



**Caring Beyond Words: Turning Compassion into Action**

In today's world, many voices speak about love, compassion, and caring for one another. Churches preach about unity, leaders encourage believers to show kindness, and many people verbally express concern for those around them. Yet an important question remains: Is caring only something we talk about, or something we truly practice?

Caring is not merely verbal—it is practical. True care goes beyond spoken words and becomes visible through action. Anyone can say, "I care for you," but genuine compassion is demonstrated through presence, support, encouragement, and sacrifice.

**The Difference Between Verbal and Practical Care**

Many people speak about helping others, but fewer intentionally step into the lives of hurting people. Verbal care speaks comfort, but practical care carries burdens. Verbal care says, "I am praying for you," while practical care asks, "How can I help you?"

Practical caring may involve visiting the sick, supporting grieving families, helping the struggling, encouraging the discouraged, feeding the needy, or simply listening to someone in pain. Though these actions may seem small, they often become powerful expressions of God's love.

Faith was never intended to remain only in speech. Caring ministry becomes meaningful when compassion is translated into action.

**The Church: Called to Practice Care**

The church has the potential to be one of the greatest institutions for practical caring ministry. Beyond worship services and sermons, the church is called to be a community where people experience support, healing, encouragement, and restoration.

However, in many places, caring remains verbal rather than practical. Churches may

preach about compassion, yet struggle to build systems of care for those who are spiritually, emotionally, physically, or socially hurting.

This challenge is not always due to lack of desire. Often, it is because believers are willing to care but have not been properly trained or equipped for caring ministry.

**Equipping the Saints for Caring Ministry**

For caring ministry to move from verbal to practical, believers must be intentionally equipped. Caring is not merely a gift for a few leaders—it is a ministry every believer can participate in when properly guided and trained.

This is where Lay Pastors Ministry (LPM) plays an important role. Lay Pastors Ministry helps equip leaders and train the saints for practical caring ministry. Through teaching, mentoring, and practical ministry preparation, LPM enables churches to move beyond simply speaking about compassion and toward actively demonstrating it.

When leaders are trained, they can equip others in the church to care for people wisely, compassionately, and effectively. In this way, caring ministry becomes the work of the whole church, not only pastors or selected leaders.

**Caring Reflects the Heart of Christ**

The ministry of Christ was never limited to words alone. Jesus Christ preached truth, but He also healed the sick, comforted the brokenhearted, fed the hungry, and reached out to the forgotten. His ministry revealed compassion in action.

As followers of Christ, believers are called to reflect that same heart. Caring is not optional; it is an expression of Christian love.

**Dr. Aloto Anche**

Director of LPM India and  
 General Secretary of India Mission  
 Foundation Trust (The Trust)



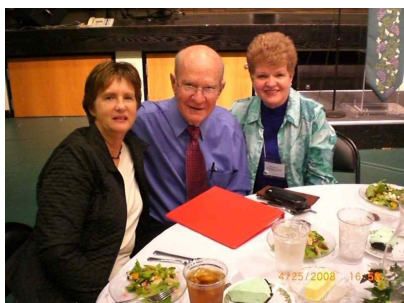
**India Mission Foundation  
 (PACE INDIA TRUST)**

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**Be shepherds of God's flock that is under your care. -Peter 5:2**

## SEMINARS



## PROCEDURES

### Lay Pastors Ministry with PACE

- 1 PACE Equipping (at local church)
- ▼
- 2 Re-equipping (every 3 months)
- ▼
- 3 Regional Conference (10 churches)
- ▼
- 4 National Conference (30 churches)

## A BLESSING IN MY LIFE

I first became acquainted with the Lay Pastors Ministry in the early months of 1988 when Dr. Mel Steinbron came to my church, Frazer Memorial UMC, in Montgomery, AL to do a weekend seminar on the caring concept from his book, *Can The Pastor Do It Alone?*

Twenty lay people from our church attended the seminar and at the end of the weekend we voted unanimously to begin working to implement the ministry in our congregation. Forming a ministry group, the twenty lay people divided themselves into six task areas: prayer, communication, equipping, calling forth, accountability and assignments.

For six months we designed what became known as the Lay Ministry Program and I became the director of the ministry.

In the fall of 1988 we equipped our first group of lay ministers. It was exciting to make the assignments to those first lay ministers and to hear the many ways in which they were touching the lives of our congregation. Over the years the ministry grew and the caring climate of our church was heightened. New members were welcomed into the fellowship of the church, comfort was given to the grieving, the gospel was shared and lives were changed, friendships were formed, attention was given to the sick, members felt connected and were lifted in prayer on a daily basis...and the Lord was glorified.

My first experience on the national level with the Lay Pastors Ministry was in 1989 when I attended a weekend for mutual consultation and sharing with other ministry leaders from around the country. From that first meeting friendships were formed that have continued. In 1990 Frazer hosted the International Conference for Lay Pastors and a strong bond was established with those in attendance. The conferences that have been sponsored by LPMI have continued to produce inspiration for ongoing ministries as well as information for beginning a Lay Pastors Ministry.

To say that my involvement with LPMI has been one of tremendous blessing would be an understatement. I am overjoyed to be associated with the Lay Pastors Ministry and to know firsthand how God has used gifts of compassion and care in spreading His love to others. I saw lay people making a difference being "God's love with skin on."



**Marie Parma,  
Montgomery, AL LPMI Board Member and  
Southeast Regional Director**

**God uses**

**what you have**

to fill a need which  
you never could have filled.

**God uses**

**what you can do**

to accomplish what  
you never could have done

**God uses**

**who you are**

to let you become who  
you never could have been.



- Philip Brewer

(from "Holy Sweat", by Tim Hansel, based on the 5 loaves and 2 fishes)



**ACCOUNTABILITY**  
Susan Caluder (USA)

Greetings! Susan Caulder here, former lay pastor and friend of Mel Steinborn.

Today, I want to briefly speak about accountability—what it means, why it matters, and how Scripture calls us to live accountable lives before God and one another. The Lay Pastors ministry is successful because each lay pastor is accountable to the ministry by submitting accountability reports and attending lay pastor training.

At its core, accountability is about responsibility. It's being answerable for our actions, decisions, and even our thoughts. But for the Christian, accountability goes even deeper—it's rooted in our relationship with God and our calling to live in community with others.

### 1. Accountability to God

First, we are accountable to God, our Creator and Judge. Romans 14:12 says:

"So then each of us will give an account of ourselves to God." (Romans 14:12, NIV)

This verse reminds us that nothing we do is hidden from God. One day, we will stand before Him and answer for how we lived our lives—not just our actions, but our hearts and motives.

That truth isn't meant to scare us, but to inspire holiness. God's grace doesn't remove accountability—it empowers us to live rightly.

### 2. Accountability to One Another

God also calls us to live in community, not isolation. James 5:16 says:

"Therefore confess your sins to each other and pray for each other so that you may be healed."

This verse captures the essence of Christian accountability. When we share our struggles and sins with trusted brothers and sisters, we invite healing, support, and growth. True accountability happens when there is honesty, love, and prayer.

Proverbs 27:17 says:

"As iron sharpens iron, so one person sharpens another."

We need each other. Accountability partners, mentors, small groups—these are not just Christian programs, but biblical tools for growth.



### 3. Jesus as Our Model

Jesus modeled perfect accountability to the Father. In John 5:19, He said:

"Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing."

Jesus lived in total submission to the Father's will. In the same way, we are called to live in obedient dependence on God, seeking His guidance daily.

Jesus also expected accountability from those he sent out -2 by 2 in Luke 10. When each pair completed their missions, they returned to Jesus and told him all they had done. They reported back their successful ministry, their experiences and they did it all with joy. Being accountable is not a hardship or difficult task, it's a way to encourage each other, support one another and rejoice in what God is doing.

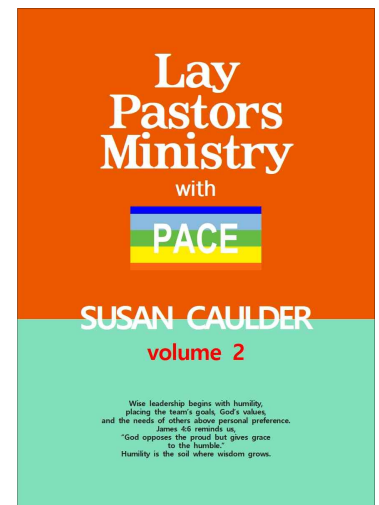
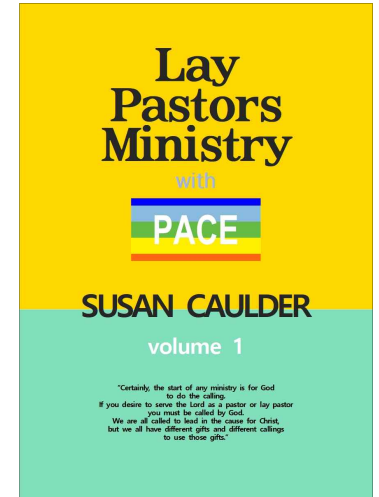
A few questions for your lay pastors and your lay pastors ministry -

Are you living in a way that reflects accountability to God in your role as a lay pastor? Do your lay pastoral ministers listen and support one another and point each other to Christ?

Are you open to correction, to growth, to being sharpened?

After Jesus heard the excited reports of casting our demons in His name – He acknowledges their successful ministry and the power they have been given, but gently rebukes them to rejoice that their names are written in heaven rather than demon submission. After all, that's what it's all about – bringing people to Jesus by loving each other – Love with skin on.

Accountability is not about judgment—it's about grace, growth, and godliness. May we walk in the light together, holding each other up as we pursue Christ.♥





LPM Korea Institute opened in July 1, 1999



1. Pre-study (with senior pastor)
2. Equipping (specialist)
3. Re-equipping (with pastor or... )

## 1. Pre-study (Textbook) and why do we need Pre-study!

When we start this ministry, motivating people is crucial. How do they get this motivation? I found it, and also Dr. Melvin advised strongly on his book and personal faxes, because many years ago we, Melvin and I, used fax machines to communicate. He said that if they want to start this ministry they have to pre-study his first book, *Can the Pastors do it alone?* Later on I found how important it is to follow this guidance. Pastors are busy and also laypeople could not study by themselves because most people are not interested in reading books and studying alone. Of course, sometimes interesting things happen.

One male layperson read the first book; *Can the Pastor do it alone?* By himself, because his pastor gave him it to read. He confessed later that while he was reading the book, he was in tears of his eyes, because he wanted his church to be like the story in the book. Of course this is possible, but what I mean here when they study together they will learn much more about this ministry, because they discuss, chew, and eat, so later when they are just in PACE Equipping Seminar, their mind going high to do this ministry, which means their Motivation is much stronger than not read and come to the training session. This is my real experience through many churches' Training.

There were two kinds of churches: some churches have previewed the first book and are waiting for my direct training. They are ready to accept what I am going to teach, to train them is happy because they are motivated half percent already, we can say first half done before my training session, so my function is to cover second half which means just make them to paradigm shift and rekindle into their heart, because they are really ready to do, to take an action. This is what I found myself. And other cases that they are not read book and just came to my class, so try to listen from the beginning, and they are not ready at all, just came because of pastor's force to attend, so I really have hard time to teach, train, equip and also tried to motivate those in front of me. Once they were previewed and came to my training, actually easy, but not ready at all and came to my training, it was difficult.

## 2. Equipping itself (PACE Training Manual, 10 hours)

It is better to invite the experts on this

Training/Equipping for the first group of lay pastors/ministers. Because it is difficult to equip their own applicants as a senior pastor. I, Byeong, have equipped more than 750 laypeople to be lay pastors/ministers at 140 churches in the last 15 years. Those churches invited me to equip their people to be PACE minister in their churches because they, Senior Pastors, 1) They don't know this ministry well, 2) They were not familiar to the PACE Training Manual, 3) They didn't know what the equipping is because they have used to do education and training all the way, so quipping was new to them. This is actually true. Even though one pastor who had a Ph.D from the USA couldn't equip with PACE Training Manual, so I was asked to equip his congregants.



## 3. Re-equipping (Three Re-equip Manuals)

After starting any ministry definitely needs re-equipping. So what's the re-equipping? As I found once people have learned something in the beginning stage, they are not satisfied with it soon or late, just like we study a lot of new things at school, but once we graduated we are no more interested in the study of the past even it was very shock and interested in, and also it was nearly new to them, but now they want to more, upgrade knowledge, like that, after basic equipping, the pastor has to think how to reequip them. Re-Equipping is totally different from basic equipping, startup equipment, but most pastors are not thinking seriously of it. They think they have done perfectly at startup, and others they leave it in lay pastors' hands, and think it is their responsibility not the pastor's job to do anymore, so they neglect this part, so start up nicely, but die into the water very soon. That's why Dr. Melvin developed three reequipping materials; 13 monographs, Dynamite meetings, and 22 Essays. Of course, he had written new ideas and insights at the LPMI USA Network News all the time for the last 30 years. Because he knows only one time's equipment is not enough, and it is not going to last forever.

Note)

And 'Maintenance' continually and Constantly. That's why there should be MLG (Ministry Leadership Group), aka. several people who 'owned' this ministry and were responsible for its success or failure.

# PASTORAL CARE WITH HUMANITIES

I recall first encountering the term "pastoral care" during my third year of undergraduate studies at Baekseok University (1997). I was a student of Professor Jang Seong-sik, my mentor, when he lectured using a translated manuscript of John Patton's \*Pastoral Care in Context\*. At that time, we looked for typos in the translation and took exams. I remember receiving quite good grades back then. Professor Jang learned directly from Patton using the manuscript before the book was published at Columbia Theological Seminary in the United States. Professor Jang stated that it was difficult to find appropriate terminology for translating this book because pastoral counseling and care had not yet taken root in the Korean church at that time. Later, in 2000, I met Rev. Byeongchea Seo, the director of the Institute for Lay Pastors Ministry. He introduced me to Dr. Melvin Steinbrun's book, \*Can You Do Ministry Alone?\*. It was in that book that I discovered Melvin's ideas. Melvin simply summarized the broad scope of pastoral care. This is PACE. Melvin stated that pastoral care (or nurturing) should become a shared resource, shared by the laity, rather than the ministry that ordained ministers had considered their exclusive property. Melvin even argued that this constituted a second Reformation.

Furthermore, in the preface to the translated edition (*Pastoral Care In Context*), Professor Jang Seong-sik described one of the characteristics of Patton's work as follows: "Pastoral care is not the exclusive property of the pastor alone, but the role of the entire church. It shifts from pastor-centered care to care for everyone belonging to the church (including the laity)." I believe that Melvin presented a simple yet powerful tool to enable all believers to engage in 'mutual pastoral care.' Here, the term 'mutual pastoral care' was learned from the term 'interdependent ministry' in Paul Stevens's \*Theology of the Laity\*. And Patton referred to this as "communal care and context." The central theological confession or thesis of this book states, "God created humans for the sake of a relationship with Himself and for relationships among human beings. God sustains relationships through creation, which listens to and remembers us, and calls us into individual relationships with people."

It argues that human care and community are possible because we are beings within God's memory. Professor Kim Ki-chul, who teaches pastoral counseling, described "intersubjective pastoral care" in [*Jangsin Forum*, Vol. 49 No. 1]. Therefore, he views pastoral care not as a superficial or unilateral ministry, but as a means to create creative dynamism within the church community alongside mutually communicative relationships. John Patton views humans as having been created in the image of God as members of the created community. Therefore, he argues that community and care are clearly interconnected. However, it is memory that leads them into a sufficient relationship. Being remembered implies re-membering. It signifies the rearrangement of the body. He states that the opposite of remembering is not forgetting, but dis-membering. In other words, although we, as God's people, became one community as the created community, we became beings completely severed (dismembered) from God due to human sin.

Nevertheless, God decided to reconstruct (remember) fallen humanity in order to redeem them, by remembering the covenant He Himself promised. Ultimately, this means that through the event of the cross of Jesus Christ, He fully restored humanity to be His people. This implies that God cares for us by remembering the word He promised. When we forget the place we came from, we are, in fact, disintegrated beings. Therefore, because I remember this, I can care. Because I remember, I come to experience a community that commemorates God, who remembers me (1 Corinthians 11:23-25). Furthermore, I gain even more strength when I realize that I am being remembered. Therefore, I am able to express care to people by listening to their words and remembering them.

To quote Martin Heidegger, care is what makes a human being human. If we do not care, we lose our humanity. Rather, our finitude and transience make care possible. Heidegger states that for those who provide pastoral care, it helps to remind them that care is more than what we feel, think, or do. He says that the fact of our existence is the foundation of human existence, and

that this very fact is care.

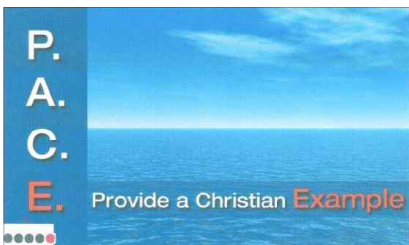
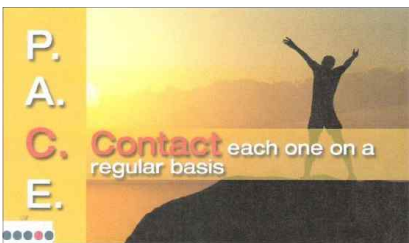
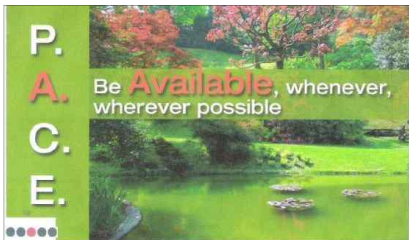
I am researching pastoral care and the humanities. I believe that pastoral care requires us, as God's reconstructed people, to remember God, our neighbors, and ourselves. I would like to say that, although it may sound selfish, we must remember God and ourselves first. This is because only when my own existence and identity are established can I care for my neighbors, despite my shortcomings. On the other hand, one must be able to realize one's own limitations. This is because only then can one make the judgment to temporarily step away from situations where care is ineffective. Therefore, I believe I must design my life to become a "substantial self" (the restoration of the image of God) for the sake of my growth and attitude. The humanities are necessary to achieve this. As Martin Heidegger said, it is "what makes a human being human." Care is crucial in human life. It deals with both the painful and satisfying aspects of human relationships. Since care occupies a significant part of becoming human from the perspectives of theology, philosophy, and ethics, we must keep in mind the connection between pastoral care and the humanities.

If, as Patton argues, we are a reconstructed community of faith, we must recognize the critical aspects of care. One aspect of this is that the power of pastoral care lies not in the individual agent of care, but in the fact that it is care given by the community. Paul Stevenson would have defined this as "interdependent ministry." Therefore, I remember that God cares for me through the community of faith using the energy of the entire universe He created, and I become more dependent on Him. Consequently, this manifests as the ability to care for oneself and one's neighbors in parallel (interdependent care).

**Rev. Hoorak, Lee**  
Staff of LPM Korea  
Director of Pastoral Care with Humanities  
(PCH)







**Mary Beth Ludt**  
 Kentucky USA  
 LPMI Board Member and  
 Ohio Valley Regional Director



At the heart of the Lay Pastors Ministry is a desire for churches to develop a culture of care. To equip the ordinary folks that are extraordinary to the Lord to be agents of grace and encouragement to the family of God. God instructs us through the apostle Paul to "make the most of every opportunity ..." Jesus taught us to love one another.

At the heart of Lay Pastors Ministry are relationships that grow our faith, give strength to the weary and spread the joy of the Lord. Yet today we live in a culture of broken relationships, fatigue and busyness. That has left us with pews of exhausted, discouraged, malnourished believers. Many are living in a constant state of defeat. So, to step out and serve as an agent of care and encouragement is beyond their thoughts of just getting through another week. We are seeing more and more resistance to carrying the title of Lay Pastor because we are convinced we are simply unqualified to "pastor". The biblical plan for "mutual care in the body of Christ" is still largely viewed as idealistic or simply for a select group of people who have caring and compassionate personalities.

Who has authored those thoughts? The enemy. They are not in line with God's plan and purpose for His family. In God's reality, we are all called to be agents of God's love. We are called to care because God cares. We are called to serve one another as an overflow all that God is

doing in our lives today and all He has already done through the generosity of grace.

With this "reality" of today's church and the typical challenges that Lay Pastors Ministry at our church, Centenary United Methodist Church, and other churches face, we began to pray that God would show us how to face these obstacles so that the Lay Pastors Ministry would continue to empower and encourage members to be ministering to one another to enhance and build a culture of care. God led us to an equipping retreat called "I Care".

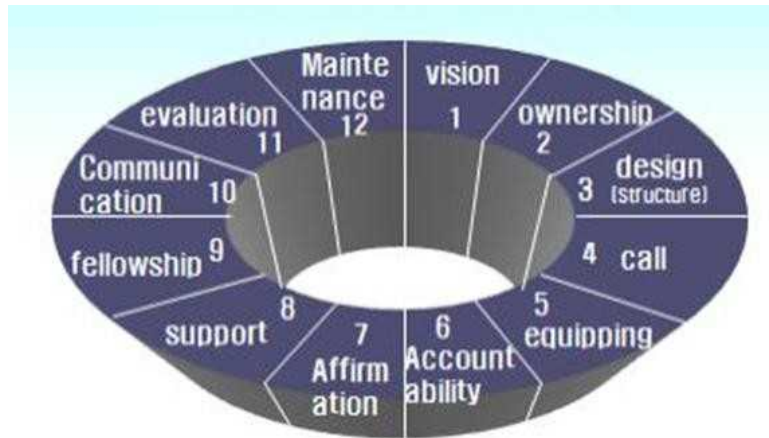
It combined equipping and spiritual enrichment to break through obstacles in our own spiritual journey that could be hindering our willingness to serve another person in this way. It brought together the truth from God's Word to help us identify areas where our overflow could be clogged. We allowed the truth to affirm our role as laity while distinguishing the difference between being a good friend or neighbor and being someone serving another on behalf of Christ. We learned more about paying attention to God's voice and the reality of the enemy working against us and ways to be prepared for battle.

Through this retreat we were challenged to go outside our comfort zone to experience further dependence on God to love others through us, giving Him the opportunity to change us along the way. Overall we saw the group respond to God in a willingness to be more intentional about availing themselves to the role God has identified for them within the Kingdom of God.

## I Care ... Because God Cares



**Lay Pastors ... creating a culture of care ... because God cares.**



He discovered these 12 elements  
after 10 years of his ministry,

so call it

**“Twelve foundation blocks”**

and also

**“How to resist failure”**

of ministry

*“I call it North Star for me all the way.” -Byeong*

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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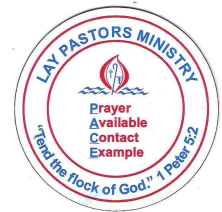
Byeongchea Seo  
Aloto Anche

**Purpose:**

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

Published quarterly by Lay Pastors Ministry Nagaland India (LPMI) and printed in Dimapur, Nagaland.

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Lay Pastors Ministry

**NETWORK NEWS**

*Equipping Laypeople To Give Pastoral Care*

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