Susanna strongly admonished him to reconcile. She reminded him that Mexfield was called a minister just like Wesley was. Wesley took her advice seriously and started using the laity as a layman.

For a relatively short period of time, an army of laity rose up for the group to influence England. Wesley did not do this because he had the theology of the laity congregation. Wesley was an innovator. He wanted to proclaim the gospel to a large crowd. He was able to do

this with the laity. Wesley's actions often came first; his theology usually beat him up later. Wesley was forced to make use of the laity, not by design. Let's look at Wesley and the laity preacher. The main difference between Wesley's laity and other laity preaching movement preceded it in its relationship with the clergy. Some laity preaching movement in the midcentury was reflective. Some of them attacked the established church hard. Wesley tried to avoid this. He understood that if the laity was properly trained, it would need someone to help the laity.

It is usually the pastors who are most qualified to equip laity for their ministries. Wesley relied heavily on a group of clergy who helped him in training the laity for their ministries. They helped him to motivate, train, equip, and even send significant laity throughout England and further to the United States. He mobilized Anglican priests nationwide for this mission. Unfortunately, however, they didn't really agree.

Wesley organized these lay believers into touring teams. In 1746, only six touring teams were formed. But when Wesley died in 1791, 114 traveling teams of lay believers were formed in England to prove the gospel.

What does the lay preacher do? Obviously, he preached. Wesley made a guidebook for lay preachers to what and how to preach to whom and where. What does he preach? It's Jesus Christ. The lay preachers in Wesley were banned from preaching with their own views. It was most important for the lay preachers to preach about the bound love of Christ.

How to preach? It's so simple that even ordinary people can understand the essence of the gospel. He wanted his laity preachers to tell the ordinary people the ordinary truth in plain language. Who

should I preach to? Wesley was very interested in the fact that the gospel should be presented to people who don't have much in the world. Where should they preach? It's everywhere, even if it's outdoors. In fact, Wesley was quite criticized as an outdoor preacher. However, he always thought that his laity preachers didn't do enough outdoor preaching. "We shouldn't just wait for people to come to us. We have to go meet them. We have to use it more," he emphasized.

Wesley's lay preachers not only preached but also shepherded. The lay preachers provided pastoral care to thousands of young English believers. Some theologians pointed out that the sheep of the apostolic era were not as great as the sheep of Wesley.

Westley's lay preachers did more than just preach and nourish. They performed a lot of praise, which later played a very important role in the revival of Methodism. Although John and Charles Westley wrote many hymns, Westley emphasized to his lay preachers to continue writing songs. He encouraged them to write their memories in writing. He also did not hesitate to publish such a thing. As a result, people could read stories from the lives of many lay preachers. Westley felt it was very important to carefully write down someone's spiritual pilgrimage.

The lay preachers were not just lay preachers trained by Wesley. Sometimes he had a group known as local preachers. In addition, he had Crash leaders with the spiritual level of a small group of about 10 people. The leader of the group assisted in spiritual growth for each of the groups. Apart from Crash, there was a band there. The band consisted of four to five people in smaller groups, which were married people of the same sex. They gathered for a more familiar life in their lives.

Then Wesley had ex-patriates. The admonitor can speak before a group to advise, warn, or warn. In contrast to the layman, the admonitor is not supposed to have a manuscript. He's not supposed to take it from the Bible and deal with it. Only the layman can do that. In addition to this layman's position, Wesley had a ministry of finance and a ministry of service. He also created groups to visit patients. John Wesley had probably the most powerful layman's network that he trained for the ministry in Christian history. It would be hard to say that we can do what he did more than 2,000 years ago in this field today.

One of Wesleyan lay preachers is Francis Asbury, who was sent to the U.S. at the age of 26 in 1771. He later became the first director of the American Methodist Church. The main reason why Methodist spread tremendously in the U.S. was that Ashbury activated lay preachers. Methodist is not the only religious order that suddenly grew in the U.S. The Baptist faith also spread rapidly through the wilderness and prairie. It was due to the active use of the lay people. Alexander Campbell established a group known as the 'student of Christ.' Their rapid growth in 19th-century America was entirely due to their emphasis on the ministry of God for everyone.

Those who have lived in the centuries before us think a lot about the role of the laity in the ministry today. The pastor and the laity alike can reap enormous benefits from exploring the ministry of the laity in the movement that already exists in front of us. We are a part of an old, rich legacy. A legacy that rapidly proves that all people of God are ministry workers.

Furthermore, today's Christians are showing an updated interest in biblical gifts. This is a healthy sign. God has given us special gifts that enable us and our fellow people to serve him better.

This strong interest in gifts poses a risk to itself. It has the potential to fall into the fault of the gift obsession (delusion). This comes about when Christians forget that there is an end, not an end, to themselves. Our charm should not lie in our gift more to the God who gave them. God gave such a gift for service.

Unfortunately, many people do not know what their gifts are, and how to find them. James Engel and W. Norton reported: "According to some research, most Christians either do not know their spiritual gifts or do not know how to use them inside the church. Therefore, the fundamental ministry that believers must cultivate is to mine these gifts and train believers to use them."

As we think about the gifts of the Holy Spirit, we need to pay attention to Sadoval's warnings. He reminds us that love-Agape love-is more important than any other gift. Above all, Agape should specify our ministry. Agape should be expressed in our actions more than anything else. The Greek language has several things to say about love: Love: 1. Philo 2. Eros 3. Storge 4. Agape Philadelphia means "City of Brotherly Love." The second kind of love is Eros love, which is sensual love. It does not always mean that, but sometimes it means sex. Eros love is attractive to each other. The third love is Storge love, which is love between blood and flesh. This word was not used in the New Testament. What we are interested in here is Agape love. If it is as important as Paul said, we need to look at its characteristics. What is Agape's characteristic? First of all, Agape is spontaneous. It is love that makes a perfect God who loves sinners.

Chapter 15: Paul Stevens' Lay Ministry

Professor Paul Stevens is currently a professor of the laity community at Vancouver Regent University in Canada. His books include Theology of the laity for the 21st century, truly liberated laity, pastors who establish laity, and churches where laity has disappeared, and he is a world-class scholar in the field of laity community. In November 2005, he was invited to Korea and gave special lectures at Shinjang University. Yeongdong Church. Professor Paul Stevens began to be interested in the laity community after hearing the meaning of Ep 4:11-12 in seminary (McMaster, Hamilton, Ontario), and has devoted himself to this field throughout his life. In particular, it throws out a broad concept that applies the laity community to workplaces, society, and government. However, the concept of 'saving' leaves an outstanding research achievement and is providing practical help in this field.

Chapter 16: Greg Ogden's Lay Ministry

In order for the church to continue to grow, our ministry must clearly follow the example shown in the New Testament. The concepts of ministry, which are currently being rediscovered in American churches under the guidance of the Holy Spirit, are also known to be valid in Korea. We understand that the ministry so far has been done by pastors, missionaries, or seminary professors. On the other hand, in the Bible, ministry is said to be done by all beings that make up the body of Christ. In the United States, this misunderstanding of ministry has resulted in the creation of a passive and consuming church.

People come to church in an attitude to receive what their pastors give, and when they are in trouble and crisis, they expect pastors to become religious experts who can provide spiritual help for themselves. However, there is a fresh wind taking place among

American churches. We call it the New-Eyed Reformation. We are now discovering that the promise of the Reformation, the Manin Temple, can be realized. In the meantime, only 10 to 20 percent of people in the church are engaged in ministry, while the remaining 8,90 percent are onlookers. Now all the people of God are beginning to realize that they have already received the gifts they need for ministry by the Holy Spirit and can use them for mission assigned by God.

Another thing we have discovered is the fact that the ministry of the saints is being activated through the network of lay pastors. As such, the flick family (4-5 people) led by the lay pastors encourage each other to mature in Christ by providing each other with basic pastoral care.

Changing the focus from the ministry of experts to the ministry of all the members of the church requires a dramatic change (paradigm shift/by Thomas Khun) following the role of the pastor. As Christ showed in the position of a leader who is revered as a spiritual giant because of their position, tjatrl becomes a leader, and its main mission is to establish the saints to serve. This change will be the biggest change.

We need a new vision that considers the pastor's role to be similar to the 'coach' of the sports team. Coaches help each player on the team know what their role is, and they are told that they are successful only when the team is united and plays effectively.

There are many people in Korean churches who say they are experts in training people as disciples, but it is not easy to realize a life in which they first show their life as disciples by setting them up so that the disciples of Christ can live. In order for the Korean church to be renewed, the organization and the central church must first be

restored to its original organic form of the body of Christ. The traditional role of the pastor needs to be reborn as the form of establishing saints.

The leader's decision is required first by all of these changes. In addition, laypeople must now actively play their roles in accordance with the advice given by their leaders, breaking away from the attitude of only receiving them from them.

This new change in the church begins with looking at and realizing the vain image of ourselves holding the excrement in our hearts as if it were any treasure that the Apostle Paul threw away for Christ. There are many books that we should be interested in among the unfinished religious reform tasks, and the most important problem among them is the establishment of the "all people's priests," or all laymen and priests, regardless of whether they are men or women.

The current state of the church is that while pastors are tired of excessive work, the majority of church members do not move and just want the church to satisfy all their needs. However, there are churches that are clearly growing in the midst of this, and if you look at the reason, you can see that a large part of the ministry is entrusted to the saints.

Chapter 17: Melvin's Lay Pastors Ministry (LPM)

The concept of laity pastoral was first introduced by American Dr. Melvin SteinBron. While he was a trade at College Hill Presbyterian Church in Ohio, he came to plan a laity pastoral meeting with a group of dedicated laity. This was the starting point. He believed the

laity "could take care of the sheep." Thus, in 1978, the laity pastoral research institute began with an initial group of five people who carried out a six-month test project. Already, the United States is familiar with the term laity pastoral. However, it took a long time for this to settle in Korea. It is not an exaggeration to say that the reason stems from the sentiment of the Korean church. A laity pastor. This may be seen as a challenging concept of a pastor who runs and takes charge of an existing church. However, in fact, this is not what I mean. It is a concept to help the pastor's ministry, and further to make the church's missionary work efficient. Currently, the laity pastoral society is actively engaged in activities in the five major states and six major states, and is emerging as a major missionary work of the 21st century. This is the concept of 'Pastoral Care'.

What is LPM? LPM's purpose is to expand the kingdom of God and return glory to God by establishing the church, the body of Christ, as a care of love. This purpose is based on the premise of a pure and effective Mokyang Temple for all saints of all churches. In addition, it is to deliver the pastoral gifts of the laity and the love felt with the heart or skin to the church saints to play a role of qualitative and quantitative growth of the church. All of these objectives and purposes focus on creating conditions in which saints can fully participate in the ministry of God's kingdom of Jesus Christ and nurturing dedicated laypeople.

If the concept of a laity pastor is maximized, it is clear that the church mission will be revitalized. It is true that pastors who are often in charge of churches, especially middle and large churches, have the burden of taking care of all laity like their own homes. It is almost impossible to take care of all the saints one by one. So, I don't know if prayer is used instead. However, this problem can be solved once the concept of a laity pastor is established. The pastor of a laity

pastor can fully help the pastors in charge of the church when their hands are short. In other words, part of the Mokyang Temple is entrusted to the laity pastors.

In this way, if the ministry within the church is carried out efficiently, the ministry of love and care will first take place in our church. After all, it is the fact that all the saints in the church are 'comers in the pastoral society'. It also provides an opportunity for them to establish each other in accordance with God's gifts and brings benefits that enable them to participate more actively in God's ministry.

If so, what do lay pastors do? They are to trend, shepherding, connecting, and caring; that is, P (prayer). It is to do the work of available. C (contact). In other words, the layperson's pastoral care does not refer to any position within the church. In the Bible, the layperson does not refer to any position within the church, which is essentially the people of God and the body of Christ. Pastor Seo explains the difference between the layperson and the full-time pastor. A full-time pastor among laypeople is a minister who takes care of a small number of sheep after receiving a pastoral calling, while a full-time pastor is a minister who has been trained and ordained at a seminary by completely dedicating himself to the ministry. There is also a difference in dedicated time between the two ministers here. The full-time pastor must devote all 24 hours at the request of the saint. However, the layperson is to serve with the time available.

Meanwhile, Ok Han-heum, pastor of Love Church, Kim Sang-bok, pastor of Hallelujah Church, and Sung Ki-ho, president of Sungkyul University, emphasized the importance of cultivating pastors and pastors, saying, "The urgent task of modern churches is to develop a model for pastors and pastors, and we need to make them aware of this." It is expected that pastors and pastors will greatly benefit the

revival and development of Korean churches in the future.

The Lay Pastors Ministries (LPM) is a system of congregational care by the laity. It is a way of fulfilling Christ's orders to hundreds of churches in the four six major states: "Take care of the interior." The traditional system of ordained clergy, which is pastoral care for and for each of their congregations, has failed. There is never a church that has enough traders to do this.

Apart from this reality, God also never intended the spiritual leaders of his congregation to be shepherds for each believer. For one-on-one, personal, and continuous care, there are "pastors at the congregation." "Many at the congregation" have disused pastoral gifts that must be cultivated individuals while their spiritual leader is cultivating the congregation as a whole (such as preaching, teaching, visionary work, and creating space in the lives of the church for a laity congregation, such as LPM). LPM is therefore cultivating and supporting laity for their laity pastors.

The biblical model for LPM is in Chapter 18 of the Old Testament. Moses, the spiritual leader of Israel, tried to take care of his people at one time. His father-in-law, Idro, saw how difficult Moses' system was. He had Moses appoint the chief of staff, one hundred, one fifty, and ten. He followed Idro's advice, and it worked out. People were now taken care of. The new system for "concientious care" was started. It was new wine contained in a new wine cellar.

Lay Pastors Ministries (LPM) first began in 1978 at College Hill Presbyterian Church in Cincinnati, Ohio, in the United States. His pastor Dr. Jerry Kirk was agonizing over not being able to take care of as many as 2,000 saints. He knew that God wanted to take care of all of his people, the vulnerable, the marginalized, and the struggling,

to the very end.

Dr. Melvin Steinbron went on to become an associate trade in 1976. His title was the Minister of Pastoral Care. His "call" was to raise a sheep and prepare the layman to do so. He, his wife, and 15 other laypeople met every other week for eight months. And they began designing a new congregational care system that utilizes and trains the teacher to do what the layman had previously done only for the clergy. They named it LPM, another concept for "new wine to the old camp."

Lay people's pastoral care differs from clerical care as follows:

1. It's a "one-on-one fellowship" with "love felt by the skin."
2. It is not counseling; however, counseling may take place.
3. It is not professional; however, it is also so in terms of its quality.
4. It is not a standout; however, it is a standout to some.
5. It is not about getting a certificate; however, it is about training and sending.
6. It is not about taking a case; people devote their gifts and time.

The LPM has significant consequences, as it is practiced by the saints, ordinary people doing ministry work. Their model in this respect is the apostles observed as "unlearned and ordinary people" (Acts 4:13). Their results were remarkable; 3000 people were added to their gathering (2:41); more people were added every day (2:47); "The number has grown to around 5000" (4:4).

Sadovaul tells us why ordinary people (such as housewives, shopkeepers, businessmen, teachers, farmers, etc.) can do tremendous ministry: "Our abilities do not lie in ourselves... ..but our abilities come from God.

He made us capable..." Paul then added; "For we have this treasure in the clay bowl, so that we dare to see that the greatness of power lies with God and not with us" (Goals 3:5-6; 4:7).

What does LPM mean? There are a lot of people all over the world who are calling out the laity community (mongers, scholars). What do they have in common.

The laity society is called Lay Ministry. All the ministries of the saints in the church are sometimes called the laity society. Then, why is it necessary to call it LPM? From two aspects: 1) First of all, it is from the idea that one of the purposes of the church presented in the Bible is LPM. This is well organized in Chapter 4 of the laity that moves the church translated by the LPM Research Institute in Korea (Matthew 28:19-20, evangelism/self-made; and caring/woodenization of Yo21:15-17). The common weakness of domestic and foreign churches is that the church has to balance the two, but the second one is a little lacking. 2) Infrastructure (infra, based) is very important in all laity shrines, and the question is how to solve it. However, the first thing that all scholars of the laity community emphasize is caring. For example, scholars such as Paul Stevens (Regent University), Jim Gallow (Sendigo), Shin Yangtan (Fuller), John Maxwell (INJOY), Melvin Steinbrun (LPM), and Kennett Hawk (Sdevansa Station) are to be conducted after this.

This is not all about-caring-church growth, but it has a huge impact on church growth and maturity. It is an essential infrastructure. This requires good church culture. An easy example is that a wounded saint does not commit. In other words, the change in church culture must precede dedication. It is a good culture or not.

However, LPM is very useful in changing church culture in a good direction. The reason is that the nuances of the term 'change' are combative, scary, and in some ways negative. Change is not a bad thing, but it feels a little bad. It's uncomfortable. However, LPM brings about a change in the church, but there are two benefits to pursuing a change to care (acceptance, understanding). Not only does it bring about change, but it brings it to the good.

We are living in an era where we don't need to emphasize more about how important church culture is. We will have to make all-out efforts to cultivate a good culture. Only then can the results of growth come!

What is the purpose of LPM! This is in the same vein as the reason for the existence of the Pengshindo Agricultural Research Institute in Korea. After all, isn't church growth the purpose? It should be what needs to be done to respond to it. The ultimate purpose of LPM should also be that. But there is a process of growth. Growth from prematurity to growth or from maturity. We find that the purpose of our LPM is to focus on the process rather than the result. We know how difficult it is to focus on the process rather than the result. However, we know well that focusing on the process is more important. Still, the impatience of waiting for the result is inevitable.

Then, I would like to shed light on the purpose of LPM, which is the main body. As mentioned at the outset, 'church growth' must be the purpose of LPM. What is the use of shouting out LPM, which cannot grow church? Then, what is church growth? In simple words, church growth is number growth. Mature refers to 'qualitative growth' rather than number growth. Speaking of a human body, as adolescents grow up, they grow taller and their bodies increase. On the surface, yes. However, if knowledge is at the level of elementary school students,

or if what they do is like a child, we can be expressed as underachievers. Because they do not act according to their age.

LPM focuses quite heavily on this very thing. As you get older, your behavior should be appropriate. Therefore, the LPM purpose (result) is church growth, but its goal (process) is individual maturity. No, it includes not only personal maturity, but also the community (church), and the maturity and growth of the pastor. The maturity and growth of a pastor are difficult areas to deal with here. However, it is natural that it must proceed together.

The purpose of LPM is church growth. However, it is a very difficult problem to expect growth without qualitative maturity.

Chapter 18: Paul and Peter's Lay Ministry

"He gave it to him as an apostle, as a prophet, as an evangelist, as a pastor and a teacher, so that he would make the saints whole, do the work of service, and build the body of Christ."

Ephesians 4:11-12 is the main phrase referring to the laity meeting. This is a common opinion among all pastors and scholars who think of the concept of the laity meeting. Strong advocates of Ephesians 4:11-12 include Pastor Kim Sang-bok of the Hallelujah Church, Professor Paul Stevens of the University of Regent, Professor Greggockden of Fuller, Elder Slocom of Dallas, Jim Gallow of the Skyline, and Ken Hawke of the Sude Anti-Corruption Society.

In the case of Pastor Kim Sang-bok of Hallelujah, I first heard of the river of Ephesus 4:11-12 in 1966 from Pastor James Kennedy, the

founder of the evangelical explosion movement, at a seminary in Philadelphia. He said that he was shocked and deeply sympathized with the new enlightenment at that time, and has been using the expression "lay civilization" since then (lecture at the "lay civil society conference" on June 27-28, 2000). The purpose is to train lay people to work together in spiritual ministry, that is, to have a pastoral commitment and vision, so that they can live a pastoral life. Of course, there are no limitations to it, but it was Pastor James Kennedy's pastoral philosophy that introduced this concept, which was originally the thoughts of Apostle Paul, and a concept that he could sympathize with very well.

Pastor Kim Jeom-ok, who is studying at Calvin Theological Seminary in the United States, approaches this text in this way. He believes that the most important theology of Ephesus is the theory of church, and that the theology culminates in Ephesus 4:11-12. Pastor Kim Jeom-ok led a seminar at the Hallelujah Church on June 27-28, 2000, along with me studying at Calvin Theological Seminary after working at Hongik University, Chongshin University, and Chongshin University.

This is an orderly explanation of the relationship between pastors, laypeople, and churches. If this text is further schematized, a) the workers (some, pastors) given to the Church of God are apostles, prophets, evangelists, pastors and teachers, and b) the purpose of the pastoral ministry (preparing the saints) is to keep the saints intact, c) the purpose of the laity (privacy) is to work in service, and d) the ultimate purpose of the pastoral and laity ministry is to build the body of Christ. In other words, it is convinced that the pastor's main duty is to prepare the laity. The concept of a pastor and a teacher does not refer to separate people, but to two roles, namely that a pastor should play well in both roles of a pastor and a teacher, more easily put, both roles of cultivation (Yo21:16) and provision (Ep4:12)

(Pastor Kim Sang-bok's argument).

Take the example of Professor Paul Stevens of Regent University. He happened to graduate from the same school as I did, which is McMaster University in Hamilton, Canada. I am personally grateful to Professor Melvyn Hillmer, who was the dean at that time. He was an alumna who went directly from McMester M.Div to Harvard Ph.D. and received his degree. He gave me a lot of help in my studies. Paul Stevens had an amazing idea when he was a seminary student and was absent (pityfully still is) and it was while studying Chapter 4. The primary purpose of church leaders, or pastors who teach and preach, is to equip their saints for "the work of ministry." Some texts (e.g., KJV) show a very wrong comma in Chapter 4:12 of Ephesus. Thus, the pastor's job misinterpreted that he was doing his own ministry rather than preparing saints for work (Living the Loyalty, translation, p. 22). According to the translation, God has established apostles, prophets, evangelists, and pastors (for the work of service, and for the work of equipping saints) (English quotes: KJV, RV, ASV, and RSV). Therefore, according to the translation, it is not the saints but the traders who do the service. Therefore, the commas should be deleted. Recent English translations have corrected this error well. In other words, God gave apostles and prophets, evangelists, pastors and teachers, which he called "the saints to serve in their ministry."

Take the case of Jim Gallow, the San Diego skyline. Jim Gallow studied at Princeton and Drew (Th.M., Ph.D.) and received his degree with John Whistle's Understanding of the laity. He also heard a sermon on Ephesians 4:11-12 from James Kennedy in his second year of seminary in the late 1960s, and the role of a pastor is to equip and mobilize the laity for the ministry, not do it by themselves. In Ephesians 4:12, apostles, prophets, evangelists, pastors and teachers have roles to achieve. It is explained in Section 12 that it is basically

one thing. It is that it has all the believers, the people of God, for the ministry. Their mission is to strengthen the church next. The ministries given to his church by Christ have a common goal - preparing the people of God for the ministry. The primary thing to do, be it a pastor, a preacher, or a teacher, is to have others to share the ministry. Therefore, a pastor is to be an equiper. The seminary's main job is not just to produce professional preliminary pastors, but to train preliminary pastors who can train them for the ministries of people.

If you look at Professor Greg Okden of Fuller Seminary, he is particularly interested in verse 12's 'to keep' and is an academic who has studied it a lot. He approaches it etymologically. Hella-language cathartismos is translated in various ways, such as 'equip, RSV), 'perfect, KJV', and 'prepare, NIV'. If you look at cathartism and similar words related to it in the Bible, you can grasp the scope of the ministry to be prepared. It says five things in particular: 1) Artioz-'to become Onjeonke'; 2) 19 times in the Old Testament, 13 times in new drugs; 3) Qatarismos-'to prepare; 4) Qataris-'recovery, completion'; and 5) Eksartio-'to fill and complete' in three aspects. And it also classifies the meaning of 'equipping' in three aspects: 1) fix, recover; 2) set up; and 3) prepare.

Take the case of Pastor Melvin Steinbron (President of the American Council of laity). In his first book 8), he confessed, "In the course of 30 years of pastoral service, I knew the biblical teaching (Ep4:12) that the laity should be prepared for the service. But I was practically not practicing it." In January 1976, he felt some internal movement (he called it the 'History of the Holy Spirit') that stimulated his theology. He tried to approach the ministry with this new feeling, and eventually embodied the concept of laity society called LPM-Lay Pastors Ministries, which developed into an association in the United States and was confirmed worldwide.

In my case, I am dedicated to the Korean church under the concept of LPM. This ministry is to go to a dog church and train the laity. Of course, the content of the seminar is "tend my sheep," but the biblical basis for the laity to do this ministry is Ephesians 4:11-12, which clearly reminds us of this text before the middle of the seminar (12 hours), and emphasizes the participation of the pastor's ministry.

Let's take a look at Peter's concept of a laity meeting. Apostle Peter is in accordance with Paul, who emphasizes that all men of God are not just professional priests, but also ministers. In Beth 2:4-5 and 9-10, he writes: "Come to Jesus, a precious mountain stone that has been abandoned by men but has been chosen by God, and you will be built as a sacred priest who will be built into a spiritual house like a mountain stone and offer a spiritual sacrifice that God will be pleased with by Jesus Christ. You are the chosen family, the priests like kings, and the holy people, so that you may propagate the beautiful virtue of the man who called you out of the darkness and put you into his strange light. You were not a people before, but you are now a people of God, and you have not gained any mercy before, and now you have obtained mercy."

Peter used six terms in these verses describing the disciples of Jesus Christ. In the English Bible TEV, the first is "a sandstone"; the second is "a holy priest"; the third is "a chosen family"; the fourth is "a priest of the king"; the fifth is "a holy nation"; and the last is "God's own person."

The first term to describe us as disciples of Jesus Christ is "a sandstone." The question is this: If we are "a sandstone," in what way should we be used? What is our service and ministry? Jesus is the cornerstone in continuing construction projects - the construction of

the kingdom. We, too, become living stones and part of the same building used by Christ in spite of all our nonconformities. Look around you now. You may not see it; you may not even hear it. But there is a construction project there that is larger than human beings can measure. And we are part of such a project as the disciples of Jesus Christ.

In verse 5, we are called priests; furthermore, we are called "holy priests." What is a priest? A priest is someone who provides something to God. What do we give to God? It is ourselves. As followers of Jesus Christ, we are priests, who give ourselves to God every day in service and ministry.

As holy priests, we give him everything we have, everything we can be. That is one of the ways in which we can function as holy priests.

In verses 9 and 10, we are taught that we are part of a chosen family. And then- can we believe it?- We are in between "kingly priests," it says. We are not simply priests of any man; we are priests of the king. The king who rules the entire universe! How honorable? We belong to the "presidency of the royal family." Then we are the members of the "holy state." And finally, we are "God's own people."

Why are we so lucky? Why were we chosen? Because we were chosen, we can tell you that it is a wonderful, binding activity of God. This is the ministry of the laity. This is our respective ministry. We were all specially chosen by God to be valuable to him. We are part of a special kingdom, a special people's country, and we were distinguished for a decisive ministry.

Oscar Feucht explains in his book, *All Men Are Servants*: "These titles elevate all believers to positions of ministry. They put all Christianity in

a role once performed by the Old Testament priests." Thomas Gillespie writes: "This is an upward direction with a biblical view of the laity that demands of us - the ascension of all members of God to positions of ministry."

Apostolic Peter chose words that were important to convey his message. For example, the word "temple" refers to what was built in us, that is, the Kingdom of God. As one person wrote, "God's 'living' on the ground is no longer regarded as a separate building from the world, but as people who are in the world and sent into the world." In a letter to Ephesus Christians, Paul wrote of this temple: "So from now on, you are neither outer nor hand, only citizens who are the same as the saints, and God's power, you grew up on the grounds of the apostles and prophets, and Christ Jesus himself became a cornerstone. In him, connecting each building to each other to become a temple in the Lord, and you are built together in Jesus to become God's residence in the Holy Spirit (2:19-22).

The second word that Apostle Peter uses in his first letter is of great importance for our discussion. It means "the priest." Who is the priest? All believers are priests. There was a time in biblical history when the priestly position restricted it to the descendants of Aaron. But not in the New Testament. The Hebrews told us that the Old Testament was temporary and that some day would come when a new priestly position would be formed. The day has come! We are the priestly position.

Another thing we should understand among the meanings of the New Testament is the term "sacrifice." The New Testament does not end sacrifice. Rather, it definitely changes the nature (character) of sacrifice. The sacrifices we demand in the New Testament are ourselves. Paul says that we must give our bodies, everything we have, which means

all our activities, as sacrifices for him (Rom12;1). Our sacrifices will include praise and appreciation, personal confession, loving service, or actions performed in the spirit of love. All of these contain ministry. That is exactly what we demand as so-called priests. We must make sacrifices that God receives and is pleased with. Hans Kung once said: "These sacrifices are not part of worship in the temple, but worship in the world and in the midst of our daily lives, and loving service to God. This is the true sacrifice of my presidency in the New Testament."

7

Equipping

What is Equipping?

This concept (equipping) is indispensable in the laity society. In Ep 4:11-12, to the Saints is one of the pastors' things to do, which is the text. Then what is the difference between this and [training] and [teaching/teaching], and why is this term important.

First of all, I agree that teaching in the ministry has a considerable flaw. In other words, I thought I could teach. However, it is now understood comfortably that teaching should not be the only way to do it.

For example, don't seminaries in North America conduct something called Clinical Pastoral Education (CPE). People who have completed their theology studies at school try to practice before going to the pastoral site. I usually do it for 3 months full-time (8 hours, 12 weeks

per day). I have also received this training (twice for 3 months and 7 months), so I know their intentions. Teaching at school alone cannot be done. As if it should be changed to a "believer-student-priest" (claims by Hong Young-ki, director of the Institute for Church Growth) and "teaching-training-defending". Teaching is necessary when you are a beginner. However, to continue teaching believers who have been living in faith for 10 or 20 years means that they eventually return to a beginner. I understand a hundred times how much people like learning. It is nonsense to continue to provide such satisfaction. In North America, where Korea did not realize this, they fully understood this problem. So, the training is getting shorter and shorter, with one year, six months, and three months.

Providing is a system that allows you to use even a little bit of what you have learned. Such a ministry system should be in place. It should have an 'government system', not a learning system. In other words, in order to realize what is provided, a vision and a system must be in place first. These two things must be deliberately promoted. Between the two, there is a culture, which is an intrachurch phenomenon that automatically occurs when a vision is intentionally presented. In other words, it is viewed as an order of vision (presentation), culture (change), and system (construction). If the vision is intentionally presented and the culture is automatically changed, and the system is not established, the vision will become an empty kkwaenggwari, and the changed culture will only result in disappointment and discouragement.

A church is a place to create ministry workers, not students to learn. Only churches that change in this way will be able to grow in the future. Otherwise, we will be in a hurry to maintain the status quo.

Chapter 19: The Ministry of Equipping

The preachers were the Christian sentiments that dominated the pulpit until the 1900s, when the laity was seated. But as time went by, I realized that God did not plan for everyone who was born poor to live in poverty forever. Like this, the Church began to realize that he did not plan for everyone who was born in Christ to live passively forever. All Christians were called to ministry. God arranged for everyone to take on a role of service. We are only now beginning to realize what Paul wrote 2,000 years ago. "Or because he was given as a pastor and a teacher... to make the saints do the work of service and build up the body of Christ" (Ep4:11-12). Paul's vision that each limb in Christ's body would handle the ministry using God's gifts went missing shortly after his time and was rediscovered by the Christian Brethren in a century and only recently reemerged in the Christian community through the movement of the laity pastoralists (from the 1950s).

All believers (pluralists and clergy) need gracious cooperative operations to free each other from the institutionalized Christian snare. The Hella word 'laos', which means laity, means the people of God. This word does not refer to people belonging to second class or amateurs, but represents an incredible praise (Jim Garlow). The distinction between the clergy and the laity never existed in the heads of the apostles or Jesus. All ordinary saints and pastors are children of God. The laity was called not an assistant to the pastor or an onlooker of the church, but a competent minister of God. In the expression of Martin Buber, these two are all the 'you' of the other side in the relationship between me and you, which forms the body of Christ. The laity and the clergy are in one piece of clothing, so

they must be well connected. To a laity who is satisfied with only raising them with words in the church, we can say this thanks to the authority of the New Testament: "You have forgotten what you are. You are the minister of Jesus Christ, the holy priest, the envoy of Christ, the agent of reconciliation in the world, light, salt, and yeast. You may also help the pastor, but rather it is the pastor's duty to help you to serve (Ep 4:11-12/paradigm shift)."

Fortunately, many pastors now feel the need to have all the people of God (to have the Saints). [Equip] means that the pastors train them to do the work of the ministry (Paul Stevens). However, this is not a need that can be easily satisfied. On the other hand, laypeople are more likely to ask the pastors to keep their seats while strangling them with a Christian-like respect. They may be tempted to make them feel guilty for being away, attending seminars, or attending retreats for professional ministry officials.

However, if he is serious about Christian life, he is not as eager for power, fame, or status as you are. Even if you don't call him the "only" minister, he must show a new appearance every day, always be able to meet easily, and hundreds of expectations, demands, and complaints about him telling him to be an omnipotent and sole pastor have already pushed him to that position. This concept of equipping may be adding one load. Most of the saints' demands to be the leader of a single-person church band are also impossible to be met, with a greater task of becoming an equipping pastor. But now pastors must promote the gifts of all saints because those in the church today demand it, and because Paul emphasizes that concept. For sincere pastors, the ministry is not just work. Therefore, pastors generally invest as much as the church members' time invested in work as the sum of their time served in the church, emotionally and personally in the ministry.

This conceptualization and ministry do not happen overnight. A number of complex factors have driven us to where we are. Therefore, simply telling the pastor, "Pastor, please step aside and make room for me," or the pastor telling the layman, "Hey, come up a little bit more," does not remove the obstacles to the ministry. Dr. Jim Gallow, who wrote a book called Contributor-Translating the LPM Institute in Korea in the pastoral society, also enjoyed using the expression that if a pastor wanted to serve as a pastor, the pastor should be MOVE OVER, the layman should be MOVE OUT, and the church they belong to should be MOVE OUT with them.

Ep 4:11-12 is the representative sacred text of the laity community. The scholars of this passage introduce themselves one by one as follows and examine their characteristics and approaches. First of all, it is Professor Paul Stevens. This professor is a professor at Regent's University in Vancouver, Canada, and has written several books and is already known in Korea (a pastor preparing; layman theology, etc.). When he was in seminary (McMaster University in Hamilton, Ontario, Canada), he became a scholar in this field while studying and feeling strong curiosity about this phrase during Bible interpretation. In particular, it is a broad concept of the laity community, and it is organized by expanding the role of laity in the workplace, home, society, and government.

Pastor Melvin J. Steinbron is the one who started LPM. The terminology of LPM is the social care ministry of the laity. In other words, it is Lay Pastoral care ministry. After pastor at the Segyo Association, he discovered the meaning of this text again and started to study it with reflection, saying, "I have preached a lot with this text, but I did not actually do it as it is ('to prepare the saints')", and finally born a ministry called LPM. The approach direction is to have a layman and do a care ministry. Our institute is introducing this

person's model to the Korean church.

Greg Ogden was a professor at Fuller Theological Seminary, and many pastors in Korea, especially those working on D.M. Min, listened to his lectures. Professor Lee wrote a book called "New Church Reform," which specifically organized the concept of provision in biblical terms (Old Testament and New Testament). He said that provision has three original meanings: establishing the foundation, fixing, and preparing.

Robert Slocum is a Texas Highland Presbyterian elder who is a Ph.D. in physics. He wrote a book called "Maximizing the Pyeongsin Society" and translated it at the Korean Research Institute, and for that reason, he came as a lecturer at the 4th conference in Korea (2004) and was invited as a lecturer at the 13th international conference in the United States. This person thought a lot about his role as a layman and developed it into "Group Bible Study," and in that respect, he developed the Pyeongsin Society.

James Garlow is a graduate of Drew University and is a pastor in charge of the Wislian Methodist Church in Sendiego. He received a degree from Drew as "Wesle's lay pastor" and said that Wesle trained lay pastor and lay pastor to work together. Garlow became famous with this paper by writing a book called "The Worker (translated by the Korean Research Institute) " and emphasized the importance of the pastor and layman's work.

Sue Marlow is the leader of the Commonwealth Society of Brentwood Presbyterian Church and a founding member of the LPN (Leadership Training Network). She shows how the real life of Ep 4:11-12 happened in her church in the book, "The Church of Saving." In particular, it confirms how important the role of the pastor in charge was, and introduces in detail the beginning (vision), progress (process),

and end (result) of the Commonwealth Society. This book is being translated by the Korean Research Institute.

Pastor Kim Sang-bok is the only scholar in this field in Korea. When he was studying in the United States, the pastor listened to a special lecture at this headquarters from Pastor James Kennedy (the founder of the evangelical explosion) and started to study the actual meaning of this text and apply it to the ministry, relieving the burden of saying, "You don't have to do pastoral work alone." He has been emphasizing this text all the time while he came to Korea and ministered, and he has opened the Pyeongshindo pastoral research institute with this concept to contribute to the Korean church. In particular, the focus is that all saints are ministers.

In verse 12, the word "prepare" is often translated as "be prepared," "completed," or "complete." Its first appearance in the New Testament was when it called for the disciples of Christ. Jesus called for two teams of brothers to follow him as he walked by the sea of Galilee (Bedro and Andre, James, and John). These brothers were in a boat to fix their nets. Translated as "untidy," it is the same word that translates to "be prepared," or "be prepared," from Ephesians 4:12.

What does this tell us?

It tells us that the process of repairing nets under the supervision of the Galilean fisherman is compared to how we are being repaired under the supervision of our Lord. The nets are fixed as well. They are fixed. So are we. They are ready for their intended purpose; so are we. We are properly constructed for the ministry of ministry entrusted to each of us.

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Chapter 20: Misunderstanding of Equipping

Equipping is not an entrust. Some pastors think that when they delegate a specific part of their ministry to the laity, they equip the laity. There is another more important reason than because every church has more ministries than that one person can achieve. In other words, it is the fact that this ministry does not belong to the pastor, but to the laity in nature.

The fact that the gifts of ministry given to Christ's body are pleroma

(full) tells us that each saint retains a part of Christ's ministry, just like one color in the entire spectrum that makes up the bright sunlight. All colors are necessary to shine the light of Christ on the world. It is wrong to insist on doing Christ's ministry on my own, and to deprive others of the opportunity to practice gifts and ministry.

What itches for a serious layperson is the feeling of being incompletely employed. If a layperson is itchy because of incomplete employment, a pastor sometimes feels difficulty because of overemployment. Pastors are too often expected to become a one-person church band, such as preachers, pastors, counselors, evangelists, administrative officers, and office privates.

Equipping ministries require more than just spreading the work around them more efficiently. It requires more than just fundamentally spreading the structure and environment of the church. The structure and environment of the church must fundamentally change. However, centuries of false teaching and a semi-liberal church environment have led laity to think that their role is not as important as that of a pastor.

According to the teachings of the Bible, the ministry of the laity is more important in a world where it is desperately needed. This may seem like a cliché, but "Laos" in Hella means the people. We are God's people. Therefore, pastors are also God's people in this world!

People should now look at the church from the perspective of the Ministry of Gubi, and gradually start to see it as an "active and essential" body, rather than as a bus "made up of one busy driver and a large number of sleepy passengers."

Many training courses, videotapes, programs, and instructions are now

used to equip saints. As a result, becoming a church saint has been reduced to a skill. Pastors who experiment while making use of their theology training slightly dilute the epistemological and rational skills and information they received at the ivory towers of seminaries such as monasteries and feed them to hungry saints. But they often give stones instead of rice cakes. Sometimes non-professional practitioners (rituals) yearn for and participate in such programs, thinking they are really doing something.

In most skill transfer processes, the truth that the church is the body of Christ, not a group of Christians waiting to be trained, is overlooked. Therefore, a more organic approach is needed. Indeed, in order to shift to the lay ministry, the pastor's alone or the layman's alone is not enough. Pastors and laypeople must engage in gracious cooperative operations while mutually respecting each other to find a way to become each other's 'you' in the Lord's ministry.

God strategically planted laypeople in society. "The laypeople are images of God that are reflected repeatedly every day into the world." A church can never be a building built in a remote corner (Handrick Kremer). If saints are raised sufficiently, they often assume that they will naturally "overrun" and spread out to others as an envoy of Christ's reconciliation in the world.

Parenting takes place when the laity leader is recognized to consider Jesus' missionary work as his or her own. In other words, parenting is given as a byproduct when it is prepared and participates in the ministry. This is because when pastors and laity cooperate with love to find the best way to unleash all the potential of the church in the world, they are thoroughly committed to making them available to God, who is more interested in this cooperative operation than we are.

8

Ministers

If we are Christian, we are ministers. Whether we were ordained or not, Jesus Christ called us to the meaningful ministry. All laymen were also called to the ministry.

This concept is not new. It is just new to us. It was not new to many scholars throughout Christian history. It was not new to Bible writers either. And it is also nothing new to God himself, because it is the method that he created. The concept of the laity community can be seen as new to us because this truth has so far been less emphasized. But when all internal and external phenomena blow, polar writing needs to be asserted again in our modern era. This is sometimes called a revolution, but it is also true.

This revolution is to liberate the laity, allowing them to fully realize that they are already ministry workers in the biblical sense. The coming liberation is not a liberation from something, but a liberation toward something. This revolution is not yet upon us. However, we sense it coming. If we think we will hear it together, I think you will hear it, too. Howard Butt once said, "Over the years, institutions and programs produced by or as a result of laity argumentation have

sprouted up like violet in the spring. What has happened is that ... the laity's understanding of Christian responsibility is broadening." Elton Trublood, who has often been regarded as the godfather of the laity movement, put it strongly, "If the Church had taken seriously that all laity-men or women- were real ministry of Christ, we could have something like a revolution in a very short time." Dr. Thomas Gillespie, dean of Princeton Theological Seminary, warns: "The revolution can only be realized if the 'unholy' wants to move up, the clergy wants to move over, and if the 'people of all God' want to move out."

We are living in an era where something is exciting. We are at the edge of a meaningful reclamation of the legacy that all believers have really been called to ministry. We are participating in the revolution. Whether we are pastors or laypeople, we have an enjoyable responsibility to respond to being called to ministry that comes to all believers.

In the late 1960s, Dr. James Kennedy strongly preached Ep 4:11-12. "The role of pastors is to equip and mobilize laypeople for the ministry rather than do everything themselves." As we know, it is not a radical concept today, but it is an unconventional concept for some of us then and now.

Lay ministry is an exhilarating concept. It can be a fascinating motivation for all of us. It should have the opportunity to write, teach, and experience. We should have more and more confidence in its importance. It is absolutely necessary. We will not be able to influence the world for Christ in the way we want if we do not equip and train all of his people for the exhilarating ministry that God has called them to do.

The laity is not a second class citizen. The laity was called to an

metabolic position by Almighty God. If we can have this concept as pastors, we should continue to focus on training the laity around us and mobilizing them as powerful soldiers for Christ.

Oscar Feucht explains in his book, *All Men Are Servants*: "These titles elevate all believers to positions of ministry. They put all Christianity in a role once performed by the Old Testament priests." Thomas Gillespie writes: "This is an upward direction with a biblical view of the laity that demands of us - the elevation of all God to positions of ministry."

Apostolic Peter chose words that were important to convey his message. For example, the word "temple" refers to what was built in us, that is, the Kingdom of God. As one person wrote, "God's 'living' on the ground is no longer regarded as a separate building from the world, but as people who are in the world and sent into the world." In a letter to Ephesus Christians, Paul wrote of this temple: "So from now on, you are neither outer nor hand, only citizens who are the same as the saints, and God's power, you grew up on the grounds of the apostles and prophets, and Christ Jesus himself became a cornerstone. In him, connecting each building to each other to become a temple in the Lord, and you are built together in Jesus to become God's residence in the Holy Spirit (2:19-22).

The second word that Apostle Peter uses in his first letter is of great importance for our discussion. It means "the priest." Who is a priest? All believers are priests. There was a time in biblical history when the priestly position restricted it to the descendants of Aaron. But not in the New Testament. The Hebrew Testaments tells us that the Old Testament was temporary and that there would be a certain day when a new priestly position would be formed.

Another thing we should understand among the meanings of the New Testament is the term "sacrifice." The New Testament does not end sacrifice. Rather, it definitely changes the nature (character) of sacrifice. The sacrifices we demand in the New Testament are ourselves. Paul says that we must give our bodies, everything we have, which means all our activities, as sacrifices for him (Rom12;1). Our sacrifices will include praise and appreciation, personal confession, loving service, or actions performed in the spirit of love. All of these contain ministry. That is exactly what we demand as so-called priests. We must make sacrifices that God receives and is pleased with. Hans Kung once said: "These sacrifices are not part of worship in the temple, but worship in the world and in the midst of our daily lives, and loving service to God. This is the true sacrifice of my presidency in the New Testament."

The concept of all God's pastors was not limited to the New Testament. On Mount Sinai, God taught Moses in connection with the pastors of the ancient Israelites. He said:

"and Moses went up before God, and the Lord said to the people of Jacob, Go to the people of Israel, and say to them, You will become a nation of priests against me, and you will be a holy people... for you have seen how I have done to my Egyptians and how I have carried you on my eagle wings and led you to me. If you listen carefully to me and keep my covenant, you will be mine among the nations, and you will become a nation of priests against me and a holy people. Moses came and called the elders of the people, and made a statement before him all the words the Lord had given to him, and the people responded in unison, saying, 'We will do all the things the Lord commanded.' Moses said to the Lord in the words of the people, 'I will send a letter to the Lord.'"

In Section 6, God calls the children of Israel the "country of priests." He is not just referring to those in professional priestess positions, but he refers to Israel as a country as people who have been called to serve and are called to ministry. They stood between God and the world, which Thomas Gille-spie called "mediating ministry." All Israelis were called to this important ministry. Certainly, they were called as nations. However, this did not diminish the role of each individual in the country.

Chapter 21: Being Called to Ministry

The problem with Israel is that they became confused about their call. They did not understand that they were called to the status of a servant or to a ministry, not to the status, honor, or position of privilege. God's original dream was to function as a nation of priests standing between the worlds where his people needed to know about him (Him). The prophet Isaiah reminds us that "you will be referred to as the priest of the Lord, and you will be called the ministries of our God (6:1-6). The fulfillment of his dream is happening inside the church today. It is what is happening within us now. We are all ministry workers!

We find this exact same truth in the last book of the Bible. John tells us, "....I want grace and peace to be upon you through Jesus Christ. Love us and may we have glory and power in detail for him, who liberated us from our sins with his blood and made us a nation and a priest for his father, God" (Revelation 1:5-6). Also note that the same topic is said in verses 5:9-10, and 20:6. Oscar Feucht wrote: "The term "presiding officer" used in the New Testament does not refer to the officials inside the church building, but rather describes all Christians in their role as priests of all believers." At a press conference at the

Congress on the laity in Los Angeles, James Reston explained, "Religion is too much of a serious thing to leave for a priest." Some have pointed out that Christianity is different from the game of football. Football has been described as "as 16,000 people sitting on a stand that really needs training and 22 people on a playground that really needs a break." Contrary to public opinion, Christianity is not an onlooker's game. All believers are ministry workers! Everyone is included.

One might say, "I am just a layman." If so, the words of Francis Ayer might suit the life: "You are a ministry man of Christ....If you are a baptized Christian you are already a ministry man and it is not insignificant whether you have been ordained or not. No matter how you react, this statement remains true. You may be surprised, worried, pleased, antagonized, suspicious, condoned, insulted, or enraged. Nevertheless, you are a ministry man of Christ."

We are pastors. Let's make this quote. Jesse Jackson, a powerful spokesman for the human rights movement, has become a nationally famous person through Operation Breadbasket. He has a unique ability to motivate crowds. He stands in front of African-American high school students and says, "Follow me: 'I-I'm important!' Then the crowd responds, "I-I'm important!" He leads the crowd with other words, such as, "Hopefully: Drop the drugs." The crowd then responds, "Hopefully; drop the drugs." I realize that we can learn something from him as we look at how his passionate audience gets to hear him talk. Someone among us says, "I'm a minister! I'm a mountain stone! I'm a chosen priest! I'm a holy kingdom! I'm a holy kingdom. I'm a holy nation. I'm a holy nation." I think it's good to say, "I'm God's own person!"

We can conclude by having the laity say this in layperson training: "I

am a minister. I am a priest..." That may seem a little strange at first. But they have to say they are, or at least hope so. Why? Because it is who they are. A laity, a pastor! We are all ministry workers. God has called you to serve him and let him share his love with others. As laity and pastors, we are coworkers in the ministry.

Consider a dispatch to ministry. In the "transient bus" theory, what people simply have in common is that they go in the same direction for a set short period of time. The family theory is to have people socialize while standing in a circle, facing each other. These theories are excerpts from W. H. Fitchett's Wesley and His Century.

It is important to make sure that they see themselves as part of a larger organization as we train laity for their ministries. They need to know that they are not just bigger than themselves, but also part of a continuing movement that can make themselves sustainable. They need to face people who want to use their gifts in ministry. They need to know that they should share the joy of ministry. They also need to share the wounds they have in ministry. As we know, the "transitory service" theory is easier. In this way, people just expect to gather in a room themselves and train. What matters is not the study, but the content. The method usually does not produce long-term results. The success of our laity pastoral training depends on creating a close bond between the trained laity and the people who practice it. It can be seen that the early influence of the Methodist Church in England is directly related to small group gatherings. This concept is essential to us in the 21st century, just as it was to John Wesley in the 18th century.

A clear line of responsibility should be established. There is a need for some way for the person who provides it to evaluate the ministry of the laity. If we are to successfully encourage the laity in the ministry,

a form of evaluation is indispensable. The LPMI has a ministry report that laity pastors can submit weekly/monthly. On the card, laity pastors recorded how many home visits and phone calls they made in that week. They also report on the atrium of the hospital they visited and inform them of the activities of another laity. Whenever they attend the biennial LPM World Congress, they find such a report. It is supposed to record the difficulties they encountered while working. The purpose of the report is not to make them feel guilty about their failure in the ministry, but to become a tool to evaluate the effectiveness of the overall ministry. The ministry report will be one of the many ways to ensure responsibilities between the possessor and the possessor.

When all of this is emphasized in training, the goal is in front of your eyes. Don't you want to see this happen, laity? You are ready. Remember- Ep4. The purpose of the laity meeting is all about God of love, who desperately wants something to be for us.

The ministry does not happen separately. It happens when our siblings as members of the body of Christ - his church - participate in their mission into the world. We are not serving as individuals; we are serving as members of the eternal church of Jesus, the living Lord, which is something much bigger than ourselves. So when we are sent to the ministry as Laos (the people of God), we are sent with the support of all those involved in the church. Other members of the body of Christ take a tremendous interest in our ministry because it is conducted in the name of Jesus, the head of the church. So when we have finished our training, we are ready to receive the support and blessings of our brothers and sisters in Christ. And to be sent to the ministry.

It is no surprise to us that we should be sent into the ministry. Jesus

himself, the model of the ministry for us, was sent into the ministry. In his prayers, he explained in Chapter 17 of the Gospel of John that he was sent into the world by his father, God. On the same side, Jesus sent his disciples into the ministry. "I sent them into the world just as you sent me into the world" (Jo 17:18). On another occasion, Jesus said to his disciples; "I send you as my father sent me" (John 20 :21).

Some people were necessarily sent to the growth of the first church. For example, Banaba was sent by the church in Jerusalem (Act 11:21-22). Paul and Banaba were sent by the church in Andioc (Act 13:2-3).

Chapter 22: The layman is a partners

I think the reality that interest in the laity ministry is growing in the Korean church is desirable. There are a few themes when it comes to the laity community, and one of them is the concept of [commander in the community]. As far as I know, there are two people who emphasize this concept. There may be others, but I'd like to focus on you two. First of all, one is Pastor Melvin SteinBron, the founder of the laity community (LPM). Pastor Melvin is 84 years old and he currently lives in Minneapolis. Not long ago, I called and asked him what he is doing these days, and he said he is writing a book about [the dynamic range]. So when he told me in more detail, he said, "God-human; husband-wife; pastor-pyongyang. We organize it by comparing it like this. These three important points are that we really need each other, but at first we don't get along well. But over time, we understand each other, that is, we accept each other's strengths and weaknesses, and we become attached. That means we live our lives. Of course, there will have to include a number of things that are

necessary for both sides to work together.

The other is Dr. James Garlow, the head of Wesleyan Methodist Church in San Diego. This pastor studied at Drew University in New Jersey and organized Wesleyan pastor's laity society into a thesis. In other words, he studied Wesleyan pastor and lay preachers, and eventually wrote a book with this thesis as "a fellow at the pastoral society." Wesleyan pastor's laity ministry revealed two things, and internally, he created a care/rearing system called Band and Class.

After all, let's say that the Normal Society is about becoming a member of the church and establishing the body of Christ (Ep. 4:11-16). It will be no more than that. In order for the Normal Society to take place, "the pastor and the saints will have to come together, take responsibility for the ministry together, and work together with a sense of ownership."

Are Some People More Important Than Others? One person may be more famous. However, that is not the case in importance. There are times when they are more noticeable than the other person in turn. Each of them has a different role, but they are all essential. They are interdependent. They are all contributing to a common good. They all shared the joy of a beautiful and useful structure with each other.

This is a metaphor for the new role of the clergy in the era of the "second Reformation." In the traditional model, the clergy and people believe that professionals are excellent at everything and have all the gifts they need to do the work of the church: sermons, teachings, administrations, pastors, worshipers, evangelism, discipleship, counseling, social activities, etc. However, in reality, they may be good at some of these things that they like or have gifts, but other things may not be good at and remain untouched.

On the other hand, if he achieves his role by giving ministries to people, being a spiritual leader, equipping them, and encouraging them, the church will be able to do whatever God asks it to do. The diversity of gifts will come in handy for the common good. Everyone will experience what it is to be interdependent, and everyone will share the joy of a beautiful church.

Role of the laity: The laity has been called "active inclusion" by "support services." This is something different, from being an annual donor to being a symphony where you and your friends realize you have to make music with oboes, bathoons, and violins. If a music is made, you have to make it. And we may have to get used to a very different kind of music.

The role of the laity is deeply related to the role of the clergy. If a priest intends to prepare, he or she must be looking at them for provision. If a laity intends to serve in a ministry, it must be devoted, practiced, sacrificed, and responsible.

The babylike spirit and adolescent behavior hinder the process of giving ministry to people. Being easy to prepare, open to advice, and humble are requirements in the progress of the completion of the transition. My friend in Cincinnati said, "We need FAT people": F-Faithful, A-Available, and T-Teachable.

Some people aren't enthusiastic about new responses to theirs. And, because it's not clear what they should do or how, they are often afraid to start. Confirmation of their spiritual gifts and "call" from the Lord to the ministry will motivate the laity, just like calling a priest. I'd like to say this louder: "A professional priest has no corner for being called to the ministry!"

According to Ep 4, the results are remarkable if "the people of God" are arranged for these pastors and do their pastors:

1. The body of Christ will be built;
2. The church will have unity in faith;
3. People will bring spiritual growth;
4. Rather than gasping, they will be stable;
5. The truth will be told in love; and
6. People will be increasingly bound to Christ, the head of the church.

Co-workers in ministry: The clergy and the laity are partners in ministry, and can grow up accepting each other as real co-workers. This concludes that not only accepts the diversity of roles, but also accepts the equality of roles. When Paul wrote about the Corinthian church, "For Demode, he is my co-worker and a fellow worker among you," the real partnership was a very natural and accepted relationship between the spiritual leader and others. "The reluctance of the clergy and laity to accept the status quo as equal in the roles of the clergy and laity protected and perpetuated by qualifications, names, and traditions makes it very difficult if it is not impossible to become a real "partner and colleague."

Chapter 23: Partnering between pastors and laity

The laity and the pastor are classified by roles based on the gifts given by God in the church. It refers to a pastor and a saint, not a pastor. The word that can unite both is God's people, that is, saints.

However, the term pastors and laity are commonly used hierarchically in churches. The laity is low-class and pastors are sometimes understood as high-class. However, this is not a biblical meaning. The origin of this word can be found in the distinction between "clergy," which means administrator in Roman times, and uneducated commoners. This secular distinction has been used for over 1,000 years in medieval churches, and its wrongdoing has been pointed out by the Reformationers.

The other is to apply the relationship between the priest of the Old Testament and the people of God in today's church. In the Old Testament, ordinary people could not go out to make sacrifices directly before God. The priest designated by God took the blood of the sin offering to the altar and sprinkled it on behalf of the people. Until Jesus came, the priests served as mediators between God and the people. Then, after Jesus came, all the people of God no longer need anyone other than Jesus as a medallist. Anyone can go out directly before God in Jesus' name. The Bible says this as follows. In 2:9 before Beth, all Christians are called "kingly priests." The Reformationers reformed the clergy-centered church structure and explained the right of all saints to equally go out before God in the words of "all men." We have only one high priest. That is Christ.

Ep 4:11-12 clearly shows a distinction within the church between the saints and the pastors who lead them to God's people. Verse 11-12: "He gave it as an apostle, or a prophet, or an evangelist, or as a pastor and a teacher." This distinction was not arbitrarily made by the church, but by the Lord, the head of the church. Why did you make this distinction? In verse 12, it says, "He is trying to establish the body of Christ by making the Saints whole and doing the work of service."

In other words, the church is not a dual class of pastors and laymen,

but a separate pastor was established in order to ensure that all saints are intact, to work in service, and consequently to establish the body of Christ. This is the division of roles of the church's members. All Christians are the same saints, but they have had pastors-teachers (Hell, the same person) in order to live correctly as God's people. If this distinction is misunderstood, the pastor will have a wrong sense of authority, and the church members will lose their calling and have a passive or dependent attitude. The Lord, who is the head of the church, gave various gifts in the church. This is a gift from the Lord.

First of all, let's look at the role of a pastor. The pastor says that it is to make the saints whole. The original meaning of "once" is to "prepare." More specifically, it means to teach how to use extension (Pastor Kim Sang-bok, 2001 Normal Congregation Conference). What is to prepare? Preparing the saints for building the body of Christ.

Then it means that each of the saints is ready for God's work. It is not just to be satisfied with the attendance of the church, but to be prepared to serve God's work by developing the gifts given to each person. This preparation process should bring growth not only to the functional side but also to the personality and life of the saint (Robert Slocum, Maximize Your Ministry). One should have a wish to continue to grow in faith and personality, not in a passive attitude of maintaining the status quo.

Through this preparation process, one can do volunteer work. Service can be divided into service within the church and service outside the church. Both of these are, of course, God's work. No matter where you look at any church in the world, it will be difficult to find a case where saints serve as hard as we do. Within the church, the equal service between the pastor and the laity is very well done. However, God's service to work is not limited to work within the church, but

should also be applied to work outside the church. That it will be the service of the saints in social life. That the saints are prepared must be prepared not only for the ministry within the church, but also for the work of service outside the church, that is, in the world (Paul Stevens, *Theology of the laity for the 21st century*).

Considering the time we live during the week in our lives, there is a difference that cannot be compared to the time we come to church. All of those times should be the time to do God's work. In other words, the confession that the Lord is the Lord in this world is a new change in all areas of science, art, technology, business, education, medicine, economy and politics to match God's will. The life of the Christian is to taste salt in every corner of the world. The service of the saints is realized not only in the week but also in the week's life. Slocum's argument that "every corner of the world should be the private office of the believers" is a word with good reason.

What is the method of community service like? How could a priest and a layman work together as real partners in the gospel? Introduce 6 ways: 1. Exchange opinions. 2. Listen to each other. 3. Learn from each other. 4. Bring out each other's strengths. 5. Be patient with each other. 6. Check your individual roles in detail one by one. Exchange opinions. The process of making decisions and making plans can be done on the phone, by a stopover, or during lunch time. The composition of a project or ministry should be more harmonious than separate. The only way to do this is to meet often and exchange discussions, with both sides taking equal positions.

The difficulties in doing this are obvious: time, regional differences, and willingness. Of course, the latter is the biggest hindrance. However, the saying, "Where there is a will, there is a way" is still true. You must begin to have a will for the real sense of

companionship. As you take your time and walk miles, you will have two valuable discoveries that complement your will to keep going miles with time. First: You may experience the proverbial truth that "too heads are better than one head": or as stated in Proverbs 15:22, "Without controversy, management digs, and with too much imitation, management establishes." You may be surprised at why this was not done this way a long time ago.

Second: Jim will share with others. Moses learned this principle from his father-in-law. "Work is too heavy for you; you cannot deal with it alone" (Chul 18; 18). He discovered its truth by doing it as follows: "If you do this, and God grants you, you will handle it, and all these people will go to their own places in peace" (Chul 18: 23). How good is it that a pastor, who is carrying a lot of luggage, can relax and satisfy his people?

It's not the fastest way to do things, but you should know it's the right way. Try it; you'll love it!

Let each other hear! It is to say, "Look at this page," or think about this topic." If there is one, it is to develop and support a pastoral partnership. In other words, this takes time. Listening to each other takes time, effort, and will. A true partnership is impossible until you are both sure of what both sides are saying.

Listening skills include solving and speaking, active listening, identifying awareness, listening to the unsaid, listening beyond time, listening to feelings, and others that can be learned and used for considerable benefit.

Without each other's sincere listening and understanding, we will return our attempts to change the clerical/plural dichotomy to its

original state. We will rely on power for "class utilization." You will go back to bear the burden alone due to a lack of "many advisors."

One of the biggest achievements in life will come from listening to each other. If someone is talking seriously to you, you will know that you are valuable. Partnerships will happen when you are talking seriously to each other.

Consider the dialogue between the laity and the pastor. The role of a leader in pastoral affairs is to require an ongoing process of dialogue with the laity. Through this process, the qualities that the pastor must have, namely, style, personality, and ability as a leader, are developed.

These conversations can sometimes be conscious or unconscious, satisfying, and can be effective or ineffective. However, regardless of their nature, what can be gained from these conversations is that the problems that pastors and laypeople need to solve together become clear. Here, the vision for the future can be embodied. Therefore, it can be said that the impact of these conversations on leaders is truly enormous.

For example, there is a recent training in the American Methodist Church called "Partners In Ministries (PIM)." It was developed by leaders of the American Methodist Church, and eventually, it is a training course that begins with the dialogue between laymen and pastors (Roy & Jackie, Trublood, Partners in Ministries, 1999).

Some people tend to avoid conversation. They ignore this process because they think that going through this process is a way to ignore the authority, grace, and ability that God has delegated to them. According to the Management Conflict Theory, this is how this reaction is created.

According to this theory, a person who is entrusted with a special authority 'from above' only thinks about the battle of win/lose position. The implication here is that such a leader does not want to trust anyone.

On the other hand, Christianity, which argues that leaders should value dialogue, sees the Christian community as an organic organization, and the leadership established by God appears not only through leaders but also in the relationship between leaders and people.

Leaders who want to gain something through dialogue must respect people's opinions very much. One of the reasons they have to do this is that people do not always follow obedience. Considering the importance of dialogue, the fact that the leader of the church respects the saints means two facts listed below. First, the content of the dialogue must deal with the biblical value of God's ministry, so that the saints can follow with confidence. Second, in the content of the dialogue, you must put in a way to know what the saints feel like they want from the leader. Saints are very sensitive to their feelings and practical needs are well communicated to pastors and whether they are being pushed forward in practice. The aforementioned Methodist PIM training in the United States also emphasizes this aspect a lot: You must create an opportunity and atmosphere for others to talk to you, and you must be able to listen to other people's ideas with open mind (Partners, p.33).

Under the guidance of the living Holy Spirit, the 'role' as a leader should be a process of constantly communicating with the saints about their needs and their spiritual potential. Theologically speaking, it can be said that the leader of the church is called to achieve God's plans and mission together. However, "calling as a companion" is a call for leaders who know who they are.

Leaders who are recognized and obedient as leaders are those who have a sense of direction, vision, and a clear sense of purpose. Saints cannot trust these leaders when they do not know who they are or even what to do. Therefore, in order to have a mature appearance as a pastor, you must always be ready to talk to the saints. Saints will give their leaders confirmation, guidance, guidance, correction, and support. In order for the dialogue to be successful, leaders must endure the process of constant self-awareness and growth.

Recently, Wolftich (33, from Yale University) of Boston University's Theological Department came to the Korean Bible Society to lecture, emphasizing that the Korean church's current need is a "conversation between pastors and laypeople," which requires both sides to reconsider their respective calling (Church Yonhap Newspaper, June 7). Just as the pastor and the saints have been delayed together, dialogue is essential if the pastor and the saints are to be sure to share their roles as partners.

Learn from each other! Each has something from his or her life: learning and discipline that can be valuable to others. Respect is the key to being humble enough to learn from each other. Bruce Bugbee, an associate pastor of Chicago's Willow Creek Church, once said, "Everyone is 10 when it comes to something." Everyone is an expert when it comes to something.

The pastor was trained in certain areas of leadership within the church. The laity was trained informally by experience and formally in school. It should be humbly acknowledged that the pastor's training is very narrow within a wide range of knowledge. This is true for professional training, no matter what. The laity had a wide range of experiences and trainings. This is indeed true if your partnership in the

ministry crosses one or two people, and if there is a leadership group consisting of several people.

Leadership style, personality differences, personality diversity, and experience and education diversity make it clear to us that we can learn from each other. Pasture will only be effective depending on the degree of leadership in which there is a true partnership that everyone learns from others.

Learning from each other requires mutual respect, humility, intentional listening, and time. If partnership is the goal and learning from each other is one of the demands of true partnership, it is worth the effort.

We have to draw out each other's strengths. Many marriages climb rocks, because couples clash with their weaknesses rather than bring them together. Because it is a sign of immaturity and selfishness that one sees another's weakness and moves toward criticism and criticism. Seeing strength and shifting it to affirmation and encouragement are signs of maturity and altruism.

Being challenging in pastoral partnerships, like in marriage, is knowing your strengths and those of others. Then bring those strengths together. Knowing your weaknesses allows you to know where your partner's strengths are needed.

The general fault of the clergy is that they deny our weakness, or that they find ways to hide it from those who break up even if they know them. This fault leads the laity to try to relate to an impractical person. In addition, who can relate to a complete pastor? Embracing an image of no fault distancing one's expected partner and tolerating it, many people feel more comfortable with the method.

Honesty to ourselves and others is the key to bringing out the strengths of others for ministry that will please God.

In his book *Can Pastors Do Pastors Alone*, Melvin gave an example of bringing strengths together. At the end of the LPM's first year and a half, the Pastors Leaders' Group (MLG) came together and asked them to guide them in deciding what lay pastors do. Together, they became partners enough to come up with each other's proposals. There, they came to create job descriptions, which were used in the ministries of hundreds of churches in the United States and now Korea:

P-A-C-E (Prayer; A-Available; C-Contact; E-Example).

They brought their strengths together. Without them, Pastor Melvin would have made Mokyang, a laity pastoralist, like 'theological graduates'. But without him, they would have created a program far worse than God's demands for ministry. As I admit, this method involved more time and effort than individual effort.

It requires patience from both sides. A sincere partnership does not just need more time, but it requires a lot of patience, the fourth fruit of the Holy Spirit. And patience comes from love. Counseling each other is not always a comfortable experience. The agony of compromising what you believe in can be very painful. The agony of negotiating requires patience. But "Patience draws a platform, and it yields hope" (Rom. 5:4). God, who knows all these troubles, adds, "Wish does not shame us...."

Patience should be two-sided. This is a new field for both the pastor and the laity. We are well aware that clerical domination and laity threats have come down through the centuries in the past. If you feel a person is a little uneasy or surprised about partnership, don't give it up. Go on, because God does something new to his church, and he

joins you.

We have to be patient with each other. The laity will make mistakes that cannot be easily hidden, as pastors can. The pastor makes mistakes, and then tries to pull down the hierarchy to cover them up. Each other's patience is the key. It should be remembered that it is one of the fruits of the Holy Spirit.

Verse 13:24 subtly explains the difference between "your leader" and "all the people of God." In the same way that one's eye is particularly different from what the ear does, Christian must see his practice inside the body of the church in a unique way that is different from the other. And this should be done without any sense of superiority or inferiority.

Dido, who was a spiritual leader to Christians in Grede, sought to nominate elders who would be given "God's ministry mandate" to care for the people of God (Death 1: 7ff). There were differences in quality and roles. But they were only other ways of serving the church, not being put on the position of fame and respect.

In Thessalonians, "the ones who guide you in the LORD and admonish you" were not those who reigned over them like masters, but rather "the hard-working among you." Their position is one of the privileges, not the privilege of the position and the position of honor, but rather the privilege of serving and serving them and the Lord. They seek to love them, not because of their high positions, but because of their ministry (Pres. 5:12, 13).

9

About Gifts

We can respond to his call for ministry because God has given us gifts. Ray Steadman explained: "You have to recognize that God has provided you with a uniquely designed spiritual gift, and has placed you right where he wants you to serve those gifts, and this is entering a new field of exciting possibilities. In the whole world, there is no more fulfilling and fulfilling experience than realizing that you have become a tool for God to make history in the lives of others."

It would be helpful to distinguish the difference between talent and benevolence in a discussion of benevolence. Leslie B. Flyan made the distinction this way:

While talent is a universal gift given to everyone, a gift is a special gift, or gift, given to the believer. Talent is something that is given at birth. In contrast to gifts given in sentient beings, talent is understood as a natural ability, whereas gifts are spiritual gifts. Talent can be used on a natural level for lessons, entertainment, and inspiration. But a gift has a distinct spiritual purpose. It is for the believer to grow and for encouragement for those in Christian service.

Spiritual Gisaengs are recorded in the three New Testament letters: Rom12;6-8; Classics12;4-11,28; and Ep4;11.

[1] Paul's writings to the Romans: prophecy, service, teaching, encouragement, giving, leadership, mercy

[2] Letters to the Corinthians (12:4-11): Wisdom, knowledge beliefs, healing miracles, prophecies, discernment of the Holy Spirit, interpretation of dialects and dialects

[3] I Corinthians 12:28; Apostolic office, prophecy, teaching, miracles, healing, helping, administration, dialect

{4} Paul to Ephesus (Ep. 4:11): Apostolic prophet, evangelist, pastor/teacher

Often, the last gift is referred to as a hypernated teacher and pastor-teacher.

Chapter 24: The Discovery of Gifts

According to Dr. Kenneth Kinghorn, the words "result" or "working" differ in quality. However, for Dr. Ray Stedman, the word "working" means that there are differences in quantity. Both interpretations are possible. Certainly, the differences on both sides take place in real life. The consequences of using our teacher in various ministries are often different. Our job is to faithfully use our teacher in meaningful ministries. The result is in the hands of God.

Here, we are not checking on the gifts of the Holy Spirit. Because there is already a lot of material available about the definition of a gift. Our main concern here is to know how to find our spiritual gifts. The discovery of a gift is a fairly important part of the laity community. One warned: "The use of spiritual gifts is reduced when the role of the laity is reduced. ... When the role of the clergy is developed to perform the ministry described by the spiritual gifts, the use of such gifts is reduced; so is the part of the laity.

How can we know our spiritual gifts? How can we find them? In his book, *Spiritual Gifts*, Dr. Kenneth Kinghorn suggested six steps in discovering your gifts. We would like to elaborate and identify six steps here. First, open yourself up to God as a channel for his use. Second, review your cravings for Christian service in the ministry. Third, identify the needs that you believe are most important in the life of the church. Fourth, evaluate the results of your efforts in serving and serving. Fifth, follow the guidance of the Holy Spirit, the man who leads to obedience to Christ. Sixth, be sensitive to the responses.

First, know yourself to God as a channel for his use. The first step in discovering your gifts is to be passive. What is your attitude toward serving or serving God? Do you really want to know where you are in God's kingdom? Do you really want to know what your gifts are and how they can be used to honor him? If your response is yes, you are ready to move on.

The next step can be summarized as your longing. What are your goals for ministry and your longing? If we sit face to face and ask, "What do you want to achieve most for God?" we can say 3-4 things that we hope will come true. Such wish is a clue to what your gift is. People's goals and wishes are usually related to the gifts necessary to reach these goals. The gift that is needed to meet your goals is the

gift that you actually have.

Let's look at the third step. The main word here is "needs." What needs do you think are most important when you look around at your church and Christian's body bigger? What are the areas that Christian's body lacks the most? Write down on a piece of paper the biggest needs you see in your congregation. Once again, it is a strong possibility that the gift that is needed to meet those needs is the gift that you have. Why? Because you may be more sensitive to ministry needs that confirm your own gift.

Ask the saints inside the church, "What is the greatest need of this church?" You can guess what will happen. People who have gifts of evangelism are starting to place tremendous emphasis on the preachery. People who have gifts of hospitality emphasized the need to open our homes for those who need it. People who have gifts of teaching are starting to emphasize the instructive needs in our companionship.

As we find, when a person examines the needs of a church, that person sees those needs that best make use of the gifts that he or she has.

Chapter 25: Points to Note about gifts

There are several risks associated with studying spiritual gifts. One of the problems is when someone thinks that if they have a certain gift, others should have the same. This is common in people who have very visible gifts in Christ's body. Another risk is when we become so immersed in our understanding of gifts that we ignore the basic steps

toward Christian maturity. It is a case of paying too much attention to my gifts and not properly paying attention to my daily companionship with Christ.

Another danger is when I have the idea that my gift is more important than yours. First, the gift is neither mine nor yours. It belongs to God. He gave them to us. Second, we just shouldn't think that some of the gifts are more prominent in Christian body. This is often the case with the gift of evangelism. People who have a gift of evangelism are generally very noticeable in church. The gift tends to think that it is more important than others. No one denies the importance of the gift of evangelism. The problem is that I think it is more important than all other gifts.

There is another warning about spiritual gifts. We have to remember that they are indeed [givers]. That is, God gave them to us. We don't really benefit from them so much that we try to admit that we have them. One of the worst things about studying gifts is finding our givers, and then failing to place them in service for the man who gave them to us. This also hinders the whole purpose of studying givers. Givers were given to use in his service, in his honor.

There is a distinction between a teacher and a ministry. God gives you a special gift that can be practiced in a ministry. For example, hospitality (kind treatment) is a gift. The way you use the gift is kind, which is your ministry. You can also use it by inviting Bible study to your house. You can also use it, providing it for someone who needs accommodation, even for a short period of time. Your house can be a place for your neighbors to get together and have coffee. These things will soon become your ministry, which comes from the same gift. Your ministry is what happens in the simple way of using your gift.

In the Book of Corinth, Apostolic Paul tells an interesting story: "Also,

history is all things, and God is the one who history among all men" (Psalms 12:6, RSV). Note the word "working." It has sometimes been translated as "lively." According to Ray Stedman, this means;

The degree of power that a gift generates from its provenance or use in a special case. Not all practices of spiritual gifts produce the same results for each. The same message given in many different situations does not produce the same results. What is the difference? It is God's choice. He does not always try to produce the same results. He may do so. But he does not always wish to do so. It is up to God, the father, to decide how much to achieve in each ministry of the gift.

Another scholar takes slightly different positions on the definition of a word for "working" or "livening up." He translates the word as "consequence." This is how Kinghorn describes an example of a person who has a gift of [teaching]. The gift can be practiced in such ministries as preaching, writing, and counseling. Now each of the three has different consequences. "Working" or "livening up" as mentioned by Paul. For example, the result of a preaching mission could be Christian 'opening up'. The result of a writing mission could be Christian 'growth'. The result of a counsellor's service could be Christian 'consistency'. The teacher's gift is [teaching]. However, there are at least three different ministries where the teacher can be used. From those three ministries, the result is different: conversion, growth, and unity.

10

Training

According to A.W. Kist, "Modern layperson training ... does not consist of a one-way street of love between a leader and his audience." The layperson training or layperson organization is something that requires much more of an interaction. At the heart of layperson training are two assumptions: first, that the people of God who exist for the service require training; and second, that it is their servants, not their masters, who train them. When we talk about layperson training, we don't talk much about people who want to teach unknown people with their knowledge. Rather, we only talk about laymen who try to do God's ministry and need "bearers." These arrangers are usually pastors who help them understand that they are called to the ministry, find their gifts for the ministry, learn how to choose the ministry, and provide training for the ministry. You might want to analyze the current layperson training program in your church. The questions below will help you determine that it is necessary to train your rank-and-file as well as your current training. Write down the answers to the questions below;

Laity Training Questionnaire

1. What are some ways to teach lay people that they have been "called" for ministry?
2. What training has been provided to laypeople on teacher discovery?
3. What ministries can be available to people with special gifts?
4. Is there a comprehensive list of laymen's opportunities available to all laypeople?
5. Are laypeople receiving overall training on the ministries they are joining? _
6. List the laymen's ministries within the church and the training sessions provided.
7. What are some ministries that laypeople have not been properly trained for ministry? What can be done to improve their training?
Death potential training
8. What kind of teacher and skill must one have in order to give them potential training mentioned in No. 7 Ministry Person

Not long ago, while I was leading a seminar on laity ministry, a pastor became embarrassed about what I was saying. He felt that if about laity they were ministers and they had to be trained for their own ministries, then we should soon stop working in the ministry. I thought about what he said, and why did he misunderstand me so much about what I said? Since then, I changed the focus of the seminar. Rather than talking about laity ministry, I started talking about partnerships. The pastor and laity are partners in the ministry. That is why our lab was established; a co-worker in the ministry

Chapter 26: Difficulties in Lay Ministry Training

There are several barriers that may hinder the church from launching

Obstacle number one: Some pastors feel threatened by the concept of lay ministry.

Answer to the pastors:

Pastors, it is easy for us to misunderstand two things. "Liberation of the loneliness" is the liberation of the laity to the ministry, not the liberation of them without disorder. Pastors who are afraid of emphasizing the laity think that their laity will become unnecessarily assertive in the life of the church. This is not what we are suggesting at all. The laity ministry means allowing laity to make the most of their gifts. This is to achieve your ministry. In fact, your ministry will increase in many fields depending on what you train and equip the laity. Pastors need not be afraid of the concept of a laity ministry.

The answer to the layman:

Dear laity, one of the reasons why pastors sometimes fear is that in some churches, laity becomes too assertive, so that pastors do not have the opportunity to carry out leadership gifts. This is the most unfortunate thing. One of the ways you should make sure that requires training in laity ministry is not to threaten your pastor, letting his pastor know that you want him to be a companion in the ministry together. You should let your pastor know that your pastor needs help better understand what his or her gift is and how to use them.

Obstacle number two: some pastors feel they are trying to provide training in lay ministry.

Answer to the pastor:

This, pastors, is something that makes sense. In all the teachings of an undergraduate or seminary, most of us did not have proper training on how to train laypeople for their ministry. We learned about being professional clergy, but not about how to train others to ministry. It's nothing strange that we feel unfit. We attend several seminaries to prepare for our ministry. They are all good institutions, good schools, and we are proud of what we did together, but we have not learned much about how to train others. We are learning from year to year in the ministry. One of the best things we can do as pastors is to be honest. When we try to achieve a special ministry, and when we feel unfit, it's good to admit it. There is nothing wrong with feeling unfit for the training process. It makes sense. However, laypeople will not understand if we try to deny or hide our unfitness. It is much better to accept them, and it is necessary to try to develop our ability to train others for ministry.

Answer to the layman:

Dear laity, you need to understand that patience with our pastors is important. Some of us have not received enough training in how to train you for ministry. We will learn how to train you better if you give us enough time and allow us to be free to fail in our practices. In other words, we are asking you to be patient with us. Then we will be grateful for that, because we really hope to learn how to train you better for your various ministries.

Third, some pastors feel that no ordinary pastoral training is necessary.

Answers to pastors:

Church renewal means that such wishes and dreams do not come true because the pastor does not want it to happen or cannot. Through

lack of skill or careful choice, the pastor did not provide the laity with the training necessary to make sure that their ministry was fully executed. If training was not necessary, they would not have given the opportunities to participate in the ministry as laity. Thirst for church renewal was the difficulty of the laity for the ministry. It was more hindered by the clergy than by failure to take responsibilities for it. The laity - the entire people of God - accepts responsibility for the ministry from the standpoint of the biblical legacy of claiming that it is the responsibility of the entire people of God, and the clergy must be the enablers who equip the ministry for the ministry. The "problem of the laity" is actually never a problem of the laity. It is called the "problem of the laity." We don't actually take the necessary training for the laity seriously.

Answer to the layman:

My fellow laymen,

It's one of the most difficult obstacles we can put in your way. If your pastor doesn't value the laity most, let's be honest, and there's actually very little you can do. I was invited to several groups of laity and did seminars on laity. I've had some hesitancy because they (the laity) who listen will feel so good and probable but will feel let down when they get back to church and the pastor in charge doesn't really show much interest. If you have pastors who really want to see trained laity for the ministry, you are actually lucky. However, sometimes laity find themselves in a position where they have not been encouraged about how to be included in the ministry. If your pastor feels that he doesn't need any laity training, I'll encourage you:

(1) Pray seriously for your pastor; (2) make an appointment to meet with your pastor to share your interests; (3) do not give up on your pastor. Our pastors can be changed; (4) do not become reformists; do not try to gather others around you to campaign against the pastor;

(5) learn the spiritual grace of waiting.

Fourth, some laypeople feel threatened by the training of the laity community.

Answer to the pastor:

Pastors, we can hear laity say, "What does this say about ministry? I'm not a pastor! We're paying for it." The laity will say, "Let the pastor do it!" Some laity simply get surprised at the idea that they are pastors and they have ministries. If that's the case, it's important that we give them enough time to be emotionally agitated. Give them time. Move with people who are moving. Those who feel no threat about it See a meaningful laity at work around them. This will solve their fears more than we can say in any words. Do it simply, be patient, and find people who will join you in important ministry training. Those who have had threats will learn to feel more secure about the idea of pastors as well when the time is right.

Answer to the layman:

Dear laity, some of you may feel less threatened by discussions about the laity ministry. However, some actually feel threatened. If you fall into this category, it is important to have your pastor acknowledge that you are hesitant to be included in the ministry. You may have had the experience of trying to do some special ministry in the past but failing. Or you may have had the experience of being disappointed or discouraged while joining the ministry. From your past experience, you find that the laity ministry is surprising or repulsive.

Fifth, some laity feel unfit.

Answer to the pastor:

This should be understood by all of us, pastors. Most laypeople have

never been trained for the ministry that you want them to do. Pastors, we can look back on the first time we preach for a while. We have some training in sermons. But still, we are afraid. Most pastors have spent four years undergraduate and three years graduate school. But weeks are filled with fear in their first church. Why? Because it is a new experience. Many laypeople have more reasons to be surprised about various ministries, because they are not trained. They have been asked to do something, but they are not receiving much help that they expect. Don't think that all laypeople feel inadequate. Some feel overconfident, too. But you will hear them say, "I can't do it. It's too hard for me." What they say is, "I need training and I need help. Can you provide it to me?"

Answer to the layman:

It is normal, laity, for you to feel inappropriate. We all feel that way when we start something new. Paul Cladell said this in his book *The Satin Slipper*. "God writes straight with a curved line." I think he said that God can history through all of us, despite our inadequacies. You will find that he is the one who certainly achieves it through you. What you feel inappropriate is rather giving him an opportunity to show an effective way to make history through you. What makes you effective as a laity herder is not to give yourself a feeling of your own dalant or unfit, but to let him make history through you. If you, as a laity, feel inappropriate about being included in the laity community, tell your pastor. Let his pastor know that you want him to join you in the ministry. However, he should let you know how you feel inappropriate.

Sixth, some laypeople feel that training is unnecessary.

Answer to the pastor:

We are young and have experience in ccc training and ministry. One

person I evangelized and trained was dedicated, but I have never told anyone about my faith in Christ. But at the same time, he expressed his hope that it would be used by God in this respect. I felt that evangelism training was really helpful to him. When I asked him to go with me for that training, he didn't want to go, saying, "I'm not going to teach you something I don't know."

What was his problem? I don't know well. However, you may have fear of going to another church and training with people you don't know very well. But I think he was trusting himself too much. He didn't know how to share his beliefs well. However, he saw that training was fundamentally unnecessary. What should we do as pastors when facing these obstacles? In some cases, it may be best to get them to the scene of ministry without much discussing the issue. Sometimes it is difficult to fill a need that someone is consciously unaware of. When a layman expresses his wishes or the need for training, you can talk about an organized training program.

Answers to laypeople;

Perhaps almost all of you have trouble identifying these obstacles. Even an active layman you may want to be equipped with, as well as possible, the ministry. However, some of you may want to resist. Resisting you in these cases is difficult for our pastors. There may be times when you feel that you know better than we do in some particular ministry. In some cases, you are probably right. However, in most cases, your pastor can help you considerably by his experience and what he has learned from many other church situations.

Chapter 27: Partners in Training

We need to find people who can assist the pastor in the training process. For example, an associate pastor of a church can help train laity pastors in some ways. A pastor can be helped in training them about hospital visits and in the service of helping people who quickly lost their beloved son. Another guide can train laity pastors from a counseling perspective. They can teach them how to introduce their clients well to experts and how to become a creative listener. Successful businesses among the saints can teach laity workers how to consult with people who are going through financial difficulties. All of these people are experts in their field, more specialists in that field than a pastor can. Every church has dedicated laity who can help a pastor in the process of training. Although we speak of having a pastor, more accurately, he should see what is done with it. Beloved laity can be collaborators in the process of having someone.

Another guide for practitioners is to be sure that the training process involves practicing. How many people participate in the training process that is only experienced in the classroom? That is why we find far more difficulties in real life than we have participated in. Whatever the training is, it must include a balance between classroom experience and real mission experience. For example, a church trained three teams as lay pastors. The first group of sangjae trained for almost 8 months before they started their mission as lay pastors. The second group trained for about 4 months. The third group started their mission after a month of training. Why did you start the process in such a hurry?

We found something interesting. One time, during a training session

for the laity pastoralists, one person said, "We have so much fun studying together like this for so long. It doesn't matter when it comes to being plain wood." That's exactly what reminded us that for too long they only had classroom experience with no field experience. They were enjoying each other as coworkers, but failed to make themselves cut enough to actually raise the other person. Any training program would have to involve practicing as well as having a classroom experience to be effective.

Training involves at least five unique steps. The equilibrium between these steps must be understood by the equilibrium of those steps.

The first is a coalition. This means that we have to work with the people we are going to train. Those who are trained for meaningful laypeople should accept us as human beings before their benefactors. The training for laypeople is to begin with a bond in personal relationship between the possessor and the possessor.

The second step is to give out. This is practical communication about how to do the ministry. This training stage could be dubbed the 'classroom stage'.

The third stage is the field professor. Few people learn just by listening to how to do it. Almost everyone sees and learns from what others do. We don't learn how to share our beliefs by listening only to sermons about the need to be witnesses. We can learn by watching one of our colleagues share his beliefs. We learn by watching it over and over again. Eventually it becomes a part of our own lives.

The fourth step is dispatch. To assign a task during the training process. This may be difficult for some pastors to do. However,

entrusting a ministry to a laity is important and should allow them to be free not only from success but also from failure. It is equally important for the laity to understand that if the ministry is to be completed well, it will be completed by them.

One of the problems that emerge in the laity society is the maturity of the laity pastors. This has been a problem I have been thinking about for a long time. Why won't the saints mature? What is maturity? When I met LPM after all these thoughts, this problem began to emerge clearly. Usually, people think that if you train in church, you will be raised. And I expect you to mature. That has been the usual practice so far. The maturity issue will be addressed next time, and here I will think about training and parenting. In fact, maybe parenting and maturity are close neighbors.

In any case, when you encounter the term 'training and nurturing', you have to think of the order and the content. Of course, the order is considered to be parenting after training. However, after parenting, there must be training again. The Green Church should be provided alternately for training and parenting.

Korean churches have strong training. As has been the case for the past 100 years. However, parenting is a little weak. When I think of the term parenting, I think of parenting in childhood. It is said that childhood is raised through mothers. It is not said that it is trained. From this point of view, I also think that parenting should come first. So, our research institute is developing parenting textbooks. Pastor Melvin developed a PACE training textbook. However, I came to agree that there should be a process of parenting before that. Why? As such, it was found that there were many vulnerabilities in terms of maturity as it became a plain through PACE training (12 hours) without the concept of care as a plain or a minimum parenting

process. However, even after PACE training, parenting training is also required alternately, but the institute provides it through small papers, dynamite, and essays and satisfies both. The small thesis is the administrative material necessary for the ministry, the dynamite is the training material, and the essay is the parenting material.

Anyway, I think you learn skills through training and mature through parenting. Now, let's shed more light on the Korean church. Are the saints raised? Continuing questions, mature? In fact, I cannot give confident answers to these two questions. The reason is that I think I have not yet reached parenting and maturity. If you have been raised, you have had enough nourishment, and if you have matured, you will have to be filled with a grown-up portion of Christ that resembles the image of God (Ep4:13). If parenting and maturity are achieved smoothly, the contents, data, and systems suitable for them should be equipped.

We talked long and hard about the difficulties of pastoral training for laypeople. But what do we do when we overcome these obstacles? How can we help those people choose the right ministry? How can we choose a ministry that best utilizes our teacher's gift? Before someone is trained, he has to make that choice. It is not strange for someone to endure various ministries before finding one that can make the most of his or her gift. As we know, there are cases where they experience failure in the process of discovering to perform best in a special ministry. One of the simplest ways to start the selection process is to write down all the ministries that you think you can use your gift. For example, if my gift is a teaching, the ministries that can use my gift will be 1. Sunday school teacher 2. Home Bible study teacher 3. Youth Camp 4. Summer Bible school teacher.

Chapter 28 Finding the Right Ministry

Before someone is trained, he or she has to make that choice. It is not strange that someone tries to put up with various ministries before finding a ministry that can make the most of his or her gift. As we know, there are cases where they experience failure in the process of finding the best possible function in a particular ministry. One of the simplest ways to start the selection process is to write down all ministries that you think you can use your gift. For example, if my gift is a teaching, the ministries that can use my gift will be 1. Sunday school teacher 2. Family Bible study teacher 3. Youth Camp Summer Bible school teacher.

To help you discover your ministry, we can look at Tim Blanchard's book, *A Practical Guide to Finding Your Spiritual Belief*. Here, the team presented many gifts, and then included various ministries that could be used. Many laypeople may have difficulty deciding which ministries to use their gifts. Talking to your pastor may help you find the best fit for the ministry.

You can also use another way to find your right ministry. This is done in reverse. Summarizing all the resource positions in your church: Sunday school director, Sunday school finance department, Sunday school clerk, incumbent committee, donor, guide, nursing role, Bible researcher, recruiter. Look at this list and write down what kind of teacher you need to fill this ministry position. Or write down all of the things you can use your teacher and go to those who supervise it. In some cases, it could be your pastor. Get guidance.

In seminars discovering my place of ministry, the following should be

addressed: (1) understand that I have been called to the ministry; (2) understand their gifts to the ministry; (3) familiarize them with volunteer positions within the church; (4) learn how to use their time in such a way that they can join the ministry; (5) know the people responsible for the various ministries in our church; and (6) choose at least one ministry to begin the experience of using their gifts.

Steps in Lifestyle Training: What are the basic elements of a layman training program? The following steps are not complete but I believe are useful steps in training a layman for ministry.

(1) Emphasize the call to ministry.

(2) Help differentiate their gifts for ministry.

(3) Discover creative ways to help laymen choose a ministry that will best utilize their gifts.

(4) Show your laymen all possible resources on the subject. For example, if a person has a gift of evangelism, there are many good books they should know about evangelism.

If someone has a gift of help, they may also show Barbara Kuhn's book *The Whole Lay Ministries Catalog* on lay ministry. Good resources to assist laypeople in their training

(5) If possible, each new layperson should serve as an apprentice to a more experienced layperson serving in the same ministry. Often asked to fill a ministry position, laypeople are thirsty for guidance and guidance. Being accompanied by a more experienced layperson who

can guide them further fruitfully. Early Methodist director Francis Ashbury said that he trained 5,000 layperson preachers in the United States during the beginning of Methodist. One time someone asked him how he had trained layperson preachers. He responded: "I show them how." And I show them what he does! He gets on top of a horse, carries him behind him, and goes back and forth across the country dozens of times.

(6) Construct support groups or ministries modules. The term "module" is borrowed from a book called "Full Circle" by David Means. A modular is simply a group of people who are interested in similar ministries and come together. There are two skills to training people. One is what we call the "transitory bus" theory. According to this theory, this group of interest is very close together and tries to go in the same direction for a short period of time. They actually exist as strangers to each other. The second technique I'm talking about is the 'family' theory. It refers to training a group of people to become very familiar with each other.

Conclusion

Two issues of failure and success arise not only in the laity community but also in all ministries. In my six-year career in the LPM ministry, I have seen many churches that fail and others that do not.

There is always a possibility of failure, so always be careful. It is not easy to turn it back after failure, so it is necessary to prepare in advance, or to prevent it when there are signs of failure (feeling like it's not going well). I will point out some things from my experience.

In order to prevent failure, the strong will of the pastor in charge is first required. Here, the strong will is the firmness of the necessity of this ministry and, in other words, the vision.

Second, someone must take responsibility. The LPM ministry is called a leader group (4-8 people). Among them, one must be nominated. If you look at the churches where this ministry succeeds, you can see that this person is necessarily the coordinator. In the United States, this is the case for Marie Palmer of the Presgamy Church, Wiegman of St. John's Church, and Rose of the Pennsylvania Church.

The third is networking in today's language. However, in simple terms, you must communicate well. Cooperation and data sharing are required through close dialogue with pastors, ministers, full provinces, and local and research institutes. It is also because sometimes it requires will and encouragement from each other.

Finally, it is the full support and support of the top leader (CEO,

pastor in charge). No institution needs the support of the chief executive. When you try to go beyond that, you often see problems. After all, it is the full support of the pastor in charge. The ministry is the responsibility of the pastor in charge of support, support, and encouragement because the saints do it.

Appendix I

Lay-leadership

One of the main themes of the laity society will be the training of leaders. In the words of Carl F. George, it is the development of lay-leadership. One of the reasons why Carl George emphasizes this is that if you look at American churches and they grow and fail to grow, in the end, the reason depends on how developed laity leadership is. The conclusion is that churches where laity leadership has been developed grow, and churches that do not grow do not.

Cultivating leaders is a big task and also a characteristic of the laity society. There are two meanings to cultivating leaders. One is that leaders usually only think of the pastors in charge. It is easy to judge by looking at how much the pastors in charge invest in their own development. In other words, you should also pay that much attention to nurturing lay leaders.

Another thing to think about is that it is impossible for a Christian to become a leader. I'm talking about the practical side. For example, a beginner can hardly be a leader. Having leadership in society does not mean that you become a leader directly in the church. In other words, those who are ready to become leaders, for example, should know the Bible to some extent, and know the church to some extent.

If such people do not emerge as leaders and only act as consumers like beginners, the church will weaken without power. I think all modern pastoral paradigms are pursuing this. However, I am not sure

whether all modern pastoral efforts are being developed with changes from the functional role to the leadership rather than training leaders, that is, office guidance. Is it creating consumers again, or is it making them go back to the beginning? I think it is a matter that churches, pastors and laypeople, and current and future seminaries should seriously consider.

Part of the church's shortfall in harvesting is probably a trained (equipped) lay leader, says Calzoge.

o how do we develop lay leaders, lay leaders candidates?

Carl F. George, the Institute for Church Growth at Fuller Theological Seminary, explains this. Carl George is a church growth analyst who helps hundreds and thousands of churches. He is famous as a user of the term meta-church, which means change. In other words, it should be a church that responds to change. What he discovered - as a result of analyzing hundreds of thousands of churches - was that the church did not grow well and was weak was a lack of development [Lay-leadership].

The question is, how do you develop lay leadership, or lay leadership in other words? He suggests: "Develop lay leadership by parenting/caring." Nurture! So develop lay leadership! He suggests a turbo system.

The word 'turbo' means [to be connected] from a turbine. In other words, it means "system to connect."

First of all, there is a lack of training of lay leaders, but it is also said that it is not possible to discover and develop candidates to become lay leaders. Turbo-groups, turbo experiences, and turbo-forms are

sometimes calculated by turbo systems.

Of course, this concept is necessary for fostering general lay leaders, but it is also necessary for LPM ministry. In other words, we should have a system called 1) Lay Shepherd in LPM; 2) Lay Pastors; and 3) Lay Pastors Apprentice. In other words, potential lay leaders as well as potential lay leaders should be interested in excavating.

In other words, a turbo system should develop a potential lay leader and lay leader after a certain period of time, and then establish it as a lay leader or lay leader.

In Exodus Chapter 18, Eldro only established lay leaders (first stage with Eldro). However, the concept of Eldro II (candidate, apprentice) should be emphasized in modern churches. Only then will it be productive.

I think the general concept of a leader is to help the growth of the church, to give a position, and to conduct a meeting.

However, in terms of functionality, a leader is someone who "can influence the people who meet them." (This is John Maxwell's definition of leadership.) Whether there is leadership or not is up to those who follow him. Without someone to follow, he does not have [leadership], even if he has a vision, a title, and a good academic background.

To do something alone requires just a hard worker, but to achieve a vision through others requires a leader to translate it into action. But the strategy for leadership development is to have a turbo system: candidate development.

Let's take this example. In the early days when a fire broke out, most people tried to pour water into the bakes. Then, they tried to pile up sand in the hot topic area. After a few fires broke out, people tried to form a volunteer fire brigade, and eventually they operated a professional fire brigade equipped with a warning system. As soon as the alarm goes off, the fire brigade is dispatched. Over time, a very large fire went beyond the capabilities of the fire brigade to connect to other fire departments. As it continued, fire inspectors were put in place to diagnose the possibility of fire in advance. In other words, it had a preventive system.

In light of the LPM, there must be these potential (valuable and productive) lay leaders in the church.

So how do we find these candidates? We like to look at these candidates' entrances and exits, which we see in Dimhu 2:2 and another, where one leader trains others, and in turn, the other...

What every church says is, "We don't have enough workers to evangelize and take care of people."

Who is responsible for the excavation of new lay leaders in your church? God has already prepared these workers in the church, and he wants you to join the excavation process: train people as your apprentice.

So how can you find apprentices? Here are five steps to look for when training and recruiting your new leaders:

First, there should be the words, "We need more leaders." "There is an absolute need for care inside and outside the church."

Second, the overall process of how lay leaders are put into the ministry must be clearly explained. In order to become a lay leader, you need to know the process.

Third, you should be aware of early signs that you want to be a candidate. It is usually people who are interested outside of regular meeting hours. For example, people who come before or want to talk to you after Bible study or prayer meeting.

Fourth, it is necessary to give guidance, coaching, and encouragement to potential candidates.

Pray for the person fifth and last. You may think it is right, but it may not be God's time. God cares more about the people he will see than you do about him.

Note here:

1) Teaching the Bible and doctrine does not make you a leader. There is a difference between knowing/understanding the Bible and obedient.

2) It does not mean that it is delegated. You should have the concept of "I want to share the privileges of the service with you." When that happens, you will respect each other and have self-respect. Ep 4:11-12 is what it means.

3) Models are not everything. The style of ministry should be decided by yourself (the other party).

4) It's more than a small group developer, in fact, small groups are not the most Palyo solution the church has.

Rather, the church succeeds or fails according to the trained, talented,

and gifted leadership of the Holy Spirit. However, it is true that this is best developed through small groups. Therefore, small groups are actually the primary vehicle for legalizing lay leaders.

In conclusion, how can we help people want to be 'leaders'? In fact, we want to have people develop and it's hard to get them to use their leadership skills. However, we can persuade and motivate them with our infectious passion and enjoyment. 'Your enjoyment of guiding people is so attractive that you make others want to have the same.'

In short, the desire to become a candidate (Varam) is to be held by oneself rather than by teaching leadership. And such candidate development is a process based on relationship. Joy and fellowship should not be overlooked in candidate training. The important factor that Jesus gave to the 12 disciples in the early days as a guardian is their "being with him (Act 3:14).

And beyond playing a given role, it fosters a desire within that person [to want to be with you, to spend time with you, to do something with you, to discuss with you, to share a common interest with you].

John Maxwell, the head of Injoy, a well-known Christian leadership expert, declared that "churches grow as much as capacity to take care of them." I firmly believe this. In other words, when combined with Carl George's idea, it can be concluded that "churches grow when there are many care-givers they take care of."

If one person enters the front door, one or two people have no choice but to escape through the back door. That's why the book titled "Blocking the Back Door" is being sold as a bestseller. Furthermore, a book titled "Reopening the Back Door" will be published by LPM Korea Research Institute.

Also, if you see the definition of John Maxwell's leadership as influential, how are people influenced! Not by teaching, but by "tending." Maxwell even goes as far as to say, "People don't care how much they know, they care about how much they care."

Parenting/care does not mean teaching books (textbooks). Through care, and when care matures, the concept of parenting must permeate into the unconscious mind while feeling natural parenting to each other, reducing the need for parenting. If you first add that care is certainly not implemented, it will not be true parenting, it will be a school-style teaching. People do not want to hear lessons or advice, but rather to be cared for.

When a lay leader is developed through care and equipped with a turbo system, the church is said to have capacity. How to specialize in leadership. It must be through training. Devotion without training will soon cool down. And how to embody/realize the turbo system (Eidro II). It is possible through caring and nurturing based on relationships.

Appendix II

Strategies of the successful ministry

(by Melvin)

The following material is called the 12 fundamental supports, columns, or blocks developed by Pastor Melvin, the founder of LPM, and is sometimes used in various expressions such as to prevent failure, to succeed in a lay meeting, or to succeed in a success strategy. However, the best meaning is [to prevent failure]. The author's experience was added to it.

WELVE FOUNDATIONAL PRINCIPLES TO BUILD A SUCCESSFUL LAY PASTORAL CARE MINISTRY

TO START A LAY MINISTRY FOR THE PASTORAL CARE OF YOUR CHURCH AND TO TEST ITS STRENGTH LATER, YOU MUST BUILD IT ON THESE FOUNDATION BLOCKS. THEN, PERIODICALLY, USE THEM TO CHECK YOUR MINISTRY FOR POSSIBLE SIGNS OF SHIFTING AND EROSION.

Like a building, a strong ministry is strong because first, it sets on a solid foundation, and second, it is built with quality material, If the foundation is weak at the beginning, or if after starting with a solid foundation we see it beginning to erode, we can fear for the future

of the ministry, It is imperative that we use these twelve blocks as the foundation of our ministry at the start and then periodically review them (conduct an evaluation) to see that they are in place.

If you are beginning a Lay Pastoral Care Ministry, ask yourself these questions
about each Foundation Block:

1. Shall we include this one? Why?
2. How shall we do it ?
3. How well shall we do it?

If you already have the ministry on line, do not be afraid to ask the following tough questions about each block, Asking them is a productive way to conduct a evaluation of the present state of your ministry.

1. Are we doing this? Why?
2. In what way are we doing it?
3. How well are we doing it?
4. How can we do it better?

We shall now proceed to the TWELVE FOUNDATION BLOCKS. Each one is followed with some suggested building material, a few "bricks."

V I S I O N FOUNDATION BLOCK #1

"Where there is no vision the people perish." (Prov. 29:18) A good definition of "vision" is: "Something seen by other than normal sight." I have on the wall in front of my desk one of Sigmund Freud's inimitable

definitions. This one has a picture of three Giraffes with their long necks stretched as high as they will stretch. Then this definition of "Leadership": "Seeing farther down the road than those around me can." Not many people are leaders, people of vision. This often causes misunderstanding between leaders and followers but such friction is "the cost of doing business."

Somewhere I read, "Vision without a task is but a dream; a task without a vision is drudgery; a vision and a task is the hope of the world." Now, on to the materials to place on this part of the foundation.

□ A BIBLICAL BASE AND CALL I refer to I Peter 5:1-4 as the Magna Charta of our Lay Pastors Ministry. The operational part of this passage is, "Tend the flock of God which is your charge." This is both the Biblical base and the call of God to church leaders to see that every Taste one of their people is loved and cared for. The Biblical model is in Exodus is where Moses divided God's flock into thousands, hundreds, fifties and tens and set "able men" over each segment. He got pastoral care down to bite-size so it could actually be done. See pages 25-44 in *Can The Pastor Do it Alone?* where this "brick" is developed more fully.

□ NEEDS OF THE CONGREGATION Reviewing the membership list by either the pastor or envisioned lay person is all it takes to document the need for pastoral care. I did a survey of 50 of our 2500 members at Hope Church, a cross section which ranged from active to inactive. Those to whom I reported the results were shocked at the critical need. The reality is that many members of every church, both small and large, are not being cared for, God would have every one of his people prayed for regularly, known well enough so struggles and pains are not suffered alone, and close

enough to another so they are assured that someone cares. What has led many churches another so they are assured that someone cares. What has led many churches to begin a Lay Pastoral Care Ministry is a study of their needs and priorities.

□ PRAYER Time spent with God in prayer will keep the vision bright. it fixes the focus on God and what he has called you to do. A weakening ministry is usually preceded by a dimming vision and a dimming vision is the result of failure to pray. Conversely, a strong ministry is sustained by a vision which is regularly renewed and even enlarged in prayer. We don't wonder why Jesus was so strong in ministry when we see him so often at prayer. It's this simple: the clarity and energy of our vision is in proportion to time spent in prayer.

□ SHARED WITH LEADERS Vision must be shared. I know of churches which now have a strong Lay Pastoral Care Ministry because of a lay person, who had a vision for it, shared it with the pastor, I know of churches which have a strong Lay Pastoral Ministry because the pastor, who had the vision, shared it with a few lay people, It, then, spread to others, The circle of people sharing the same vision grew larger. I know churches where a lay person or two who had the vision proceeded to launch the ministry alone, It failed, I know of churches whose pastor had the vision and proceeded to launch the ministry alone. It failed. This leads us to the next foundation block.

O W N E R S H I P FOUNDATION BLOCK #2

"God want this ministry in our church so we have to make it work." Someone has to "own" the ministry. That is, someone must be responsible for it, manage it and be accountable for it's state.

☐ A SMALL GROUP WHO SHARE THE VISION AND TAKE RESPONSIBILITY Moses was told by Jethro what he must have already known, that it was foolish to try to do the job alone. This is true for caring for the congregation and it is true for managing the ministry which cares for the congregation in our church of 2500 members we have a Ministry Leadership Group of eight people who share the vision and give leadership to our Lay Pastors Ministry. What are the signs of ownership? There are at least five:

1. Attending meetings regularly.
2. Thinking about it at times other than at meetings.
3. Talking about it at home, with friends and others.
4. Agonizing over the problems. Even lose sleep over them.
5. Feeling the joy of success.

☐ THE PRIORITY MINISTRY FOR EACH IN THE GROUP This is not a ministry people can add to what they are already doing in the church. For some it will require that they drop other commitments so they can focus on this. In prayer and consultation they will need to discover what God has gifted them for and what he is calling them to do. Our zeal often carries us into more-commitments than our Lord calls us to make. He was focused. No matter how much there was to do in the world Jesus established a limit to what his disciples were to do: "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel." He even limited their message. Read it in Matthew 10, Each member of the Leadership Group must set this as his or her priority ministry in the church.

☐ COMMISSIONED BY THE PASTOR AND OFFICIAL BOARD Since this ministry is basic to all ministries of the church, it needs to be

treated as such publicly. Setting aside by prayer those who are responsible for this ministry establishes the members of the Leadership Group as partners with the vocational pastor in fulfilling the charge in I Peter 5, "Tend the flock."

□ SCHEDULED MEETINGS No one likes meetings for meetings sake but meetings for ministry's sake is palatable. Our Ministry Leadership Group (called "Ministry Group" in Can The Pastor Do It Alone?) at Hope Church meets twice a month, the second and fourth Thursday evenings. The meetings include four parts: worship, koinonia (sharing what is going on in our lives), nurture and ministry. The ideal is to do all four each meeting, and at times we have. But, more often we will expand one or two of the parts at the expense of the others. Sometimes a personal problem in the life of one or two members will take priority over nurture and even ministry as we listen, counsel and pray. Other times the ministry business will be so pressing that a meeting or two is spent on only that. If a balance cannot be achieved in each meeting, it should be sought over a period of time. It is the worship (usually very simple - a song, Scripture of devotional thought to focus us on God, and prayer) and sharing our lives which bonds a group together and makes ministry business both pleasant and productive.

D E S I G N FOUNDATION BLOCK #3

"Wherever the grace of Christ is present, it is in search of a form that will adequately express what it is." Avery Dulles in Models Of The Church.

Organization is not a necessary evil but the part of ministry the Lord has left up to us. He charges us to "Tend the flock." We are to try to

understand what that means and create the strategy for doing it. He gave the great commission but left it up to us to develop plans and mobilize people to do it. If our people are to be adequately and effectively cared for we need to have a way of doing it. Hundreds of churches have adopted or adapted our Lay Pastors model, even though they call it something different. This model is set forth in my book, *Can The Pastor Do It Alone?*

☐ DETERMINE PURPOSE, GOALS AND OBJECTIVES Our stated purpose is to provide pastoral care for every household in the church family. Or, in your situation, your purpose may be tailored differently or stated differently, One of the goals might be to "call forth" a certain number of people by a certain date to pastorally care for a stated number of households. The objectives would be the actions you would take to accomplish your goal. One objective might be to send letters to the members of your congregation who seem to have a pastoral heart, inviting them to consider and to pray about coming Ministry Leadership Group would develop clear statements of purpose, etc. The acronym "SAM" tells us one, imperative about goals, they must be Specific, Achievable and Measureable.

☐ CREATE AN ADEQUATE STRUCTURE The Mosaic model in Exodus 18 gives the basic principles for a lay pastoral care ministry structure. Chapter 10 in my book, *Can The Pastor Do It Alone?* "In Search of a Form" is helpful, Whatever your organizational structure, it must be seen to be as important to your ministry as the skeleton is to the body. And it performs the same functions, giving it shape and enabling it to move.

☐ DEVELOP JOB DESCRIPTIONS We call them "Position Accountability Write-ups," You must determine who is to do what and the "what" needs to be written. It is interesting to see how getting an idea down on paper harmonizes different perceptions, clarifies the

ambiguous, defines expectation and significantly reduces future misunderstanding. The Lay Pastor's job description is very clear - P.A.C.E. The tasks of the individual member of the Ministry Leadership Group need to be clearly written, as well as the tasks of every person involved in the ministry in any way.

☐ BUILD ON ALL TWELVE FOUNDATION BLOCKS Each one is so very important that to overlook any one will weaken the total structure. Taken all together they make one strong foundation for a strong ministry. Consider them one at a time and ask the questions suggested above. It may take several months to get your ministry on line this way, but when you get it on line it will be there to stay.

C A L L FOUNDATION BLOCK #4

"You have not chosen me but I have chosen you...(John 15:16) I have found that lay people seldom think of themselves as being called by God to a ministry. They have no problem believing that we vocational ministers are called. But they are cheating themselves out of something tremendously significant by not believing they also are called by God. There is need for some Biblical teaching on this.

☐ ACCEPT SPIRITUAL GIFTEDNESS AND DIVINE CALL AS ESSENTIALS FOR THOSE WHO PARTICIPATE The call to ministry is included in our call to salvation. Some denominations other than mine put it this way: "The call to ministry is in the baptism." Elton Trueblood puts it very strong: "To be a Christian and not to be in ministry is a contradiction of terms. To be a Christian is to be in ministry." He, of course, being a layman, can get by being that blunt. The refrain in Romans 12:4, "Just as each of us..." is repeated in a similar way in I Corinthians 11:7 & 27, and again in I Peter 4:10. These passages each deal with the spiritual gift and make it clear that

every one in the Body, every Christian, is given gifts for ministry. The Holy Spirit, then, enables each of us to know whether we are an ear, an arm or an eye-a pastor, an administrator or a teacher. It makes a great difference in a Lay Pastor's, an administrator or a teacher ability to know he or she is called by God to pastorally care for people.

☐ **CONFIRM THE CALL OF EACH PARTICIPANT** Not every person wanting to be a Lay Pastor is gifted or suited for this ministry. We have had to turn people down even after they have been through an equipping seminar. This is difficult and requires some pastoral work with those refused. I know one church which limits the equipping seminar to only those whom the elders give prior approval to be Lay Pastors. Qualifications are essential and have Biblical precedence. It is very important that a Lay Pastor's the church leadership. It is good to hear, "We, too, believe you are called by God to be a Lay Pastor." That affirmation, given privately and publicly will help one persevere when the going gets tough.

☐ **PROVIDE FOR PUBLIC RECOGNITION AND ACCEPTANCE** We call this "Commissioning." John Wesley's formula for Lay Preachers fits Lay Pastors as well: (1) The gift; (2) The call; (3) The training; and (4) The sending. The "sending" was to correspond in some way with the ordination of vocational ministers. At a Sunday morning worship service we have a special time for the laying on of hands by the elders during a time of prayer, setting them aside for this ministry.

E Q U I P P I N G FOUNDATION BLOCK #5

"Equip the saints for the work of the ministry." (Ephesians 4:12) The New International

Version says it another way, "Prepare God's people for works of

service."

☐ ADOPT THE BIBLICAL REQUIREMENTS FOR EQUIPPING The call to equip the people who are going to be ministers is given in the passage above. Equipping enables one to minister with confidence and competence. God must know our need for being equipped for he has given us three equippers: (1) people-Ephesians 4:11 & 12; (2) Holy Spirit-Acts 1:8; and (3) Scriptures - II Timothy 3:16 & 17. Some churches have tried to establish this ministry without this foundation block because of a false belief that their people either did not need it or that they would not take it. Those who sense the call of God want to be equipped so as to do the best job possible for their Lord.

☐ DESIGN A COURSE You will need to determine in what subjects you want your lay pastoral caregivers to be equipped. What will they need to do the ministry you have in mind? There are two areas to lead them through: (1) Equipping them to be; and (2) Equipping them to do. Since what they are is more important than what they do, a fair amount of time needs to be given to growing as a person of faith, a servant of Jesus Christ. They need to know the place of prayer and the power of the, Holy Spirit in their personal lives. Their personal relationship with Jesus Christ cannot be taken for granted. It is imperative that they understand the principle of "Being with the Lord before doing for the Lord." Isaiah Muita, an African Christian leader says, "We cannot reach out to people unless we reach up to God." Another leader wrote, "God is more concerned about your relationship with him than your ministry for him."

Pastoral principles and skills are not unimportant just because they are second in priority. Because what we are is more important than what we do does not mean we can slight the practical hands-on skills. The fact is that if one truly loves the Lord he or she will do all that can

be done to excel in the skills. In addition to pastoral skills they will need to know the organizational structure, rationale for reporting, the reasons for coming together frequently to share their experiences, plans for further equipping and what to do when they get in over their heads with people's problems. *Can The Pastor Do It Alone?* was written to be a text for equipping people to give pastoral care. I still use the 12 units of equipping in the book for equipping our people at Hope Church and in seminars I conduct around the country.

One important equipping principle is stated by John Ed Mathison, senior pastor of the rapidly growing Frazer Memorial United Methodist Church in Montgomery, Alabama, in his little book, *Every Member In Ministry*; "The training gives people direction, but allows them to make their own decisions about the best way to outstanding lay pastoral care ministries in North America.

☐ IDENTIFY THE EQUIPPERS According to Ephesians, pastors and teachers are to equip God's people for ministry. In II Timothy 2:2 we encounter another practice: pastors equipping other people to be equippers, "And the things you have heard me say . . . entrust to reliable men who will also be qualified to teach others." There are not only people in our churches gifted with pastoral gifts, there are people gifted by the Spirit of God with equipping (teaching) gifts. We have at least two people who do not feel called to pastor but who feel called to equip those who are called professionals to give units on listening, pastoring the sick, confidentiality, family life, problem ownership, etc. One final thought on equippers, we found it extremely helpful to our trainees to invite seasoned lay pastors to share their experiences and to field questions.

☐ PROVIDE ONGOING EQUIPPING This can be formal or informal. It

can be done in hour-long, half-day, whole-day workshops or week-end retreats. The forms can range from special classes to providing resources such as books, audio and video tapes, magazine articles and such for individual use in their homes. They can be given information on community opportunities for classes, workshops, seminars or meetings on subjects which will enrich their pastoral skills or spirit. You can instill an awareness that worship services, organized Bible studies, preaching missions and other special events in your church, though not designed as equipping events, will enrich their pastoring heart.

A C C O U N T A B I L I T Y FOUNDATION BLOCK #6

"It's not what is expected that gets done, it is what is inspected." Dr. Gary Sweeten, Founder and Director of Equipping Ministries International. Ronald H. Sunderland, creator of ELM(Equipping Laypeople for Ministry), writes, "Oversight or supervision is essential to the health of any lay ministry. Experience has shown conclusively that when oversight lapses, the active commitment of lay people to their ministry fades." Accountability has to be built into the ministry. We do this in three major ways: monthly reports, "pastoral supervision" and ministry-sharing times.

☐ **PROVIDE REPORTS AND POLICY REGARDING REPORTS** The ministry Leadership Group needs to determine what they will do regarding reports, set the policy implement it. Not everybody likes to make out reports. This will always be a sticky, albeit important, part of the ministry. Giving the people the rationale for reports helps them to be faithful in making them. The rationale is admittedly accountability, but it is also to keep those responsible for the ministry in touch with how the ministry is going. It is important to respond to

the reports in some fashion. If people turn in reports and never get any feedback, they will never know whether they were received or if anybody reads them. No response results in no reports.

□ PASTORAL SUPERVISION Each lay pastor has a lay pastor, The first responsibility of this person is to pastor the lay pastor. The first interest is in him or her as a person. The second interest is supervision. The term, "pastoral supervision" was coined by Dr. Kenneth Poholy at United Theological Seminary in Dayton, Ohio. The role is explained on pages 71-78 in *Can The Pastor Do It Alone?* In its simple form, this person makes an appointment with the lay pastor for the purpose of getting to the question, "Tell me, how is your ministry going?" This is a moment of accountability. But instead of the supervising person having to "supervise", the lay pastors. in telling how their ministry is going, are supervising themselves. They know what they have done or not done. They know how well they have done it. By the time they have finished telling their story they have supervised themselves. This is a comfortable time for both shepherd and lay pastor and will usually end in affirmation and a time for prayer.

A F F I R M A T I O N FOUNDATION BLOCK #7

"Words of encouragement and appreciation with a pat on the back ignite the spirit."

Affirmation, the act of giving credit, praise, honor and recognition to another greatly helps establish the worth of. another in his or her mind and, if done publicly, in the minds of others. Affirming a Lay Pastor for excellence is always in order, Affirming one for ministry well done, for a compassionate spirit, for a generous act, for growth in the use of their gifts, for handling a difficult situation with sensitivity

and skill is a way of declaring the truth about a brother or sister in Christ. And it can be done in private or in public.

Affirming a person or group is Biblical. Romans 13:7 calls us to "Give everyone what you owe him... if respect, then respect; if honor, then honor." The ultimate affirmation will be given by Jesus in that future day, "Well done, good and faithful servant! You have been faithful ..." (Matt. 25:23). Affirmation can even include a gift if we take I Peter 5:4 literally, "And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away." That is, of course, conditioned on our fulfilling the previous charge in verse two, "Tend the flock of God." We should withhold neither private nor public affirmation but rather try to be creative in affirming people with appropriate words, gifts and acts.

☐ GIVE PUBLIC RECOGNITION This is to be done for both the ministry and the individuals doing the ministry. Some ways it can be done is by articles and pictures in the church paper, by pulpit announcements and by posters. The Ministry Leadership Group can come up with creative ideas to appropriately give honor to whom honor is due.

☐ PLAN AN ANNUAL MINISTRY CELEBRATION AND RECOGNITION EVENT A ministry may be on line for years before the leaders realize that they need to do more to celebrate the ministry, before they realize what a celebration of the ministry will do for the morale of their people. At Hope Church we have annually what we call a "Ministry Celebration Dinner." This is without cost to the Lay Pastors and their spouses. It is a gala event with an emcee, music, prizes and testimonials from Lay Pastors and from people receiving pastoral care. It is amazing how affirming it is to a Lay Pastor to be asked to do this. We recognize those who have been pastoring for certain numbers

of years and give recognitions for other reasons. We conclude with a "Circle of Love", forming a circle around the room, joining hands for singing and prayer.

☐ PASTORAL SUPERVISION The response to the supervisor's question when doing pastoral supervision, "How is your ministry going?" will include some pastoral activities and attitudes for which the lay pastor can be commended. Affirmation is a natural for the supervisor. He or she must not forget it.

☐ ONE-ON-ONE AFFIRMATION Occasional notes, cards or letters to recognize one's faithful ministry is an excellent means of affirmation. A phone call from a ministry leader, pastor or pastoral staff will bring a lot of joy and a warm glow in one's spirit. This takes a very little time, but it is a case of a little being as lot, a little by the one doing it but a lot to the one receiving it.

S U P P O R T FOUNDATION BLOCK #8

"Many persons can do most of what we pastors do ... The task of pastors is to equip these persons for ministry and support them through administration and example." Samuel Southard in *Comprehensive Pastoral Care*.

We vocational pastors are notorious for getting a person to volunteer for a job and then leave them high and dry. They need support and we need to give it. Lay people doing significant ministry need the security of knowing they have those to whom they can turn for help and/or mentoring. The following "bricks" will give some ideas of how we can give the necessary support.

☐ AVAILABILITY OF STAFF AND LEADERSHIP Lay Pastors are participating in the pastoral care of the congregation, not solely responsible for it. They are partners in ministry, unsalaried volunteers who share in tending the flock. The pastor, or pastoral staff, needs to understand that since the lay people are participating as partners that they need to commit themselves to being available to deal with problems and answer questions. A research which was conducted among social workers found that they needed support in these three ways: (1) Shared responsibility for cases; (2) support in difficult cases; and (3) Help with problems. What is true for salaried social workers must be as true or more so for unsalaried lay pastors.

☐ PROVIDE FOR CONTINUING EQUIPPING Just knowing that additional equipping opportunities for growing in their ministry are available gives support. They know there is help, that their ministry is taken seriously.

☐ ARRANGE FOR PRAYER PARTNERS The desire and will is there. All that is needed is to provide some plan for them to pray for one another. In my camp directing days I used the "buddy" system for swimming. Every swimmer had a "buddy" who kept track of him or her. The same plan works for prayer support. This makes it possible for them to provide support for one another. I know one church which assigns new prayer partners every two months. This provides new relationships and freshens up the prayer experience.

☐ PASTORAL SUPERVISION We focused on this earlier for other purposes but we can see that, in addition to other uses for pastoral supervision, it gives support to lay pastors. For them to know that they have one who is praying for them, who is interested in them

and who will be meeting with them regularly gives strong support. They know they are not alone in bearing the burden of pastoral care. This means that the "supervisors" will need to be committed to their people and faithful in carrying out their commitment.

F E L L O W S H I P FOUNDATION BLOCK #9

"The community which ministry creates must come together for sharing, growth and renewing."

If people who are involved in the same ministry have an opportunity to come together frequently their lives will bond in an amazing way. The bonding will keep them in the ministry and produce faithfulness. In addition to their faith, they have their ministry in common. It is the responsibility of those who lead the ministry to provide for this. All who minister must be able to move from ministry to community, then from community back into ministry. This essential cycle is more clearly seen in this diagram.

Our lay pastors come together for regular meetings quarterly for two hours,

The evening includes five segments: (1) Worship - a brief time of singing and focusing on the Lord with the help of some scripture, (2) Ministry news - and announcements, policy changes, etc.; (3) Equipping - reviewing basic material from the equipping seminar (Note: the basics need to be repeated often!), videos on pastoring skills and principles, teachings by experts in listening and other skills; (4) Sharing - dividing into small groups to share with one another how their ministry is going (the "agonies and the estases"). This has prove to be the most interesting part of the evening for the lay pastors and the most around the room, joining hands to sing and

pray.

□ PLAN SOCIAL EVENTS Creativity is the key here. An annual picnic Christmas party or other excuses to get together help to make the ministry fun and bond their lives in Christ and in ministry. know that one reason people offer themselves for ministry is to be together with others. The you may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ."

C O M M U N I C A T I O N FOUNDATION BLOCK #10

The ministry cannot be strong without frequent verbal and printed contact. Did you ever hear this, "Doing business without advertising is like winking at a girl in the dark; you know what you are doing but nobody else does." The Ministry Leadership Group knows what they are doing but unless the ministry, its purpose, goals, needs and accomplishments are articulated and/or printed the ministry will not flourish.

□ A MONTHLY NEWSLETTER Most lay pastoral care ministries I know of publish a newsletter either occasionally or monthly. We title ours KEEPING P.A.C.E. The purpose of a newsletter is to maintain a meaningful printed contract with all who are involved in the ministry. The content should (1) Encourage, (2) Equip and (3) Inform. Our newsletter is one 8 1/2 x 11 sheet, both sides. Some churches produce longer ones. It does not need to be voluminous. Again, it is a case of a little doing a lot. Many people will read a paper if it is brief but lay it aside to read "later" if it is long. Rather than getting read, it gets to

the bottom of the "stack."

☐ CHURCH PAPER ARTICLES Almost every church produces a monthly publication of some kind. Ministry leaders, church staff, lay pastors and others can contribute to a regular section in the paper. It is important to keep the ministry before the congregation for two reasons: (1) You will need to be calling people from the congregation into the ministry; and (2) it will make it easier for the lay pastors to be accepted by the people because they will know about it and think well of it.

☐ SPECIAL MAILINGS Occasionally you may want to accentuate some milestone in the ministry or some special event. A letter to the congregation by the pastor or lay leaders would be an effective instrument for this. A critical need for additional lay pastors may warrant the effort and expense of a letter to either specially selected people or to the whole body.

☐ PERSONAL WITNESS AT WORSHIP SERVICES If your church has lay people sharing either regularly or occasionally as part of the worship service, you have a ready-made opportunity for the lay pastors to share their experience occasionally. If that is not being done in your church, you could introduce it. A good three-point sharing outline can be: (1) What I am doing; (2) Why I am doing it; and (3) How I feel about it, or what this ministry is doing for me.

☐ BE IN TOUCH WITH OTHER CHURCHES AND THE NETWORK Regular correspondence with other churches which have a lay pastoral care ministry will keep your ministry freshened up and you, in turn,

will contribute to their strength. This can be done by exchanging newsletters, speakers, publications, etc. raised up this ministry and we are to get strength from being in touch with one another rather than going it alone.

E V A L U A T I O N FOUNDATION BLOCK #11

"Taking time to see how the ministry is doing will keep it moving ahead."

After the ministry has been on line for a time it is essential to evaluate it so as to see if it is being done the way you planned and it is performing as you expected. Evaluation is monitoring your ministry in the light of your goals for the purpose of making it as effective as it can possibly be. We need to know four things about what we are doing:

1. Are we doing what we set out to do?
2. Are we having the results we projected?
3. Are we using the methods and means we planned to use?
4. Do we need to make some changes? if so, what?

Evaluation, of course, assumes that we have a stated purpose, goals and objectives against which we can measure the current state of the ministry. If these have never been clearly written, that would need to be done before you can do an evaluation.

☐ **DESIGN INSTRUMENTS FOR EVALUATING THE MINISTRY** This may take some special help from someone experienced in this skill. Or it is possible to adapt evaluation forms from organizations or agencies you are acquainted with. Samples of forms we have used are in Can

The Pastor Do It Alone? To design your own, determine first what you want to find out and then proceed to the questions which will give you this information. You should do at least one evaluation a year.

☐ UTILIZE THE RESULTS FOR MINISTRY IMPROVEMENT The hard work begins after getting the forms returned. They will need to be interpreted and collated. You will discover where your ministry is strong and where it is weak. Then, formulate plans for making the strong parts of your ministry stronger and the weak parts strong. The first evaluation we ever did indicated that the ministry was about seventy percent effective. The questions revealed that some of the lay pastors were not fulfilling their commitment regularly, too well. To raise this percentage we provided additional equipping opportunities and gave incentives for them to take advantage of them.

M A I N T E N A N C E FOUNDATION BLOCK #12

This is the nuts and bolts of day-to-day office and administration work. When we would come to this topic in our national seminars on the Lay Pastors Ministry, my ministry assistant, who usually taught this unit, would invariably say, "Goodie, I get to talk about the "yucky stuff" There is nothing glamorous about the smoothly. It is something like the difference between selling a new TV set to a customer and repairing it. The sales person has an up-front position. The repair technician is a behind-the-scenes person, doing what needs to be done to make it work right. Unless the maintenance is done the ministry will come apart sooner or later.

☐ DO ESSENTIAL OFFICE WORK There is essential office work such as keeping records, processing reports, getting out the newsletter, and much more.

☐ REVIEW THE FLOCKS REGULARLY The size of the pastoring groups will diminish because people move away, transfer to other churches or die. Unless the flocks are gone over regularly, the number of people being pastored will decrease. For example, a lay pastor could be down to two households from the original six or eight over a period of time. When one household is gone, another assignment has to be made. Someone has to have this maintenance responsibility.

☐ PROVIDE MATERIALS Another behind-the-scenes task is getting the materials together for a workshop, equipping seminar, fellowship meeting and other events. The supply of report forms, and getting them into the hands of the lay pastors has to be done by someone. There are so many things!

☐ REVIEW AND UPDATE THE STRUCTURE, POLICY AND PARTICIPANTS This is the task of the group which has ownership of the ministry. If the ministry is alive, and it better be, it will be changing. This calls for changing how things are done, updating the policy, revising the mission statement, struggling to find solutions for the problems and counseling with those lay pastors who are discouraged or whose life situation has changed to such an extent that their participation needs to be modified or discontinued.

These twelve foundation blocks were discovered over the years rather than devised at the beginning. We created the Lay Pastors Ministry over an 18-month period, conducted a pilot project for the next six months with five lay pastors to see if it would work and, finding that it did, began to implement and maintain it. In looking back over the years it became very clear that these twelve blocks were there, some of them put into place only after irreparable damage had been done.

Hopefully, knowing the essential nature of these foundation blocks will help others make their ministry strong fight at the beginning, that it will save many from the waste of the "trial and error" process.

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