

## Chapter 7

### THE DAYSTAR TRAINING MODEL

All over the world, in church and mission as well as in society in general, people seem to agree: leadership is the key to a new future (Van Engen 1996:249).

... the new paradigm makes the radical shift from preparing professionals to forming leaders (Van Engen 1996:248).

To identify leaders, the in-ministry paradigm turns to the local congregation. Who are the natural leaders already recognized by the church for their giftedness in ministry, and in what kinds of ministries are they already participating? (Van Engen 1996:249).

... our ultimate concern is the mission of the church. Theological education exists to train those who will lead the whole people of God in the fulfilment of His missionary task in the world. Traditional theological institutions are far too limited in their outreach, and they have inherent fallacies. New alternatives are urgently needed... (Kinsler 1981:24).

In-ministry formation must be based in the congregation, not in the classroom, and must be oriented toward mission rather than maintenance of present structures. Congregations would become the primary training centers for the ministry of God's people in church and world (Van Engen 1996:251).

Most missionaries are and always will be lay people... It is a matter of life or death for the Christian world missions that we allow lay people access to missiological education... (Winter 1996:171,185).

The basic teaching and training unit for Christian mission is not the seminary but the church (Neely 1993:276-277).

The in-ministry paradigm, on the other hand, harks back most closely to the objective of the apprentice paradigm – to shape the being of those who can lead the people of God forward in God's mission in the world (Van Engen 1996:251).

As a good example of where we should be I introduce the IKhwezi [Daystar] Theological Seminary of the Uniting Reformed Church in KwaZulu-Natal. This training programme is totally decentralised. All the trainees remain and minister in their congregations (Kritzinger 2002:130).

#### 1. Introduction

In this study up to now, we saw that a new way of identifying and preparing leaders for the church is needed. We saw that TEE made a tremendous contribution by bringing

about the new “in-service” paradigm in the training. Winter (1981:ix) sums it up by saying: “... extension by my definition is simply that form of education which yields to the life cycle of the student, does not destroy or prevent his productive relation to society, and does not make the student fit into the needs of a ‘residential’ school”.

However, we cannot stop there. As Van Engen (1996:252) puts it:

We need to draw selectively from all the paradigms of the past, for not one of them alone has prepared us for what lies ahead. Our paradigms of ministry formation must be fluid and creative, seeking to remain faithful to the basics of being God’s people in God’s world, yet searching for radically new ways to form new leaders for Christ’s church. It is time for us to create new paradigms of in-ministry formation that will facilitate the emerging of a new cadre of leaders for the churches in the West – and we may need to learn from churches in other parts of the world in order to do so.

Out of the need to develop leaders for the Uniting Reformed Church in Southern Africa, one such a training model has evolved in KwaZulu-Natal province of South Africa. It is called the Daystar Discipleship Seminary. Like TEE it fits in the in-service training paradigm. Like TEE it also addresses many of problems of the Traditional Residential Academic Model, but in some aspects it goes even further than TEE and seeks to solve some of the problems inherent in the TEE system. It is to the Daystar Training Model that we are going to look in this chapter.

## **2. History**

The need to produce leaders for the church in KwaZulu-Natal became very acute when the national church decided to close the training programme for evangelists, because evangelists did not function as evangelists in the true sense of the word, but as pastors for congregations. While many of them were in fact the true pastors of congregations who did not have ordained ministers, it meant that because they had a three year training, instead of the seven years of university study required to become “real ministers”, they were seen as a sort of second class pastors. For example, for many years they were not allowed to serve the sacraments. Where an evangelist and an ordained minister served together, the minister would always be the one in charge, even if the minister was just out of seminary and the evangelist was a senior man near retirement.

To solve these problems, the church decided to close its schools for evangelists, so that all future people would have to be trained as ordained ministers. Although the idea to bring all spiritual workers up to the same level seems good on paper, it means that the door to full-time ministry was now closed to all who did not qualify for university training. In the light of the terrible conditions in black schools at the time, very few qualified. Secondly, the fact that the black community was predominantly a very poor community at the time, means that even those who could gain entrance to university could not afford to go and study full-time for six or seven years. On top of that, the church did not accept qualifications gained at any university or Bible college. It had to be at one of the few universities approved by the church, none of which was in

KwaZulu-Natal. At one stage the people from the general synod told us that if we wanted to send people for training, we had to send them 1600 kilometres away to the University of the Western Cape to study in an Afrikaans milieu, while most of our Zulu-speaking people could not even understand Afrikaans.

The upshot of all of this was that after many of the existing evangelists did hasty conversion courses to become ordained ministers, the inflow of new leaders stopped for all practical purposes.

In 1995 the regional synod of KwaZulu-Natal decided that we would have to set up our own training system (Point 20&21 in Besluiteregister:9-10). Training materials were hurriedly compiled. At the meeting where the different writers first presented their material, I was very disappointed. I was not disappointed because it was bad material, but I realized that because everybody involved was trained in the academic model, it was again just a lot of information that was to be dumped on the students. I hoped that once we got started, we would find a way to improve the system.

Then one day Rev. Marthinus van Rooyen, who at that time was the rector of the training program, visited me and shared with me that he lay awake at night because God had placed deep worry on his heart concerning the way in which we were planning to do the training. As we were speaking, I was reminded of a seminar which I attended. At the seminar Rev. Douwe Semmelink had taught us about the way in which he trained disciples. At the time I felt a bit frustrated, because although I could see that he had some good concepts, I could not quite see its application for me and my ministry. But while Rev. van Rooyen was talking, I realized that perhaps the concepts of Rev. Semmelink could be the answer. We contacted Rev. Semmelink and he graciously agreed to fly from the Netherlands to South Africa on his own cost to assist us. And so we started all over and developed a whole new system. It took us more or less ten years to refine the system to where we are now.

Since the Rev. van Rooyen has retired, the burden of writing, editing and overseeing translation has to a large extent landed on my shoulders.

Unfortunately the whole idea of discipling and training their own people was not acceptable to most ministers. Many just wanted a book that they could give to people to read, so that they could salve their consciences without having to put in any trouble themselves. People who have never even read the material and who did not understand the concept of what we were trying to achieve, were vociferous in their criticism. As the general synod did not want to give us permission to train people for the ministry, the whole project died a quiet death as far as our denomination is concerned.

However, I did receive permission to continue on my own. In co-operation with Ewald Joubert of Door of Hope Mission, the material is now being translated into many languages. At the time of writing there were moves in about sixteen languages:

English  
Afrikaans (South Africa)  
Zulu (South Africa)  
Tswana (South Africa and Botswana)

Shona (Zimbabwe)  
Bemba (Zambia)  
Chichewa (Malawi)  
Swahili (East Africa)  
French (22 countries in Africa)  
Russian (Russia and former Soviet Republics)  
Azerbaijani (Azerbaijan)  
Lezgin (Azerbaijan)  
Hindi (India)  
Tamil (India)  
Oreya (India)  
Myanmar (Burma)

Although the training did not find acceptance in its church of origin, it is producing fruit in the lives of those who are being trained and it is now poised to take off in other churches locally and internationally.

### **3. The Daystar Model**

The Daystar Discipleship Training was developed to empower church leaders to disciple their own people and at the same time develop leaders for the future. It takes place in the local congregation as part of its regular activities. The training is open to every member of the congregation. There is no minimum scholastic requirements, although special arrangements will have to be made for people who cannot read.

Every week the group of church members comes together for about two hours under the guidance of a leader approved by the church.

The leader is supplied with a leader's guide and each of the students receives a workbook. The leader's guide provides the group leader with enough information to enable him to lead the group.

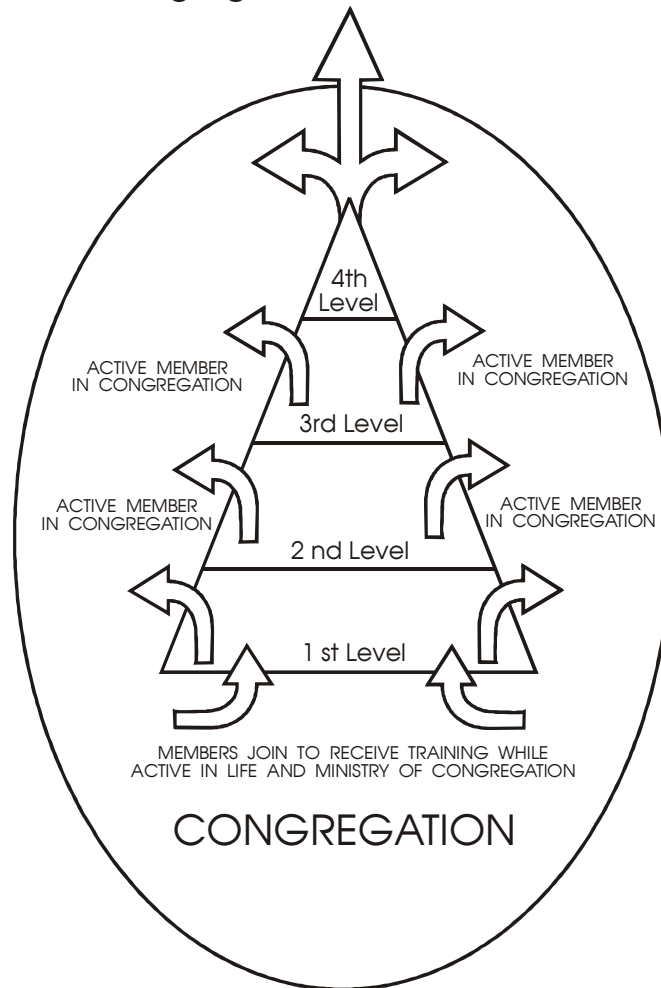
During each meeting the same broad pattern is followed:

- a. The group worships together.
- b. The members share from what the Lord has revealed to them in their quiet time during the past week. The group members are taught how to have a quiet time and they are given assigned scripture passages to read during their quiet time. In this time the group leader can monitor the spiritual progress of the members and give individual inputs according to their needs.
- c. The scripture memory verse for the next week is given and explained.
- d. The group members divide into pairs and check each other's progress, using the form provided in the workbook.
- e. The group leader gives input through the teaching or Bible study provided.
- f. There is time for the students to apply the message of the session to their own lives and to respond to it in prayer.
- g. The assignment for the next week is given. This consists of applying the lesson of this week and preparing for the next week by having a regular quiet time and memorizing the memory verse.

At the moment Daystar consists of four levels. Each level consists of more or less thirty sessions, so it can be comfortably completed within a year with allowance for holidays and other interruptions.

## The Daystar Training Model

Ministry and leadership in congregation and elsewhere



To keep things economical, each level is divided into three booklets. These thinner booklets are less intimidating to people who are not highly literate and it also means that people who drop out, do not go away with a whole year's material for which they did not pay. As each booklet can be produced for about R 15, it means that the whole year's training will cost the student only R 45. In this way the training is affordable even to the poorest of congregations.

However, as we shall see, the important thing is not the booklets or the content of the curriculum. The important issue is the process of discipleship and training that is set in motion in the congregation when leaders are empowered to prepare the people for their work of ministry. There is a spiritual dynamic that is set in motion when the church becomes obedient to the Biblical pattern of leaders training followers for their "work of

ministry” (Eph 4:11-12). In the group meetings itself, processes take place that exceed the scope of the written material. I have on more than one occasion experienced that even though I was well acquainted with the content of a session, because I wrote a particular lesson myself, the Lord spoke to me clearly through the material as we were busy with it in the group. Christ is indeed faithful to his promise: “For where two or three come together in my name, there am I with them” (Mt 18:20). But it is not just what happens in the group meeting that is important. As the students commit themselves to be prepared to become better servants of the Lord, and they submit themselves to regularly spending time in His presence, they realize the call of God on their lives and they initiate all kinds of ministry in obedience to the Holy Spirit, often without the prompting of the leaders.

#### 4. Evaluation

TEE started out as a simple experiment, trying to fill the need in a particular context, but it had far reaching consequences which its originators did not foresee. One of them, Ralph Winter said: “Those of us who were involved in its early development may not have clearly understood all the reasons why we ourselves were doing what we did. Then, pleased at the results and eager to share the idea, we listed off for people all the reasons we could recall” (Winter 1981:ix).

We saw that Daystar also came into being in much the same way. It also is a response to a need in a particular context, yet the need exists on a much wider scale.

The churches maintain a similar elitism in the ministry, largely through a pattern of theological education developed over the last 150 years. Western missionaries concerned with the formation of well-trained leaders naturally established the kinds of institutions they were accustomed to and inculcated a concern for ever “higher” standard. Today there is a perennial struggle to “upgrade” the seminaries and Bible institutes in the Third World, producing an increasingly select group of pastors and leaders to serve a progressively smaller circle of churches and church institutions. Meanwhile, in Latin America at least, thousands of congregations continue to grow and multiply and develop indigenous leaders with gifts and dedication but with little or no training (Kinsler 1981:43-44).

It is in response to the dearth of leaders created by the elitist training systems in place in the church that Daystar came into being and only afterwards did we start realizing its awesome potential to serve those untold numbers of “indigenous leaders with gifts and dedication but with little or no training” in Africa and all over the world.

As we will now try to evaluate the Daystar Model based on the requirements we have seen in previous chapters, it must be remembered that we are not basing the evaluation on the content of the existing curriculum. Although I consider the content to be good and I have seen the fruit in the lives of the trainees, we have to remember Nuñez’s warning:

Finally, we ought to be realistic about the curriculum, realizing that it can never be perfect or definitive. Every curriculum is both a starting and a stopping point, a document of pedagogic experimentation. Happy are they who do not view their curriculum as a finished product. To a great extent the curriculum needs to change as changes come to the situation in which we live and act. But if we stay close to the Scriptures, there will always be elements of permanent value in a curriculum that has sought the balance taught in the written revelation of God (Nuñez 1988:86).

There is always the problem of what to put in and what to leave out. Because of the time restraints in any training program, there will always be important issues which any particular curriculum does not address. “We ought to accept that, realistically, the best curriculum, whether residence or extension, cannot meet all needs” (Nuñez 1988:83).

The simple fact is that any disciple of Jesus must perpetually be learning. “The theological program cannot provide all they will ever need. This fact needs to be considered by those critiquing the program” (Kinsler & Emery 1991:92).

Thus the evaluation is not based on the content of the existing curriculum, but on the contribution that Daystar can make to help the church fulfil its missionary task in the world.

#### 4.1 Positive aspects

##### 4.1.1 Daystar empowers existing leaders for their task

In the great commission in Matthew 28 Jesus gave his followers the clear command to make people his disciples and to teach them to obey everything He has taught them. In 2 Corinthians 5:17-21 the ministry of reconciliation is clearly given to each believer and in Ephesians 4:11-12 the task to prepare them for their work of service is entrusted to the different types of spiritual leaders whom Christ has given to the church. Unfortunately, it seldom happens. “Down the centuries, unfortunately, the fulfilling of the Great Commission has often incurred harm through a twofold omission, viz. the neglect of making disciples (rather than just converts) and the neglect of teaching obedience (rather than knowledge only)” (Krallmann 1992:111).

While the church spends the major part of its training effort on the few highly skilled professionals, the investment made in them is not passed on. Because they are trained in a special place and manner for a special task that only they are allowed to fulfil, the leaders do the ministry instead of equipping their people to fulfil their ministries. “In 1994 a survey was made of eleven Bible schools in East Africa. The survey was prompted by the realization that while an increasing number of churches were led by four-year Bible schools, there seemed to be little advance in providing adequate teaching of the Word of God to their churches” (Coon 2003:17). Bergquist and Manickam (1974:7) report the same tendency in India:

One of the greatest single weaknesses of Indian ministry contributing to the crippling of the laity may be the failure of the churches to develop adequate teaching ministries. Theological formation has largely been

confined to the training of pastors and church workers. Pastors themselves, handicapped by administrative functions, initiate very few programmes on the parish or congregational level. Centrally directed lay training courses not only fail to touch the grass roots, but allow the pastor and people on the local level to pass off didactic responsibilities to others. The result is widespread spiritual illiteracy in the churches, hardly the condition to spark authentic renewal or informed witness.

This state of affairs is partly the result of the Professional Church Syndrome. "The church of Christendom, trapped in an institutional mind-set, equated ministry with a few professionals" (Ogden 2003a:12). This results in the people of God being passive while the few professionals are overburdened and ineffective. Stetzer (2003:154) quotes Hurst who said: "If you don't learn to empower people to create, you will find yourself driven to do everything yourself. You'll have an endless need for more volunteers, and eventually become the preoccupied shopkeeper".

Not only does this system create an insatiable need for volunteers. Because they are not trained, people feel inadequate and therefore they do not want to volunteer. At the same time, the lack of training sets up those who do volunteer, for failure. In this way the church suffers the result of their failure and they themselves will not volunteer again next time. "It is shortsighted to continuously call the congregation to participate without training them for the different tasks. It can be compared to an unprepared army" (Kritzinger 1979:210).

All of this will inevitably impact the church's ability to reach the world for Christ. Schwarz (1996:22) compared growing churches and churches that are not growing. He found:

The key distinction is probably best expressed by the word "empowerment". Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as helpers in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate and mentor individuals, enabling them to become all that God wants them to be.

By equipping their people, the burden on the leader also becomes lighter as he builds a trained team to support him and to take over some of his responsibilities. Porter, quoted by Kritzinger (1979:211) said: "What a godsend it would be for many a bored and frustrated clergyman if he could share his training and his theological knowledge with a group of responsible and responsive local people who were putting his knowledge to work in concrete ways!" By training his own people, the leader also creates a loyal team that will support him in the fulfilment of his vision. "Loyalty to the leader and to each other is essential for members of a team. For this reason it is good to grow your own disciples. It is difficult to teach an old dog new tricks, so avoid 'old dogs'. You can't expect the same degree of loyalty from somebody who has already been disciplined. He has other loyalties" (Grigg 1992:248).



Looking carefully into this matter, we see that neither the shepherd model with its inward focus nor the travelling evangelist model that only focuses on evangelism is sufficient. “At some point, the church planter must move beyond immediate follow-up to create an ongoing disciple-development program” (Stetzer 2003:284). There must be a shift in the self-perception of the leaders as well as in the expectation of the followers. We need a whole new paradigm of what it means to be the body of Christ in the world.

Now in the new-paradigm churches, it is generally assumed that ministry is the province of the *laos*, the whole people of God. Undergirding this shift in conception of who does ministry is a biblical image of the church as the extension of the life of Jesus on earth. A key to all of this transition is the role of the pastor. If the teacher/caregiver model that was carefully refined within Christendom (and is still being taught by many seminaries) is no longer relevant, then what is an appropriate and dignifying role for pastors that actually empower the people of God for ministry? I believe we need to shift from the *teacher/caregiver* to an *equipping leader* model of pastor. Whereas the *teacher/caregiver* inadvertently tended to foster dependency of the congregation on the pastor, the equipping leader model assists the people of God to grow into full adulthood as disciples and ministers of Jesus Christ (Ogden 2003a:12).

Zorn (1975:x) confirms this when he says: “The ministry to which theological education is directed is that service which equips the people of God for their ministry. The minister, who is trained theologically and set apart, functions as the enabler of the people of God, including himself or herself, for fulfilling their ministry in every part of their lives... Undoubtedly, the Christian education which a minister carries out in his own parish ... is valid theological education...”

It is clearly the task of the present church leaders to train their own people. Bergquist and Manickam (1974:62-63) quote a report of the planning commission of a Lutheran church in India which states: “Any attempt by IELC agencies to teach and train all or the bulk of the IELC laity is wrong because it puts the responsibility in the wrong place. ... That job is essentially the task of the pastor in the congregation. It is his call and his responsibility to do this”.

But the problem is not just the paradigm. Even those leaders who know that they have to train their people, often simply do not know how to go about it. As Steyn (2004:14) says: “... all our churches are facing a major challenge to train their laity”. Van Engen (1991:175) confirms the problem by saying: “We do not know how to be equipping leaders. We are able to do the tasks, but not to teach others to do them”.

This is where Daystar comes in. Daystar is an effort to put a tool in the hands of congregational leaders that will enable them to equip their people. By so doing, Daystar empowers the church leader to fulfil the task for which God has placed him in the congregation, namely to prepare God’s people for their ministry. In the trainer’s manual everything is given. All the answers are supplied so that the leader will never be embarrassed in front of his people. Even if the leader himself did not receive much training, he can teach his people and grow with them.

It must be remembered that every church leader is not able to develop a complete training system for his local congregation. What Gatimu (1993b:68) said about TEE is also true of the Daystar training: "... not every church worker has skills or resources to write TEE materials unique to the needs of their programme. To some it appears as a futile attempt to reinvent the wheel". Thus the existence of the material enables leaders to disciple and train their people in a way that would for most of them otherwise not have been possible.

Leaders who have been trained in the Residential Academic Model see this as the only way for people to be trained and thus they think that they have neither the ability nor the responsibility for training, because you need a whole college with all its trimmings in order to train people. In any case the existing colleges have the responsibility for training, so it cannot rest on him as the leader of the congregation. But leaders who have been trained while in service, see training other congregation members in context as natural, because this is the way in which they themselves have been trained.

The survey discovered one major exception: In churches led by graduate four-year Bible Schools 4% of the adult church attenders were involved in some kind of Bible teaching group. But in one area where many churches were led by lay elders who had attended special training at a center for church leading elders, 20% of the people (youth & adults) are in a Bible study (Coon, 2003:17).

This is borne out by my own experience with the Daystar training. While the ordained pastors in our church failed to take the opportunity to train their people, the people who have been trained through Daystar are not only effectively training others, they even enable their trainees to start their own training groups.

As more people are disciplined and trained to become workers and leaders, the church's ability to reach the lost and impact the world increases and so the church grows, which was exactly what Paul said in Ephesians 4:11-12: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up".

Ogden (2003a:166) sums it all up by saying:

How should "player-coaches" spend their time? Training up leaders. Coaches coach. They spend their time developing people who want to be engaged in ministry. Here is my rule of thumb: 80 percent of a pastor's time is spent with the 20 percent of the congregation with the greatest ministry or leadership potential. It is an inviolable truth that our ministries can only extend as wide as there are self-initiating, Christ-honoring leaders. The dependency model, on the other hand, encourages pastors to spend 80 percent of their time with the 20 percent who are the most needy. An organism view of ministry begins with the people of God as the place where ministry resides, and it conceives of leadership from within the one body.

Daystar enables existing leaders to fulfil the task which Christ has given them by giving them a process to disciple and train their people and prepare them for their works of ministry.

#### 4.1.2 Daystar overcomes the gulf between “Christian education” and “theological education” and enables the church to train its own leaders

##### 4.1.2.1 Overcoming the gulf between “Christian education” and “theological education”

The current division between “Christian education” and “theological education”, meaning the training of members of the local church and the training of professional pastors, is an artificial separation which is based on the role which the pastor is supposed to play in the Professional Church Model. Ogden (2003a:92) quotes Munger who said: “In our time it may well be that the greatest single bottleneck to the renewal and outreach of the church is the division of roles between clergy and laity that results in a hesitancy of the clergy to trust the laity with significant responsibility, and in turn a reluctance on the part of the laity to trust themselves as authentic ministers of Christ, either in the church or outside the church”.

This separation in roles between “clergyman” and “layman” already starts and is reinforced by separating their training. A second rate “Christian education” is suitable for “laymen”, because their ministry is not so important, but prospective “clergymen” must be given the best possible “theological education” because their ministry is the “real” ministry.

Daystar helps to overcome this artificial and harmful distinction by giving good training to everybody. It combines the church’s basic task of discipling its members with the task of developing future leaders. In this way the importance and the value of every member’s ministry is recognized and reinforced. As we shall see later on, the differentiation between the members and the future leaders happens during the training on the basis of each individual’s own choices. This releases many people in ministry and improves the church’s effectiveness in reaching the lost world. It is also much closer to the example of how church leaders were developed in the early church. “The marriage between pastoral education and basic discipling of unbelievers strengthens both ministries. It also produces many children, in the form of new disciples and churches. It also has the approval (if not an imperative) of scripture. It was the only way Christ and his apostles taught those who were to pastor his church” (Patterson 1983:60). Kritzinger (1979:68) concurs when he says: “There will be searched in vain in the New Testament for any other form of ‘theological training’ other than that of which the prototype is the peripatetic ‘school’ of Jesus and his disciples. This pattern can also be called the apprentice method. For the first four centuries it seems that this was the only method” (my translation).

As we have already noted, when we discussed TEE, training of ordinary congregation members for ministry helps to break down the Professional Church Syndrome. It changes the relationship between the “clergy” and the “laity”. Kinsler (1981:8) said:

Theological education by extension on the other hand breaks down the

dichotomy between clergy and laity by encouraging all kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations. It enables the congregations to develop their own leadership for ministry so that they do not need to depend on outside highly trained professional clergy.

The fact that people can get a good theological training without becoming professional pastors also helps to break down the divide between “clergy” and “laity”. What Mulholland and De Jacobs (1983:36) said about TEE, is also applicable to Daystar: “In addition, a full theological education was made available to many lay leaders in the congregations who wanted to deepen their faith and understanding without committing themselves to candidacy for ordination”.

#### 4.1.2.2 Enabling the local congregation to train its own leaders

By training the members in the context of their own congregations, Daystar, like TEE, opens the way for the natural leaders to surface and to be trained. This frees the local church from the need to import leaders that are virtually unknown to the congregation.

The real leaders, the gifted people that God could readily utilize in a pastoral capacity, are right there in those churches. You go to the 12,000 congregations, you’ll find at least an average of three people in each of those congregations who, with the proper theological training, could be ordained and could do a better job than the person who is in the pulpit (Winter 2000b:139).

But Daystar is not only focused on preparing people for ordination.

The purpose of the in-ministry paradigm is to form leaders who can lead the church. The focus is on leadership, not ordination, function, profession, legitimation, or any other of a host of issues that sometimes cloud our perspectives of theological education. This would seem obvious, but it is actually quite radical. For we have assumed for over a century now that a person who has graduated from a university school of divinity or from a seminary is a leader – and especially if that person holds a paid staff position in a congregation or denomination. Nothing could be further from the truth. In fact, we are in a deep leadership crisis in North America, and position or function can no longer be equated with leadership... the new paradigm makes the radical shift from preparing professionals to forming leaders (Van Engen 1996:248).

As we have seen, an army cannot only have generals and troops. It needs the other intermediate levels of leadership like sergeants, captains, majors, etcetera. In the same way the church needs leaders on different levels, from small group leaders right through to leaders of national and international stature. While the Professional Church Model uses the Traditional Residential Academic Model to produce “generals” only, Daystar enables the local church to produce leaders who can grow up to the level for which God has gifted them. By enabling the church to develop its own leaders, Daystar

enables the church itself to expand and grow, because it has the leaders it needs on the different levels.

Perhaps the most suitable process for ministerial training during this period of Latin American history would be one that seriously considers the Church's pattern of development. In other words, ministerial education should be linked more closely to the ability of the local church to reproduce itself and to reach out in mission. After all, this is how the Church has prepared its ministers during the greater part of its existence. The Methodist movement in its early stages and other examples from the history of the Church and various contemporary indigenous expressions of this concern permit the conclusion that this is possible, viable, and appropriate (Maldonado 1988:47).

#### 4.1.2.3 Daystar enables the right people to train the potential leaders in the right context.

While the Traditional Residential Academic Model is geared to produce theologians, it very often does not produce good leaders, because the lecturers are selected for their academic prowess, not for their proven leadership ability. "... only leaders are capable of developing other leaders. People cannot give to others what they themselves do not possess. Followers simply cannot develop leaders" (Maxwell 1998:135-136).

As a proven leader who is himself impacting leaders all over the world, John Maxwell reports:

This year in my leadership conferences, I've been taking time to conduct an informal poll to find out what prompted the men and women who attend to become leaders. The results of the survey are as follows:

#### HOW THEY BECAME LEADERS

Natural Gifting	10 percent
Result of Crisis	5 percent
Influence of Another Leader	85 percent

If you've ever given much thought to the origins of leadership, then you're probably not surprised by those figures. It's true that a few people step into leadership because their organization experiences a crisis, and they are compelled to do something about it. Another small group is comprised of people with such great natural gifting and instincts that they are able to navigate their way into leadership on their own. But more than four out of five of all the leaders that you ever meet will have emerged as leaders because of the impact made on them by established leaders who mentored them. That happens because of the Law of Reproduction: It takes a leader to raise up a leader (Maxwell 1998:133-134).

Because it takes a leader to raise up a leader, it is obvious that the responsibility to

raise up church leaders cannot be delegated to theological training institutions. It is the task of those who are presently leading to raise up the next generation of leaders. As Elliston (1992:103) puts it: “The Spirit works through existing leaders to prepare the situation, select, equip and discipline the development of ‘emerging’ leaders”. This does not happen in isolation, but in the community of believers in which the existing leader is exercising his leadership.

As the Spirit works through existing leaders, He seeks to develop them even as emerging leaders are developed. The Holy Spirit works through existing leaders to facilitate the emergence and development of new leaders. These leaders fit into every type. One should not expect another person to emerge as a leader by simply coming under the influence of one other leader. Leaders emerge and are developed in a community where many different people will have varying degrees of influence on the emergent leaders (Elliston 1992:109).

The first implication of this is that leaders on all levels must take part in developing other leaders. “Whether one is a trained theologian isolated from direct ministry or a small group leader, every Christian leader has as a part of his/her leadership portfolio the development of others for ministry. It is not just the task of the theologian, college professor, or pastor. The responsibility rests squarely on the shoulders of every Christian leader” (Elliston 1992:110). But in the final analysis, it has to start with the senior leaders. Junior leaders cannot raise up leaders if the right climate for it is not created within the group by the senior leader. “It all starts at the top because it takes a leader to raise up another leader. Followers can’t do it. Neither can institutional programs. It takes one to know one, show one, and grow one. That’s the Law of Reproduction” (Maxwell 1998:141). Once the senior leader sets the stage, it works through to all the other levels. “An environment where leadership is valued and taught becomes an asset to a leadership mentor. It not only attracts ‘eagles’, but it also helps them learn to fly. An eagle environment is one where the leader casts a vision, offers incentives, encourages creativity, allows risks, and provides accountability. Do that long enough with enough people, and you’ll develop a leadership culture where eagles begin to flock” (Maxwell 1998:140). Putting such a leadership development process in place is essential for the long term welfare of the church. “The most stable companies have strong leaders at every level of the organization. The only way to develop such widespread leadership is to make developing leaders a part of your culture” (Maxwell 1998:219). If a church fails to implement such a leadership development strategy, it will suffer from a leadership crisis sooner or later. “Once you understand the Law of Reproduction, you recognize its incredible impact on an organization. If a company has poor leaders, what little leadership it has will only get worse. If a company has strong leaders – and they are reproducing themselves – then the leadership just keeps getting better and better” (Maxwell 1998:140).

The second implication of this is that leadership training has to take place in the sphere in which the existing leader is exercising his leadership. “The appropriate instruction of emerging leaders requires a contextually-sensitive delivery system” (Elliston 1992:136). The training has to be contextual. A bit further on we shall see that Daystar training indeed happens in context of the congregation and its ministry.

The third implication is that the present leader has to give attention to the development of leaders in order to have a suitable person prepared to replace him when he leaves his present leadership position. This is essential, because without somebody to carry the leader's vision forward, it will soon fail. A case in point is the history of Moses and Joshua. Moses prepared Joshua and Joshua fulfilled Moses' vision of leading the people into the promised land. Joshua on the other hand did not prepare a successor. Although he experienced a great success and the people served God faithfully under his leadership (Jdg 2:7), after his death the people drifted away from God and the whole sad story of failure in Judges followed (Jdg 2:7-23). Finzel (1994:160) sums it up succinctly with the maxim: "Success without a successor is failure". Therefore the present leaders of the church have to prepare the next generation of leaders that will eventually take their place. "No one person is in perpetual leadership of any church or institution. The development of successors for leadership positions and functions is a key element in management at both the higher and the lower levels of governance" (Smallman 2001:55).

The Professional Church Model and the Traditional Residential Academic Model of training make this impossible. The present leaders are robbed of their ability to prepare young leaders to take the vision of the congregation forward. Each new leader ordered from the "leadership factory" comes with his own direction. The church cannot follow a long term vision, but lurches in differing directions as leaders come and go.

By enabling existing leaders to cultivate their own successors, the Daystar Model can help the church overcome the problem of long term continuity.

#### 4.1.3 Holistic approach

We saw that the Traditional Residential Academic Model is a good way to develop people intellectually, but it is not so successful in building them up spiritually and in helping them to develop practical ministry skills. But academic formation only is no longer enough. "In fact, our academic learning centers excel at producing certain outcomes like the acquisition of knowledge or understanding, and facilitate the development of skills like critical analysis, and research. Integral ministry training is not anti-academic, but it does attempt to correct the over-dependency on intellectual training" (Brynjolfson 2006:31).

Duncan (2000:25) puts it this way:

Traditionally, the theological education agenda has been determined by modernist Enlightenment philosophy leading to the division of theology into the sum of the disciplines taught (and there is far from absolute agreement about what these are), the valuing of objectivity, theories and facts and where religion itself was considered to be a matter of personal conviction and expression. This base is no longer adequate or relevant.

Bosch evaluated theological education in terms of an inclusive model, suggesting the integration of the academic, ecclesial and societal aspects of formation:

Theology and theological education ... involve a dynamic interplay and

a creative tension between *theoria*, *poiesis* and *praxis*, between head, heart and hand, between faith, hope and love, between the cognitive, constitutive and the critical, between the relational and the intentional. It combines knowing, being and doing and seeks to communicate what is true, what is of God, what is just (Bosch 1991:17).

Yet it is essential to find a way to train potential leaders that will balance all three aspects. “Being, knowing and doing are basic features in any educational program. Christian educators must be especially concerned about maintaining a balance in these areas that square with their purpose” (Beals 1995:193). Van Engen (1996:240) concurs: “... ministry formation for the twenty-first century must build on the best of past paradigms, integrating them in a new paradigm that involves a multilevel process of shaping the *being*, *knowing*, and *doing* of the members of the church for multifaceted ministries in the church and mission in the world”. Without adequate formation in all three aspects, the trainee’s chances of being effective in reaching the lost world for Christ is minimized. “In addition to covering family issues, training must focus on the spiritual needs of the individual, since a spiritual, biblical, and theological foundation is basic to any missionary work” (Harrison 1997:267).

TEE was already a step in that direction. “The TEE movement began from scratch. All shibboleths of theological education were negotiable. In constructing their new paradigm the leaders of the movement consciously borrowed from earlier ones, yet with a creativity of adaptation and reconstruction not seen for centuries. The heart of this paradigm is the search for a way to integrate the individual’s being, knowing, and doing for ministry in the church and world” (Van Engen 1996:247-248). Daystar, which shares the in-ministry paradigm with TEE, is also very serious in combining these three elements.

Borrowing from the apprenticeship paradigm, the in-ministry paradigm seeks to develop close personal, emotional, and spiritual relationships between those who are in the initial stages of the process of ministry formation and those who are further down the road in ministry. These mentoring relationships may involve other ordained pastors – but they may just as well involve other members of the congregation whose wisdom, character, track record in ministry in the church, and Spirit-led lives can make a contribution to those in the formation process. We might see much less clergy burnout and clergy moral failure in the future if these kinds of relationships were intentionally built into our perspectives of ministry (Van Engen 1996:250).

#### 4.1.3.1 Spiritual formation

“The dictum ‘Ministry flows out of being’ captures the essence of this character-based approach to leader training for Christian leaders” (Hoke 1999:336). Kuzmic (1993:158) spells it out: “Missions and evangelism are not primarily a question of methodology, money, management, and numbers but rather a question of authenticity, credibility, and spiritual power. For a significant impact of the Christian gospel in Europe, both West and East, the question of world evangelization, How shall they hear? can be rightly answered only after we have answered, *What shall they see?* Biblical logic demands



that *being* precede *doing*".

One may even say that the spiritual formation of leadership candidates is more important than anything else, because even if a person is intellectually well trained, if he fails morally, his whole ministry is destroyed.

For one to remain as a spiritual leader obedience continues as a key requirement. Trustworthiness appears through obedience. Trustworthiness is expected of spiritual leaders. (2 Co 4:1-2, It is required of a steward that he be found faithful.) Trustworthiness may be seen in many contexts as integrity or character. One's trustworthiness or integrity will be tested at every ministry development stage in one way or another. In every case obedience to the Word and to God's clear guidance is expected. A clear biblical principle related to obedience is found in De 28:1-68. God blesses obedience while He curses disobedience. The principle remains true on the personal or societal level. Obedience is required for God's blessing (Elliston 1992:157).

Blackaby and Blackaby (2001:53) illustrate this principle from the life of Abraham:

Abraham was far from perfect. He made many mistakes. Yet his heart was open before God, and God chose to develop him into a man of faith. God didn't choose Abraham because of his leadership ability. He chose Abraham because of his heart. The key was not that Abraham attended all the best leadership seminars. The key was that he came to know God and he allowed God to transform him into a leader through his obedience. When people strive to have their hearts right before God, then God promises to "show himself strong" (2 Chron. 16:9).

The Daystar Model incorporates many features which can help the trainees to grow spiritually.

Firstly, the training takes place in small groups. This unleashes the dynamics of the small group and provides the intimate relationships in which the members can influence one another. The group meeting starts by worshipping together. As they deliberately meet in Jesus' name, He is present as He has promised in Matthew 18:20 and He touches the lives of those present through the work of the Holy Spirit as they interact and study the Word together. "Christians have always been encouraged to supplement corporate worship with private prayer and mutual sharing. In addition, the seminaries should provide opportunities for small groups to gather for mutual encouragement in discipleship" (Hough & Cobb 1985:115).

Secondly, the trainees are trained in the spiritual disciplines which enhances spiritual growth. Anyioni (1997:235) spells out the importance of the spiritual disciplines when he says:

There is a direct correlation between missionary success and appropriate missionary training. This is partly because missions generally crosses cultures. More importantly, though, missionary work is fraught with

spiritual issues such as spiritual warfare, spiritual counselling, and providing guidance for immature Christians. Once missionary candidates are selected, they must be grounded in the spiritual disciplines of prayer, Scripture memory, meditation, and fasting. These disciplines bring a release of spiritual knowledge, wisdom, and power as missionaries minister to the spirit in other people and war on behalf of that spirit to bring salvation and deliverance.

Ogden (2003b:15) sees the following as the necessary elements for growth to maturity in Christ:

- Multiplication or reproduction: empowering those who are discipled to disciple others.
- Intimate relationships: developing deep trust as the soil for life change.
- Accountability: lovingly speaking truth into another's life
- Incorporation of the biblical message: covering the themes of Scripture sequentially to create a holistic picture of the Christian life
- Spiritual disciplines: practising the habits that lead to intimacy with Christ and service to others

This cannot just be a theoretical exercise talked about in a classroom. "Habits leading to Christian maturity must be *practiced* for a disciple to become developed" (Stetzer 2003:285). Daystar indeed leads the trainees to practise such habits over the four year training period.

Every week the Daystar trainees are required to memorize scripture verses and spend time in reading the Bible, applying it to their lives and praying. Not only do they check one another, but there is also a time of sharing from their quiet time, where they share what the Lord has revealed to them while they were studying the Word. Through this process and the discussions that flow from it, the group members often learn from one another. The trainer can also give further inputs on the basis of the issues that arise from the time of mutual sharing.

The practice of the spiritual disciplines is not only something that is done to fulfil the requirements of the course. A foundation is laid that will remain with the trainee for the rest of his life. If somebody has not been discipled in this way, he can find it very difficult to maintain the disciplines on his own. "Donovan and Myers noted that today's younger missionaries find it difficult to discipline themselves to a regular devotional time. The busters especially welcome assistance in maintaining their devotional lives" (Adiwardana 1997:212).

This can lead to severe problems if the person is in a situation where he cannot lean on the support of others. "Cross-cultural missionaries frequently find themselves in isolated locations, as far as contact with other Christians is concerned. This requires the development of a different set of skills for the maintenance of spiritual vitality-skills

that need to be introduced and exercised during the training period” (Dipple 1997:220).

An increasing number of missionary candidates from old sending countries have come out of a dysfunctional family background and broken, painful homes. Such a background often leaves them vulnerable to emotional problems and susceptible to the erosion of their personal self-esteem. Opportunity has to be provided within the training process for these areas of potential need to surface and to be dealt with within the context of spiritual growth. Christian counsellors and psychologists may be the best ones to give input at this level, but those responsible for training missionaries must ensure that such input has a place in the program and that it is not left as an optional extra for the candidates to follow up if they so desire (Dipple 1997:219).

Because many Christians, especially first generation believers, have a history of sin and brokenness, it is also important to address those issues. Many of the issues are dealt with in the course of the Daystar training, but in my context we find it very useful to deal with those issues by taking the trainees through a weekend course, called the Zoe course, where each person is dealt with on an individual basis. The combination of the short intensive ministry over the course of two and a half days with the regular weekly input over a long period of time seems to be very effective.

A third aspect that contributes to the spiritual formation is that the teaching is never just the transfer of theoretical knowledge. At the end of every session there is a time to reflect on the application of the lesson to the students’ lives, as well as a time to respond in prayer to what was learned. Part of the weekly assignment is also to reflect on and apply the truths covered in the training session.

The fourth aspect that contributes to the spiritual formation of the trainees is the fact that the whole process has mentorship built in.

Mentoring is an effective form of on-field training, but it seems to be frequently overlooked as a valid method of training. The classroom style of training takes precedence, even though it may be a less effective form of training to use. S. Vasantharaj Albert (1996) observes dryly that the only training that the missionary and the agency know is seminary training. He goes on to say that on-the-job training (mentoring) is one solution to the need for more effective and cost-efficient training. We note in Scripture that Jesus made full use of a mentoring, on-the-job style of training with His disciples. He took this form to its ultimate expression by actually living with those He was mentoring (Harrison 1997:268).

Daystar deliberately chose not to make use of impersonal mass training methods like correspondence courses or preponderantly making use of self-study material, because discipleship and mentorship take place in relationships. In the relationship between the trainer and the trainees, as well as between the trainees with one another, spiritual growth takes place. “Borrowing from the apprenticeship paradigm, the in-ministry paradigm seeks to develop close personal, emotional, and spiritual relationships between those who are in the initial stages of the process of ministry formation and those

who are further down the road in ministry” (Van Engen 1996:250). This is also in line with how the early church trained its leaders. “Biblical references to these early missionaries consistently depict a close relationship with a local congregation, where personal discipling and development took place. The basic qualifications displayed by these early outreach workers were a transformed life, obedience to the Spirit, and adequate equipping for their assigned tasks” (Platt:1997:199).

The spiritual formation that takes place as part of the Daystar training process is of the utmost importance. “We should not forget that before a person teaches, evangelizes, translates Scripture, fosters self-supporting development, reflects missiologically, or does whatever missionaries are supposed to do, that person *is*, that person has a *way of being*. His or her presence communicates something to others, especially to those on the receiving end of mission” (Escobar 1996:105).

#### 4.1.3.2 Knowledge

Throughout this study I have contended that intellectual training alone is not enough. Potential leaders have to be discipled. Purgason (2003: 15) puts it this way: “For younger leaders, personal mentoring and training in practical obedience will give a foundation on which further training can be beneficial and fruitful. It is not theology, but obedient disciples who bring glory to God. Such followers of Jesus are necessary for a vital replicating church movement”. This does not mean that instruction is unnecessary. It only means that a spiritual foundation must be laid before too much theoretical knowledge is imparted. “Classroom instruction is appropriate and helpful for mature believers. But teaching heavy theology before one learns loving, childlike obedience is dangerous. It leaves a person assuming that Christianity is merely having scripturally correct doctrine. He becomes a passive learner of the Word rather than an active disciple” (Purgason: 2003: 15).

As we have seen, Daystar strives to lay that spiritual foundation. However, the emphasis on spiritual growth does not mean that the Daystar training neglects the knowledge aspect. It is not only important to believe, it is also important to believe the right things. The Christian faith demands that believers know the message of the Bible. Without such knowledge, the door is open for all kinds of heresy and deception. A thorough grounding in the content of the Bible is thus an essential part of the preparation of potential spiritual leaders. Paul summed it up when he wrote to Timothy: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tm 3:16-17).

Learning the things that God has revealed to us in the Bible also helps the potential leader to grow spiritually, especially when it is applied to his life, as it is done during the Daystar training. “Spiritual growth takes place in the acquisition of a cognitive knowledge of Scripture, and in the application and interpretation of Scripture to ourselves and to our world” (Nicholls 1982:18). In the Daystar training program it is attempted to apply the content of every lesson to the life and context of the student as Nicholls (1982:19) recommends: “Again spiritual development will depend on the way the subjects are taught and studied and on the kind of contextualized reflections. In each subject there must be an attempt to relate the subject to personal life style and

daily behaviour”.

Although learning through experience is very important, not everything can be learned through experience alone. Very often you first have to learn something and only afterwards does experience confirm what you have learnt.

Drawing on the Bible’s own evaluation of the power of words, on our own experience of this taking place, and on contemporary philosophical discussions about “speech-acts”, we should recognize that *speaking* is one of the key expressions of God’s past and present *acting*. Meditating on the Bible, and bringing it into conversation with life, is not always the second but is sometimes the first step in the process of learning and doing. Apart from anything else, it can raise questions that help us identify areas of life excluded from our concern, or discern the problematic nature of certain situations for the first time.

It is not only the role of scripture that requires more emphasis, but the context of ongoing mission in the world (Banks 1999:161).

The Daystar training material covers a lot of biblical and theological knowledge.

#### 4.1.3.3 Skills

The third component that the Daystar training emphasizes, is the acquisition of practical ministry skills. If we expect people to take part in practical ministry, we must teach them how. Daystar therefore devotes part of its curriculum to practical ministry skills, like discipleship, preaching, leadership, planning, etcetera. Because the training happens in the context of the ongoing ministry, this does not just stay theoretical exercises, but is modelled by the leader as he involves his trainees in the ministry.

#### 4.1.4 Daystar allows the priesthood of all believers to take its rightful place and enables the church to prepare the members to be released into their ministries.

We have seen that although the Reformation talked about the priesthood of all believers, in practice the Professional Church Syndrome took over and the ministry was to a large extent restricted to the professional pastors.

An organism view of ministry begins with the people of God as the place where ministry resides, and it conceives of leadership from within the one body. In contrast, an institutional view of ministry defines the territory occupied by its ordained leadership and then attempts to tack on a role for lay ministry. The Reformation operated from an institutional mind-set that tried to fuse an institutional conception of ministry with an organismic doctrine of the priesthood of all believers. It did not work (Ogden 2003a:75).

As part of the in-ministry training paradigm, Daystar helps restore the priesthood of all believers as it trains and empowers those believers who are already exercising their

priesthood in the church and in the world.

The in-ministry paradigm recognizes that the place of leadership is the local congregation in mission to God's world. It holds as one of its deepest values the priesthood of all believers not only in regard to the reading and interpretation of Scripture, but equally profoundly in regard to ministry and mission. The new paradigm recognizes that the church is the body of Christ, and that the members are to exercise their gifts in the midst of the people of God. This perspective affirms the corporate nature of ministry formation, but locates it in the congregation rather than the monastery. The stress therefore is on ministry formation as a process, not a product. Programs of formation do not prepare people for ministry; rather, ministry can be enhanced by programs of formation. Thus ministry formation must take place among the people of God, not in the classroom. And ordination, rather than serving as a prerequisite doorway to a position or function in the church, involves a corporate recognition by the church of giftedness in ministry (Van Engen 1996:249-250).

Padilla (1988b:2) confirms that the priesthood of all believers implies that theological training must be made available to all believers when he says: "If all believers are priests, then theological education cannot be limited to a clerical elite to whom the rest entrust the task of thinking. All members of the Church need to learn to think theologically; all need tools to build bridges between the world of the Bible and the world today; and all need help to articulate their faith. In practical terms this means that the **most appropriate place for theological education is the local church**".

This approach to theological training unleashes the gifts that God has placed in the church and positions it to become effective in its missionary task in the world. "The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world. The preaching and teaching of the local church has to be such that it enables members to think out the problems that face them in their secular work in the light of their Christian faith" (Newbigin 1989:230). The effectiveness of this approach is demonstrated by the following example given by Winter (1996:171):

The serious education of lay women explains why, in the vast majority of the multitudinous house churches of China, the theological "anchor man" is actually a Bible-trained *woman*. This curious and enormous reality on the field in China shows, I believe, how much more effective was the *non-seminary training* of lay women, even if conducted by only the women missionaries, than was the much more cumbersome *seminary training* of men in China – the totally different technique with which certain specialized male missionaries struggled, and which accomplished relatively little by comparison.

Smallman (2001:49) says: "The objective of the missionary is not to ask, 'What will I do?' but, 'What can I help them do?' or, 'How can I help build them for usefulness?' " This is not just true of the missionary, but also of the pastor and the teacher. Sadly this

very often does not happen. “Unfortunately, relatively few churches clearly and intentionally help their people grow spirituality...” (Samaan 1989:138).

Daystar provides the tool for leaders to help their people not only grow spiritually, but also grow into ministry and leadership right in their own congregations. For too long it was assumed that a person can only develop his spiritual gifts and grow into leadership by going to Bible school or university. This attitude is reflected by Beals (1995:207) when he says: “The Holy Spirit distributes the gifts (1 Cor. 12:11) and believers must discover and develop them. What better place to determine and improve them for God’s glory than the Christian school?” The answer is simple, the life and ministry of the local church is a much better place to determine and improve a person’s spiritual gifts, as Jon Nevius already stated in 1885:

What then is the best way to train men for usefulness in the church? I know of no better answer, at least for the first stage preparation, than to repeat the Scripture injunction, “Let every man abide in the calling wherein he was called”. Nothing else can supply the place of God’s providential training in the school of ordinary life and practical experience. If God, who has called a man to the fellowship of His Church, has also called him to the work of the ministry, He will manifest His purpose in His own time and way. Meanwhile, we should give these young converts all the instruction, advice, and help which Christian sympathy and prudence suggest (Nevius 1958:28).

While staying right in his home congregation, a person can be prepared even for missionary service. “The local church can often supply the biblical training that a missionary requires, if the minister or ministers of the church have sufficient biblical training themselves” (Giron 1997:33). This is not a hasty process, but something that happens over an extended period of time. “ ... two weeks or even three months of orientation will not produce a true Christian disciple. That is something that comes from a longer period of instruction, during which the pastors, leaders, and members of the local church disciple the missionary candidate” (Giron 1997:28).

To achieve this, however, a deliberate discipleship and training process, such as the one facilitated by the Daystar method, is necessary.

Once again, we emphasize the importance of discipleship at the local church level. Over the years of missionary work, it has been proven that a missionary who has such training within the church will much better be able to meet the demands of the field. We cannot overstate the value of church experience when we consider the kind of missionary needed for initiating a church planting movement among unreached people groups of the world... Pastors and church leaders should be aware of the benefits of such training. A missionary will reproduce (in a contextualized manner, it is hoped) what he or she has received from the local church (Giron 1997:33).

The congregation’s involvement in the preparation of potential missionaries from its ranks will also help ensure the continued involvement of the congregation with its

missionaries once they have left for the mission field.

Since lack of home support is the primary reason for attrition in the New Sending Countries, the church urgently needs to be involved in training. A church which discipled its missionaries knows them well... By the time pre-field training ends, when candidates are ready to leave for the field, the church will be ready to send them. If the church has been involved during the training period, its leaders and members will know the missionaries well and will love and take care of them once they are on the field. Home support, even to the point of financial sacrifice (as is needed in some of the new sending nations) will be the result (Adiwardana 1997:209).

By enabling the church to train its own people, Daystar empowers the church to prepare and release its members into the ministries to which God has called them, whether as foreign missionaries or as witnesses in their local community.

Part of the design of missiological education should focus on the formation of resources for that education, whether finances, personnel, facilities, or research bases. One should not overlook the resources that are at hand in the community to be served. Those resources should be inventoried first to see how the educational structure can be designed. Local resources are critically important for the equipping of Types 1, 2, and 3 missiologists. Their sphere of influence is in the local community. To be effective, then, the local community must be engaged to empower these emerging leaders to have influence there. By engaging the local community in the educational process, appropriate resources are used and dependencies on outsiders diminish, freeing other resources to be used elsewhere. The use of local resources also builds ownership and local expectations enhancing the influence potential of the emerging leaders (Elliston 1996:244-245).

By discipling its members the church is in fact fulfilling the great commission, because not only does the great commission command the church to teach the followers of Jesus, but it is also those who have been discipled who are going to win new converts. This leads Stetzer (2003:35) to say:

The Great Commission *is* church planting because Jesus called us to several activities. The Great Commission *is* church planting first because it calls us to *disciple*. Discipleship is the task of the New Testament church. Discipleship is not working when Christians must find their opportunities for spiritual growth outside the church. When a Christian says, "I can't get discipleship at church; I must get it at home (or elsewhere)", it is likely that the believer belongs to an unhealthy church.

4.1.5 Because it helps release the members into their ministries, Daystar can help the church to be more effective in fulfilling its missionary task in the world.

Just as the Traditional Residential Academic Model cannot produce enough leaders



for the church, it can also not produce enough workers to fulfil the great commission. Winter (1996:169) puts it in the form of three statements:

1. That *missiological education for the lay person* is the best hope of rescuing our generation from a "Great Commission-less" Christianity, a form of Christianity which is a deadly and widespread heresy within the Western churches and as such is a fatal disease striking at the very root of the global Christian mission.
2. That *missiological education for the lay person*, therefore, even outranks the strategic importance of training professional missionaries.
3. That *missiological education for the lay person* can best be achieved by off-campus education, and that – believe it or not – the off-campus education of “lay people” is also the only way that the best selections can be made for the ordinary pastors/evangelists without whom the Christian movement cannot continue.

Daystar enables the local leaders to disciple their people and build them up in faith. “One should not think, however, that ‘deepening and nourishing the faith’ of existing Christians is an end in itself. Rather, the continuous nourishment of the faith is one of the keys to enlisting Christians in the cause of God’s mission” (Tiéno 1993:246). This is confirmed by Lewis (2006:21-22) when he says:

... a Christian philosophy of training sees its foremost purpose as developing God’s servants – enabling and equipping God’s people to engage fully in their "reasonable service" (Romans 12: 1, NKJV). The means is a transformational process that requires resisting conformity to the world’s standards and attitudes, seeking the infilling of God’s Spirit, and generating right thinking, attitudes and behaviours. It produces a lifestyle that is Kingdom-centered and purposeful in service. The outcome is a “living sacrifice” that is holy, pleasing and acceptable to God for his service.

When the ordinary church members are effectively prepared and released into their ministries, the church spreads like wildfire. This is demonstrated over and over again in the history of the church, from the rapid spread of the early church onwards. “In Romans 16 Paul names a long list of people. “They are named because they labored – ‘fellow workers’ is their title – and here lies the secret of the gospel’s early spread. Conversion was enlistment, and missions meant everybody” (Greenway & Monsma 1989:24).

Among other things, Paul learned at Antioch that the key to developing strong and effective churches is local leadership. Imported leaders like Barnabas and himself had important roles to play in getting the church started. But then they must move on, leaving the new church in the hands of local believers... From then on their main efforts were directed toward winning initial converts and developing local leaders. They

avoided methods that created long-term dependency on the missionaries. Their consistent strategy from Antioch onwards was to lay a spiritual foundation; enlist and train local leaders (elders) who loved the Lord Jesus, cared for the church, lived moral lives, and were willing to accept the responsibilities of leadership and then move on. There was follow-up in the form of letters, return visits by the apostles, and short-term ministries by their assistants. But the early leaders did not stay around once there were responsible resident Christians (Greenway & Monsma 1989:40).

This principle still holds today, as is illustrated by the church planting movements which involves the rapid spread of the gospel through a movement of church planting that happens when the people do not wait for ordained professionals to plant churches, but start planting churches themselves.

There are ten factors universally found in church planting movements. One of them is the use of lay leadership

Church Planting Movements are driven by lay leaders. These lay leaders are typically bi-vocational and come from the general profile of the people group being reached. In other words, if the people group is primarily nonliterate, then the leadership shares this characteristic. If the people are primarily fishermen, so too are their lay leaders. As the movement unfolds, paid clergy often emerge. However, the majority — and growth edge of the movement — continue to be led by lay or bi-vocational leaders.

One of the factors found commonly in church planting movements is on-the-job training for church leadership (Garrison 2002a: 40)

Without the production of many people who can take leadership, a rapidly expanding church planting movement will grind to a halt. “The rate of multiplication of cells and individuals in a movement is determined both by the number of conversions and by the number of leaders or leadership groups developed at each level” (Grigg 1992:219). At the same time the people cannot be extracted for long periods of training, because this will also cause the rapid growth of the church to stop.

With the rapid increase in the number of churches, effective leadership training is critical to the success of the movement. If new church leaders have to leave their churches for extended periods for theological training, the momentum of the movement will be diminished. At the same time, this vital component of church growth must not be overlooked. The most beneficial training brings education as close to the action as possible. Theological Education by Extension, with an emphasis on practical learning interspersed with ongoing ministry, has proven to be a strong complement to Church Planting Movements (Garrison, 2002a: 41).

Garrison states that one of the practical handles for starting a church planting movement, is to use on-the-job training.

Avoid the temptation to pull new local church leaders away from their churches for years of training in an institution. A decentralized theological education which is punctuated by practical experience is preferable. This approach might include one month of training with two months of pastoral work, or eight sessions of training for two weeks at a time stretched over a couple of years, with ongoing discipleship and skill upgrades that may last a lifetime. Higher education may benefit church leaders at some point, but it can hinder a Church Planting Movement in its early stages (Garrison, 2002a: 44).

Burton (2000:87) quotes Covell, who said: “In a nutshell, decentralized theological education enables us to rear more and better leaders on a variety of levels and from a variety of homogeneous cultural units. These men will take places of innovative leadership within rapidly multiplying new churches and spearhead evangelistic outreach into whitened harvest fields.”

It is clear that Daystar, as a decentralized on-the-job theological training, can make a tremendous contribution to the rapid spread of the gospel by equipping workers and leaders even while they are being witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Ac 1:8).

#### 4.1.6 Leadership selection

We have seen that in the Traditional Residential Academic Model of training the selection of the church’s future leaders is to a large extent taken out of the hands of the church and delegated to the training institutions. We have also seen that by focussing on young unproven candidates, this system often selects the wrong candidates. Daystar gives a solution to both these problems.

##### 4.1.6.1 The leadership selection process

When we talk of the preparation of people for leadership roles, the selection of the right candidates are of the utmost importance. You can have the best training system in the world, but if you have the wrong people in the training process, the results will still be negative. As the old proverb states: “You cannot make a silken purse out of a sow’s ear”. Elliston (1992:115) puts it this way: “The selection of leaders continues as a critical issue whether one is selecting another to be a village evangelist, a Sunday school teacher, an elder, a pastor, a district superintendent or a national chairperson. Selecting the right person for training is no less important. The selection of the leaders probably has as much impact on the final outcomes of a task as any other combination of variables”. This is confirmed by the observation of a person intimately involved with the training of Christian leaders: “The president of a Christian college once told me that what happens in the classrooms of that institution makes little difference in terms of the effectiveness or the graduates. The key issue he sees is student selection” (Elliston 1992:75).

If you choose the wrong candidates, they will not only damage the church, but they will also not last long in ministry. This means that all the investment in their training will be wasted. “There is no doubt that the starting point of avoiding attrition is good selection!

And good selection starts in the local church!” (Ekström 1997:193).

Thus it becomes clear that putting the right leadership selection process in place is one of the important steps for any church that wants to make an impact on the world. “In every culture and church leaders need, more than schooling, a sense of calling and dedication, gifts (in the traditional and in the charismatic sense), the ability to participate in their group, identification with the group, acceptability to the group, etc. From this point of view any system of theological education is important not so much for what it teaches (quantity and quality) but for how it selects or excludes the real leaders” (Kinsler 1981:13).

In the traditional system, a young unproven candidate goes to the training institution and at great cost, financially and otherwise, obtain a certificate to prove that he is now qualified to do God’s work. On the basis of this certificate his church is then expected to ordain him and place him in a congregation as its senior leader. In reality the certificate does not prove that he is spiritually mature, that he has people skills, that he is a self-starter or a visionary leader. It only proves that he is a student capable of passing academic exams. Even though he may not succeed in ministry, or find that the stresses and strains of the ministry is after all not for him, it is nearly impossible to step away from it all and say: “This is not for me”. Because of the tremendous investment he, his parents and other supporters had made, he cannot say: “I have been wasting your money on the wrong things”. He cannot admit to himself that despite all his academic credentials he is a failure as a minister. He is also not qualified for any other job. So he has to continue on, pretending to do the work with his whole heart, while in his heart he experiences failure. The congregation either has to suffer the consequences of his failure patiently or go to the traumatic step of finding some pretext to get rid of him. I have seen cases where such a leader works in a congregation until it dies, then move to another congregation until it also dies. Every month the church pays for this to continue until the man finally retires after thirty years or so. This is the terrible price of wrong leadership selection.

Winter (1996:183) comments: “I don’t believe the key point here is whether lay people are being given the Bible or not, or seminary training or not, since in fact most seminary students really are *lay people*. The key point is *which* lay people are able to get the necessary training to be effective pastors and Christian leaders. Our seminaries are not teaching the wrong things. They may be teaching the wrong people. The awesome reality is that the right people, for the most part, are unable to gain access to the traditional institutional structure of the seminaries”.

The Traditional Residential Academic Model of training is only accessible to people who are rich enough to afford the years of full-time study without being able to generate an income during that time. Thus it excludes the natural leaders from churches in poor communities. “The reign of God, which Jesus announced and lived and we are called to announce and live, comes not through the rich and powerful and highly educated; it emerges among the poor and despised and powerless. If the church is to serve God’s reign, it must somehow select and train leaders who represent and treasure and communicate the perspectives and values of the oppressed and marginalized” (Kinsler & Emery 1991:5).

Daystar opens the way for such leaders also by following the complete opposite approach to leadership selection. The selection takes place while the candidates are engaged in the life and ministry of the local church. “Local churches provide the primary arenas for identifying, selecting and developing the whole range of Christian leaders” (Elliston1992:4).

In the selection of its candidates, Daystar follows a different route from the traditional system. In this regard what Winter said about TEE is also true about Daystar. “And we even predicted that people would gravely misunderstand the whole idea if they thought of it primarily as a new method of teaching rather than a new method of selection” (Winter 1981:ix). Daystar is indeed a new way of leadership selection.

There is no academic prerequisite to enter the program. Everybody can join the training group. Because it is not his full-time occupation, but an extra burden that he has to assume on top of his normal busy life, that person who is not serious about serving God soon falls by the wayside. In this way the suitability of the candidates is tested while they are being trained.

The processes of proving and training, though quite different and distinct, are carried on simultaneously, and largely by the same means. This training includes, not only study, but also work, trial, and perhaps suffering. It should be such as will fit a man to endure hardness as a good soldier of Jesus Christ. A man may be carried through a course of theological training, freed from the struggle of ordinary life by having all his wants provided for, and yet get very little of this disciplinary training which is so important. We may think we are helping a man by relieving him of burdens when we are in fact injuring him by interfering with this training (Nevius 1958:27-28).

With the Daystar training there is no pressure to continue in ministry because the person has spent years of his life and vast sums of money to qualify for ministry. Some may not be willing to make the sacrifices required. Others may fall into sin. Some may fail in the ministry and leadership tasks entrusted to them. And so those who are not faithful or capable, disqualify themselves sooner or later.

On the positive side, those in training also take part in the life and ministry of the church. Very soon the congregation can see whether they are capable of leading successfully. The congregation can see how they act in their relationships. Those with unworthy motives are soon shown up.

Careful screening of potential students reveals that not all come with demonstrated spiritual maturity and gifts. In some instances missionaries still have a part in this screening process. Some students present themselves with unworthy motives – family pressure, lack of something better to do, or desire for personal advancement. The local pastor and church must help the school find the spiritually qualified students. If there has been no evidence of spiritual growth, or development of gifts through local-church ministry, then the prospective student is a poor risk indeed. On the other hand, how meaningful it is to future church-planting min-

istries to prepare those who demonstrate the call of God in their life!  
(Beals 1995:183-184)

Because they live in a close relationship, both in church and in the community, the congregation members soon recognizes those with a genuine call from God. As Greenway and Monsma (1989:149) put it: "It is usually not difficult to determine who ought to lead a group of Christians. Leaders naturally emerge as a program develops, and the local believers themselves will tell the missionary whom they trust and who can provide the type of leadership they need. An informal election is thus taking place."

To a large extent, members of a team also select themselves. Those who are faithful remain through the difficult times. Those who are available and can give the time select themselves. Those who are teachable keep seeking to be taught. Just as the first disciples of Jesus inquired, "Teacher, where do you live?" Those willing to pay the price survive through adversity, unlike the rich young ruler, who "went away sorrowful". Above all, look for those who love the Lord, for such love is what will cause a man or woman to suffer the indignities of pouring out their souls for others through decades of ministry (Grigg 1992:244).

In the end the congregation knows that the ones who have proved themselves by not disqualifying themselves are the ones that are the real leaders that God has called, whose life will make an impact in the church or on the mission field. In fact, if he really is a leader, he will by that time already have taken leadership in some aspect of the life of the church.

At the same time, those who do not qualify for leadership, are not exposed to the stigma of failure that hangs over those who have received their certificates that they are qualified for ministry but fail once they are actually in the ministry. This was already proved by the in-context training provided by TEE.

By training persons where they lived, the seminary was able to reach into various sub-cultures without uprooting persons from their environments. Thus, it was able to enlist and equip for ministry those persons best suited and gifted for such ministry. The extension study proved more difficult than expected, because it placed a great demand for personal discipline on the student, yet it also proved to be valuable as a vast screening process. It filtered out unequipped or unmotivated candidates without exposing them to the trauma of re-entry into their previous environment (Mulholland & De Jacobs 1983:36).

Van Engen (1996:249) sums up the in-ministry selection approach when he says:

To identify leaders, the in-ministry paradigm turns to the local congregation. Who are the natural leaders already recognized by the church for their giftedness in ministry, and in what kinds of ministries are they already participating? In some ways this question harks back to the first paradigm. There the people of God recognize the giftedness of natural leaders. The being (the character and influence) of these women and

men is affirmed by the community of believers and legitimized by the recognition of those who may become their mentors.

I have seen this process in operation and I am convinced that those leaders selected and trained in this way have more fruit in their ministries than many people with certificates to prove that they can do God's work. However, for this process to reach its full potential, the church will have to change the way in which it appoints its leaders. In most churches the way prescribed by the Professional Church Model and the Traditional Residential Academic way of training still holds sway.

The implications for the recognition of ministry are obvious. Clearly, congregational leaders and church structures on the local level become the primary players in recognizing those who are exercising leadership in ministry. Church leaders would also make in-ministry formation of each other and others to be one of their top priorities. This has implications for denominational polity as related to ordination as well as for the function of denominational seminaries. It seems appropriate to ask the people of God in the congregations to point out those whom they would be willing to follow, and what qualities need to be formed in these persons so that they will be accepted as leaders (Van Engen 1996:250).

#### 4.1.6.2 Selecting the right candidates

We have seen the importance of selecting the right leaders and we have looked at the two different approaches to the selection process itself. The one approach selects unproven young people who can afford to spend time in full-time study on the basis of their academic performance. The other selects people who have proven themselves in the life and ministry of the congregation.

Winter (2000b:147) is so convinced that the first approach selects the wrong people and the second one the right people, that he says: "We could double our missionary force, [made up of those selected in the traditional way] and we would only slow down those church movements that would buy into our method of preventing real leaders from ordination. I'm very optimistic about the church if we can stop preventing its real leaders from leading".

But it is not only Winter who feels this way. Evidence from all over the world suggests that for the sake of the welfare and growth of the church and the completion of its missionary task, it is essential to select the natural leaders who surface in the congregations. Long ago "Roland Allen and others have pointed out that one of the great errors of the missionary movement is that it failed to recognize the legitimacy and the priority of indigenous leadership, i.e. local leaders who could take over readily all the responsibilities of all the ministerial functions within their congregations without passing through the lengthy, costly deculturizing training process imposed by Western tradition" (Kinsler 1981:7).

This is still true today: "The healthiest church movements across the world are not limited for their leadership selection to those relatively few who do somehow make it through seminary. No, they draw their leadership right out of their congregations"

(Winter 1996:184). Sapezian (1977:10) says for example: “One of the reasons why the Pentecostals are successful, especially in poor communities, is that accession to leadership depends greatly on spiritual gifts, experience, and ‘fruits of the calling’, all tested in missional action”. This is confirmed by Winter (2000b:150) when he reports on so-called “night Bible schools” established by the Assemblies of God in Latin America. He claims that

...those night Bible schools fuelled the church with an amazing amount of biblical knowledge and stature in the Word that enabled its students to be elevated into the ministry over a long process which was very careful in selection and so forth. Thus, in the so-called Pentecostal movement very rarely is a man ordained who is the wrong man. In our movement once "formal" schooling gets a hammerlock on who gets ordained in the church, the church says, "Okay, we won't ordain anybody unless he or she goes to our formal school".

Once they make that fatal step, they've ruled out most of the gifted people who could be leaders in the church. And that's what the Assemblies of God in Latin America *did not do*. And their movement is now so strong you practically have to be a Pentecostal if you are going to go to Latin America... The mainstream churches that we think of as respectable churches in this country are not only half dead in Latin America, they are almost completely invisible – they are overwhelmingly outnumbered! (Winter 2000b:151)

One of the valuable contributions that the Daystar Model makes, is that it enables the church to select and train the right candidates for leadership. What Winter (1981:x) said about TEE is also applicable to the Daystar Model: “But the underlying purpose for working by extension is in fact much more important than any of the kaleidoscopic varieties of extension as a method – it is the simple goal of enlisting and equipping for ministry precisely those who are best suited to it”.

#### 4.1.7 Daystar allows the congregation to develop and train its own leaders

The traditional Residential Academic Model took the local congregation's right to develop and train its own leaders away and placed it in the hands of specialized training institutions. Using Indian churches as an example, Hedlund points out the devastating effect of the Traditional Residential Academic Model on the leadership of the church when he asks: “Why are Indian churches leaderless or led by the wrong people? Is it because the gifts are not encouraged to function? We must face the possibility that leadership has failed to carry out an equipping ministry. For too long we have relied on professionals and formal theological education to create leadership rather than recognize and develop the resources deposited within the congregation by the Holy Spirit” (Hedlund 1985:250).

The in-service paradigm, of which Daystar is part, returns to the congregation the right and the ability to train its own leaders.

It is our understanding that the congregations themselves can and must



form their own leaders and candidates for ordination. The seminary's role is to provide study tools and tutors and to design training programs that will enable these men and women to develop more effectively their gifts, to reflect more critically upon their ministries, and to lead their people in more faithful service and witness. We insist that the seminary must offer functionally equivalent training for the ordained ministry at widely separated academic levels (entrance with primary, secondary, and university schooling); in fact we are in the process of adding an even "lower" level in response to obvious local needs. Similarly we have resisted earnestly all attempts to separate courses for "ministerial candidates" from courses for "laymen" in our struggle to break down the false dichotomy between clergy and laity. Whereas contemporary Western society and Guatemalan education place great value on degrees, levels, faculty, buildings, schedules, we have tried to reverse this process and emphasize growth in service in the congregations (Kinsler 1981:92).

As we have already seen, this forms part of the present leader's normal duty to disciple all his people, not as something separate. Thinking in the old paradigm Smallman (2001:46) says: "Theological education is a concentrated form of discipleship, exerting its influence on those few called of God to bear the yoke of leadership". This is not acceptable. There should not be an artificial separation between church members and leaders. It is while they are discipled that the potential leaders will emerge and prove themselves faithful. "In sum, the in-ministry paradigm views leadership as an organic and organismic event in the midst of the people of God rather than as something institutional and heavily organizational" (Van Engen 1996:250). Of course this does not mean that existing leaders should not give special care and attention to emerging leaders. It is essential that they do so. "The existing leaders, regardless of their gifts, are charged with leading in ways by which the new leader will mature internally in spiritual formation and externally in ministering" (Elliston 1992:162).

The issue here is that in the light of the priesthood of all believers and the selection process where leaders emerge from the congregation itself by proving themselves faithful and capable, there cannot be a separation of leaders and non-leaders in the beginning of the process. Daystar offers the church a process by which the right leaders emerge from the rest as the end result of the process.

#### 4.1.8 Daystar training is affordable

The high cost of residential theological training, and even of TEE, makes theological training an elusive dream to many people in the poorer countries of the world. Part of the cost of TEE is the travel expense for the trainers who have to visit the different centres every week. Even in Guatemala, where the extension concept originated, it has proved to be problem. "The geographical expansion of the Presbyterian Church, which generated the need for increasingly farflung centres, and the world energy crisis, which made the cost of servicing those centres formidable... " (Mulholland & De Jacobs 1983:37).

Third world theological education is in the predicament of finding its support and life style in this economic setting. If it continues its long standing habit of receiving foreign subsidy and personnel, even as a token of "the least that Christian brothers in the West can do", it will find itself inevitably demeaned and enslaved. It will be locked into a system it can never afford. Yet, if it cuts itself off from this assistance, it will be unable to carry on business as usual.

In that very predicament lies the potential. By deciding to conduct theological education within the economic ability of the related churches, a viable system can emerge (Zorn 1975:43).

Daystar is such a viable system which emerged from the need of the poor church in the third world. It is cheap and accessible to everybody. It opens the way to leadership for people to whom the traditional path to leadership through full-time Bible school is closed. A person does not have to leave his work and family to go somewhere else to study where he will have to pay for classes and accommodation while he does not have an income. Very often people receive their calling to full-time ministry when they are already married. Bible school training is virtually unaffordable for such people with family obligations. With Daystar they can be trained while they are continuing with their normal lives. The only cost involved is the cost of duplicating the booklets.

In the case of TEE, the problem of travel costs was partially solved by "... the expansion of the teaching staff to include adjunct professors. These are teachers, certified by the seminary, who teach a course or two in the areas in which they live" (Mulholland & De Jacobs 1983:37). Daystar goes one step further by decentralizing the training into the congregations. The local leader, whose task it is according to Ephesians 4:11-12 to prepare his people for their ministry, is given the tools to train his own people. This eliminates the need for costly travel to a large extent.

Because Daystar makes use of existing leaders, there is no extra cost in terms of salaries for group leaders. There is usually also no travel expenses, because unlike TEE, the presenters do not have to come from outside the congregation. Where the leader has to travel to different groups within the congregation, it forms part of his normal ministry duties for which the church should provide in any case. Because the training is transferable, the leader can also in the longer term raise up other group leaders so that he does not have to travel from group to group on a weekly basis.

#### 4.1.9 Accessible

One of the big problems of the Traditional Residential Academic Model is that it is inaccessible to the largest part of the church members.

Traditional theological institutions have of course given priority to the intellectual giants of theology, who have largely lived and reflected, spoken and written within and from the upper echelons of the socio-economic educational strata of church and society. These institutions themselves: their curricula and personnel and lifestyle have largely emulated the university model, insofar as their economic resources

permit. Today, theological education requires another base that will be capable of penetrating the frontiers of class, gender, race, culture, and age (Kinsler & Emery 1991:7).

The first factor that makes training inaccessible for many people is the cost involved. Grigg (1992:240-241) reports that even TEE can sometimes be too expensive and time consuming for working pastors in poor areas: “Latin movements among the poor, however, do not have Bible schools nor theological education by extension programs. Pastors are trained through regular meetings with other pastors every month. This is all that is viable when pastors must work full-time jobs to support themselves...The question then is how to develop this kind of structure – a structure that a working pastor can afford – in such a way that it gives quality input in key areas”.

Daystar is exactly the type of structure that Grigg is calling for. It is accessible to such leaders and it does indeed give quality input into their lives while, as we have already seen, it is affordable to all.

The second problem is that residential training is inaccessible to those who realize God’s calling on them later in their lives when they cannot leave for training because of their work and family obligations. “Thousands of prospects for career missionary service are overlooked because as adults the required pre-field education is inaccessible to them. Ironically, the very characteristic (being adults) that makes them ministrywise and mature – and thus prime, gifted candidates for missions – is one of the key characteristics that keeps them from mission service given the historic pattern of schooling” (Sells 1998:17). This raises the question asked by Kinsler (1981:15): “If the real leaders necessarily emerge later in life, i.e. when they have left school and taken on the responsibilities of a home, family, and employment, how can they be trained theologically? This question is not merely pragmatic; it opens up the whole educational side of theological education – its structure, its methodology, and its educational philosophy”. Daystar presents a way for such leaders to be trained, because it is not only presented close to these leaders, it is also presented at a time which suits them. They do not have to leave their work and community to attend and the meetings do not clash with their work obligations.

Another obstacle for many people is the academic standards required by most academic institutions. Daystar on the other hand has no minimum requirements to enter the training programme. Even illiterate people can be taught as long as the leader can read.

The language in which training is presented can also be an obstacle. Many people are not fluent enough in the dominant academic language of their country. For example, Indian church leaders in Guatemala could not benefit from TEE before it was made available in their own language. “Although extension did succeed in incorporating ‘Spanish-fluent’ Indians into the seminary programme, it excluded not only those without a primary education, but also those with limited Spanish fluency. Finally, a process was devised in 1975 to meet this problem. An extension programme for Mam-speaking Indian leaders was developed” (Mulholland & De Jacobs 1983:37). Daystar takes this challenge seriously. At the time of writing there are translation projects in various stages of completion in 16 languages and more will be undertaken when

possible.

Ralph Winter (2000b:136) says: "... two million. That's how many functional pastors there are who are literally operating as pastors but do not have a scrap of formal, theological education – and never will, the way things are going. *Access* is the problem." Daystar makes training accessible to them.

#### 4.1.10 Contextual

Another problem of the Traditional Residential Academic model is that students are extracted from their context. The training takes place in the artificial environment of the seminary, not in context in which the student is actually going to perform his ministry. There is no direct application of what is learned. Allen (1997:436) comments: "Teaching in a classroom and challenging students to go and do what has been taught cannot compare with applying one's teaching while being with the students". "The best methodology is not one learned in a classroom and exported to a faraway mission setting, but a contextualized approach that takes seriously the biblical text, the cultural context, and the local community" (Hoke 1999:340). Bergquist and Manickam (1974:7) go so far as to say: "The older classroom/lecture model is widely regarded as a deterrent to learning unless closely related to concrete action". Beals (1995:211-212) confirms the necessity of training in a context where what is learned can be applied practically when he cries out: "On-the-job training is an area we must shore up in preparing practising missionaries... hands-on ministry experience is no option, it is imperative!" Unfortunately the Traditional Residential Academic Model is weak in this area. "The seminary is not and never has been adequately equipped to develop skills in reflective practice for all the functions of ministry. This is partly due to the short time span of seminary education, but the primary reason lies in the fact that many functions cannot be practised away from the churches" (Hough & Cobb 1985:126).

To solve this problem, the in-ministry training paradigm, of which Daystar forms a part, came into being.

Shoen has suggested that much of what is needed for reflective practice must be learned on the spot. Reflective practice requires reflection on the actual practice of professionals in their institutional locations. Because the seminary is not the institutional location for pastoral ministry, much of the learning that arises from and prepares one for reflective practice in ministry must be done in the churches themselves (Hough & Cobb 1985:118).

Critical to this trend is the rediscovery of missionary training as preparation *in* ministry rather than preparation for ministry. In the past, formal education for missions too often neglected the importance of experience, or 'praxis'. Regent College's Paul Stevens contends that understanding theological and missionary training as education in ministry will produce an integrated cycle of praxis, instructions and reflection (Hoke 1999:335-226).

This means that the training process must be located where ministry is actually taking

place. Kritzinger (1979:77) quotes George Webber: “The congregation (parish) or other concrete setting in which ministry is being practiced provides the primary educational environment, not the seminary classroom”.

Daystar training is located right in the heart of the congregation. It forms part of the ministry of the local congregation. As the students take part in the congregation’s ministry, they can immediately apply what they learn. Thus what Kinsler (1981:18) said about TEE is also very much applicable to the Daystar Model:

It has, moreover, become evident, from an educational viewpoint, that the new relationships brought about by extension structures provide significant pedagogical advantages for theological education. Theory and practice can be integrated as never before. Professors and students can establish a genuine peer relationship as colleagues in theological reflection and in ministry. The theological institution itself can now be integrated into the life of the churches it serves. Instead of preparation *for* ministry we now have training *in* ministry (Kinsler 1981:18).

One of the major problems of traditional schools and seminaries is that the students have a difficult time relating what they study with their own lives, needs, concerns, and purposes. In theological education extension we have seen that the students have greater interest in their studies because of their involvement in ministry. Their studies are meaningful because they relate to present problems, live questions, immediate needs. Real learning, the educators tell us, depends on the perceived importance of what is studied (Kinsler 1981:18).

When students are trained in context, they can immediately see the importance of what they learn. The context in which they are trained do not detract, but contributes to the effectiveness of their training. As Winter (2000a:vii) says about students trained in their ministry context: “With only the Bible in hand these real leaders have gained knowledge in the most powerful learning environment in the world – the local congregation – amidst human problems which a seminary environment is hard pressed to duplicate”.

Because they are learning things that are immediately relevant to them and their ministries, students absorb the content better. “It was also soon evident that the extension students had a different perspective toward their studies. The majority were involved in the ministry already, and almost any subject they studied had direct application or significance for their immediate situation” (Kinsler 1981:49-50).

Another advantage of training in context is that the students can actually see their present leaders lead in real life situations.

Modeling provides two important leadership functions. It provides a wide range of opportunities to instruct, mentor, and guide the developing leader. The example of a respected mentor carries a powerful impact to the developing leader not only in content and skills, but affective and spiritual formation as well. The second important feature of modeling is

that the existing leaders are actually leading at the time. There is no simulation – it is the real thing. Leaders learn to lead best from leaders in a real situation, not from abstractions (Elliston 1992:140).

They do not only see theories in action, they also see faith in action in the practical realities of every day life. They learn how to handle situations not only on the basis of their theological knowledge, but on the basis of the reality of God’s presence in all our life situations. They learn that He is trustworthy in the difficult situations which we face as we try to serve Him. “Christ called His followers to this kind of life. They knew suffering, hunger, testing, stress. They even knew the threat of death. Only in the crucible of reality could the disciples discover the joy of Jesus’ presence and the power of God’s Spirit available to overcome the problems” (Richards & Martin 1981:226).

The trainees also see how God acts to fulfil His mission through his church. “As an ‘hermeneutical community’, the congregation is the bridge between faith and social reality. The mission of theological education is, then, inescapably linked to the life and mission of the local church” (Costas 1988:18).

I believe we should fully take into account Paulo Freire’s acute observation that education – in our case, theological education – does not consist simply of programs, study materials, methods, and techniques; but that education is something much broader: it is a **practice**, a living experience, a process, which includes the attitudes, values, and relations of both students and teachers. We are educating and being educated through all the experiences of our lives and in all situations – in and outside the classroom – when we enter into relations with other human beings. Whether we realize it or not, we are educating in values, attitudes, etc. – in all elements present in human life. This is precisely a fact that non-formal education very realistically takes into account. But we must add: this is profoundly biblical. To be a disciple of Jesus Christ is a living experience of identification with him and a process of conformation to him through which we not only learn truth per se but an experience through which we learn attitudes and values and how to enter into a relationship with him and with our neighbors in the midst of all the conscious and unconscious factors which constitute human life (Padilla 1988:122-123).

Another advantage of training in context is the fact that the trainees are prepared in the context in which they are going to serve. This overcomes the problems of extraction for training which we have already discussed in previous chapters. When young people are sent away to Bible college, often with the financial support of the local congregation, they are removed from their context. The context of their training is not the congregation, but the Bible college. Their primary relationships are not with the community in which they are supposed to serve, but at the Bible college. If they get a better opportunity, they will not return to the congregation that sent them. Especially students from poor areas become used to a higher standard of living and do not want to return to their poor congregations. Some feel that as qualified people they should now earn a better salary than the congregation is able to offer them. Instead of sacrificing their time and efforts for the love of Christ, the ministry now becomes their

job and they expect a full-time post.

The supporters of TEE also make much of the fact that TEE is training in context.

The major value of TEE is its commitment to training in context, to the selection of students by the local church, and to a basic understanding of service to a specific community in which the church is set, of which the church is a part, and to which the church is called to serve, TEE generally operates on the principle that the responsibility for recruiting students and for participating in their formation lies with the local church. Educational programs should aim at meeting the needs of the local church as that church in turn seeks to minister to the needs of the larger community. It follows that the TEE program should be related to the local church and to the local community context. The question is *How?* The answer is that, ideally, the relationship should be a two-way, reciprocal one between the TEE program on the one hand and the local church and community on the other (Kinsler & Emery 1991:60).

While it is undoubtedly true that in this regard TEE is a vast improvement on the Residential Model, TEE still remains something that stands on the periphery of the congregation. Students can join TEE training of their own volition and the congregation does not necessarily take ownership of them and their studies. It is still the outside institution which trains the church's future leaders, not the church itself. In contrast, Daystar forms an integral part of the life and ministry of the congregation.

#### 4.1.11 Daystar promotes the contextualization of the Gospel

The Gospel is never a-cultural. The universal message of God's love for man that was expressed in Jesus, has to take root in the society and culture in which it is preached. "... Christianity never exists in a cultural and historical vacuum. That being the case, the goal of Christian witness should be to make the gospel take root in diverse cultural soils. Hence the call to adapt, indigenize, contextualize, inculturate or incarnate the Christian faith" (Tiéno 1993:246).

The first aspect of contextualization is that the local church must take ownership of and responsibility for the Gospel.

Christian ministry to the urban poor must follow the principles of indigenization. Indigenization, which is a value long held by Christian missions but not always practiced consistently, is a process leading to local ownership of the church and its ministries. It involves self-government, self-propagation, and self-support. Translated into terms of Christian community development, it means that local Christians will learn to embrace the vision, take hold of the values, practice the skills, and gain control of the ministry so that the church or mission agency which initiated the ministry can withdraw, leaving the local Christians to carry it on and expand it (Greenway and Monsma 1989:55).

To achieve this aim, the local believers must be trained and prepared to accept the

responsibility of being church in all its facets, including the responsibility of taking up leadership.

The implementation of this principle requires that the development ministry focus on educating and training local Christians. The goal is a compassionate church and a Christian community that recognizes human needs, knows how to meet them, and is motivated to reach out holistically to the city. Dependency on the parent body that initiates the ministry must be as short-lived as possible. Local people and local resources must be mobilized from the outset (Greenway and Monsma 1989:55).

Because it opens up training and ministry to all believers, Daystar promotes the contextualization of the Gospel in this sense.

But contextualization has to go even further. Even if the church is led by local people, but it just copies foreign ways of doing and thinking, the Gospel has not yet become at home in the local context. "The 'indigenizing principle' addresses the necessity of the local community to bring the Christian message into its own context and to make it relevant to its own way of life. In essence, it is a local vision of the church. When a new disciple receives the gospel, she actually translates it into her local family, community, and way of life" (Lingenfelter 1999:113).

This process of contextualization cannot be done by people from other cultures. It is the local church who must figure out how to be obedient to the Gospel message in their context.

The third important issue in forming indigenous theologies is the role of grass-roots Christians in the production of such theologies. This is especially crucial if we believe that "the primary agent of inculturation is the living faith community, not the evangelizer" (Arbuckle 1986:518). How to get the faith community, the so-called grass-roots Christians, to be effective participants in theological decision-making still remains a challenge for the professional theologian today, and perhaps tomorrow (Tiéno 1993:249).

By exposing ordinary church members and their leaders to theological training in context, Daystar empowers them to start applying the Gospel message to their situation in ways that make sense to them in their culture. This happens especially in the discussions about the application of the lessons that take place in the group under the guidance of their own indigenous leader.

But while the local church must bring the Gospel home by pouring it into culturally acceptable forms, so that it will lose the stigma of foreignness, it must also remain faithful to the universal truth of the Bible, otherwise it will fall into syncretism. "Contextualization is best done by local churches... Authentic contextualization is the responsibility of the local believing community... Yet they cannot do this as though theirs is the first church in the world. Each community must be open to the learnings of the church throughout history and at the present time. This will help churches to



guard against syncretisms that dilute the gospel” (Jacobs 1993:240-241). Tiénou (1993:249) confirms this when he says:

The ... critical issue is the matter of maintaining balance between universality, truth, and error when indigenous theologies are being formed. Christians certainly have the right to self-theologizing. One may even rejoice at the birth of many indigenous Christian theologies. But, as Schreiter reminds us, "localization and contextualization in themselves do not guarantee a greater truth" (1989:15). In that sense, indigenous theologies do not escape responsibility for seeking the truth.

So there has to be a balance between adapting the Gospel to the local culture and remaining faithful to the universal aspects of the Gospel.

What happens in the conversion process that prevents syncretism? Walls (1996:54) describes this counter process as the "pilgrim principle". While indigenization must occur for persons to become converts, they also are invited to embark on a journey of pilgrimage. Pilgrimage connects a new disciple to the universal vision of the church. New believers gain an identity that comes through their relationship and loyalty to Jesus Christ. They develop an allegiance to the authority of the Word of God and a commitment to obeying that Word. Since the Word of God is not localized in any particular culture, but is written to all people, disciples learn of and experience faith and relationships of a universal faith community. This universal word provides the knowledge foundation upon which the universal church sustains its identity and focuses upon the person and lordship of Jesus Christ. Pilgrimage leads new believers to the practice of discipleship that is transcultural, and transforming to their individual lives and to their cultural communities (Lingenfelter 1999:114).

By exposing the ordinary church members in depth to the universal truths of the Gospel message, Daystar helps prevent syncretism by promoting the “pilgrim principle”:

The local church, employing the indigenizing principle, serves to contextualize the message, enabling people to understand it, to receive it, and to become followers of Jesus. Once they have become disciples, they may engage their local language and culture as witnesses, bringing other people to Christ. Within that same context the local community invites new believers to join in an adventure of pilgrimage, which serves to transform these disciples of Jesus Christ into culturally relevant servants of the master. The pilgrimage is one which draws the local community into a relationship with the universal church, and gives local believers a distinctive sense that they are in the world, but they are not of it (Lingenfelter 1999:115).

#### 4.1.12 Daystar training is relational

We have seen that leadership training should not just touch the head, but also the heart and hand. It has to impact the being of the trainees. They have to be disciplined

and helped to grow to spiritual maturity. This does not happen by means of impersonal mass training methods. It happens in intimate relationships. "... I have come to the conclusion that forming people for mission is an activity that should take place within the frame of a 'person to person' relationship, which is as fundamental as the environment for the educational process. No amount of academic excellence or doctrinal orthodoxy can substitute for this personalized dimension of the training for mission" (Escobar 1996:105). "Apostolic, missional leadership will be learned through apprenticeship within communities" (Guder 1998:214). "It is also important to note the crucial factors for this process to take place, namely: the triune God, the submitted believer, and the Christian community as he or she learns to live by the principles and values of the kingdom of God" (Samaan 1989:131).

The personal bond with the trainer is of the utmost importance in order to disciple the trainee to spiritual growth.

Being a disciple or a learner will result in becoming like the one who is being followed. Character formation is a critical part of the discipling process. A person's influence potential is based on trustworthiness which emerges out of his/her character **and** competence. Learning as a disciple also suggests that one is learning to be competent both with the acquisition of knowledge and skills like the one being followed. Emerging leaders are expected to be able to do something, that is, to perform leadership behaviors such as coordinate, motivate, solve problems, plan, teach, and so forth. Discipleship then aims at developing both character and competence. The skills associated with one's giftedness are to be developed as one develops spiritual and ministry maturity (Elliston 1992:155).

Smallman (2001:68) describes the discipleship process by saying: "Discipling is simply using one's spiritual gifts to develop other people to be free to use their spiritual gifts to set others free to use their spiritual gifts... while all are more closely conformed to the image of the living Christ". If we train people theologically, but we do not disciple them, we are not fulfilling the church's missionary task. "Discipleship is the procedural essence of the missionary task, and must be people-related rather than book-related. As one life is poured into another, the foundation is a common obedience of God and growth together" (Smallman 2001:48).

But this process of growth does not only take place in a one-on-one relationship. It also takes place in a community where people learn from one another. In Ephesians 4, directly after verses 11-12 which speak about the leaders who are given to prepare God's people for their work of service, we find verses 13-16 which speak about the results of this training, namely a group who grows to spiritual maturity together as they stand in relationship to God and one another.

Many Western discipleship models emphasize personal or one-to-one discipling. This works well among individualistically-oriented peoples, but not in most of the world. A discipler's task is to create the environment of growth at each point – not to do everything alone. The group dynamic is crucial. Personal discipling patterns need to be there, but should not

be overly emphasized, particularly in group-oriented cultures. The discipler needs to form a healthy relationship with the young Christian and to be available at critical times, but he or she should not become overly intensive in discipling, as this can be very intimidating for anyone. The members of Christ's body, his church, minister to each other. The discipler's task is to create the environment where this can happen (Grigg 1992:174-175).

Hoke (2006:113) confirms the importance of the group and the relationships in it as the context for training future leaders when he says:

Learning is not primarily an individual endeavor. It is a small group experience. Living and learning together provides a setting where sustained, personal interaction can take place. This is not a "hit and run" approach. Rather, it is life-on-life exposure in familiar, non-threatening settings. The more closely ministry training centers can reproduce a family environment – a learning community – the more powerful will be the teaching-learning impact on trainees. A learning community provides for loving acceptance and trust of each member, nurtures the growth and development process, and creates frequent natural settings in which people can share needs, reflect on their experience, talk about what they are discovering, and be vulnerable in admitting what is difficult to apply to themselves and change about themselves.

A group that gets together regularly, builds the intimate relationships which is necessary to bring about change and spiritual growth in the group members.

Standing back from all this we can agree that the key figures we have considered were "not geared to mass production. It needed intimate participation and sharing both in a lifestyle and in a common action. This takes a great deal of time as well as intense exposure" and "is only possible in a group that comes in close contact with one another and their teacher." This applies in the fullest sense to the inner core of associates around a Samuel, Jesus, or Paul, but in some measure to those in the intermediate and outer circles as well (Banks 1999:125).

It is not just the training material which causes learning to take place. As the group builds intimate relationships, they become more open to learn from one another. "Pupils learn a great deal from each other. When they have been together a long time, they learn from each other more rapidly than they do from peers who are strange to them" (Burton 2000:94). In their discussions and conversations, they learn from one another. For this reason Banks (1999:180) says:

In particular we need to reclaim the role of conversation in this whole process. There is certainly biblical and historical precedent. For example, we often find Jesus talking with his disciples as they ate a meal together or journeyed from place to place. Sometimes it is outsiders who generate a discussion between them (e.g., Matt 19:1-12), sometimes one or more of the disciples (e.g., Matt 20:20-27), sometimes Jesus himself (e.g., Matt

16:13-28). On the road to Emmaus, after his death, Jesus converses with two "disciples" about the meaning of the events of the past week and opens the scriptures to them (Luke 24:13-32). Paul also trained people such as Timothy, Titus, Aquila and Priscilla for missionary service largely through working and talking with them on his various journeys.

In the light of the great importance of relationships in the process of discipleship, training programs for spiritual leaders which exclude the relational aspect will not have the desired results. Speaking of the approach in which churches organize a committee to draw up a program that is supposed to produce disciples, Ogden (2003b:123) says: "Missing from this approach is the priority of relationship. I oppose neither curricula, complete with sequenced knowledge, skills acquisition, spiritual disciplines and doctrinal content, nor systems, but for transformation to occur this must all be processed in the context of a relational commitment".

Daystar training takes place in small groups. Usually, because they belong to the same congregation, the people already have relationships. These relationships are strengthened and built up by their weekly group meeting over a long period of time. They also have a strong tie to the group leader, whom they already know as their spiritual leader in the congregation. The communal learning experience works well in Africa where the people are much more group orientated than Western people. TEE experiences problems with people not having done their assignments, because it requires much study to be done on an individual basis. The communal aspect of learning in Daystar, as well as the fact that the group holds one another accountable, helps people to be faithful in their studies.

#### 4.1.13 Daystar enables the congregation to be self-supporting

Because Daystar takes place in the congregation and the training is done by the local leader, the trainees stay loyal to the congregation. Even when they grow into leadership, most of them will stay self-supporting. They serve because they love Christ and not because it is a full-time job. In this way the congregation retains its best leaders and it is able to have many more part-time people in ministry. The church in Africa will never be self-supporting as long as it clings to the Professional Church Model and relies exclusively on paid professionals to the job. The majority of leaders should be tentmakers, with a few full-time workers who focusses on training. "Movements are based on voluntary lay leadership and the key deployment of supported workers to develop these lay workers" (Grigg:1992:219).

As Kinsler (1981:20) said:

Rather than train young ministerial candidates up to university level, we must design and provide theological training for more mature leaders who have already established their economic base in some other profession. If young people are trained at that level, they will have to be supported more or less at that level in their future ministry. If older professional people at that level are trained theologically by extension, they can support themselves and carry out a voluntary, part-time ministry or enter into a full-time ministry, if that is economically possible, and/or

serve in the ministry on retirement. In this way the churches could reduce greatly the cost of high level training and avoid the burden of supporting highly trained pastors, and they would begin to draw upon their most capable members for leadership in the ministry.

Decentralized in-service training, such as Daystar, will enable local congregations to train the natural leaders whom God has placed in each congregation so that they can give leadership without imposing an impossibly heavy financial burden on the congregation.

Faced with this critical situation [the inability of congregations to support professional pastors], we affirm that every congregation can have its own pastor(s) and that these pastors can receive adequate theological training by extension (or by other alternative means.) The churches need only to encourage and to recognize the leadership gifts among their own members; the seminaries and Bible institutes need only to design programs and materials to allow these local leaders to prepare themselves and carry out their various ministries where they are (Kinsler 1981:22).

This will also break the pattern of a too long dependence on missionaries as leaders in the church. As soon as the missionaries have trained local leaders, who are capable of teaching others in their turn (2 Tm 2:2) they can give over the leadership of the church into the hands of the local people and the church can become not only self-supporting, but also self-governing as Venn would have it.

The objective of the church at Antioch in sending out Barnabas and Saul as their missionaries never was to build a chain of institutions to be kept under the control of that sending church. They intended that whatever churches they started as ambassadors for Christ be deeply rooted in the host countries, permanently functioning for Christ, and integrally identified with those people, who would both lead and follow those churches (Smallman 2001:15).

#### 4.1.14 Daystar is completely under the control of the local church

We have seen the danger of false teaching that can creep into the church if it holds sway in the training institutions. This danger is minimised in the Daystar training by the fact that the training is done by the local leader. He can ensure that the people are not taught false and misleading teachings that differ from what the church believes.

#### 4.1.15 Daystar training is transferable

To a large extent the Traditional Residential Model is not transferable. A trainee cannot duplicate the training he has received in seminary in his congregation. The process always has to start afresh as each new generation has to go back to the seminary or Bible college to be trained. This is not the picture we find in 2 Timothy 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable

men who will also be qualified to teach others”.

Here we can trace the transfer of training from Jesus to Barnabas who took Paul under his wing. Paul in his turn disciplined and trained Timothy, who is now commanded to train reliable men, who will in their turn transfer their training to the next generation. In this way the training is not only carried over from one generation to the next, but the number of trainers and thus the number of trainees expands. We know that Paul himself has also disciplined others, but it becomes especially clear in the case of Timothy who must train faithful men (plural). Each one of them are again going to train others.

The ability of trained people to train others in their turn is an essential aspect for the church to be able to fulfil its missionary task and to reach all the nations. “A third essential skill in the ministry is the ability to train others. Without this ability, the leaders are continually overburdened, and the programs of the churches are excessively dependent upon one or two or three people” (Kinsler 1981:54). According to Ogden (2003b:131) the ability to train others is a mark of the mature believer: “*Equipping to teach others*. The goal is reproduction. Included within our understanding of maturity is that the disciple has internalized the value of multiplication and gained the confidence and ability to lead someone to Christ and walk alongside that person toward Christlikeness”.

From all this, it is clear that it is important for any training program to be transferable. It must not just train its trainees well, it must also empower them to train others in their turn.

Ultimately, the effectiveness of all programmes of theological education must be evaluated in terms of the graduates’ ability to motivate and equip their congregations for witness and service. Are the new extension graduates, those who become pastors and those who minister in other ways, motivating and equipping others for their ministries? Are they building up a sense of and commitment to ministering communities that value and support the various gifts and talents among all the members? (Kinsler 1983c:18)

The Daystar Model excels in this aspect. It is a transferable system. People who have been trained by the Daystar method are able to start training groups themselves. In fact, I experience that even people who are still in training are starting training groups. Thus the burden of training does not remain solely in the hands of the pastor. Once a group has been trained, they can again train others. In this way many workers can be raised and the church can become part of the answer to the need that touched Jesus’ heart for workers in the harvest.

*When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matthew 9:36-38).*

4.1.16 Daystar helps to build up the church to fulfil its mission in the world by putting

processes in place

In this study we have time and again come back to the priesthood of all believers as one of the keys that will enable the church to fulfil its missionary task in the world. Kinsler and Emery (1991:3-4) sum it up as follows:

A favorite text of the extension movement has been Ephesians 4:11-16, and all who are concerned about theological education are well advised to keep this dynamic teaching before them. Whatever the institutional forms of the church's ministry, it must respond to these clear guidelines:

- Christ has given to the church many ministries, not just one, and they are distributed among many members, not concentrated in one office.
- These ministers/servants are called to equip all the saints/members for the work of ministry, not primarily to do that work themselves, certainly not to monopolize it.
- The work of ministry is all that extends and builds up the body of Christ, not just and not particularly those sacramental, liturgical, preaching, and governance tasks traditionally identified with the ordained ministry.
- The body of believers is to be built up to maturity in order to minister to others. Thus the ministries within the context of the church are to edify it both in numbers and maturity, in order to serve and call the whole of creation to Christ.
- The failure to incorporate all the members in this work of mutual ministry and in service and witness to the world is what causes so many to be carried about by new doctrines and controversies.
- Growth in Christ's body requires, as the text repeats again and again, the participation of every member.

Surely theological education should be guided by these clear principles of the nature of the church's ministry.

To fulfil its missionary task, the local congregation has to be "... a community where men and women are prepared for and sustained in the exercise of the priesthood in the world. The Church is described in the New Testament as a royal priesthood... The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world" (Newbigin 1989:229-230). As Guder (1998:152 - 153) puts it:

The aim of the church is not simply to make a given culture more just or more caring but to shape a people into an alternative way of life. Missional communities representing the reign of God will be intentional

about providing the space, the time, and the resources for people to unlearn old patterns and learn new ways of living that reveal God's transforming and healing power... The persistent problem is not how to keep the church from withdrawing from the world, but how to keep the world from distracting the church from its purpose of cultivating the people of God.

Of course the life of the congregation, the genuineness of the love between its members, is of the utmost importance for its witness in the world, because no matter what we say about the love of God, it is our deeds that speak the loudest. It is not for nothing that Christ said to his followers: "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Mt 5:16). Guder (1998:128) asks "In North America, what might it mean for the church to be such a city on the hill? to be salt? to be a light to the world?" Then he answers: "It means first of all, that the inner, communal life of the church matters for mission".

The apostolic tasks of the church are not complete without an intentional process of teaching within the church (Guder 1998:141). Elsewhere Guder (1998:182) quotes Kraus, who said: "The life of the church *is* its witness. The witness of the church *is* its life. The question of authentic witness is the question of authentic community".

However, this authentic community with its impact on the world does not come into being automatically. Leadership plays a crucial role in bringing this about. "The purpose of leadership is to form and equip a people who demonstrate and announce the purpose and direction of God through Jesus Christ" (Guder 1998:183).

"Paul's definition of the function of leadership as 'to equip the saints for the work of ministry' emphasizes the formation of God's people so that they can 'lead a life worthy of the calling to which [they] have been called' (Eph. 4:12,1)"(Guder 1998:199). If the leadership does not cause it to happen in the local congregation, it is most probably not happening at all and the congregation is not fulfilling its calling in the world. "In recent discussion about ministry – as in discussion about health care, development, and other fields – there has been a major shift toward local leaders as the primary agents of service and change... Paul recognized that God chooses not the powerful, noble, and wise but rather the weak, foolish, and despised" (Kinsler & Emery 1991:85). The people who are poor, foolish and despised in the eyes of the world is often the most effective in bringing lost people to the Lord.

The problem, however, is that whatever they may believe theologically about the priesthood of all believers, many congregations do not have systems and processes in place to prepare their people for their work of ministry. "The quality, character, and witness of Christian missional communities are determined by the social or ecclesial practices that shape, train, equip, guide, cultivate their identity, vision, and action" (Guder 1998:158). Ogden (2003b:53) quotes Warren who said: "Instead of growing a church with programs, focus on growing people with a process. We need a process to go with purpose. Unless the purpose is fleshed out in a process, then we don't have anything but nice platitudes". One of the reasons why churches often do not have such structures in place is that the leaders simply were not taught how to put such structures in place. As Van Engen (1991:189) says: "... why is it that, in church and para-church



situations alike, we are so slow to create structures that encourage people in ministry? There are many Bible institutes and seminaries in the third world, for example, but few of them teach leaders how to organize, set up boards, develop strategies, and build organizational structures”.

Daystar gives the leaders a structure to put such a training process in place so that the congregation can become effective in preparing the people for their missionary task in the world.

... in-ministry formation must be based in the congregation, not in the classroom, and must be oriented toward mission rather than maintenance of present structures. Congregations would become the primary training centers for the ministry of God’s people in church and world. And ministry in the church would be viewed as a dynamic process whereby the whole people of God will grow into the maturity of Jesus Christ, the head of the church (Eph. 4) (Van Engen 1996:251).

While Daystar puts the structure in place to train the people to live as witnesses in the world, it also puts a structure in place to prepare the following generation of leaders who will lead the church in its missionary task.

Finally, the in-ministry paradigm has radically shifted the emphasis in terms of the goal of ministry. The monastic paradigm predominantly formed people to be obedient and productive members of the monastic community. The university paradigm formed people to be acceptable members of the educated upper classes, including the academy. The professional model mostly formed people for maintenance of the institutional church, servants to be likened to doctors, lawyers, and engineers. The in-ministry paradigm, on the other hand, harks back most closely to the objective of the apprentice paradigm – to shape the being of those who can lead the people of God forward in God’s mission in the world. This last paradigm, then, would evaluate its effectiveness in terms of how well the leaders whom it has shaped catalyze the church for its own transformation in order to participate in God’s mission in the world (Van Engen 1996:250-251).

#### 4.1.17 Daystar training is long enough to form the potential leaders

To grow spiritually and otherwise into leadership takes time. It is not a process that can be accomplished by a short course.

The case histories in this text have consistently demonstrated that growth toward effectiveness in personal ministry is a process of years. Giftedness is not something that bursts into sudden flower with a single exhortation, flows from a series of sermons, or bursts into being after a six-week training course. Building a ministering people involves a complex growth process tended by the Spirit of God. Growth toward an awareness of one’s identity as part of God’s people, toward spiritual maturity, toward sensitivity to the needs of others, toward confidence in

our understanding of and response to God's voice, is gradual.

Understanding the gradual nature of this process, we see that leaders in a local congregation must equip believers for service and train them for ministry by providing a context in which the growth process will be healthy and natural (Richards & Martin 1981:241).

Developing the leaders is an ongoing process over a long period of time. "Leadership is developed daily, not in a day. That is the reality dictated by the Law of Process. Benjamin Disraeli asserted, 'The secret of success in life is for a man to be ready for his time when it comes'. What a person does on a disciplined, consistent basis gets him ready, no matter what the goal" (Maxwell 1998:27).

Looking at the life of Paul, Nevius (1958:28) confirms that the leadership development process takes place over an extended time when he says:

Here again the element of time is a necessity. We are so apt to be in haste – to spur ourselves on to premature and fruitless effort by the consideration of how many are perishing while we are delaying. After the Apostle Paul was chosen and called, he was kept waiting nearly ten years before he was commanded to enter upon his special life work. Who will say that those ten years were not as important as any other period of his life, or that his after usefulness did not depend on them? Timothy also, by years of active and successful labour at home obtained a good report of the brethren in Lystra and Derbe, after which he accompanied Paul as a helper; and when many years of proving and training were passed, he became Paul's co-labourer and successor in the work of evangelisation and the founding of churches.

This is part of the reason why the Daystar training at the moment is spread over a period of about four years. Many pastors may feel that it is too long. They want quick results. But Giron (1997:35) says: "In a world of 'instants,' where things are accomplished at the touch of a finger, we need to remind ourselves that career missionaries are not produced in six months or even in two years. It takes time".

To really build up a relationship with a potential leader and disciple him until he is a leader in his own right is a long term investment, but the result of a few dedicated disciples is much more than the result of the momentary enthusiasm of the crowd.

By giving relationship priority, we need to change our short-cut approaches to making disciples. Underlying the programmatic mind-set is a view that disciples can be made quickly. We are always looking for an instantaneous solution to our recruiting problems or growing people in Christ. Robert Coleman puts the key issue in stark focus: "One must decide where he wants his ministry to count – in the momentary applause of popular recognition (program splash) or in the reproduction of his life in a few chosen ones who will carry on his work after he has gone? Really, it is a question of which generation we are living for (Ogden 2003b:127-128).

#### 4.1.18 Daystar is suitable for situations of persecution

In situations in which the church is persecuted, training institutions like Bible colleges are highly visible targets for the persecutors. “Given the growing persecution of Christianity in some lands, that church will need to survive underground with a minimum of structures. Given the fact that many of the churches will be in the Two-Thirds world among the poor, those churches will need to survive and evangelize without large budgets and complex institutions” (Hiebert 1993:264).

An example of such a situation is the persecuted church in China.

In recent years house churches have thrived in Communist China. The number of Christians there has grown from a few million at the time of the Communist takeover to more than fifty million today largely because of house churches. House churches are useful in all lands where Christians are a small and persecuted minority, for instance, in Muslim countries. They often escape the attention of officials, and governments find them difficult to control. House churches also eliminate the need for heavy financial investments in places where Christians are poor or the future of the church is uncertain.

But house churches are not the perfect answer for every Christian need. They encouraged the rise of lay leaders who may be skilled at witnessing to those outside the faith, but who lack the background to instruct new believers. Whole areas of Christian truth may be neglected by them, and misinterpretation of Scripture is a real possibility (Greenway & Monsma 1989:146).

In situations such as these, Daystar can help prevent such neglect and misinterpretation of the Scripture by giving the church an unobtrusive way of training its people. It will be much easier to close down a Bible college than it will be to monitor small groups of believers who meet decentralized in private homes.

This also applies to situations in which foreigners are targeted. “In contexts moving away from Christ or under severe political control, the principle of incarnation still holds, but foreign workers may need to work closely with and train national people while they themselves live outside of the poor areas. This will lower the profile of the foreigner” (Grigg 1992:45).

#### 4.1.19 Daystar is able to train the large numbers of leaders that are needed

We have already seen that vast numbers of leaders must be developed in order for the church to be led adequately in its missionary task in the world. Elliston (1992:34) said that “For basic planning, leaders should be developed at no smaller ratio than shown in the following chart:

Type I	1 for every 5-10 [believers]
Type II	1 for every 25-50
Type III	1 for every 100-200

Type IV	1 for every 200-1000
Type V	1 for every 1000-10,000

The Traditional Residential Academic Model is so expensive that the church simply does not have the capacity to develop adequate numbers of leaders for its needs. Having the ability to only train a limited number of people, the church uses its available resources mostly on the training of the few professional pastors. “Churches have often reversed the priority of assigning training resources with the distribution of these five kinds of leaders. The greater resources are assigned to the few (Types IV and V), whereas little is allocated to the development of Types I and II who may outnumber Types IV and V by several hundred times” (Elliston 1992:34).

This leaves the church, and especially the poor church, with a great scarcity of leaders on the lower levels, which impedes its outreach to the world.

Everything possible should be done to train as many people as possible for the growing churches of Africa. It is important to experiment with new ways of structuring theological training. The model inherited from Europe was geared to a stable and educated society. Africa is different. ...Is it acceptable that the Christian community concentrates all its resources of money and expertise on the expensive, higher level, and elitist training typical of university-linked seminaries? What about those who are necessary to serve the growing church in its thousands of small worshipping communities? The church is not only affluent, highly skilled, sophisticated, large scale, suburban. The growing church is largely poor, illiterate, unorganised, rural. Theological training should serve both churches (Kritzinger 2002:130).

Because it is cheap, accessible and transferable, Daystar opens the possibility of training great numbers of leaders as each local congregation, no matter how poor, can afford to train its own people and by so doing raise up faithful men who will be able to teach others.

#### 4.1.20 Daystar has the potential to renew theological training

All over the world voices are going up to call for change and renewal in theological education. “Theological education has wandered far from its original mission and is in desperate need of renewal. Furthermore, much of the energy invested in recent efforts toward renewal has been misdirected. The path to renewal of theological education does not lie in more detailed analysis of the tasks of a pastor or more careful preparation for clerical roles. Renewal – true renewal – must begin with a more biblical understanding of the church and leadership in the church” (Ferris 1990:19).

Also in the late 1975, John Frame of Westminster Theological Seminary, Philadelphia, Pennsylvania, circulated a paper titled, "Proposals for a New North American Model", which was published only in 1984. Frame's dissatisfaction with current approaches to ministry training led him to advocate steps which are truly radical. "I propose first that we dump the academic model once and for all, degrees, accreditation, tenure, the

works," he wrote. Frame then outlined an alternative model.

A church or denomination establishes a kind of "Christian community", where teachers, ministerial candidates, and their families live together, eat together, work together...The Community is not a monastic escape from the world. Rather, it is mobilized for the purpose of establishing and nurturing its members and thrusts them out in the work of planting other churches. Each teacher, student, wife, and child is to be deeply involved in the work of developing churches, through visitation, neighborhood Bible studies, public meetings, street preaching, and then (as churches are established) through Sunday school teaching, preaching, church youth work, church administration, etc. (Ferris 1990:16).

Ferris (1990:17) reports that Brian Hill wants to reform theological training by calling for "the engagement of the 'laity' in ministry, the Hebraic integration of knowledge and obedience, preference or a master-disciple model of learning, and the teaching that elders should be mature".

Lois McKinney (quoted in Ferris 1991:18) says:

In spite of many successes, and in spite of many encouraging events and trends, both extension and residence programs around the world are badly in need of renewal. The renewal of theological education will come about only as we focus our efforts upon the church, and make its ministry central. Education for ministry will help us to sharpen our goals, to develop appropriate curricula, to individualize instruction, to plan holistically, and to nationalize and contextualize our programs.

Though the details differ, there are underlying similarities in all these proposed models. To some extent there is agreement on the direction in which change in theological education should go. Bowers (1982:34-35) sums it up as follows:

### The Renewal Agenda

I have referred repeatedly to the renewal agenda. What then is this agenda? Everyone would answer differently, according to particular convictions and experiences. Let me offer a brief sampling of what I take to be that segment of the agenda which has achieved broad consensus among evangelical theological educators internationally.

1. Contextualization. The renewal agenda is concerned that theological educational curricula be designed with deliberate reference to the cultural context in which the student will serve, rather than be imported from overseas or arrived at in ad hoc manner.
2. Outcomes measurement. The renewal agenda is concerned that theological programs continuously review the performance and attainments of their graduates, in relation to the stated objectives

of the program, and modify the program in that light, so that actual outcome may more closely fit stated intention.

3. Ministerial styles. The renewal agenda is concerned that through the theological program students should be moulded to styles of leadership appropriate to their biblical role within the body of Christ, becoming not elite professionals but equipped servants.
4. Integrated program. The renewal agenda is concerned that theological programs combine spiritual, behavioral, practical, and academic objectives into one wholistic integrated approach, rather than focusing narrowly on cognitive and academic attainments alone.
5. Field learning. The renewal agenda is concerned that students be provided with guided practical field experience in precisely the skills which they will need to employ in their work after completion of the course, rather than only introduced to these skills within a classroom setting.
6. Spiritual formation. The renewal agenda is concerned that theological programs deliberately seek spiritual formation, rather than leave this to evolve privately and haphazardly.
7. Churchward-orientation. The renewal agenda is concerned that theological programs orient themselves not in terms of some personal or traditional notion of what should be done, but pervasively in terms of the needs of the Christian communities being served.

“Through the ages the form and content of theological training mirrored the way in which that particular church community viewed the ministry” (Kritzinger 1979:67). Therefore, any meaningful program of change in theological training will be based on the answers given to questions like the following asked by Kinsler (1981:4) when he says:

Essential for change in theological education, whether this leads to extension or some other alternative, are the following:

- I. THEOLOGICAL BASES: What Is the Ministry?
- II. HISTORICAL BASES: Can the People Participate Fully in Theological Study and Ministry?
- III. SOCIOLOGICAL BASES: Who Are the Leaders?
- IV. EDUCATIONAL BASES: How Can the Leaders Be Trained?
- V. ECONOMIC BASES: What Kind of Theological Education Can We Afford?
- VI. MISSIOLOGICAL BASES: What Are the Goals of Our Training Programs?

As the weakness of the Professional Church Model becomes more apparent and the importance of the priesthood of all believers comes to the fore, the training model has to change to enable the church to prepare all God's people for their ministries.

Costas' work broke the ground for serious reflection on the connection between theological education and mission and for a greater integration of the teaching task of the Church with its missiological task. For this integration to be possible, it will be necessary for theological education to cease existing for itself or exclusively for the equipping of an elite. It must be designed for **all** members of the Christian community (Padilla 1988c:174).

The training model must also change in order to enable the church to train its natural leaders who will lead it forward in its missionary task in the world. "This model of leadership formation *may* well require theological schools to move deliberate away from graduate school models of education with their paradigm of theory separate from practice and academic learning as an abstract enterprise based on observation rather than personal involvement" (Guder 1998:217).

If renewal does not come from within the Traditional Residential Academic Model, it will come from elsewhere. "Alternative forms of training will certainly emerge outside these established centers if they do not embrace the need for missional leaders" (Guder 1998:218).

Daystar is one such alternative model that has the potential to change the way the church functions and the way in which church leaders are identified and trained.

## 4.2 Criticisms and Problems

### 4.2.1 Criticisms

#### 4.2.1.1 Criticism of the apprenticing model

Like anything else, the apprenticing paradigm, which plays a large part in Daystar, has its limitations and can be misused.

The apprenticing paradigm has its strengths: the formation of the being of the disciple over an extended period of time, the accountability of apprentice to teacher, and the high degree of contextualization to a particular organization or culture. But it has at least three weaknesses. First, it can sometimes be ideological, manipulative, and oppressive if the mentor does not allow the disciple the freedom of self-expression and self-discovery. Second, this paradigm is limited to the wisdom, skills, and creativity of the mentor; and, third, it may not be transferable to new contexts ("universalizable") (Van Engen 1996:242).

While it is possible for the mentor to misuse his position, this is not the norm. In Daystar those who disciple others are taught that one should also expose your disciples to the ministry of other mature Christians, to prevent the duplication of your own weaknesses

in them. The fact that they are disciplined in a group and learn from one another should also mitigate this weakness. The training material supplied to the trainer expands the horizons of the trainer and the group. It also brings in the universal dimension which is transferable to other contexts.

#### 4.2.1.2 Is it practical enough?

The problem with all training is that it can easily just remain theory and never go over into practice. This is especially true of theological training. “Obedience to Christ requires giving top priority to loving our neighbour in a *practical way*” (Patterson 1983:59).

In this light it may be asked if the Daystar training is practical enough. On the one hand there is a practical application at the end of every lesson. On the other hand it is also assumed that the trainer is going to get the trainees involved in the practical ministry of the congregation. Perhaps we should make this aspect more explicit when the material is revised in the future.

#### 4.2.1.3 The quality of existing leaders

Because Daystar makes use of the local leaders, the question of the quality of the local leaders arises, as it did with TEE where they made use of local leaders.

The programme [in Ethiopia] reports that a problem arises where the local leader finds it difficult to complete his task. This is bound to recur in parish-level TEE. The ability of leaders, especially of parish pastors, varies a lot. However, given that the programme is based on well-programmed materials, as is the case in this Synod, and given the additional fact that the leaders continue to receive instruction in TEE leadership and basic group dynamics, most pastors are able to cope with materials at this level. Certainly, the vast majority of students would rather have TEE made available to them through the agency of the leadership of the local pastor than to miss it all together (Hogarth et al 1983:129).

As Hogarth reports, when it comes to a choice of training by the local leader or no training at all, the choice is clear. Better a little training than none at all. While it is true that the more the leader has learned himself, the more he can impart to his trainees, it must also be remembered that the “academic” aspect is covered by the written material given to the leader. His spiritual maturity and ministry experience is of much greater importance than his academic qualifications.

We find that quite a few pastors are attending our groups for their own benefit. Once a person has gone through the training himself, he can start training his own people.

Undoubtedly there are leaders who will not be capable of training others even when they are given everything they need, but on the other hand there are also thousands who will be empowered by the Daystar material. We must not take the stance that because we cannot help everybody, we should not help anybody.



#### 4.2.1.4 Daystar does not reach all the members of the congregation

Those who want to escape this personal dimension of discipleship by making use of impersonal training materials, have criticised this approach because it may not reach “the poor old lady on the far flung outpost”. Apart from the fact that those critics are in any case not reaching her because they have no alternative training system in place, and such an old lady may not be the most suitable candidate in which to invest heavily in order to produce the next generation of leaders, it may be answered that no system will ever reach everybody. “Robert Coleman has written, ‘The best work is always done with a few: Better to give a year or so to one or two men who learn what it means to conquer for Christ than to spend a lifetime with a congregation just keeping the program going’ ” (Ogden 2003b:75).

#### 4.2.1.5 Material is not contextual enough

Because the same basic material is translated into the various languages, it may be said that it is not contextual enough. Yet the context does not always have to mean the very narrowly defined local situation. “*Context* may be defined broadly enough to suit a given cultural and/or geographic area. For example, good African courses are readily adaptable for use in most of sub-Saharan Africa, and some may, with more adaptation, be usable in tribal societies elsewhere” (Harrison 2004:327).

While it is true that the material at the moment is not adapted to every micro-context in which it may be used, the fact that the students are trained in their local context by their own leader also means that the application of the material will be made to the local context. The leader is also free to add to the material if he feels that something needed in the local context is lacking. This may also happen in the translation process if the translators or users point out adaptations that must be done.

Personally I have found that the material works well in both Western and African contexts.

#### 4.2.1.6 Training in isolation

Because the Daystar training is conducted in the local congregation, the students may not be exposed to other students from different church backgrounds as happens in many residential theological institutions. This can only be overcome if the local trainer takes trouble to expose his people to interdenominational meetings, seminars, etcetera. I have encountered quite a few examples in Africa where local churches of different backgrounds work together readily. In such circumstances, when the trainees take part in the life of their congregations, they will also be exposed to Christians from other backgrounds in this way.

At the same time it must be remembered that for many people it is a question of Daystar training or no training at all. Viewed in that light, the issue of cross-pollination at grassroots level becomes less important.

#### 4.2.2 Problems that Daystar encountered

#### 4.2.2.1 Premature launch

Daystar was launched in the church soon after we had prepared the first set of materials. Then we found that we were on the wrong track and had to start preparing a new set of materials. Thus the materials were not ready and available for the congregations. The writers often wrote a lesson in the morning and taught it in the evening of the same day. For the sake of future translation, the original base text was written in English, although the lessons had to be presented in Zulu. But while the writers were involved in the ongoing cycle of writing and teaching, there was no time for translation, revision and editing of the material. There was no distribution system in place, so pastors who wanted to train their people could not get hold of the materials. In its preliminary form people also found the fact that there was a leader's guide and a student's workbook confusing.

All of this contributed to the lack of acceptance in the church. With the benefit of hindsight it is clear that Daystar was launched in the church much too soon.

#### 4.2.2.2 Lack of ownership and participation by church leaders

Most of the church leaders also did not take ownership of the process. The underlying tension between white missionaries and black pastors may have contributed to this, although even some missionaries were critical without ever having read or used the material.

Efforts were made to involve the black pastors in particular in the creative process by having writing workshops. Unfortunately they continuously changed workshops into meetings where lots of discussions about general church matters were held, but where no training materials were produced.

#### 4.2.2.3 Areas where it is virtually impossible to gather people for training

Despite all the efforts to make Daystar accessible, there are areas where it is virtually impossible to get people together on a regular basis. For example, in farming areas people are scattered over different farms. Often they have little free time because they work long hours. In addition they are afraid to go out after dark.

#### 4.2.2.4 High drop out rate

Because Daystar takes a relatively long period of time, there is the problem of a high drop out rate. This can discourage the presenters. If the group shrinks too much, it may no longer be viable. While on the one hand the fact that people drop out is part of the selection process, on the other hand there is also the factor that good candidates move away for work reasons, etcetera.

### 4.2.3 Problem areas needing attention

#### 4.2.3.1 Accreditation

One of the major issues that have to be faced is the question of accreditation. Daystar

is primarily concerned with producing spiritually mature disciples who will be effective in ministry and leadership and in that sense it is not so much concerned with academic standards in the conventional sense of the word.

Theological education by extension has attempted to provide that new base [that will be capable of penetrating the frontiers of class, gender, race, culture, and age] by bringing together local leaders in their own contexts and developing with them essential biblical, theological, and pastoral tools and perspectives for their ministerial and theological vocation. **The challenge is not to bring these local leaders "up to" our academic standards so much as it is to adapt our academic resources to their realities and experiences** (Kinsler & Emery 1991:7).

As Van Engen (1996:250) says: "Note that the in-ministry paradigm entails a redefinition of the concept of "academic" preparation. Whereas the university paradigm by and large defines "academic" in terms of knowledge of facts, the new paradigm defines academic excellence more in terms of character, wisdom, understanding of church and people, and influence in ministry and mission". In the same vein Kinsler (1981:91:92) states: "We have questioned whether academic excellence, as it is commonly understood, is very relevant to the ministry as it really is or as it should be... We can never take lightly the intellectual seriousness of our task in theological education, but we must define our objectives in terms of the life and mission of the church".

As we have shown before, purely academic performance does not guarantee effectiveness in ministry. In fact too much trust on one's intellectual abilities is detrimental to trust in God alone on whom all success in ministry depends. "Roland Allan said that evangelistic growth in new churches is often inversely proportional to educational attainment" (Allan1962:106). Knowledge coupled with spiritual maturity and skills learnt in the practical ministry is more effective than just academic formation alone. " ... although the Bible College movement has at times been considered (especially by the universities) somewhat non-academic, yet its graduates often seem to be able to lead the churches effectively. This is due in part to the skill-based orientation of the Bible colleges, coupled with a strong emphasis on spiritual formation" (Van Engen 1996:247).

Having said all this, however, the reality is that the Traditional Residential Academic Model is the reigning paradigm all over the world. Therefore we must also take note of what Anum (1993:49) said about accreditation for TEE programs, because it is also relevant for Daystar training:

It seems we cannot run away from talking about the relationship between TEE and residential programmes. Though a sensitive issue, it has to be looked at since the majority of TEE programmes in Africa function independently. We may wish to argue that accreditation could make us bound to traditional residential programmes. However, there is the need for creating a universally accepted unit Credit system. It is a reality to consider matters of quality, credibility and equivalency of programmes. This has a bearing on the integrity of the TEE concept and methodology

which has to be kept intact, while at the same time wrapping it in terms of accreditation that residential schools can recognize and evaluate. Some TEE practitioners are anti-accreditation but for our own situation in Africa where certificates are very important, we need to work together at some arrangement which is acceptable to us in such a way that there would not be the feeling that TEE is inferior to courses taken on campus as those ones are fully accredited.

The influence of the entrenched system is so powerful, that anything that does not fit into the existing system is shunted to the sidelines. This is demonstrated for example by the fact that many colleges started extension training and then later on went back to purely residential training. “The major impediment which withdrew those schools from helping people into the ministry by extension was the fact that this pattern was not being followed in the United States. Why? To a great extent what’s done in this country tyrannizes what can or can’t be done in the mission field either near or far” (Winter 2000b:142).

Therefore it is imperative to find a way to interface the Daystar training with the academic system without sacrificing the very values which it stands for.

When these local churches and denominationally certified ministers desire to pursue further studies, they will face the inevitable barriers of relatively closed secular and theological training institutions. These institutions will naturally ask, “In what ways do the previous study and work experiences of these persons relate to our objectives and course offerings?” Because of the influence of the dominant academic model, there will be the temptation to accept the requirements of existing accreditation bodies that were designed for campus-based education. I believe that this would be inappropriate initially and disastrous in the end (Hart 1990:30).

In this regard the concept of ‘functional equivalence’ which the designers of TEE proposed may be the direction to go.

Without advocating anything second-best, we must realize that effective ministry in many areas will be less dependant on academic theological training than in other areas, Ralph Winter coined a useful term when he spoke of ‘functional equivalence’ in the ministry. The term came from thought on the question of whether ordination must be based on some absolute standard of knowledge and be the same for everyone everywhere, or whether ordination should be based on an education that is only functionally equivalent across space and time. Can different academic levels be functionally equivalent? he asks. And is the parity of the ministry the result in similarity in training? In a brief paper Winter comes down in favour of similarity in function. Himself a scholastic, he is not trying to belittle scholarship; but he is arguing for the fundamental simplicity of the Christian parish ministry. This he sees as basically a practical role, related to day-to-day ministry and the extension of the church. Following on from this, he argues for the technical parity of any

programme at any academic level that really does prepare people for the ministry in the church. The exact nature of the programme and its academic standard of content will depend on the culture and circumstances of the church in which the minister is required to serve (Hogarth et al 1983:126-127).

#### 4.2.3.2 Acceptance within church structures

Another big issue that faces Daystar training is acceptance within the churches. Unfortunately Daystar will not simply be evaluated on its own merits and accepted or rejected accordingly. As a new paradigm it is not only about a new way of training, but also about a new way of selecting leaders and ultimately it will change the way in which the church functions. As Kritzinger (1979:206) says: "We have often before pointed out that it is purely wishful thinking to propose new patterns without a theological training that conforms to it. In the same way it is impossible to give theological training a different focus and structure if the ministry structures of the church are not also subjected to the same adaptation" (my translation).

Speaking of the in-ministry training paradigm, Van Engen (1996:250) points out: "The implications for the recognition of ministry are obvious. Clearly, congregational leaders and church structures on the local level become the primary players in recognizing those who are exercising leadership in ministry. Church leaders would also make in-ministry formation of each other and others to be one of their top priorities. This has implications for denominational polity as related to ordination as well as for the function of denominational seminaries".

Unfortunately, precisely this positive change for the extension of the Kingdom of God is at the very root of the resistance which Daystar faces in the church. The pastors who have been trained in different ways fear that they will become redundant if the members can fulfil the same functions they do. Therefore, in order to protect their own positions and privileges, they oppose the training and the authorizing of ordinary members for real leadership in the church. This was the experience of the proponents of TEE:

It is a very interesting thing, it is a fascinating thing, because we didn't foresee running into political problems within the church... One of the older pastors, trained as a young person in the former seminary, told me... "Those missionaries are trying to dethrone the pastors." ...It wasn't very long before the number of people that had theological education made accessible to them by extension were able to outvote all the existing pastors. But if that political fact had not been true, our experiment would have been voted out of business. You can be sure of that – a deadly reaction which has erased progress in this area all over the world (Winter 2000b:136-137).

What Harrison (2004:324) said about TEE is also true of the Daystar training: "Church leaders may want a college like those of other churches. Pastors who were themselves trained in a residential college may feel this is the only 'real' theological education; they suspect the missionaries are offering them a cheap, 'second-best' alternative. Some

pastors feel threatened at the prospect of members of their congregation embarking on serious theological studies. They may then believe it is in their interests to emphasize the superiority of their own seminary training”.

The church is a living being, a dynamic, living body whose head is Christ. It has all the potential of any created organism to grow and reproduce; each local church is a link in the chain of reproduction or else a non-reproductive parasite on the body. The greatest enemy to this dynamic is the do-it-all teacher or the we're-the-only-ones church. Good pastoral education will make the more educated into humble servants – the kind who put everyone else to work and delegate responsibilities to their own students. Bad pastoral education makes the person with the most education into a domineering octopus, holding on to the members with a hundred arms, controlling the work (Patterson 1983:58).

In order to hold on to their comfortable positions in the status quo, leaders who do not want to change, sideline those leaders who advocate change.

The gift of apostolic leaders is one that create leaders, like Paul, who are driven by a passion to see the reality of the church as a missional people of God. Such apostolicity challenges the conserving tendencies of institutions by confronting and naming areas where change must take place. Denominations have rarely known what to do with these kinds of people. ... In our day, denominational *systems* tend to be suspicious of these more apostolic leaders and look for those with conserving, pastoral, and administrative skills to fill the roles of bishops and executive ministers. More apostolically gifted leaders tend to be placed at the edges of church bodies. They are distant from the key areas of leadership where their gifting is critical in our day. As denominations examine the ways in which they might recover a missional identity, they will need to address this key area of apostolic identity (Guder 1998:216).

Although they cannot really oppose the change on theological grounds, they just see to it that it does not happen in practice. “Most pastors and members would not quarrel with the idea that the ministry should be corporate and collegiate. Many preach and teach this concept in their churches. The problem is not so much the theory (orthodoxy) as it is a matter of putting it into practice (orthopraxis)” (Kinsler 1981:8).

Another stratagem to protect the status quo and to minimize the impact of empowering God’s people for their work of ministry, is to relegate Daystar to the realms of “Christian Education” by saying it is not adequate to train real leaders. “If... extension is easily incorporated within the established system – as training for ‘laymen’, for those who cannot get to a ‘real’ seminary, or for ‘lower’ levels – perhaps no essential changes in the status quo are taking place” (Kinsler 1981:90). This will be the death kiss of Daystar in any church as it was in its church of origin, because there is no real motivation for members to spend years in training that is leading nowhere.

The battle for acceptance within the church will be one of the major challenges that any new training model, and Daystar in particular, faces.

#### 4.2.3.3 The development of a suitable structure to support the work

One of the problems that held back the early development of TEE was the lack of an effective structure to undergird the work. Mulholland and De Jacobs (1983:37) describe it as follows:

Meanwhile in Guatemala, the next decade was one of consolidation, "plateauing", even stagnation. The time and energy of the missionary and national personnel who had produced a major breakthrough were absorbed in editing and producing the quarterly *Extension Seminary*, writing numerous articles expounding and defending TEE, leading many workshops around the world, directing a training programme for Latin American theological educators on the site of the Guatemalan campus. Needed developments were postponed. Few additional professors were trained specifically for the Presbyterian Seminary. As a result too much of the teaching remained in the hands of overworked expatriate missionary personnel and their national colleagues. They were forced to range over wide areas to cover their centres each week. The needed revision of courses hurriedly constructed in the early and mid-1960s was put off for lack of time. Often the printing date for new or revised courses was set back for lack of time to do final editing or proofreading. The incorporation of Indian leaders with limited Spanish language fluency into the seminary programme was also delayed and serious re-thinking of the place of residence education within the Presbyterian Church was resisted.

Being developed on a shoestring budget by a very small group of people who also have many other obligations, Daystar will need a suitable structure to support the work, especially as it expands into many languages. Not only is the translation, editing and publishing of the material in each language a major project in itself, but introducing the training to churches and getting them to buy in the training system, will also need a lot of time and effort. Once they have bought in, there will also be the burden of administrative support to those churches. Those who need it must be supplied with books, diplomas must be issued to those who finish each level, etcetera.

## 5. Research

The best source of evaluation of a program of theological education could be the graduates. They have been intimately connected with the program; they have received its benefits. They have continued in ministry and are in contact with the grassroots situation. They may be aware of their strengths and weaknesses, and they could provide information about how to best make up for any lack they experienced. Particularly, if they have been active in the various forms of ministry, they can provide perspective that others cannot. Therefore, it is worth looking to the graduates for help in critically analysing and reformulating the program (Kinsler & Emery 1991:91).

To see whether Daystar is indeed doing what we hope it will do, I designed a questionnaire. The questionnaire was given to the leaders of the current training groups to complete with their students.

I received completed questionnaires from the following groups:

1. Vryheid Town
2. Vryheid Afrikaans group
3. KwaBhanya
4. KwaMnyathi
5. Vryheid Prison (Males)
6. Vryheid Prison (Females)
7. Nelspruit
8. Kosi Bay
9. Hlobane
10. Mooi River

I processed all the questionnaires of the smaller groups, but took only a random sample of the very large groups, like the prison group. That brought me to a total of 60 interpreted forms. Unfortunately the Mooi River forms were received after the interpretation was done, but I include some of their comments.

#### 1. Age

The age of the students ranged from 18 to 75 with an average of 39. The oldest student became involved in prison ministry for the first time this year.

#### 2. Educational standard

The educational standard of the students ranged from Grade 1 to Masters degree level. 56% did not complete matric. This shows that Daystar is accessible to people of all educational levels. Even the graduated people were positive about the course.

#### 3. Reason for entering the training program

The main reasons why people decided to join the training groups were personal spiritual growth and being equipped to serve God in some form of ministry. Gaining knowledge of God and the Bible was also a strong motive. For some it was a combination of reasons.

When asked what they have gained from the course, these same issues predominated. Many gave indications of spiritual growth, like having learned to fear God, repent of sin, changed behaviour, learned humility, improved prayer life and finding salvation. Many also spoke of having gained knowledge of God and the Bible. A few also spoke of specific ministry skills. It must also be remembered that most of the respondents have just completed level one, which focuses more on giving an overview of the Bible. Most of the ministry skills are covered in later levels. A few also mentioned that they have gained a certificate!

#### 4. Affordable and accessible

Almost all the respondents found the course affordable and accessible, except for two people who go to great lengths to attend the sessions, seeing that it is not presented



in their home areas at the moment. The reason why they say that the course is not affordable, is the money for the travel expenses they incur, not the cost of the course itself.

#### 5. Relevancy

All the respondents found the course relevant to their life and ministry.

#### 6. Involvement in ministry

While 68% indicated that they were involved in ministry before they entered the course, 96% indicated that they are now more involved in ministry. 97% said that the course caused them to be more motivated for ministry and 96% felt that they are now better equipped for ministry. 98% indicated that their ministry skills had improved.

Many people mentioned a new found courage in testifying about God and encouraging others to follow Him. Some mentioned growth not only in themselves, but even in the people they are ministering to, due to what they have gained in the training.

#### 7. Transferability of the training

All the respondents felt that when they complete the course, they would be able to train others if they are given the leader's guide. Although all of them certainly will not do so, the overwhelmingly positive response to this question confirms what we have already seen in practice, namely that the material is transferable. In fact, this year I only led the Afrikaans group myself. At times, when I could not be present, group members successfully led the group. Two groups in other towns were led by trained pastors. This year all the other groups were led by people who were trained by way of Daystar themselves.

#### 8. Their evaluation

In answer to the question of what they found positive about the course, many people again mentioned what they have gained from it. Concerning the course itself there are comments like "well structured and organized" and "presented clearly and easily". The programmed quiet time and memory verses were often mentioned. The fact that the course remained true to the Bible was also appreciated. The fact that the studies are done in a group and the relationships in the groups were also mentioned as a positive factor.

In answer to the questions on what the students found negative and what recommendations they had for improvement, most of the respondents indicated that they were satisfied with the course as it is. One person complained that his group continued longer than the allotted time, while others wanted more time for prayer, questions, discussion and Bible study.

One person complained about the fact that the course teaches against serving the ancestral spirits, which shows that the course does confront the traditional religion with the truth of the Bible.

Although most matters for improvement were only mentioned by one person the following could bear looking into:

- a. The course does not give credits for further study.
- b. A map must be provided to go with the church history lessons so that the students can see the places that the lesson is talking about.
- c. One presenter wanted written goals for each lesson.
- d. Some of the lessons are too long.

All in all the respondents were overwhelmingly positive that the course helped them to grow spiritually and equipped and encouraged them to serve God. It strengthens the findings that Daystar can indeed make a contribution to cultivating workers and leaders for the church fulfil its missionary task.

At the end of the questionnaire there was an opportunity for the students to make any comments they wanted to. Let us conclude with a few of their comments:

- I want to thank the Daystar Team for giving us such a wonderful training opportunity.
- The training has helped me a lot, now I must go and make others disciples of Christ.
- I have gained a lot and I also want to teach others, especially about having a quiet time.
- It is easy to understand. I like the way it is laid out. The presentation is good.
- It is the best that I have experienced in my life.
- This is excellent training. I wish more of congregation members could undergo it.
- A must for every Christian.
- I recommend Daystar training to my fellow Christians.
- I have learned to stay away from sin and to humble myself to God.
- The training has helped me a lot, now I show more respect to people and I am sensitive to what I say to others.
- I have gained a lot in the training and I can now be able to testify to others about the truths I have learned.
- Now I understand the Bible in a better way and I also take time to do my quiet time which has helped me a lot spiritually.
- I believe that every born again believer should as early as possible in their walk with the Lord, be involved with this course. Quick start courses are not the answer to a long time life style.

## 6. Conclusion

Developing enough good leaders is a crucial element in enabling the church to fulfil its missionary task in the world. "All over the world, in church and mission as well as in society in general, people seem to agree: leadership is the key to a new future" (Van Engen 1996:249). Unfortunately, we have seen that the Traditional Residential Academic Model, which is the dominant model for developing church leaders, has many inherent problems.

Wayne C. Weld writes about the *Crisis in Theological Education* and the

problems of traditional theological education. He mentions that the established patterns used by mission agencies are often culturally irrelevant, and speaks of areas of inadequacy in the traditional forms. These include the following: the inability to supply rapidly growing churches with pastors; the inordinate expense of pastoral training (which is high even in Third World countries and includes tuition and fees, professors' salaries, building, room and board, etc. The cultural dislocation of students where often they are unwilling to return or are unable to fit in with their people any longer; the improper selection of candidates for training because of lack of spiritual gifts for ministry or a lack of demonstrated pastoral gifting and experience (Burton 2000:6-7).

No wonder then that Steyn (2004:18) comments: "... the church does not always appropriately equip its candidates or ministry to the whole people of God, *within* this context and *for* this context. In the new millennium, this will become more critical than previously. This is because the church does not keep up to date sufficiently with what its context is, and is unable to redesign its ministerial formation effectively and pro-actively from within. Finally, these external factors will force the church to take the direction which it ought to."

From what we have seen in our study up to now, Daystar provides an exciting alternative which "appropriately equip its candidates or ministry to the whole people of God, *within* this context and *for* this context" (Steyn 2004:18). It provides a training process which balances theological knowledge with spiritual formation and the teaching of practical ministry skills. Kritzinger (2002:130) quotes McGarry who called for a review of classical theological training because the whole people of God needs to be trained, motivated and empowered for evangelisation, each according to his or her specific role within the church. In this process McGarry sees the priorities for the leaders as *human formation* and, *spiritual* formation. According to Kritzinger this is nothing new and it should be said again and again. Then Kritzinger says: "However, from missiological perspective we may well ask: Is this where we are? As a good example of where we should be I introduce the Ikhwezi (Daystar) Theological Seminary of the Uniting Reformed Church in KwaZulu-Natal. This training programme is totally decentralised. All the trainees remain and minister in their congregations."

Daystar has the potential to overcome many of the shortcomings of the Traditional Residential Academic Model. While it shares much with TEE, it goes even further and also seems to overcome some of the problems faced by TEE.

At the same time we have also seen that the churches that are most effective in reaching the lost world are the ones who are not hobbled by the Professional Church Model, but allows its natural leaders, who have proven themselves, to take leadership without putting artificial academic barriers in their way.

On the other hand, those church movements that are growing effectively depend primarily on the dynamics of the local church (not the school admission offices) to select leaders. Then, they expect the inductive process of local church life to train these leaders, as well as through whatever resources may be accessible to these home-grown leaders,

in the form of books, radio or quite often apprenticeship. They do not avoid or despise the schools. Their local leaders simply do not have access to the riches the schools possess. They have jobs outside the church as well as carrying church responsibilities (Winter 2003c:10).

If the system allows them, natural leaders will surface in the church. "... it is clear that the traditional pattern of professional clergy has its limitations and that the common people can and will produce their own leaders if given a chance to do so" (Kinsler 1981:8). Daystar is able to open the way for these leaders, but the churches' prejudice against change will have to be overcome. Kinsler (1981:8) says: "Can the people in our churches really prepare themselves theologically and participate fully in the ministry? The natural tendency is to think that the way we do things today is the way they have always been done – and that this is the only or the best way". The church will have to come to understand that "Education is not a coefficient of schooling; alternative structures can be as effective or more effective than residential training. Local church leaders can obtain a valid theological education without going off to seminary" (Kinsler 1981:15).

This will however remain an uphill struggle that will only be won by the grace of God, because "There seems to be a peculiar prejudice against new educational structures in the realm of ministerial training, probably due to its sacred status and emotional attachments" (Kinsler 1981:15). This prejudice is not only held by those in the church with a vested interest in the status quo, but also by those with a vested interest in educational structures. "The biggest danger or threat to theological education today is the attitude of those involved in its training and research" (Steyn 2004:19).

In the end church leaders may be forced to choose between what is academically and ecclesiastically acceptable and what will bear fruit for the Kingdom of God. Patterson (1983:53) recounts the choice he faced when they started training the natural church leaders in context:

A sharp controversy resulted; the resident graduates refused to cooperate with an extension programme; the missionaries were divided. I remember asking myself: "With whom will I work? With someone like Jose, who is educated but will work only where he can get a good salary, within the restricted confines of our own crippling traditions? Or with someone like Armando, who is teaching himself to read? He is crude, but open to new methods". I chose Armando and alienated the majority of our former pastors.

Daystar does not claim to be perfect or to be the solution to all the problems the church faces. Yet it can make a contribution in the renewal of leadership training, one of the aspects that vitally touches the church's ability to fulfil its missionary task. I can only agree with Hart (1990:31) when he says: "Renewal does not produce perfect people or perfect programmes. But it will keep us centred on Christ, responsive to the Spirit's guidance, and obedient to the Father's will. May the future find us faithful servants".

## Chapter 8

### CONCLUSION

Surely the mathematics involved in reaching the millions of unchurched communities requires a strategy that has room for the spontaneous reproduction of churches with a corresponding philosophy of education (Patterson 1983:60).

One of the hardest things to understand in religious work is the attitude of some of God's children who, when they see something beautiful happening, oppose it, criticize it, and refuse to have anything to do with it (Greenway & Monsma 1989:35).

It is not totally unexpected if this extended theological training [TEE] is often opposed by the traditionally trained pastors who are in influential positions in the churches. Their status is often dependant on qualifications and/or degrees. The new men have the status of personality (Kritzinger 1979:135).

There is a real issue of the ownership of the TEE programmes by the churches. Not unrelated to them is the power issue. If the whole people of God are offered the programme, some pastors naturally feel threatened because of alleged trespassing of their territory by the unordained (Pobee 1993b:83).

TEE has been perceived by some as a threat to more centralized institutions and the values that they represent (Kinsler 1983b: xiv).

Those who assume all experts agree have encountered very few experts. And all too often, experts will allow little room for innovation (Harrison 1991:86-87).

Overcoming the professional clergy-shaped leadership models is an essential shift toward a missional leadership (Guder 1998:200).

Theological education by extension may in fact render its greatest service to the church and its ministry by challenging existing structures (Kinsler 1981:91).

#### 1. Looking back at the road we have travelled

From the time of its birth, the church has tried to provide theological training for those who have heard the call of God. Through the centuries, it has created varied educational models, according to the changing socio-economic, political and cultural context within which the Church has found itself immersed. Understanding this is important since it demonstrates that there is no single way of completing the educational

task. Methods, techniques. and modalities must change in order to adapt to a given situation (Padilla 1988c:158).

Therefore, in the course of this study we looked at what is required of a leadership development and training system today, that will better enable the church to fulfil its missionary task in the world. We found that there is a close link between how the church views the ministry and the nature of the training it offers its future leaders. Therefore it became clear that it is not enough to just change the training system. The church has to break with the Professional Church Model and move to a model that will enable the priesthood of all believers to change from a pious theological statement to a functioning reality in the life of the church.

In this light I analysed the Traditional Residential Academic System and found it wanting in many ways. Then I looked at the TEE model. TEE inaugurated a whole new paradigm of ministry formation, the in-service training paradigm. I realized that it did address many of the major shortcomings of the Traditional Residential Academic Model. However, it also has its share of problems. In some aspects it did not go far enough.

Then I presented the Daystar Model as a possible way to overcome many of the problems found in the previous two models. I also analysed this model in the light of our findings about how a training system for the missionary church should be.

In the beginning of the study I posited the hypothesis that, by comparing the three models, the Traditional Residential Academic Model, the Theological Education by Extension Model and the Daystar Model, we would find that because of some serious inherent problems, the Traditional Academic Model is not the ideal instrument for producing and training leaders on all the different levels of leadership which the church needs to fulfil its missionary task in the world. Although Theological Education by Extension attempted to address many of the shortcomings of the Traditional Residential Academic Model by introducing a new paradigm, the in-service training paradigm, it did not go far enough.

I also stated that I believed that we would find that the Daystar Training Model would prove to be a model that has the potential to solve many of the problems of the previous two models and can be an instrument to unleash the potential of the ordinary church members. By so doing, it will not only change the priesthood of all believers from a theological assertion to an experiential reality, but will also contribute to enabling the church to train the leaders it needs in order to fulfil its missionary task.

The result of our analysis shows that this hypothesis was indeed proven to be correct. The analysis showed that the Daystar Model has the potential to overcome many of the problems in the other models and provides an affordable and accessible way for the church to identify and train the right leaders. It is holistic training that does not only impart intellectual knowledge, but also forms the potential leaders spiritually and equips them with ministry skills they will need in fulfilling their ministry. The Daystar Model also has the capacity to train the vast number of leaders that the church needs to guide it in its missionary task.

## 2. Why the church needs Daystar

The Traditional Residential Academic Model is simply not adequate to be the only training model employed by the church to develop workers and leaders for its missionary task in the world. It cannot produce enough leaders and is not able to empower all the people of God for their ministry. “It is altogether evident that the whole people of God are called by the gospel and by the massive human needs that surround them to enter fully into Jesus’ ministry” (Kinsler 1983c: 2). To empower the whole people of God, new structures are necessary, new ways of functioning as a church and new ways of raising up leaders for the church. “Surely the mathematics involved in reaching the millions of unchurched communities requires a strategy that has room for the spontaneous reproduction of churches with a corresponding philosophy of education” (Patterson 1983:60).

To be able to spontaneously reproduce in different contexts, the church needs a more flexible structure that can easily adapt to different situations.

The reason for this inability to reach a changing culture should be clear. Many churches die because they make choices and adopt patterns of tradition that cause them to decline. Traditions and patterns which were meaningful years ago become contextually outdated. Yet churches continue to practice those same traditions for sentimental reasons. These traditions and patterns can create barriers to surrounding neighbors who do not understand the traditions and who feel alienated by them (Stetzer 2003:26).

The church also needs a much more flexible training system that will enable it to train and use the manpower it is currently not mobilizing. “Missiological education also must extend to lay people. Most missionaries – whether intracultural, interchurch, or frontier – like most pastors must be recruitable from the entire spectrum of the laity. It is a matter of life or death for the Christian world mission that we allow lay people access to missiological education, whether they become part-time or full-time workers, whether they become home-front mobilizers, cross-cultural interchurch workers, or front-line pioneers, and whether or not they are able to go off for years to school for professional training” (Winter 1996:185). But it is not just the barriers between “clergy” and “lay people” that must be overcome. The way to leadership must also be opened for people who are marginalized because they do not have access to the Western educational system. “For a long time marginalized peoples, and especially indigenous peoples, have been pushed aside by the dominant groups. This situation must change and where it has started to change it must continue to do so. May God enable his Church in its educational task to make its contribution to the salvation and liberation of our marginalized peoples” (Paredes 1988:154). By exposing all God’s people to systematic study of the Word of God, more people will be exposed to the call to spread the gospel to all nations. “Wherever the Bible is being studied and cherished, new foundations are laid for mission in the next century” (Crim 1993:100).

The training system must also be able to select and train the right people.

... no matter how high the quality of education seminaries offer such

people that *quality* may not be able to transform them into the right kind of *gifted* people. It is thus not a matter of what seminaries do to their students – how much field work is required, or whether the seminary professors have had, or continue to have, pastoral experience – but it is a matter of whether or not the particular lay people who find their way into seminary classes in a daytime residential program are those within the church who possess the strongest pastoral gifts. It seems to me that unless seminaries make what they teach *accessible* to the full spectrum of believers, the greatest leadership potential of the church cannot be harvested – nor can the seminaries survive! (Winter 1996:183-184)

“Education is ... not merely a matter of the right curriculum but the right students. It is more crucially a matter of whom we are training than what we are teaching. It is not merely a matter of the quality of the classroom or the library but the quality of the selection of those who benefit from the education that is being offered” (Winter 1996:184).

The in-service training paradigm, which includes TEE and Daystar, has the potential to achieve that. It can release whole new dynamics in the church and its way of developing its leaders. “The significance and potential of theological education by extension lie not primarily in the movement itself but in the spiritual and social dynamics to which it relates” (Kinsler 1983c:2). “Theological education by extension has a unique opportunity to recognize and strengthen local congregations and their leaders as the primary agents of mission, unity and renewal” (Kinsler 1983c:3).

TEE came about as the result of a search for a solution to practical problems in the church’s missionary effort. It is a serious effort to find solutions to problems in the development of leaders in the church. As Kinsler (1981:xi) puts it: “We had no lofty ideas about the reform of theological education or the renewal of the ministry. No one realized that we would soon be caught up in a worldwide movement. We were simply trying to find a way to provide adequate, appropriate training for the leaders of the congregations. This concern became – for me and for many others – a personal pilgrimage”. Mulholland and De Jacobs (1983:34) recount further: “Theological education by extension took shape in a series of responses to a series of problems encountered in the task of ministerial formation among the sectors of society represented in the Presbyterian Church”. They then continue to show how TEE responded to these problems. It had a tremendous positive effect on the church. “Reviewing the impact of the extension movement on the Presbyterian Church in Guatemala, it is apparent that it has succeeded in its initial goal. It has produced trained leaders for large numbers of congregations previously lacking such leadership and in so doing has accelerated the numerical growth, cultural extension, and geographical expansion of the church. It has enriched the lives of countless persons. It has provided a model for a worldwide movement” (Mulholland & De Jacobs 1983:40).

Daystar also did not come about as a theoretical exercise. It came about in the practical missionary ministry of the church as a response to the need to produce leaders for the church. Yet, after having reflected on it more theoretically in this study, I am even more convinced that despite our ignorance, through the grace of God, we have found an approach that is not only effective in practice, but is also theologically



valid. I hope what Ogden (2003b:11) said about his book on discipleship, is also true about the vision of Daystar: "All too often books written about the church tend to be either a successful model with little theological vision or a theological treatise that has little to do with the realities of ministry in the local church. It is my hope that this book bridges that gap. Any theological vision for ministry that has a ring of truth comes out of real-life community".

### **3. The problem of unchanging church structures**

The church will not be able to reach all nations with one monolithic, unchangeable way of doing. To fulfil its missionary task the church has to be flexible enough to adapt to the different contexts in which it is called to serve.

Is it unrealistic to expect traditional, conservative churches to stretch their rules to include, or at least approve, new patterns of worship, discipline, pastoral leadership, and training in order to promote the spread of the gospel among ethnics in our cities? This is one of the greatest challenges facing any church or denomination desiring to work effectively in ethnic evangelism. The danger of cultural imperialism in missions is very real. It appears in the form of imposing on new believers and smaller groups the majority group's way, or the mother church's traditional expression of the Christian faith and life. It inevitably paralyzes the gospel's growth (Greenway & Monsma 1989:78).

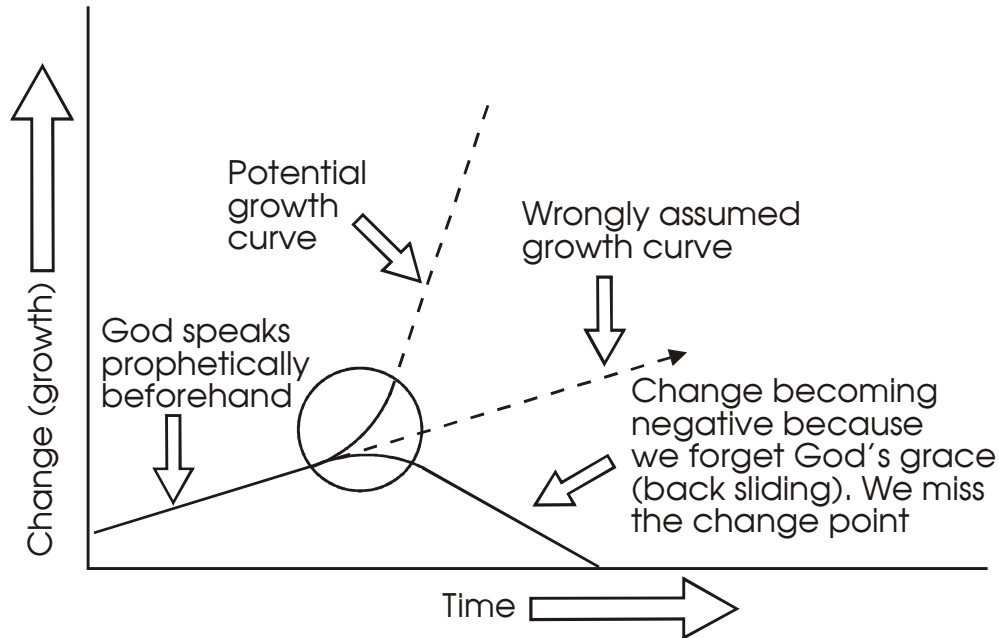
One of the reasons for the unwillingness to change is the fact that the people believe that what has worked in the past must also work in the future.

Success can close a mind faster than prejudice. A leader may be reluctant to reject previously successful methods in order to lead in a new direction. It's too risky. Peter Drucker observed: "No one has much difficulty getting rid of the total failures. They liquidate themselves. Yesterday's successes, however, always linger on long beyond their productive life". Christian organizations should take careful note that, throughout Scripture, God rarely worked in the same way twice. God's activity was always unique to the people with whom he was dealing and the time in which he was working. God's activity cannot be reduced to a formula because God is always more concerned with peoples' obedient response to his will than with the means of communicating his will. Churches are remiss if they assume that because God worked mightily in a particular way in the past, he will choose to work in exactly the same way in the present. Many organizations today are locked into doing things a certain way, not because it is still effective, but because it was effective yesterday. This is the curse of success (Blackaby & Blackabay 2001:58-59).

Previous success causes people to think that if they just continue to do what they have always done, the same success will follow. However, that is not the case. A driver assuming that because his car has accelerated well from zero to twenty kilometres per hour in first gear, he will continue to accelerate while travelling long distance in first

gear, will soon be rudely disabused of that notion when his engine overheats and the car comes to a grinding halt. The following diagram (McKellar 1997:18) illustrates what happens when the necessary change is not made at the right time.

### WHAT HAPPENS WHEN CHANGE IS NOT MADE



However, it is not just past successes that cause the church to be unwilling to change. The basic problem is the sinful nature of man that seeks its own interests rather than the will of God. Because of fallen human nature, the church often does not do what is best for the Kingdom of God. This was demonstrated by the introduction of TEE in Guatemala:

Change is always difficult, especially in the realm of religious beliefs and ecclesiastical structures, above all in relation to the ordained ministry, due to aged traditions, vested interests, established patterns of dependence, and sacred taboos. Many a discussion of critical issues has floundered or been dismissed by a simple reference to "the call" or by an appeal to the sacrifice, dedication, or spirituality of "the ministry". The extension movement here in Guatemala and elsewhere has taken on a task which is difficult and complex, for it is attempting to revolutionize not only theological education but also the ministry, the church, and its mission in the world. The outcome – after almost 15 years – is by no means certain (Kinsler 1981:100).

Despite the obvious benefits to the church and the positive role that TEE plays in the extension of God's Kingdom, Mulholland and De Jacobs (1983:34) report: "Nearly all of the above steps met with opposition from one segment or another of the Presbyterian Church of Guatemala". The reason for the opposition was that it called in question the aspects of the status quo which prevented the ordinary church members from exercising the priesthood of all believers. Mulholland and De Jacobs (1983:40) report: "At the same time, because TEE has been an agent for change, it has created tensions within its own denomination. Instead of simply strengthening the

educational, theological, and structural *status quo*, it has called that *status quo* into question at those points where it is a hindrance to ministry by the people". They go on to point out three of these points:

1. The educational methodology has produced a dialogical and collegial style of leadership that questions the efficacy of authoritarian and hierarchical leadership patterns.
2. The interaction of evangelical pietism with the concrete realities of the Guatemalan situation, as the students experience it, has brought into focus new concerns: the meaning of God's justice and righteousness; the nature of salvation as liberation; the apolitical stance of the church amid pervasive corruption and violence; the place of human rights in the witness of the church; faith and ideology; the relationship of church and kingdom; the ordination of women; historic Presbyterianism vis-a-vis renewed Roman Catholicism and maturing Pentecostalism. More traditional sectors of the church remain unready to grapple with these concerns, and at times unwilling.
3. The extension of theological education to minority groups, women and laity has raised the competency level of these persons to the point where they constitute a threat to the automatic passive acceptance of the pronouncements handed down by theologically trained males of the predominant socio-cultural group within the church leadership (Mulholland & De Jacobs 1983:40-41).

From this it is clear that the leaders who get their position and power base from the old "Professional Church Syndrome" will feel threatened by these developments and will do whatever they can to squash it. So it has proved in Guatemala.

At the time of writing the extension movement within the Presbyterian Church stands in jeopardy. The ascendancy of parochial and rigid traditionalists to denominational leadership threatens the existence of theological education by extension at the very seminary which gave it birth. The new wine of TEE has stretched old skins to the point where they can be kept from bursting only by setting them in cement. The loss of leadership to death, transfer, and retirement, plus the change of other strategic leadership posts at national and international levels weakens the vanguard role that the seminary has traditionally assumed (Mulholland & De Jacobs 1983:41).

This reluctance to adopt a new way of doing, even when it demonstrably makes the church more effective in the execution of its missionary task, is not restricted to Guatemala. It is a global problem.

In his survey of East African ministry, Paul Miller reports wide agreement among all church leaders about the theological assertion that Christ's ministry is properly one of the whole people of God. He found no African

bishop, pastor or layman who opposed that understanding of ministry. And yet, he writes, “the truth (of this view) has not begun to grip the hearts of Christians with compelling conviction and power... But at present, the assumption that the ministry is that of a cleric who does things for passive people by proxy, is very deeply entrenched”. Much of the opposition to newer forms, such as a tent-making ministry, appears to come from the ordained pastors – indicative in East Africa as elsewhere of the temptation for those who hold power to keep it (Bergquist & Manickam 1974:14-15).

A big part of the problem is the vested interests of those currently in leadership. “... the churches in Latin America and elsewhere are dominated by the clergy, by ecclesiastical structures that place power and privilege and initiative in the hands of a few, and by inherited or imported patterns of theological education and ministry that stifle indigenous, popular leadership” (Kinsler 1981:90). “Vested interests (prestige, salaries, ecclesiastical structures, institutions, power) make it unlikely that the clergy will accept any radical changes in the present ways of doing theological education and ministry” (Kinsler 1981:22). These vested interests of the existing leaders have caused a negative reaction against TEE. “I am afraid this same sort of reversion has taken place in most of the world. The global influence of the U.S. pattern is just too strong. The desire of leaders who are not significantly gifted for a tangible basis of leadership authority, a professional status, is too powerful – and deadly” (Winter 1996:176).

The in-service paradigm calls for a vast change in the life of the church, as Kinsler (1981:22) explains: “The changes suggested in this paper require not only new approaches to theological education and new patterns of ministry but a new self-image among pastors and ‘laymen’ alike. Such changes will be possible if the churches capture a new vision of and make a new commitment to God’s mission in the world”.

How difficult it is for the church to change, is demonstrated by the struggle with more effective training patterns in the church in which Daystar originated.

In the Dutch Reformed Church in Africa (now part of the Uniting Reformed Church in Southern Africa) the concepts of TEE and in-service training were for the first time officially taken up in the agenda of the Synod at Worcester in 1975. Professors Van Dyk and Van Rooyen asked that congregational leaders should be trained by means of TEE and the academically well trained pastors in the church should see it as their primary task to equip the whole congregation and these congregational leaders in particular. No decision was taken and the matter was referred to a study commission (Kritzinger 1979:143).

Thirty three years later, nothing has yet happened, except that the Daystar Model has been developed and rejected. After all this time, the church is still hampered in its leadership development by a slavish devotion to the Professional Church Model tied to the Traditional Residential Academic Model.

Wherever existing leaders decide to cling to their own power, status and privileges rather than to seek first the Kingdom of God, those who call for renewal can be

expected to be marginalized and new developments will be squashed.

Such apostolicity challenges the conserving tendencies of institutions by confronting and naming areas where change must take place. Denominations have rarely known what to do with these kinds of people... In our day, denominational systems tend to be suspicious of these more apostolic leaders and look for those with conserving, pastoral, and administrative skills to fill the roles of bishops and executive ministers. More apostolically gifted leaders tend to be placed at the edges of church bodies. They are distant from the key areas of leadership where their gifting is critical in our day (Guder 1998:216).

As Fuller and Vaughan (1986:181) sum it up: "... whenever there is a divergence of perception of ministry, the parochial structures usually win!"

This is one of the major obstacles to renewal in ministry and leadership training, whether the new model is Daystar or anything else.

#### **4. Reaction from the academic world**

If the church is slow to change, the academic world is not much better. The same protection of vested interests takes place in the academic world.

We fight against mammoth cultural forces: the degree-mania of our time, especially in Asia, the inflation of units, the redefinition of all kinds of things. *But the worst is what I would call institutionalization, which replaces the end with the means. Institutions of any kind begin to decline when they become first concerned about their own existence.*

I think, for example, of the welfare workers in Wisconsin. I read an article in the *Los Angeles Times* which said that Wisconsin is making remarkable progress in getting people into jobs and getting them off welfare. The welfare workers can only stay in business if there are lots of people on welfare. Their biggest problem is not the people on welfare, but the people in the welfare offices who are more interested in keeping their jobs than they are in getting people off welfare. Now, translate that into the seminaries. The biggest problem with the seminaries is that they don't want what is needed most. The seminaries think they can stay in business only if they have residential students. And staying in business comes first (Winter 2000b:143-144).

Because of all the investment made in the establishment and maintenance of academic institutions, very often the decisions are not made on the basis of what will serve the church and its missionary task best, but what will ensure the survival of the academic institution.

Educational systems are not always focused on training for effectiveness. They often sustain institutional agendas or are simply grounded in tradition. We are all products of educational systems that create support

for cultural and/or national agendas. To be "well-educated" or the graduate of a certain school often brings with it social status. A frank discussion with clients should surface these less obvious, but closely held values and preferences. These need to be acknowledged and dealt with; otherwise, they will hamper or defeat efforts to get client support for the program (Brynjolfson & Lewis 2006:70).

The interest of those who have invested a lot of time and money to excel in the current system, also have to protect their investment. If people could get an equivalent training without leaving their jobs, very soon the church will be flooded with qualified people who have not spent years of their lives at great expense in residential training. Those who do not understand that they are called to train and empower others, but who base their own sense of value on their academic performance, will think that a generally accessible training will diminish the exclusivity and value of their own training.

It would thus be understandable if seminaries were unenthusiastic about moving off campus and educating just anyone. What if what is taught off campus were to allow just anyone into the ministry without requiring the full, formal on-campus ministerial education that is now conventional? Wouldn't that undermine the financial base of the entire seminary movement? Wouldn't you expect dire warnings against "watering down" the quality of ministerial training...? (Winter 1996:181-182)

Another issue that militates against the type of renewal that the church needs, is the assumption that excellence can only be obtained through formal study in the Traditional Residential Academic Model. Alternatives like TEE and Daystar are therefore a priori judged to be inferior and inadequate.

In the case of Theological Education by Extension (TEE) it had been judged by many as inferior to the residential pattern from the very beginning. In Guatemala, where the experiment began, the seminary-students and graduates appear to have formed an image taken from what they understood to have been the missionaries' experience. It was assumed that the missionaries had attended residence schools where classes were held during the day; this then must be the way things should be done if our education is to be as-good-as theirs. Much of the early writing on extension was a defense of the changes, trying to demonstrate that it was as-good-as residential training, even though decentralized and evening schools were well accepted for the national university and secondary schools. As Frank Abbot observed, "changing the curriculum entails all the physical and psychological difficulties of moving a cemetery" (1985:5). In this case, not only the list of courses was being changed, but the curriculum, the teaching methods, the locale, the kind of students, everything was being altered.

TEE was an effort to return to some of the values of an apprenticeship. Referring to specialized knowledge and theoretical understanding, these are presumably taught most efficiently in professional schools rather than through apprenticeship or trial and error. Yet it is by no means easy to

adduce empirical evidence in support of this seemingly self-evident presumption. On the contrary, the available evidence suggests that what seems to be self-evident may well be quite untrue (Kinsler & Emery 1991:26-27).

One of today's global cultural realities (unfortunately?) is the general, even uncritical, acceptance of "a university degree" (Sells 1997:20). The problem is that training for dissimilar purposes are compared. What is necessary to prepare academic theologians may not be the best for pioneer missionaries and church planters.

If equivalence is to be achieved in the midst of diversity, it can only be judged on the basis of its purpose. Which is better, a car or an airplane? It all depends on where one is going. The trip from New York to Santiago may be best taken by plane unless one desires to see the countryside on the way. Prestige and control have no place in the Christian Church and its educational work; achievement of God's will is all important (Kinsler & Emery 1991:30).

For renewal to succeed, different criteria of excellence will be needed. "We have to help such faculty see beyond the criteria for excellence that have predominated since the Enlightenment, to earlier, more holistic ways of assessing the value of theological education. This takes time and will not always succeed" (Banks 1999:250).

Do we long and pray for renewal? We must go further. Let us ask how our commitment to renewal of theological education bears on our accreditation structures. Let us recognize the conservationist bent of accreditation which flows against the movement toward renewal. Let us acknowledge that accreditation structures which are oriented to the artifacts and procedures of schooling are a threat not only to renewal in TEE, but to renewal in campus theological training as well (Ferris 1990:28).

In this study we have tried not only to describe the ways in which leaders are trained, but also to find a better way of how the church should select and train its leaders.

Missiology is increasingly accepted as a legitimate area of study. Unfortunately academia has imposed its own rules, and these studies tend toward the historical and descriptive. They deal with what missions have been and are. Normative missiology, that is to say a kind of study that is directed under the Word of God to seeking what mission ought to be in the coming century, raises questions with which the academy is uncomfortable precisely because they threaten to undermine the foundations on which the modern academy stands (Newbigin 1993:6).

Because of the factors we have described above, the recommendations in this study will most probably find a varied response.

The responses of theologians and Christian educators to such a wide-spread description of sweeping changes across the educational horizon

are varied. Some will retreat in disgust and affirm the traditions of the saints once delivered. Some will recoil in fear that the sacred essentials are being desecrated. Some will attempt to defend the status quo. Some will tentatively attempt to engage with the issues and adapt them to their setting. Some will critically examine the trends and begin slowly to develop appropriate responses. Others have already decided that theological and missiological education was never really what they wanted to do anyway (Hoke:1999:345).

Unfortunately the academic acceptance of Daystar will not only rest on the merits of the model itself, but on a host of other factors. Banks (1999:187) quotes Rhodes and Richardson who said: "Crucial here is the issue of power, for whoever has this or is willing to distribute it among the various stakeholders in theological education, will largely determine the fate of any of the proposals in the debate, at least within existing theological institutions. The crucial question here is not so much: 'What should theological education be?' as 'Who determines what theological education should be?'"

## 5. Facing a paradigm change

As we have seen in the previous chapter, it is no longer time to make adjustments to the existing system. A whole new paradigm is necessary.

Now is the time for a new paradigm to appear because so many problems are occurring with the old one. As Barker observes, "Sooner or later, every paradigm begins to develop a very special set of problems that everyone in the field wants to be able to solve and no one has a clue as to how to do it" (Barker 1992, 39). This shift in venue and the related paradigmatic changes presents a significant risk for existing structures. Again, as Barker observes, "New paradigms put everyone practicing the old paradigm at great risk. The higher one's position, the greater the risk. The better you are at your paradigm, the more you have invested in it, the more you have to lose by changing paradigms" (1992, 69). He quips, "It is important not to mistake the edge of a rut for the horizon" (1992, 208) (Elliston 1996:246).

Richards and Martin (1981:225) agree that a fundamental change is necessary: "The new wine of discipleship cannot be forced into the wineskins in which we have matured. Old forms and structures will break under the pressures of the new day and, as Jesus warned, the new wine will be spilled. It is the challenge of the present leadership of the church to be sensitive to the need for new wineskins, and to free disciples to mature in frameworks that are fitted to them and their times".

The question is whether the church is willing to take the risks to change radically.

What is required and more difficult to achieve, is the will to risk change, radically if need be, without losing what is valid in what has been handed down. Today, of course, the imperative for change informs much of the more radical criticism of the institutional church, a criticism which to some may appear destructive, but which holds the promise of renewal. A.N.



Whitehead once wrote, 'The major advances in civilization are processes which all but wreck the societies in which they occur'. If today convulsions appear to be shaking the foundations of Church structures, we can trust that by God's grace new forms for ministry and new life for God's people will eventuate (Bergquist & Manickam 1974:119).

To achieve such change, present leaders cannot just fall back on the model they saw while they were being trained. The renewal of the church's leadership development methods requires visionary new thought under the guidance of the Holy Spirit.

Over the past twenty years, I have noticed that whenever pastors, missionaries, and seminary professors the world over begin to talk about seminaries and ministry, we invariably flash back to our own seminary or Bible college education. And the basis on which we evaluate the issue at hand is usually colored (or almost determined) by our own experience of seminary. But to think about ministry formation today on the basis of one's previous seminary training is inappropriate and unacceptable, for at least four reasons.

First, to project the form of our own theological education onto the present invariably blinds us to the wonderful richness of forms that came before our time and that may help us into the future. Second, to project onto the present the way we experienced seminary training is to ignore to our peril that the contexts of today's ministries have changed, both in North America and around the world. Third, sticking to our own ways renders us incapable of the freewheeling creativity that is needed for the next century. During the years I was involved in ministry formation in Mexico, I learned that for such programs to be successful, only the students are indispensable. Fourth, to project our past seminary training onto the present and future is to ignore the profound paradigm shift in which the world (and particularly the West) finds itself at this time. In all aspects and at all levels of society, we are in the midst of profound changes like nothing seen since the Industrial Revolution. Given the paradigm shift that the church and the world are undergoing, we must free ourselves to reconceptualize the foundations, the forms, and the goals of ministry formation in the future. Ministry formation must likewise undergo a radical paradigm shift, so that it can appropriately serve the church in the world of tomorrow (Van Engen 1996:240-241).

The new paradigm cannot just be added to the old system or pressed into its mould, as it has sometimes been attempted with TEE. "Unfortunately extension programs often find themselves pressed to meet the 'standards' and expectations of centralized institutions and their accrediting associations; and make little use of their greatest resource, the context and experiences of their students" (Kinsler & Emery 1991:5).

If the new paradigm is forced to conform to the old system, it will lose its power.

Is there anything we can learn here from students and theorists of change? These generally distinguish between two types of change: one

that modifies only an institution, and one that changes the system. While both have their place, where circumstances require more substantial change, incremental adjustments tend to compromise new endeavours so much that they never realize their potential (Banks 1999:252).

Kritzinger (1979:5) quotes Ramsey who said: "Revolutionary movements in the Church have commonly happened not by a collective decision that it would be a good thing for such and such to be done, but by someone making a start and others following... the need is for legal barriers, if there are such, to be removed, and then for someone, who believes it right to do something, to do it..." Banks (1999:252) quotes the historian George Marsden who said: "Reformation isn't going to come from seminaries, even reformed seminaries. If there's going to be a reformation, which I think is needed, it will have to come from institutions other than seminaries".

If given the chance, the Daystar Model could be the spark for such a revolutionary change.

## **6. Daystar is not exclusive**

Because the new paradigm inherently is a criticism of the weaknesses of the old system, TEE has sometimes been seen as opposed to residential academic training. Daystar may also be perceived in this way. However, we must remember that the two systems have different strengths and are useful for different purposes.

In many cases TEE is, of course, an extension of the vision and practice of theological schools that are committed to the ministry of all God's people. TEE has been perceived by some as a threat to more centralized institutions and the values that they represent. There has been sharp debate, mutual criticism, and challenge between the advocates of both types of education. It is now generally accepted, however, that extension programmes are dependent on the established theological centres for the basic tools of theological research and teaching, while centralized institutions need extension networks to gain access to the wider dimensions of the churches' leadership and the dynamic realities of the churches' life and mission. Thus the future effectiveness of both lies in building close partnerships and combinations for the equipping of God's people (Kinsler 1983:xiv).

The two systems should not be seen in opposition, but as complementary.

There is need to overcome the mutual suspicions between the traditional residential and TEE programmes. Two things are important in this regard. First, they are to be seen as complementary and not rivals. Second, since the suspicion is in part one of standards, there is need to struggle together for what constitutes excellence in theological and ministerial formation at the various "watering holes" or stations in the continuum and spectrum of ministerial and theological formation (Pobee 1993b:84).

If TEE or Daystar places itself in opposition to the dominant system, it will do so to its own detriment, because people will always go for the system that opens further doors for them rather than for training that leads them into a dead end. “We need to develop new alternatives to the traditional teaching methodology, but in such a way that we never cut off further possibilities for the people involved” (Castro 1983:xi-xii). Harrison (2004:328) concurs: “... it is important to affirm the validity and desirability of *choices* in modes of training. There are many things a residential college can do that TEE cannot, and vice versa... In short, the various modes of delivery all have a role. Some work better in one situation than in another. They should never be seen as mutually exclusive”.

Because Daystar is still in the process of establishing itself, the exact nature of the relationship between it and the Traditional Academic Model has yet to be worked out. The ideal would seem to be that while Daystar functions within the church as a leadership selection and training process, it is also accepted by the academic community as a legitimate training for which some academic credit is given. People who have been identified as spiritually mature leaders in the church, can then enrol for further academic formation. In this way Daystar will open the way for people to whom formal academic training is not accessible, because of a lack of schooling. At the same time it will also help the residential academic training institutions select the right candidates for training, which was one of the areas of concern which we noted in the Traditional Academic Model. With this idea in mind, the Uniting Reformed Church approached some South African theological faculties in the beginning of the development process, but without much success.

To make it accessible and transferable, we cannot place academic requirements on those who are going to train others. Although the person of the presenter certainly plays an important role in the discipleship process, Daystar relies on the written lessons for the transfer of the cognitive element of the training. The content of the sessions closely follow the material in the leader’s guide and the student’s workbook. This of course places a tremendous responsibility on the authors of the material. Most of the authors are people who were theologically trained up to Master’s level by the theological faculties of the Dutch Reformed Church. Having a more formal structure to oversee the content and act as a safeguard would be a wise move for the future. If co-operation with a theological institution, as is envisaged above, can be achieved, the theological institution can play an important role in this regard.

## **7. Areas for future research**

No single study can cover all the possible areas of concern, therefore, at the end of this study I want to suggest a few areas that may merit future research.

### **7.1 The use of TEE today**

In the chapter on TEE we saw that its heyday has passed. Although it is still being used, it is not clear to what extent. I have tried to find out to what extent it is still being used in Africa, but because of limited time and the fact that it is not central to this study, I did not succeed in determining this. This seems to be field that can be fruitfully explored.

## 7.2 The ministries of Daystar trainees

Although we have been in the process of developing Daystar for quite a number of years, the first years were to a large extent devoted to the development of the concepts and the material, thus it did not produce large numbers of students. It is now taking off and the numbers are increasing rapidly. Most of the new groups are led by people who were trained by Daystar themselves. They do it as part of their wider ministry. In a few years time, a study on the ministries of the people who were trained by Daystar should give more insight on the effect of Daystar training on the lives of the trainees and on the church.

## 7.3 The applicability of Daystar in different contexts

As we have mentioned, Daystar is in the process of being translated into many languages. Once it is implemented in more contexts, it would be good to do a study to see how applicable it is to those contexts and how well it adapts to the different contexts.

## 7.4 The acceptance of Daystar

One of the concerns that we raised about the future of Daystar was about its acceptance in the church and the academic world. This is a battle yet to be fought, but a follow-up study should be done in a few years time to determine the results.

## 8. Conclusion

When all is said and done, no system in itself will win the world for Christ. “With all the modern analytical approaches to the mission field, the impression is given that proper patterns and carefully worked out strategies will automatically ensure results. Some worldwide movements and their claims are frightening. While I am convinced that God will continue to use all forms of attempts to accomplish his purposes, the most successful channels will always be men and women in tune with God” (Gnanakan 1996:118). Yet it is important that in obedience to Christ, we seek the best possible way to teach the nations to obey everything Christ has commanded us. Daystar makes the rapid growth of the church possible by opening the way to ministry and leadership for thousands of people whom God has called to serve Him, but who will never be able to attend residential theological training. As Patterson (1983:57) puts it:

The concept of extension chains enables the rapid reproduction of churches. A church sends extension students to raise up daughter churches, which send their extension students to raise up their own daughter churches, and so on, until you have great-great-granddaughter churches. The method makes spontaneous reproduction possible. But it does not *cause* it. God does not bless methods. God blesses only *obedience*, done in faith and love. We cannot *make* the church grow. We can only provide an educational structure which will plant the seed and water it, but only God gives the increase.

Daystar is one such effort to be obedient by providing the training that so many of

God's people so desperately need. "In the end, top quality education will come from people with a vision that inspires both teachers and students to dedicated service, to consecrate themselves to the purpose of doing God's will. These may be people without credentials, the official stamp of approval. They may have no prestige or pretensions, but they will provide an authentic simplicity and integrity to those around them of the image of Jesus Christ" (Kinsler & Emery 1991:30).

There is still a lot of work to be done in order to build up Daystar to its full potential. As Harrison (2004:328) says: "In addition to personnel and resources, vision, imagination, patience, perseverance and hard work are needed to build quality theological education of any kind". Unfortunately, up to now it had to be done on a shoe string budget, because it was not a priority to the church. "Allocation of resources is generally a good guide to true priorities. One is sometimes tempted to ask, *'What are all these other things that are so much more important than the training of national Christian leaders?'*" (Harrison 2004:323). In my mind empowering God's people for their work of ministry is one of the most significant priorities to which one can dedicate one's ministry. It will leave a lasting legacy.

Achievement comes to someone when he is able to do great things for himself. Success comes when he empowers followers to do great things *with* him. Significance comes when he develops leaders to do great things *for* him. But a legacy is created only when a person puts his organization into the position to do great things *without* him (Maxwell 1998:221).

Daystar promises to be a tool that will enable many church leaders to leave a legacy in the lives of their people. To serve them is the challenge ahead of us.

God's redemptive purposes are fulfilled when people respond obediently to his call. In the midst of the dramatic condition of our continent marked by hunger and injustice, economic dependence and militarism, oppression and abuse of power. God calls us to a life of commitment to him and to our neighbor and expects us to obey Him. God called Abraham to leave his home, his country, and his family, and set off into the unknown on an adventure of faith. Just so, today, he calls us to open ourselves to the future, shed our false securities, and set out upon the pathway of faith.

Nevertheless, our tendency is to settle in, to become comfortable, to seek false security, to remain in our "Ur of the Chaldees," instead of obeying the call of God. Unfortunately, this can and frequently does happen with theological education. It is much easier and "safer" to perform this task using proven methods – "that which has always been done, in the way it has always been done" – instead of searching for new alternatives in theological education for men and women who have heard God's call and are ready to respond obediently. In Latin America today, God seems to be calling us to leave our secure "niches" and seek new ways to fulfill the crucial task of educating in the midst of new situations.

To educate is to inform, but even more than this it is to form men and women prepared to collaborate with God in his work of transformation in the world so that it might reflect his glory. We fail miserably if we do not mould people open to the future of God and if we settle into the established models for theological education. The nature of our task, the condition of our continent, and the demands of him who makes all things new require creativity, imagination, new ways of responding to the present-day challenges in the field of theological education (Padilla 1988c:157-158).

I believe that in Daystar God gave us one such a creative new way to respond to the challenge that the church faces in the present day to produce workers for the harvest. May God use it to His glory.