

Lay Pastors Ministry with PACE International

NETWORK NEWS

Issue Number 2

Equipping Laypeople to Give Pastoral Care

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52 YEARS (1974-2026)



HOW WILL THE CHURCH GET BENEFITED THROUGH LAY PASTORS MINISTRY?

The Church exists as the Body of Christ, representing Christ here on earth. In times of need, people often place their highest expectations on the Church. No one on earth is free from problems; everyone needs care and support. If the Church understands this need and structures its ministry as a caring ministry, it will truly reflect the ministry of Jesus Christ on earth.

Today, love and care are often only verbal—like a pulpit slogan. But when it comes to practice, very few actually show genuine care. Therefore, the ultimate purpose of lay pastors ministry is to provide real and practical care. Through this, both the Church as the Body of Christ and the Church as an institution receive great benefit.

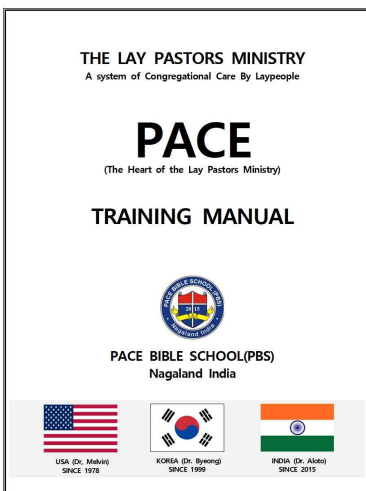
The ministry of the Church should not be confined to the pulpit; it must reach the whole community and every individual, whether big or small. Once the Church recognizes this urgent need, it will naturally grow.

Three times, Jesus Christ asked Saint Peter, “Do you love me?” and each time He emphasized caring for His sheep. This carries a deep and powerful meaning—that true love for Christ is shown by caring for people.

Dr. Alo Anche
Director of LPM India



Byeong visited Nagaland Church with Aloto. We spoke about the meaning of Ephesians 4:11-12



Modules of PACE Training Manual

- 1.....CONCEPT AND THEOLOG...
- 2.....WHO NEEDS IT?...
- 3.....COMMITMENTS...
- 4.....THE CALL
- 5.....BUILDING A RELATIONSHIP....
- 6.....ABOUT LISTENING...
- 7.....“BEING” PRECEDES “DOING”...
- 8.....KEEPING SPIRITUALITY FIT...
- 9.....ANATOMY OF A VISIT...
- 10.....BEING PROFESSIONAL...
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Be shepherds of God's flock that is under your care. -Peter 5:2

A Seasonal Concept of the Lay Pastors Ministry

Hawaii has only one season - summer. I enjoyed the one-season world for seven years. Their 12-month summer is so dependable one hotel painted the temperature on a poet near the entrance - 80°. But in Minnesota we live in a four-season world. And in the Church of Jesus Christ, we are living a four-season mission.

The Church's mission is defined by Jesus, the Head of the Church: *make and shepherd disciples* (Mat. 28:19-20 & Jn. 21:16). He assigned this huge task to the apostles and their successors. The mission at this point in history is a 2000-year "work in progress."

This huge task divided into two related, but separate segments: *evangelism and shepherding*. The evangelism segment of the mission is carried on by a variety of ministries. The shepherding segment is likewise carried on by a variety of ministries.

One major segment (a.k.a. ministry) of the Church's shepherding segment is pastoral care.

To care for the flock as the Chief Shepherd wants it cared for takes a partnership between clergy (vocational pastors) and laity (volunteer pastors). Vocational pastors pastor the congregation as a whole by preaching, teaching, visioning, training and much more. They are the spiritual leaders of the church with oversight of the congregation as a whole.

Volunteer pastors on the other hand - laypeople with pastoral gifts, call, passion, and training - pastor a specific number of members by one-on-one, grass-roots, ongoing personal relationships. They can be thought of as *undershepherds of pastoral care associate*.

Imagine a four-seasons jigsaw puzzle titled *The Church's Mission*. As you add piece by piece to form the Church's mission picture, you come to where the lay pastoral care piece fits. (I'll point that out later) Whereas the picture includes the four seasons of Spring, Summer, Fall and Winter, the Lay Pastors Ministry is primarily a Summer ministry. But first, let's start putting the Spring pieces together.

SPRING The season for hope - trees leafing, daffodils, and kites, but also planting the "good seed" and watching the green shoots push their way through dirt and darkness to bright sunlight. The seed is the gospel of Jesus Christ - crucified for our sin, buried, bounding from the tomb on the third day, regrouping His disciples, ascending to heaven with a promise to return. In a way similar to Hawaii's never-ending summer, sowing the gospel followed by new life never ends. A 2000-year succession of evangelists offer each new generation new life in Jesus Christ. The making of disciples is a work never finished.

SUMMER The season for caring -

watering, weeding and fertilizing, but also cultivating God's "field of wheat" as it grows, helping it weather the storms, survive disease and insects, and enriching the soil so it will yield "a hundred times more than was sown" (Luke 8:8). As surely as summer follows spring, pastoral care follows evangelism.

PLACE THE LAY PASTORAL CARE PIECE OF THE PUZZLE HERE

Peter and Paul are examples of this evangelism-pastoral care sequence. Jesus Call Peter, first to be a "fisher of men," and "second to be a shepherd - "take care of my sheep." (I'm not the only mixer of metaphors.) Paul was first an evangelist, then a pastor. He built Christ's Church by winning converts and forming them into local churches; then he returned to the churches to "see how they were doing" (Acts 15:36). Winning converts was evangelism; *seeing how they were doing* is pastoral care. Both apostles were passionately driven by love for people: evangelistic love for the unconverted and shepherding love for the converted.

Paul, in addition to visiting his churches, wrote letters to encourage them in the faith. Some sound-bite writings are;

- To the church in Corinth: "Lover never fails" (13:8).
- To the churches in Galatia: "Live by the Spirit" (5:16).
- To the church in Ephesus: "By grace you have been saved" (2:5).
- To the church in Philippi: "I have you in my heart" (1:7).
- To the church in Colosse: "Set your hearts on things above." (3:1).
- To the church in Thessalonica: "You are so dear to us." (2:8).

Pastoral care is far more than member-holding strategy, it is God's requirement! If a church is only converting people, as quintessential as that is, it defaults on the second part of the mission, "Take care of my sheep." Too many churches fish but don't take care of their catch. Such churches are a one-season-only churches, an aberration. As my friend, George Hunter III wrote in his remarkable book on evangelism, *Church for the Unchurched* (Abingdon, 1996), "People worth winning are worth caring for."

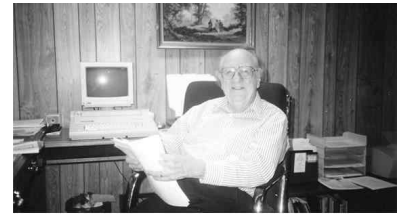
FALL The season for celebration - colored leaves and harvesting crops, but also enjoying the fruit of Spring and Summer ministry. Some biblical verses are **Fall** verses:

"Let us not become weary in will doing, for at the proper time we will reap a harvest if we do not give up." (Gal. 6:9)

"He who goes out weeping, carrying seed to sow, will return with shouts of joy, carrying his sheaves with him." (Ps 126:6)

"You will eat the fruit of your labor." (Ps 128:2)

(A sad one) "The harvest is past,



The late Dr. Melvin J. Steinbron (Founder of LPM Incorporated, USA) summer is ended, and we are not saved." (Jer 8:20)

Harvest is a celebration for people who worked, but a disaster for those who burned their time, energy and passion in play.

WINTER The season for snow, Christmas, "cabin fever" and rest - but more: "Yes," says the Spirit, "they will rest from their labors, for their deeds will follow them" (Rev. 14:13). In His Spring ministry, Jesus began to teach and help people; He called His disciples and bonded with them. In His Summer ministry he prepared His disciples for mission He would pass on to them. Fall was short, just time to prove His resurrection and turn His ministry over to those He trained. Winter came early. He left this earth, promising to return at a time only the Father knows.

Later, Jesus' servant, Paul, wrote to Timothy about his approaching Winter; "The time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith." Work winds down when winter comes.

I must note here that, whereas in the *calendar world* the four seasons follow the Creator's divinely-ordered sequence, in the *ministry world* Fall and Winter ordinarily follow either Spring for Summer ministers.

Ordinarily Spring ministers (evangelists) are not also Summer ministers (pastors) and Summer ministers (pastors) are not also Spring ministers (evangelists), even though there will be significant overlapping. Paul and Peter were both evangelists and pastors, but that is not the norm for the Church.

Why? The answer is simple: The total mission of evangelism-pastoral care is too big a task for any one human being, especially when "the harvest is plentiful." God gives individually-tailored gifts to be either an evangelist or a pastor - "If was He who gave some to be...evangelists, and some to be pastors..." (Eph 4:11) No Christian has time, energy and passion to major in both evangelism and pastoral care. This means that each Christian is a specialist in the area of their spiritual gifts. Here is a very important insight, and quite new: All activities and ministries of the Church and tributaries flowing into either of the two great rivers - evangelism or shepherding. Together, they constitute the one mission given by Christ. ♥



Lay Pastors – The P in PACE

Susan Caluder (USA)

Greetings! Susan here again, former Lay Pastor and Lay Pastor International Board member and friend of Mel Steinbron, founder of Lay Pastors Ministry.

I'd like to focus on the P in PACE today. Prayer is the cornerstone of all ministry and is the foundation of our relationship with our Lord. Jesus Christ was crucified, died and resurrected so we could have a relationship with the one true God. I believe we often underestimate the amazing privilege and responsibility of prayer.



But what is prayer? Prayer is simply talking to God. Believers pray to the Father through the Son in the power of the Holy Spirit (Ephesians 1:17, John 14:13 and Ephesians 6:18). We only can know God through prayer. There is no special formula. Although I am a fan of the acronym ACTS. Adoration Confession Thanksgiving and Supplication. This acronym is thought to be first published in the late 1800s. Following this pattern keeps me on track so I do not wonder off course or forget anything. Prayer does not have to be loud, long or poetic. It needs to be authentic. God can read your mind and knows your most inner thoughts. There is nothing you can hide from him. He will know if you are humble with genuine repentance when you pray. Remember the Pharisee and the tax collector in Luke 18:9-14. This passage highlights that outward piety is meaningless without a sincere heart. The Pharisee was rejected, but the tax collector was forgiven.

How Does Prayer work? Prayer is one of God's great mysteries. How does God listen to our thoughts, spoken words, anguished cries, and joyful praise? How does it reach from earth to Heaven? We may never know the answer to this question, but He no doubt does! One of my sweetest prayers answered is this: I've been studying the Bible for many years through Bible Study Fellowship (bsfinternational.org). There are men and women groups all over the world. I prayed for years my husband would join a group. He gave lots of reasons why he couldn't go. Football was on Monday nights, he worked all day and didn't want to go out in evening, he didn't know anyone who was going etc. Every year I would ask him – for 10 years in a row. The 11th year I said a bit sarcastically – "Well guess you're not going to go this year too." He surprised me and said: "You know what, I think I will." He has not only gone for these past 5 years, but each year he invites more and more men to join him. This year he has 4 guys carpooling with him each week. Persistence in prayer pays off! Although God is not obligated to respond to any prayer – He will always respond in a way that is for our good and His glory.

How about the prayer of an unbeliever - does God hear them? Absolutely! God is sovereign and omniscient. He can answer any prayer any way he wants to. His mercy and love for all people is boundless. He hears the prayers of those who seek him. Those who seek him are rewarded with the gift of eternal life if they earnestly repent of their sins and turn to Jesus as Savior.

The amazing thing about prayer is also how it impacts our relationships with one another. When you pray for someone, it's impossible not to fall in love with them. I think that's why we are to pray for our enemies. It's difficult, if not impossible to continue to see someone as an enemy when you pray for them. I remember when I was assigned my flock. Some of the people that were in my flock I didn't know well. I started praying for them. On Church days I'd see them and it would bring such joy to my heart. I would run up to them and give a hearty greeting. They would look at me like – do I know you? I had to remember that I knew them through the lens of Christ, and they just knew me as the nice church lady.

To wrap this up, Prayer should always be our first line of defense, our first breath when we wake up in the morning and our last as we go to sleep at night. People fail to pray because people do not fully understand who God is and their need of His saving grace. ♥



CONFERENCES



Byeong met Dr. Melvin at International Conference USA, April 2002



With LPM Board members New Jersey, USA



Luncheon at International Conference



Dinner with Regional members in New Jersey



Regional Conference in Korea

LAY PASTORS MINISTRY with PACE



See It Big,
Keep It Simple
(SIB,KIS)

Lay Pastors Ministry is the system of congregational care by laypeople. Dr. Melvin said this in the beginning of this ministry early in 1984, also it mentioned in the introduction of PACE Training Manual. Lets see briefly what it is: The Lay Pastors Ministry is a system of Congregational care by laypeople. It is a one-on-one, hands-on, grass-roots, ongoing pastoral care ministry. The Lay Pastors Ministry in brief: * Lay Pastors are prepared * Members are assigned. Each Lay Pastor is given a "flock" of between five and ten households. * Lay Pastors are Programmed. Their task is defined by the acronym PACE. Pray for their people faithfully, Available to their people, Contact their people regularly, and Being an Example of Christian faith and life. * The ministry is structured. It is organized so as to make it an integral part of the life of our church.

By the way, the last sentence caught my attention from the beginning up to now, and it ***"The ministry is structured. It is organized so as to make it an integral part of the life of our church."*** This means exactly what the Lay Pastors Ministry, so it is totally different world from PACE, pastoral care.

Let me talk clearly why Lay Pastors Ministry and PACE are different a bit more. Lay Pastors Ministry is a big view in terms of ministry. Let's say PACE in simple form. We say SIBKIS sometimes; ***See It Big, Keep It Simple.***

LPM talks everything, but PACE talks only caring of lay pastors, just job description. There are many distinctions between PACE and LPM. PACE talks about one to one caring, but LPM is group caring. The reason is that PACE is one-to-one relationship, but PACE is related to the whole congregation of the church. To relate to related means, there are many one-to-one relationships in the church; There should be a distinguished leadership; have to have a distinctive system; larger meaning and vision in

there.

As we see just its definition, PACE is limited in relationship, LPM is whole culture and direction, and expresses its system. On the other hand, PACE is the task of the laity, and LPM is the pastor's job to do. The first book of Melvin is for PACE, the second book is for LPM. Two books are different, and each one is a perfect picture, but once we see them together, just as two pictures on the wall, those two books look good and make synergy. It gives us more energy, structural energy, culture, and a big vision will be made.



One-to-one relationship is PACE. If you want to make some products with it, then you need LPM, which means not individually separated but should be a "common ministry." Then the LPM system covers it, and we will get results which are as effective as we expected.

I tried to help more than 150 churches with this ministry. This ministry, as you see that, is a relationship between laity and their pastor. Of course not exclusive for the whole congregation, in some way all of them included in this ministry, they see it, taste it, and involve it. The issue that I found here is not an easy job for pastors; accurately, they are senior pastors at particular local churches, not general pastors at any place. They are the people who are in charge of this ministry. I mean, they are top people to decide major things in this ministry. Of course, there is some level of care for this ministry. Dr. Melvin called it, Ministry Leadership Group (MLG), those who are responsible for the success or failure of the ministry. Mostly 4-8 laypeople among lay pastors, because others don't know about this ministry more in details.

Byeong Chea Seo
President of Melvin University

EQUIPPING THE CALLED FOR A CARING MINISTRY



Marie Parma
Boardmember of LPMI
USA



Equipping lay people for a ministry of caring is more than an 8, 10 or 12 hour seminar. It is a process that begins with affirmation and continues as long as the ministry continues by providing assistance in acquiring ministry skills and motivation through quarterly training and support.

A definition of equipping is: to supply with the necessary materials for an undertaking. Equipping for caring is a process of preparing people for pastoring. The word "process" is the major point. The equipping process is guided by three basic assumptions: (1) that God has already equipped every believer to be a minister with the gift of His spirit. (I Cor 12:7, 11) (2) that the approach should be people and process oriented rather than program oriented. (I Thess. 2:8, Phil. 3:12) and (3) that the content should be biblically sound (II Tim. 3:16, 17).

When those three assumptions are examined we see that God has given us what we need for ministry through:

1. Pastors & Teachers (Eph. 4:11-12)
2. The Holy Spirit (Acts 1:8)
3. Scripture (2 Tim 3:16, 17)

WHO ARE THE PEOPLE WE ARE EQUIPPING?

If your church is like mine, you will be working with ordinary people whom God

has called into this ministry...people with fears of being rejected, of not being able to meet the needs of their people, of feeling insecure because they are "just a lay person." We must continuously combat this prevailing inferiority complex. It is good to be reminded that God used ordinary people for His work...a shepherd boy, a fisherman...ordinary people like you or me who become extraordinary when we allow God to use us. A couple who served as Lay Pastors at Frazer Memorial UMC shared this experience from their ministry.

Last summer my husband and I had the privilege of being Lay Pastors to a beautiful Christian lady who was dying from cancer. This is an experience we will never forget.

A couple of weeks before she died I was sitting with her. She hallucinated all day and was not in touch with reality. Late in the afternoon she was in extreme pain. The nurse gave her a shot. I stood by her bed, held her hands, and tried to calm her until the shot could take effect. I began to sing "Jesus Loves Me" and she joined in. We sang it about 9 or 10 times until she drifted into a peaceful sleep. Even though she was not aware of the real world around her that day, she did not miss a word while singing about Jesus. There's power in the name of Jesus!

WHAT IS IT WE ARE ASKING PEOPLE TO DO?

Dr. Mel Steinbron defines pastoral care as "giving oneself to a relationship in times of weakness and in times of strength." Christian love is a giving love and people need somebody who cares for them consistently, both when they are in need and when all is well. Dr. Steinbron has coined the phrase "love with skin on it" to illustrate this line of reasoning.

1. Affirming the call.
2. Acknowledging the gifts.
3. Attending the training.
4. Authenticating the sending forth.
5. Accepting the support

Equipping people for caring ministries will provide the confidence, content, and motivation to be love with skin on to those assigned to them. The acronym AIM provides structure to the concept of equipping for caring:

- A -- Affirmation
- I -- Information
- M -- Motivation

Within this structure are 5 essentials of the equipping process. These essentials are based on the assumption that the person-in-the-pew is as much a "true pastor" as the person-in-the-pulpit.

1. Affirming the call.
2. Acknowledging the gifts.
3. Attending the training.
4. Authenticating the sending forth.
5. Accepting the support. ■



PACE TRAINING

Text book
Training Manual
Supporting Paper

(To be a Lay Pastor)

RE-TRAINING

Monograph
Essay
Dynamite Meetings

(After basic equipping)



Dr. Robert Slocum (Ph.D) Texas, USA

Over the last year I have been asked to put together a plan that summarizes my thinking on a major initiative for encouraging and implementing the Ministry of the Laity. These requests came independently from the Knox Fellowship, the Presbyterian Lay Committee and the Lay Pastors Ministry of Korea. I have collected my thoughts and ideas as a Creative Dreaming plan in the form of a Phase I Proposal for the Entrepreneurial Church Institute. In a Creative Dreaming exercise you do not ask, "Is it a good idea?" or "Do we want to do it?" The correct first question is, "What would it look like if we did it?" This permits a strategic vision to take form before decisions are made. The 'Entrepreneurial Church Institute' is a virtual organization I used to develop my vision for Ministry of the Laity. Phase I consists of a feasibility study and concept definition for a set of specific Ministry of the Laity initiatives. Phase I also includes preparation of selected teaching materials and conducting pilot projects. In Phase II, tasks judged feasible and ready for implementation as Models for Ministry can be activated and implemented by those who are interested and committed. The Phase I proposal is presented as a shopping list where one, some or all work tasks/sub-tasks could be selected for action. The merit and desirability of an actual rather than virtual Entrepreneurial Church Institute can be judged by each reader of the Phase I proposal. ECI will stand or fall on its own merit as God wills, and He raises up actual resources to bring ECI to life with an evolving organizational structure and mission. I see this Proposal as a shopping list for informal partners in the Ministry of the Laity, and anticipate ongoing developments as discussion and feedback begins.

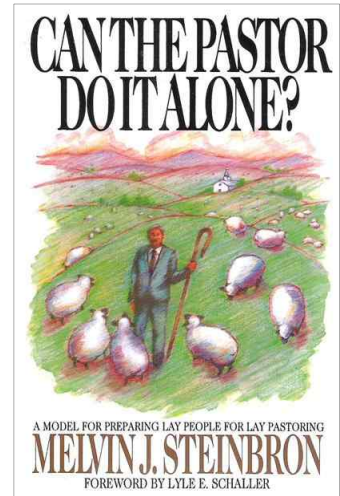
Personal Agenda – I was also asked to identify that tasks within the ECI 'big picture' plan that was part of personal agenda for the Ministry of the Laity (See Task 1 in the proposal). My own understanding of the Lord's guidance for me is to initially concentrate on the ECI strategy, planning and resource development and stay out of other people's actual ministry operations. I selected the following five specific sub-tasks described in the ECI proposal that I feel initially called to 'work on to completion' (in rank order):

Charter for the Entrepreneurial Church Institute – Encourage and enable innovation in the Ministry of the Laity by creating Models for Ministry, strategic alliances and productive environments where the Laity and the Holy Spirit can be productive for

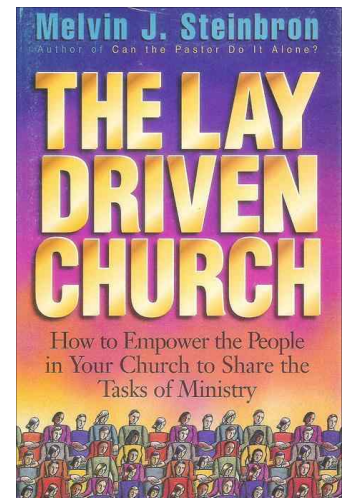
the Kingdom of God in the Church Gathered and the Church Scattered. *Church is not a community of souls, as is maintained today. Nor is Church merely the proclamation of the Gospel. In other words, Church is not the merely pulpit, but the Real Body of Christ on Earth. Dietrich Bonhoeffer 1938. Our Lord said to His disciples, "Behold, we go up to Jerusalem." There are a great many things that are legitimate, but if they are not on our way to Jerusalem, we do not do them. Oswald Chambers 1916*

1. Build on islands of health and strength.
 2. Work only with the receptive and only on what's trying to happen.
 3. Go big or go home.
 4. Focus, don't do dribs and drabs.
 5. Giving is not a result – changed lives are.
 6. The fruit of my work grows on other people's trees.
- Peter Drucker Principles of Non-profit Management paraphrased by Bob Buford*

Identification, Significance of the Problem and Opportunity
PROBLEM – The Church entered the 21st Century employing contemporary and historical Church models that focus on the Ministry of the Clergy and minimized or exclude the Ministry of the Laity. These Clergy focused Church models are proving to be increasingly ineffective and are characterized by declining Church performance as measured by both spiritual and numerical standards. Attempts to address the problem of the Ministry of the Laity by reconstructing the history of the Ministry of the Laity are informative and historically significant but have no strategic significance for the Church in today's world. Upon close examination, any Clergy-focused Church model that historically has diminished or negated the role of the Laity, the real Body of Christ consisting of all believers in Jesus Christ, can be considered a candidate for designation as a New Testament heresy. **IMPORTANCE** – Ministry of the Laity has emerged in the 20th Century in fragments within para-church movements, minor denominations and as sub-ministries of mainline denominations. Initiatives to restore the Church to a focus on the Ministry of the Laity is no longer an option, it is a major issue for the World Church in the 21st Century. A major challenge for the Church today is shifting from a focus on the Ministry of the Clergy to the Ministry of the Laity. The important task of the Entrepreneurial Church Institute is to develop and implement an innovative Ministry of the Laity initiative and strategy based on new Testament principles for the Church today. ■



For laypeople



For Pastors

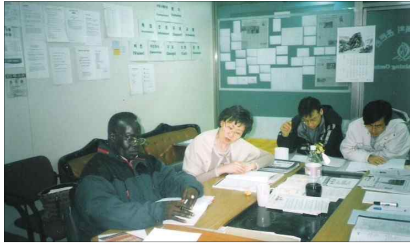
REPORT
 on the
 Lay Pastors Ministry
 15 years of experiences

FOR
 PASTORS

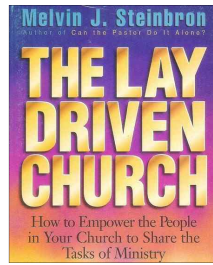
Byeong chea Seo
 (Director of LPM Korea)

Three books(pdf)
 are available.

FOREIGNERS



BOOK REVIEW



"The Lay Driven Church" How to empower the people in your church to share in the task of the ministry"

Dr. Steinbron's Book: "The Lay Driven Church: How to empower the people in your church to share in the task of the ministry", is a noble and eye opening attempt to deal with a critical and sensitive ecclesiological and theological subject on empowering, equipping the laity for ministry and the possibility of returning and giving the ministry back to the laity. His main concern and interest is to correct the imbalance that has resulted from an overemphasis on the ministry of the clergy at the expense of the ministry of the laity by today's Christianity. He argued responsibly in his book that "for a

theology and practice of ministry which will take care of the ministry of the church, without a commensurate shared pastoral care and leadership with the clergy by the laity is incomplete". Having appreciably outlined and discussed the changing pattern of ministry in its wider ramifications, Steinbron's courageously explored, observed and underscore the multiple components and importance of ministry of the laity with in the Old and New Testament. He maintained vehemently that to enable and equip the laity to provide pastoral care to the congregation must be the priority and prime duty of the clergy in every church setting.

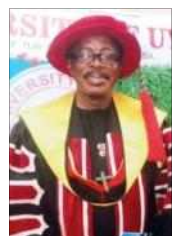
He further stressed that every church member deserves to receive pastoral care and shepherding from a gifted, experienced and trained layperson. This confirms the principle of ministry approved by the scripture in the book of Ephesians 4:11-14, which emphasizes on the equipping and empowering of the lay people by the clergy to do the work of ministry in the church.

His emphasis on the authenticity of the ministry of the laity underscores that the basic idea of a clergy doing the entire ministry alone is unbiblical approach to doing ministry in the church, which churches of this age can no longer afford to venture into. Going through this book, one can see that it provides a practical know-how on how to equip, train and mobilize the laity for a significant, lasting and fulfilling ministry of pastoral care and leadership of the congregation. He maintained that balance between principle and practice of lay ministry in any church setting is the best. He further moves the Lay Pastors Ministry from vision to reality, bringing it to experience and practice of the laity, thereby liberating the laity to do the work of the ministry and using their

spiritual gifts in serving God and his people in the body of Christ as in enshrined in the Holy Scriptures. More importantly he saw pastoral care by lay people as decentralization of leadership from the clergy to other gifted and experienced lay people in the church. According to Sreinbron, Moses provided an example of decentralized pastoral care and leadership of Israel in the wilderness, by taking wise counsel of Jethro; he decentralized the care and leadership of Israel by reducing it to caring and shepherding size of 20, 10, and 5 people per leader etc. Steinbron's further underscore and maintained in his book, that underlying function of the lay pastors or the central activity of a lay pastor lies in the acronym known as P.A.C.E.

P.A.C.E from his book introduction remains the underlying responsibility of every lay pastor of all time. According to Steinbron, 'P' stands for Praying regularly for the members of the Lay Pastor's flocks either 5, 10, 20, 30, 40 or 50 household, depending on the capacity of the Lay Pastor. 'A' stands for Available, the Lay Pastor being available for the people intimates of need and celebration. 'C' stands for Contact, the ability of the Lay Pastor being able to contact and visit his flocks regularly at least a minimum of 1 month and finally 'E' stands for Example, being that the Lay Pastor must be a Christian example to his or her flock members.

Steinbron further outlines in Part 1 of his book "What kind of Church does it take" to implement a successful Lay Pastors Ministry. In Chapter 1 through 7, he examines various kinds of church it takes to establish and implement a successful lay ministry in any church setting. As he moves forward in Chapter 1 of his book, he starts by stressing that "A Need Conscious Church", must be a church that acknowledges the need for enabling the laity to share in the task of the ministry. Without a church seeing the need to venture into equipping and enabling the laity for ministry, lay ministry cannot strive well in any church setting. ■



Dr. Daniel Patrick, Ghana Africa

DR. MELVIN WROTE

Written by Dr. Melvin

on the
**NETWORK
NEWSLETTER**
(January 1988 - July 2006)



BYEONGCHEA SEO, EDITOR

To be added from the mailing list, to offer suggestions for *content*, submit *writings*, or to *inquire about the Lay Pastors Ministry, Network News, conferences or resources for your lay pastoral care ministry*, please contact:

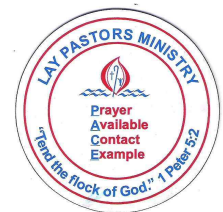
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To share lay pastoral care ministry information and resources with churches, individuals, denominational leaders and seminaries.

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