



Confessional Lutheran Institute

Partnering in learning for action in Christ throughout Africa

Bachelor of Divinity and Master of Arts Handbook

NOVEMBER 2023

For current and future participants,
For the One Africa Team and its partners,
and for the Pastoral Studies Institute of Wisconsin Lutheran Seminary—

May pastors grow in love and in the art of shepherding.

May the name of Jesus Christ be praised now and forever.

Daniel A. Witte, CLI director

dan.witte@wels.net / +260-770-738-505

Table of Contents

| | |
|---|----|
| Purposes of partnering in continuing education with CELC pastors in Africa | 2 |
| Three big questions which guide the One Africa Team in partnering in continuing education . . . | 3 |
| What can a learner expect from continuing education via the WELS One Africa Team? | 4 |
| Could you give more specifics? | 5 |
| Informal continuing education for CELC pastors in Africa | 5 |
| Formal continuing education for CELC Pastors in Africa | 5 |
| Introduction to CLI formal continuing education | 6 |
| How does OAT's vision intersect with course outcomes in the BDiv program? | 7 |
| An extended example of a co-created, practical course outcome | 8 |
| BACHELOR OF DIVINITY (BDiv) | |
| CLI Bachelor of Divinity (BDiv) entrance requirements and entrance process | 8 |
| Recent and upcoming CLI BDiv timeline | 9 |
| Sample seven-day course outline | 10 |
| Sample daily schedule for a CLI BDiv course | 11 |
| CLI BDiv and its cohort | 12 |
| Instructors for CLI formal continuing education | 12 |
| CLI BDiv and its organization | 12 |
| CLI BDiv and its final paper | 13 |
| CLI BDiv grading rubric for papers | 14 |
| The role of CLI Bachelor of Divinity (BDiv) in the ministry of the gospel in a church | 16 |
| CLI Bachelor of Divinity (BDiv) and removal from the program | 17 |
| CLI BDiv and applying for the next cohort | 17 |
| CLI BDiv application form | 18 |
| MASTER OF ARTS (MA) | |
| Introduction to CLI MA | 19 |
| CLI Master of Arts (MA) Entrance Requirements and Process | 20 |
| How are the 36 credits of MA studies accounted for? | 21 |
| Into what courses do the 36 credits of MA studies divide? | 22 |
| What is the schedule for CLI's MA program? | 26 |
| What kinds of results does CLI's MA program look for? | 27 |
| When will Jesus reappear? What does this mean for MA program participants? | 28 |
| What is one story Jesus told about serving others the food they need? | 28 |
| A prayer for pastors | 29 |
| CLI MA application form | 29 |
| CLI MA sample recommendation letter | 31 |
| MASTER OF ARTS (MA) APPENDIX | |
| Brief description of CLI's master's degree program | 32 |

Purposes of partnering in continuing education with CELC pastors in Africa

Peter ends his second letter with two commands.

“Continually guard yourselves lest you fall from your own stable position by being carried away through the deception of lawless men. But continually grow in the grace and knowledge of our Lord and Savior Jesus Christ.

“To him be the glory both now and to the day of eternity. Amen” (2 Peter 3:17–18, Giese’s translation in *2 Peter and Jude*, 2012).

Paul, likewise, tells Timothy, *“But as for you, continue in what you have learned and firmly believed. You know those who taught you, and you know that from infancy you have known the sacred Scriptures, which are able to give you wisdom for salvation through faith in Christ Jesus”* (2 Timothy 3:14–15 CSB).

If these gospel imperatives are big for all Christians—so Peter says—for pastors they are bigger. Paul says. *Continue*. Grow. Learn.

Why? Remember the context of Peter’s and Paul’s letters. As they write, both apostles know that they are close to death. They are handing the baton to another runner in the race. And those runners will coach others: Those Peter and Paul have trained will need to train others for all kinds of gospel service.

Today, too.

Pastors in the Confessional Evangelical Lutheran Conference in Africa—that is, pastors in

- All Saints Lutheran Church (Nigeria)
- Christ the King Lutheran Church (Nigeria)
- the Lutheran Church of Cameroon
- the Lutheran Church of Central Africa—Malawi Synod
- the Lutheran Church of Central Africa—Zambia Synod
- the Lutheran Church of Ethiopia
- Lutheran Churches in Mission for Christ (Kenya)
- Obadiah Lutheran Synod (Uganda)—

the WELS One Africa Team helps them with informal and formal continuing education.

Then those pastors encourage others in their faith-life. They equip others for the work of ministry (Ephesians 4:12). That way we all *grow* into maturity with a stature measured by Christ’s fullness (Ephesians 4:13). That way the whole body *grows* and builds itself up in love as each part does its work (Ephesians 4:16).

What does this mean practically?

We are working together for sound doctrine and life, that is, for healthy congregations and synods.

What do we work for and pray for, specifically?

God being so gracious, could pastors who continue learning and growing—especially by training others—evangelize in their communities more readily? By the Spirit’s power, could they plant new churches? Baptize more people? Serve more saints the Lord’s supper? Build healthy churches?

Three big questions which guide the One Africa Team in partnering in continuing education with CELC pastors in Africa

What are the three guiding questions the WELS One Africa Team (OAT) asks itself all the time about its continuing education programs for pastors? What is OAT's vision?



QUESTION ONE

How can we work together in partnership?

So we keep asking our partners questions like ...

- How is ministry changing for you?
- What are changes *you* would like to see?
- What specific learning might lead to good changes?
- What from this course would benefit others? How?
- What helpful new responsibilities could you take on?



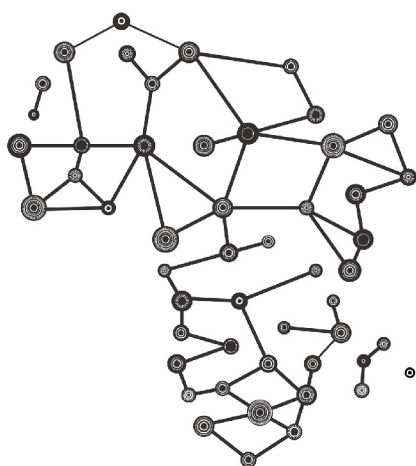
QUESTION TWO

How can ongoing learning lead to healthy churches?

So we keep asking our partners questions like ...

- In what ways are you carrying Jesus' cross of suffering?
- How might God make you more spiritually fit and invigorated? How can you help others become the same?
- What steps could you take to you shine more light on Jesus' cross? What kind of healthy results do you foresee?
- How can we re-energize each other for sound teaching, with faith and love in Christ Jesus?

*graphics courtesy of Lutheran Service Book (above)
and Future Africa (below)*



QUESTION THREE

How can we all connect better?

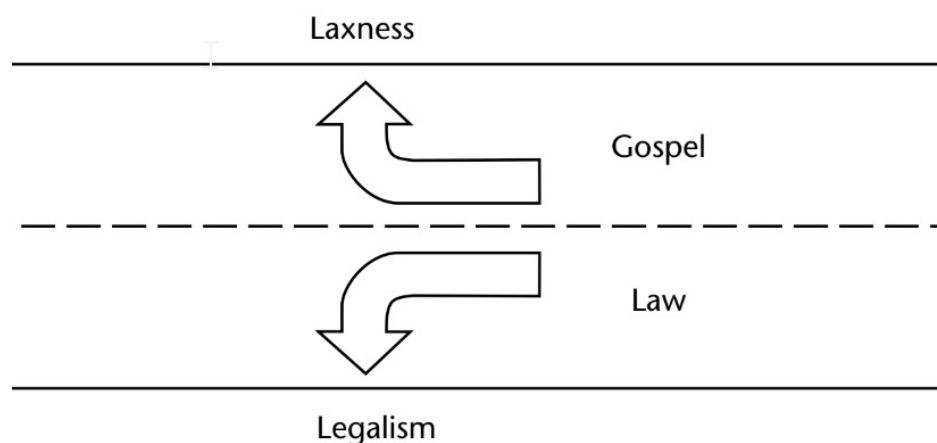
So we keep asking our partners questions like ...

- How can you connect better with your community?
- How can you connect better with other African partners?
- How can OAT missionaries and visiting WELS teachers connect more helpfully with you?

What can a learner expect from continuing education via the WELS One Africa Team? What factors will make your learning unique?

1. We are Lutherans who love God's Word. We steer clear of two ditches: legalism and laxness.

We see that Bible-loving pastors must watch out for laxness and legalism in differing phases of life and ministry.

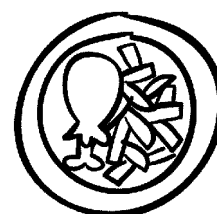


2. You will learn from experienced pastors and professors who will not offer quick fixes or easy answers. They know. You know: Pastoral ministry is hard.

- a. Pastoral ministry is hard because doing it well takes all of one's energy.
- b. Pastoral ministry is hard because we do it before *God* more than before people.
 - Paul tells Timothy, *"Do your best to present yourself to God as one approved, a worker who does not need to be ashamed."*
- c. Pastoral ministry is hard because you don't cut a road where there is already a road. You only cut a road through the bush or through the jungle — a difficult area to pass through.
 - Paul tells Timothy be a *"worker who does not need to be ashamed and who correctly handles the word of truth"* (2 Timothy 2:15). A good pastor cuts a straight road.

3. You will learn from pastors and professors who will not come to you with a *cooked chicken*, so to speak: an unchangeable, set curriculum, curriculum schedule, or course.

- a. Instead, OAT's Confessional Lutheran Institute (CLI) asks church leaders about the kinds of outcomes their churches need.
- b. CLI and visiting professors ask learners before a course about the resources they will need for good learning. They ask learners during a course for ways to improve learning.
- c. CLI thinks of both whole programs and individual courses as learning journeys. Everyone learns together. Everyone learns from each other along the way.
- d. CLI and visiting professors work to shift the power in a room from teachers and books to learners.
- e. That means, for example, that learners help to choose the kinds of program outcomes and course outcomes that will be most beneficial in their settings.



Could you give more specifics? Yes. (Learning should not be dry. Here is why.)

We pray that continuing education partnerships with CELC pastors will also lead to pastors who

- better teach basic Christian classes for both youth and adults and teach others to do the same. We pray this will lead in turn to a new generation of godly deacons, elders, and pastors.
- serve their communities better with good sermons, gospel hope, problem solving and more.
- lead their congregations and synods to better stewardship of God's many mercies.
- guard themselves better against this wicked world and their own flesh and stay far from idolatry like greed and drunkenness.
- get more adept at shepherding city congregations, as Africa becomes more urban and less rural.
- write and edit needed materials for their synods and its organizations.
- serve better, when elected, to synodical task forces and committees and better help other pastors in their synods in informal ways.
- when called, teach in theological training schools in their synod and better encourage others who are doing similar work in other African CELC synods.

Especially with pastors meeting for formal continuing education with pastors in other CELC synods:

- We pray that they will encourage each other by friendships, WhatsApp conversations, etc.

Informal continuing education for CELC pastors in Africa

This document unpacks the Confessional Lutheran Institute's *formal* continuing education for CELC pastors in Africa. The WELS One Africa Team is equally committed to *informal* continuing education for our ministry partners around the continent—learning that does not lead to certificates or degrees. We co-create solutions with synod leaders.

That is, OAT does not decide dates for informal continuing education. OAT does not impose topics. At times we may present a menu of possibilities. OAT looks to OAT's partners—CELC church bodies and their leaders—to tell about the changes they want to see. Through its liaisons to CELC synods, OAT and its partners together design learning events for practical purposes.

Formal continuing education for CELC pastors in Africa

The WELS One Africa Team operates the [Confessional Lutheran Institute](#) (CLI) in partnership with the [Pastoral Studies Institute](#) of Wisconsin Lutheran Seminary in Mequon, Wisconsin, U.S.A.

CLI divides its work into 1) Seminary Consultation and 2) Formal Continuing Education.

Seminary Consultation helps local leaders and teachers to train new ministers in CELC synods in Africa. These ministers might be deacons, deaconesses, lay elders, pastors, or vicars. John Roebke (John.Roebke@wels.net or WhatsApp +265.998.055526) coordinates seminary consultation with partners in Ethiopia, Kenya, Uganda, and Malawi. Daniel Witte (Dan.Witte@wels.net or +260.770.738505) coordinates it with partners in Cameroon, Nigeria, and Zambia.

Formal Continuing Education, by contrast, is currently for *ordained called workers*, that is, for pastors and theological teachers in Africa who have completed their church body's seminary training program and are actively serving congregations and synods in the Confessional Evangelical Lutheran Conference (CELC).

INTRODUCTION to CLI formal continuing education

The Confessional Lutheran Institute provides qualified pastors/professors within CELC African church bodies the opportunity for studies in all branches of evangelical Lutheran theology and practice. CLI offers two levels of for-credit degree programs:

1. Bachelor of Divinity (BDiv)
2. Master of Arts in Theology (MA).

Bachelor of Divinity (BDiv) Program: A degree offered in partnership with Wisconsin Lutheran Seminary of Mequon, Wisconsin, U.S.A. (WLS) to those already ordained who successfully complete 1) the four-year BDiv program of eight theology courses, 2) one research and writing course, and 3) a final thesis.

The eight main BDiv classes come from four areas (two of each):

- **Exegetical Theology** — *study of a Bible book or group of books*
— example, an exegetical study of Psalms or of 1 John
- **Historical Theology** — *study of part of Christian church history*
— example, African church history biography
- **Pastoral Theology** — *study of a part of how to serve a congregation*
— example, motivation for evangelism and practice in street evangelism
- **Systematic Theology** — *study of a specific Bible doctrine or false doctrine*
— example, God the Holy Spirit and African Pentecostalism

Courses take place twice a year, God willing. CLI coordinates dates, locations, and study topics. The current cohort began in 2020. Though Covid-19 caused delays, the current cohort should finish their course work and final thesis by December 2025. A graduation will follow soon after. Let's look forward in another way. In 2025 other active CELC pastors will be invited to apply for 2026–2030 BDiv cohort. A maximum of 20 pastors will join that cohort.

For what reasons might a Lutheran pastor in Africa consider joining CLI's BDiv program?

There are many answers on pages 2–5. See below also.

CLI BDiv has broad aims, academically

Notice above—CLI's BDiv courses come from all areas of theology. Why?

- Pastors in our BDiv cohorts have various backgrounds. Some teach specialized classes to future pastors, but many lead congregations.
- Even these congregations vary. Some are rural. Some are urban.
- Pastors in our BDiv cohorts have various interests, too. By taking a broad variety of required courses together, they grow in ability to see connections between past times and today, between ministry in their African setting and other African settings.

But what do such courses really accomplish? Next we look at some examples of outcomes.

Let's look at the same three drawings as on page 3. How does OAT's vision intersect with course outcomes in the BDiv program?

A simple question could fit here: Do courses tend to end in tests? *No*. No course in the current cohort has. Courses have achievement-based outcomes. Confer three examples of course outcomes.



QUESTION ONE, again:

How can we work together in partnership? *Result:*

The Psalms course did not end in a test on Psalms particulars.

- Rather, students explained to the BDiv director and the course teacher before the course why music is so important in their settings. This included both music sung in their churches and recordings people listen to.
- Before the course, students chose certain psalms they especially wanted to study.
- During the course students created a Psalm 118 refrain in their own languages and sang them to each other.
- After the course students worked a personal plan for continued psalms study. This followed a template they had practiced with during the course.



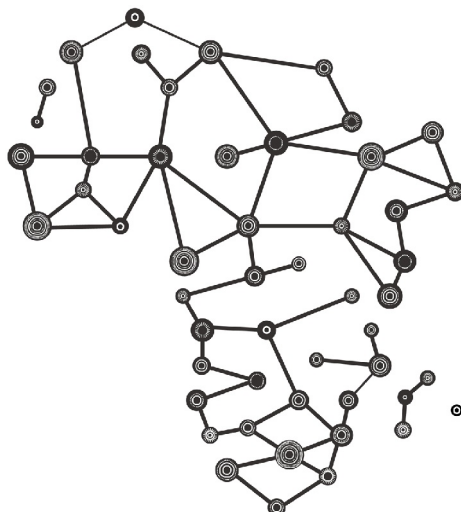
QUESTION TWO:

How can ongoing learning lead to healthy churches? *Result:*

The Outreach course was practical from start to finish.

- Students experienced and critiqued outreach-oriented sermons.
- Students drew up sets of Bible stories on which they could preach outreach-related sermons and have discussions on the street.
- Students went out on the street for evangelism. They came back and enjoyed discussing how it went.
- Students were given outreach materials for training others in street evangelism in their congregations.

*graphics courtesy of Lutheran Service Book (above)
and Future Africa (below)*



QUESTION THREE:

How can we all connect better? *Result:*

With both Psalms and Outreach, students stayed connected with their professors and with each other over WhatsApp.

- Professors answered questions once the course ended.
- Students WhatsApped each other questions too. They advised each other, prayed for each other, etc.

An extended example of a co-created, practical course outcome:

During the 2023 BDiv marriage course, one pastor in the course asked the course teacher and the program director, "May I step out of class for part of the day?"

Why? He had the opportunity to preach two evangelistic sermons and to take questions on the national radio and television station.

He also asked, "May I get help for traveling to and from the station?"

1. To both questions, the course teacher and the program director answered, "Yes!"
2. For what reasons?
 - a. One of CLI's main questions about the BDiv program is "*How can we work together in partnership?*" What a blessing: God had given the pastor the opportunity to preach over the national media. It was also thoughtful of the pastor to ask others for permission to take the opportunity. He was right. He was near the station for the first time in a long time. The timing made sense. Class time was important, but the preaching opportunity was also very important. And a vehicle and driver were available: Much working together!
 - b. The course before the marriage course had been the outreach course. The pastor had gotten good ideas during the outreach course about what to preach in an evangelistic sermon and how to craft the sermon, with God's help.
 - c. The pastor was able to encourage others with sound doctrine and to invite people to visit nearby churches where they would grow in their own spiritual health. These are the kinds of reasons why CLI keeps asking itself, "*How can ongoing learning lead to healthy churches?*"
 - d. Before he preached his sermons, the pastor asked the program director and other pastors in the marriage course for advice about them. This fit very well with another of CLI's main questions about the BDiv program: "*How can we all connect better?*"
 - e. When he was done at the station and he came back to the classroom, he reported to everyone how the time at the television and radio station went. All praised God and prayed for the Spirit to give continued results. Again, this fit CLI's third main question about the BDiv program: "*How can we all connect better?*"

CLI hopes that these three big questions and examples help you know how to answer questions like, "Should I enter the BDiv program?" "Should I encourage other pastors to enter the BDiv program?" "What kinds of outcomes does CLI's BDiv program aim at?"

CLI BDiv entrance requirements and entrance process

- Applications will be received from active CELC Africa pastors/professors—seminary graduates only. (*If someone in CLI's BDiv program leaves called CELC ministry later, he would discontinue.*)
- Other leaders—see below— must approve ordained applicants to take the entrance exam. BDiv entrance application requires that a pastor/professor who is actively serving submit two letters:
 - ▶ First, a letter of recommendation from the *church council* of the parish which he is serving, or his calling body if as a theology teacher he is not serving a congregation, and
 - ▶ Second, a letter of recommendation from *regional or district leaders* within his church body.

So step 1: *Active in pastoral ministry*. Step 2: *Letters of recommendation*. Step 3: *Applicants submit an application form* (available at <http://cliafrica.net>, or from CLI director). The application form should include the two letters of recommendation above.

- 3a. National synod leadership will set an appropriate date for BDiv entrance testing to take place their setting in consultation with the Confessional Lutheran Institute Director.
- 3b. Synod leadership will also tell national pastors about entrance testing requirements and date.

After applying, a pastor brings his Bible to the BDiv entrance exam. It will consist of parts such as:

1. Introductory questions to help CLI get to know the pastor and to learn why he wishes to participate in the BDiv courses, including ministerial goals. *(That page may be written out and sent in before exam day.)*
2. A short essay on a theological topic.
3. A question-and-answer test. The 2020 test asked about on a recent sermon, a catechism section, and a book of the Bible.
 - Written exams will be graded by the CLI director and a WLS professor. *This is Step 4.*
 - CLI will select a maximum of 20 top active pastoral/professorial participants for the upcoming cohort of the BDiv program. It will select these men on the basis of
 - the man's application,
 - his letters of recommendation,
 - the reasons why his church body wants this training for him,
 - the church body's willingness to hold him accountable in beneficial ways,
 - and the results of his entrance exam.

Recent and upcoming CLI BDiv timeline

- **June 2020**— Pastors take entrance exam. Exams are graded by CLI leadership.
- **July 2020** — Twenty pastors are informed of acceptance.
- **September 2020** — First BDiv course (*Research/Writing*—due to Covid-19, WhatsApp-based)
- **May, September, and October 2021** — Second BDiv course (*African church history biography*)
- **March 2022** — Third BDiv course (*Psalms, exegetical theology*)
- **October and November 2022** — Fourth BDiv course (*Outreach, practical theology*)
- **June 2023** — Fifth BDiv course (*the doctrine of Marriage and Family, doctrinal theology*)
- **October 2023** — Sixth BDiv course (*Pentecostalism, doctrinal theology*)
- **April 2024** — Seventh BDiv course (*Solving your Biggest Ministry Problem, practical theology*)

In coordination with pastors in the BDiv cohort, CLI selects and shapes courses to serve the needs of the church in Africa.

Sample seven-day course outline

Kenneth Cherney, Jr.

| What? (Skill, Knowledge, Attitude) CONTENT | What for? Before finishing this class you will have ... |
|--|---|
|--|---|

Theological foundations

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The person of the Holy Spirit 2. "Spirit Christology" 3. Justification and sanctification 4. The work of the Holy Spirit 5. Sanctification: five models | <ol style="list-style-type: none"> 1. <i>Written</i> a brief characterization of the Holy Spirit 2. <i>Connected</i> Pneumatology and Christology 3. <i>Made a drawing</i> to represent the relationship between these two key doctrines of the Bible 4. <i>Examined</i> statements from the Bible and the Confessions of the Lutheran Church about the work of the Holy Spirit 5. <i>Compared</i> five ways to think about the Spirit's work in us |
|--|--|

Key NT Texts

- | | |
|--|--|
| <ol style="list-style-type: none"> 6. The 7 Key Passages 7. 1 Corinthians 12, 14 | <ol style="list-style-type: none"> 6. <i>Summarized</i> the importance of these texts for Pentecostalism 7. <i>Deduced</i> what was happening in the "charismatic movement" in the church at Corinth. <i>Accounted</i> for the Apostle Paul's position toward the movement |
|--|--|

Eschatology

- | | |
|--|--|
| <ol style="list-style-type: none"> 8. Millennialism in Pentecostalism | <ol style="list-style-type: none"> 8. <i>Compared</i> a Lutheran with a Pentecostal interpretation of 1 Thessalonians 4:13–18 and Revelation 20 |
|--|--|

Pentecostalism — history

- | | |
|---|--|
| <ol style="list-style-type: none"> 9. Theological precursors 10. Origins 11. The "Fivefold Gospel" | <ol style="list-style-type: none"> 9. <i>Identified</i> "family resemblances" that Pentecostalism has inherited from its ancestors 10. <i>Chosen</i> among various factors that help explain Pentecostalism's rapid growth 11. <i>Evaluated</i> Pentecostalism's model of a "fivefold gospel" |
|---|--|

Pentecostalism today

- | | |
|---|---|
| <ol style="list-style-type: none"> 12. The "gospel" of prosperity 13. Training for ministry 14. What this course changed for you | <ol style="list-style-type: none"> 12. <i>Ranked</i> some dangers of the Prosperity Gospel by their severity 13. <i>Compared</i> two systems of training for ministry and <i>noted</i> advantages of each 14. <i>Named</i> the effects that our study will have on us and <i>decided</i> what to do if the learning journey did not reach a destination we had hoped for |
|---|---|

Further BDiv course details

- BDiv involves 9 courses, of which 8 are for credit. The non-credit course, “More Like Moses,” is research and academic writing. BDiv assumes much previous pre-ordination study and progress.
- All BDiv cohort members are busy pastors and teachers. That is why BDiv courses are planned for just twice a year.
- Courses generally meet for 8 days in person, one Tuesday through the following Tuesday. We take Sundays off. Courses may be longer if they are taught online, as *More Like Moses* was in 2020 and 2021. Courses may be shorter in person if the learning is partially online, such as 2021's *Yesterday, Today, and Forever*. That was a course in African church history biography.
- BDiv concludes with each participants writing a final research paper. For more information, see pages 13–15.

In-person courses in the most recent cohort have been held in Sondu, Kenya, in Lilongwe, Malawi, and in Lusaka, Zambia.

CLI funds the transportation of pastors to and from in-person courses. This includes passports and visas if needed. CLI also funds the lodging and meals of pastors while at in-person courses.

- In the 2020–2025 BDiv cohort, the courses have been/are likely to be:
 - Bible
 - Old Testament: Psalms
 - New Testament: Galatians
 - Bible Doctrine
 - Marriage and family
 - Pentecostalism
 - Church History
 - Africa Church History Biography
 - The Relevance of Church Fathers for Today
 - Pastoral Theology
 - Outreach
 - Solving your Biggest Ministry Problem

Sample daily schedule for a BDiv course — *instructors may modify this schedule*

- 8:00 a.m. — morning devotion
- 8:15 a.m. — morning announcements
- 8:20 a.m. — session 1 (2 hours)
- 10:20 a.m. — tea break 1
- 10:45 a.m. — session 2 (1.5 hours)
- 12:15 p.m. — lunch break
- 1:30 pm. — session 2 (1.5 hours)
- 3:00 p.m. — tea break 2
- 3:30 p.m. — session 3 (55 minutes)
- 4:25 p.m. — closing prayer and announcements

CLI Bachelor of Divinity (BDiv) and its cohort

- CLI BDiv has a cohort system, with a minimum of 5 pastors and a maximum of 20 pastors participating at any one time. Pastors cannot join part-way through a cohort.
- Pastors in the BDiv cohort may come from any of the African CELC synods with which WELS is in pulpit and altar fellowship. The 2020–2025 cohort has pastors from Cameroon, Kenya, Malawi, Nigeria, and Zambia.
- When new synods join CELC, pastors in those synods also may become eligible for the BDiv cohort.
- Occasionally—such as with LCMC pastors from Kenya in 2018—there may be pastors who are not in an African CELC synod, but their synods seem close to joining. They may be invited *provisionally* to a class. This may help them get to know Lutheran pastors in other synods and may help others evaluate them personally/academically/theologically. Such pastors are not part of the cohort.
- New cohorts begin about every 5 years.
- That is, two previous BDiv cohorts were 2010–2014 and 2015–2019, when the program was known as GRATSI (“Greater African Theological Studies Institute”), and when participants were only from the Lutheran Church of Central Africa—Malawi Synod and LCCA—Zambia Synod.
- The current BDiv cohort began in 2020, though Covid-related issues slowed its progress at first, so that the 2020 cohort, God willing, will conclude with final BDiv papers being written in mid- to late-2025, if our Lord tarries.
- That means the next CLI BDiv cohort might begin in early 2026.

Instructors for CLI formal continuing education

CLI's bachelor's and master's degrees are offered through Wisconsin Lutheran Seminary of Mequon, Wisconsin, USA and are coordinated through a partnership between WLS's [Pastoral Studies Institute](#) and the One Africa Team of WELS. Classes are taught by professors associated with WLS or Martin Luther College of New Ulm, Minnesota, USA.

Current CLI Director Daniel Witte teaches many of the master's degree courses. He teaches two or three of the nine CLI BDiv courses for each cohort. He serves as registrar for work toward bachelor's and master's degrees. He is also liaison between the [WELS One Africa Team](#) and the [Pastoral Studies Institute](#) of Wisconsin Lutheran Seminary. Daniel Witte has Master of Divinity and Master of Sacred Theology degrees (Old Testament concentration) from WLS, where he is adjunct.

CLI Bachelor of Divinity (BDiv) and its organization

- BDiv cohort members and courses are organized by Pastor Daniel Witte MDiv MST, in conjunction with the Pastoral Studies Institute of Wisconsin Lutheran Seminary.
- The CLI director keeps track of cohort members, courses they have completed, dates of completion, course grades, and the like.
- CLI's director does not decide on BDiv matters by himself. He consults with national church body leaders, other OAT missionaries, and with the PSI team of Wisconsin Lutheran Seminary.

- CLI's director coordinates BDiv course scheduling and locations, guest instructors, and the like. He sends course materials and marks electronically to the PSI team at WLS. That way WLS has a permanent record of who taught what to whom and the like.
- CLI's director works with BDiv cohort members on course details such as travel to BDiv courses, passports, visas, absences, and the like, along with food and lodging while meeting together.
- CLI's director keeps in touch with BDiv brothers via WhatsApp. He uses email if need be.
- At times CLI's director works with BDiv members on their technology needs for course completion, or internet data if needed for course completion, and the like. BDiv courses are designed not to require laptops. Pastors may apply to the One Africa Team through a synodical leader and through CLI's director for a [technology scholarship](#) if they need a tablet or laptop to complete their work. In the 2020–2025 cohort CLI's director has asked pastors to defer requesting a laptop until the time for their final paper is at hand. This is partly because only one tablet or laptop can be awarded to a pastor via scholarship while enrolled in BDiv courses.
- At times CLI's director also works with pastors who are seminary graduates and who qualify for BDiv but do not have secondary certificates. He helps them apply for funds to complete their GCE through a [Hoenecke scholarship](#).

CLI Bachelor of Divinity (BDiv) and its final research paper

- All BDiv students who have completed the nine BDiv courses will write a final BDiv paper.
- They will be given a deadline by which to complete the paper. No extensions will be given except for severe illness or death in the immediate family.
- Pastors will be given a choice of topics based on the courses they have taken together. Pastors will choose a topic that is manageable, beneficial to them and others, and of interest to them.
- Pastors will choose a topic with the help and approval of CLI's director. They will consult in person or over WhatsApp.
- Pastors will write about 5000–6000 words, that is, approximately 15–20 typed A4 pages (12 point font, 1.5 spaced—one inch/25 cm margins). Quality will count more than quantity.
- Here is an example of that kind of font and spacing:

To Mbiti, “the gospel is more or less a continuation of African religion. It can be grasped by Africans without God’s illumination.” But others say that such claims by modern African theologians are a scheme of Satan (Nyirongo 2018:33).

- With the help of theological libraries in [Lilongwe, Malawi](#) and Lusaka, Zambia, as well as in [Mequon, Wisconsin](#) at Wisconsin Lutheran Seminary, CLI's director will work with cohort members so they have adequate resources to write their final paper.
- Papers will be graded by CLI's director and a member of the WLS Pastoral Studies Institute.
- Final results of the grading will be available in about three months.
- Guidelines and the grading rubric for the final research paper are given on the following pages.
- *The percentage/grade equivalence:* 0–59 (F), 60–62 (D-), 63–66 (D), 67–69 (D+), 70–72 (C-), 73–76 (C), 77–79 (C+), 80–82 (B-), 83–86 (B), 87–89 (B+), 90–92 (A-), 93–96 (A), 97–100 (A+)

CLI BDIV GRADING RUBRIC FOR PAPERS

Name of Student/Pastor: _____ Course: _____

Grader: _____ Date: _____

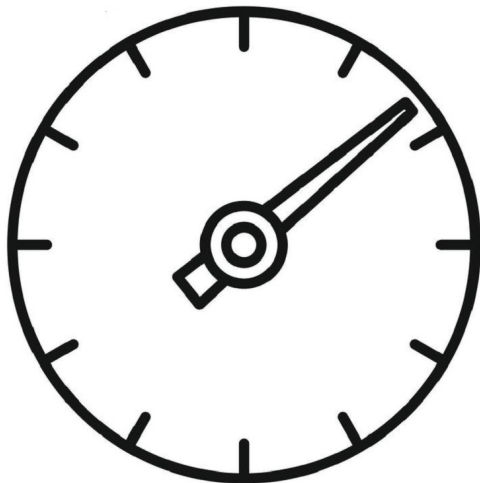
INSTRUCTIONS: The first three criteria (**Accuracy, Organization, Clarity**) are the most vital—25 maximum points each. **Style** gets a maximum of 15 points, and **Mechanics** 10 points. A perfect paper would total 100 points and receive a letter grade as shown above. Comments sections are for any additional observations or problems to note regarding the criterion under consideration.

| | | POINTS (tick the space): | 5 | 7.5 | 10 | 15 | 20 | 25 |
|---|----------------------|--|---|-----|----|----|----|----|
| 1 | THEME | clear statement of the paper’s main topic and purpose; distinct focus throughout | | | | | | |
| | Comments | | | | | | | |
| 2 | ACCURACY | of all assertions, facts, and subjects presented; appropriate use of sources, with reference to both Scripture and Lutheran doctrine | | | | | | |
| | Comments | | | | | | | |
| 3 | ORGANIZATION | logical division and progression; obvious sections; coherence of ideas; completeness in treating ideas; main points highlighted; strong conclusion | | | | | | |
| | Comments | | | | | | | |
| | | | 5 | 7 | 9 | 11 | 13 | 15 |
| 4 | STYLE CLARITY | content easy to understand; appropriate word choice; helpful use of examples and illustrations; convincing evidence and way of presenting it | | | | | | |
| | Comments | | | | | | | |
| | | | 5 | 6 | 7 | 8 | 9 | 10 |
| 5 | MECHANICS | spelling, grammar, sentence construction, capitalization, punctuation, etc. | | | | | | |
| | Comments | | | | | | | |
| | TOTAL | _____ (out of 100 possible points) | | | | | | |
| | Overall comments | | | | | | | |

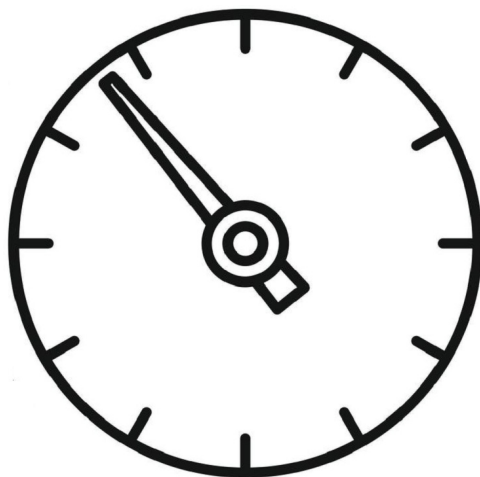
FURTHER GUIDELINES FOR EVALUATING PAPERS

| | |
|---|--|
| 1 | <p>ACCURACY: The paper refers to sources to prove its argument. The sources are accurate.</p> <p>A well written paper that showed inappropriate or insufficient use of supporting resources will get marked down. Does the author use evidence to back up his assertions? Is his evidence appropriate, adequate, and documented correctly? Or does the author expect the reader to believe what he says just because he says it is so? Does the author note his sources along the way? <i>Any evidence of plagiarism</i> (copying from another source without citing that source) <i>may result in automatic failure; it will always lower the grade.</i></p> |
| 2 | <p>THEME: The paper focuses on the stated argument or theme and reaches a clear conclusion.</p> <p>This criterion asks the one grading to look over the whole paper. Is there a clear statement of purpose (“In this paper I will show that ...”)? By the end, has the paper proved its point? Met its purpose? Papers like these are not book reports. They do not pile up assertions. Throughout the paper, the reader should see how its details relates to its main idea. A grader should deduct points from a paper with poor focus. A narrow focus, which a writer makes clear and carries through his paper, benefits the writer and the reader.</p> |
| 3 | <p>ORGANIZATION: Logical division and progression are clear in the paper.</p> <p>This criterion looks at connections. Does the main question divide well into sub-questions? Does the paper logically progress from one sub-question to the next? Could a reader “outline” the paper? Does the author use headings and sub-headings helpfully? A grader should deduct points from a paper with focus, support, and good style, but bad organization. A lack of organization drags down clarity.</p> |
| 4 | <p>CLARITY of STYLE: The words, phrases, and paragraphs of the paper are plain to the reader. They interest the reader.</p> <p>This criterion looks at the words, sentences, and individual paragraphs of the paper. Did the author use words, especially key theological terms, well? Did he construct unclear sentences? Does each paragraph make a clear point? A paper that is otherwise good but lacks clarity in places will receive a deduction. Widespread problems with clarity (sentence and paragraph construction and content) drag other criteria down.</p> |
| 5 | <p>MECHANICS: Spelling, grammar, sentence construction, capitalization, punctuation, etc.</p> <p>Significant problems with mechanics will result in a deduction, no matter how important the content. Why? They always affect the clarity of what the writer is trying to say. Writers need to check carefully the items above before submitting their final paper.</p> |
| 6 | <p>OVERALL: Overall impression of the paper. Grader’s discretion.</p> |

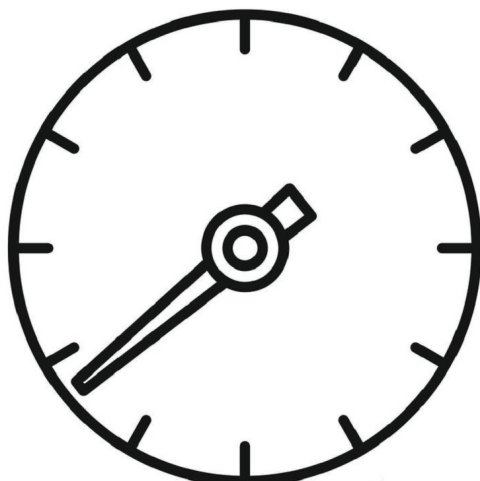
As to “Style,” the main concern is not whether the writing sparkles. Style is partly word choice. Does the writer vary his sentence lengths? Paragraph lengths? Does he persuade the reader? Engage the reader? well? Can a reader grasp throughout what the writer means? Does the writer use words in a way that suggests he does not know what they mean? Does he seem to be trying to impress the reader rather than to communicate? Does he seem at times not to know what he wants to say?



learning



transfer



impact

The role of CLI Bachelor of Divinity (BDiv) in the ministry of the gospel in a church

- Is BDiv's main result the final paper? No.
- Is the main aim of BDiv to achieve a degree? No, not as such—as beneficial as a degree may be for future work for the Lord Jesus.
- The three dials on the left are separate but all fit together. They represent BDiv's three main results: *learning, transfer, and impact*.
- THE TOP DIAL is **learning**. It shows the fastest speed, for it is the easiest dial to turn and to see changes.
- Think of **learning** as immediate and specific. BDiv participants do new things in Christ in a course. They gain new knowledge, attitudes, and skills.
- For instance, in a Psalms course participants might develop a Psalms singing/preaching plan. They might craft two new Psalm refrains in their heart language.
- THE SECOND DIAL is **transfer**.
- The **transfer** dial links to the learning dial. It is not as easy to turn. It takes longer to see changes. They may be harder to measure.
- Think of observable differences in what learners do after they finish a course and go home. What are they doing differently and better than before?
- For instance, after an Outreach course, are pastors preaching a four-part Outreach sermon series after the course? Once home, are they weekly doing the street evangelism they practiced during the course?
- THE THIRD DIAL is **impact**.
- The **impact** dial links to the first two dials. It is the hardest to turn. Its results are long-term and broad.
- “For many objectives it will be difficult if not impossible to identify impact measures” (Vella, Berardinelli, Burrow, *How Do They Know They Know?*, 27).
- Nevertheless we persist. CLI's BDiv program looks for ways to identify how African CELC synods are fulfilling Christ's mission. Synodical healthy church characteristics are one way to try to estimate BDiv's **impact**.

CLI Bachelor of Divinity (BDiv) and removal from the program

- Pastors may be removed from the BDiv program for conduct unbecoming a minister of the gospel. Such conduct may include drunkenness during a course or a pattern of drunkenness. It may include repeated instances of poor effort, unfaithfulness—in class or in pastoral ministry—unexcused absences, very low grades, and the like.
- CLI looks to national church body leaders to keep CLI aware of student faithfulness.
- As noted on page 15, plagiarism—passing off someone else’s work as one’s own—may result in automatic failure of an assignment, including the final paper. It will always lower the grade. Plagiarism may also be grounds for removal from the program.
- A pastor removed from the BDiv program should not assume he can return later even if he is sincerely repentant. Such sad situations will be judged case by case.

CLI Bachelor of Divinity (BDiv) and applying for the next cohort, God willing

- Pastors hear about the next BDiv cohort through their synodical leaders.
- National synod leadership sets an appropriate date for BDiv entrance testing in their synod to take place in consultation with CLI’s director.
- Synod leadership also lets pastors in their synods know about a) entrance testing requirements and b) the test date for them.
- Pastors who want to enter the BDiv cohort apply to CLI’s director. They fill out a form which he supplies. *(See the next page.)*
- Along with that form, they need to have a) a recommendation from a leader at their church/theological school and b) a recommendation from a supervisor in their church body who knows them and their situation well.
- The application form and the two recommendations are filled out and are sent by WhatsApp or email to CLI’s director.
- Pastors who send in the required application form and the two letters of recommendation sit for an entrance examination of about 4.5 hours.
- If he is not present, this examination is forwarded to CLI’s director. It is also scored by CLI’s director and a PSI team member from Wisconsin Lutheran Seminary. Results of the examination show CLI and the PSI team which men score the highest and qualify for the next cohort.
- Wisconsin Lutheran Seminary President Earle Treptow and CLI Director Daniel Witte write letters of acceptance to pastors who are invited to join the next BDiv cohort.
- CLI’s director informs pastors via WhatsApp of the dates, location and subject of the first BDiv course in the new cohort.
- CLI’s director coordinates travel details with pastors in the new BDiv cohort.

CONFESSIOAL LUTHERAN INSTITUTE (CLI)

Partnering in learning for action in Christ throughout Africa

APPLICATION FORM for CLI Bachelor of Divinity (BDiv) studies

Email/WhatsApp to BDiv director Dan.Witte@wels.net +260770738505. Send your two letters of recommendation too.

1. SURNAME _____ GIVEN NAME _____
OTHER NAMES _____
2. NATIONALITY _____
3. DATE OF BIRTH (Day Month Year) _____
4. MARITAL STATUS _____ M-married N-never married W-widowed D-divorced
5. WIFE'S NAME _____
6. CHILDREN and AGES _____

7. POSTAL ADDRESS _____
Provide a usable postal address which CLI can use for posting acceptance letters or other official correspondence. CLI will generally contact you through electronic means.
8. RESIDENTIAL ADDRESS _____
9. PHONE NUMBER _____ EMAIL _____
10. MAY CLI CONTACT YOU at that number by WhatsApp? _____ Y-yes N-no
11. NAME of person to contact if we need to reach you but cannot _____
12. PHONE NUMBER for that person _____
13. CHURCH BODY you are part of _____
14. SEMINARY ATTENDED _____
15. DATE OF COMPLETION _____ YEAR OF ORDINATION _____
16. DEGREE OR CERTIFICATE received at graduation _____
17. DO YOU HAVE ANY PHYSICAL OR COMMUNICATION DISABILITIES? _____ Y-yes N-no
IF SO, CIRCLE THE DISABILITY APPLICABLE: Vision, Mobility, Speech, Hearing
AND IF SO, PLEASE GIVE ANY DETAILS OF DISABILITY which will affect your studies:

18. IF YOU ARE CURRENTLY ENGAGED IN ANY OTHER STUDIES, KINDLY INDICATE THEIR NATURE

19. CURRENT AND PAST PASTORAL MINISTRY:
(a) Name and location of congregation(s) you serve _____

(b) How many years have you served there? _____
(c) Previous places you have served as pastor? _____
20. _____

SIGNATURE OF APPLICANT

DATE



Introduction to CLI's Master of Arts in Theology (MA) program

CLI's MA in Theology is an advanced four- to five-year post-BDiv, learning, researching, and writing program offered in partnership with Wisconsin Lutheran Seminary of Mequon, Wisconsin (WLS).

The MA combines in-person and online course work. It emphasizes the former. That is, CLI envisions online course work to be a small part of one's studies, not a large part. The program's capstone work results in a thesis or project in a chosen field of theology.

MA course work consists of 36 credits. It comes from the same four general fields of theology as CLI's BDiv courses: biblical, doctrinal, historical, and practical theology. It ends in a final project or thesis. Details follow on pages 21–25.

Unlike CLI's BDiv program, MA students do not enter MA studies as a cohort. They enter individually. Another difference: pastors in CLI's MA studies choose one area of theology in which to specialize. They choose it with help from CLI's director. He connects the pastor with an advisor from Wisconsin Lutheran Seminary. That advisor helps a pastor in this special area, both before and during his work on his final thesis or project.

In its Master of Sacred Theology program, WLS offers the following areas of concentration:

1. Biblical Theology: Old Testament
2. Biblical Theology: New Testament
3. Church History (*also known as Historical Theology*)
4. Doctrinal Theology (*also known as Systematic Theology*)
5. Education
6. Missiology & Evangelism
7. Pastoral Care (*including Christ-centered counseling and visiting*)
8. Pastoral Leadership
9. Preaching & Worship

CLI offers the same nine concentrations as WLS, but not all the same courses. This difference is partly because WLS's STM courses are designed for pastors who already have Master of Divinity degrees. CLI's MA courses are for pastors who have achieved a bachelor's degree. CLI also does not offer all the same courses as WLS because CLI aims to offer courses that fit African ministry needs and contexts.

CLI MA courses fit into three categories:

- CLI offers eight courses that all MA students take. *See courses 1–8 on pages 21–22.*
- CLI offers courses to fit a pastor's area of concentration. *See courses 9–12, pages 22–25.*
- As stated above, CLI links African pastors in MA studies with an advisor from Wisconsin Lutheran Seminary, a professor who specializes in the African pastor's preferred area of MA concentration.

CLI Master of Arts (MA) entrance requirements and process

All requirements below assume that an applicant is an active pastor or theological educator in an African CELC synod.

1. Have a BDiv from Wisconsin Lutheran Seminary complete and "A-B" grade (minimum 88%) cumulative average for all of a pastor's BDiv courses.
 - What if a pastor has a bachelor's degree in theology from another institution? He should consult with Pastor Daniel Witte, who will in turn consult with his partners on the Wisconsin Lutheran Seminary Pastoral Studies Institute team.
2. Have "A-B" grade (minimum 88%) on his final BDiv theological research paper.
 - If the pastor's paper has not reached that level, one rewrite is allowed.
 - If a pastor has a bachelor's degree from another institution, he may submit his final paper or its equivalent after consulting with Pastor Witte.
3. Score well on the computerized [Duolingo English Test](#). (CLI will provide *English for Everyone* study books, suggested study schedule for those books, and Duolingo testing fees.)
4. Submit a formal letter of application to Wisconsin Lutheran Seminary, clearly stating his reasons for wishing to undertake this program of advanced theological study and telling how he feels it will benefit his ministry and his national church body as a whole. Application forms and letters should be to the CLI Formal Continuing Education Director of the One Africa Team (OAT), Pastor Dan Witte (dan.witte@wels.net or WhatsApp +260770738505). *See pages 29–30.*
5. Submit a letter of recommendation from the congregation or school he serves. *A sample of such a letter is on page 31.*

Unlike CLI BDiv, with its cohort system, there is no set entry time for Master of Arts studies through CLI. Whenever a student has met all requirements, *including biblical character and competence requirements*, and Wisconsin Lutheran Seminary has officially accepted him into the program, he may enroll in the introductory MA course. *For that course, see page 21.*

The rest of the page is purposely blank.

How are the 36 credits of MA studies accounted for?

- Each credit requires about 45 hours of work.
- Take two examples.
 - A) *Traditional course*: Let's say pastors seeking a master's degree meet with a professor 7 hours a day for five days. Evenings they study two hours. Their learning time totals 45 hours. Let's say that after the class time together, once they go home, each pastor spends another 45 hours on a class paper/project. Once they turn in the paper or report the project's results—such as teaching others—they have finished a 2-credit course. They have done about 90 hours of work.
 - B) *Individual study*: Let's say a pastor seeking a master's degree does individual study in his area of concentration. For one hour a week he reads and takes notes on a book which a professor has recommended to him. For another hour a week he meets with that professor over WhatsApp or in person to discuss the book little by little. If the pastor and the professor meet for 45 weeks, the pastor has done 90 hours of work. If the pastor spends another 45 hours implementing the course work in his regular service to the Lord and documenting the results, he has completed a 3-credit course. He has done about 135 hours of learning.

What course divisions and courses do the 36 credits of MA studies represent?

PRELIMINARY REQUIRED courses (10 credits)

1. **MA program introduction seminar (1) — Witte**
 - A. Luther's Preface to the Wittenberg Edition of his German Writings:

Oratio, Meditatio, Tentatio (Prayer, Meditation, Soul Struggle) — AE 34:283–288
 - B. Psalm 119

Because Psalm 119 has 22 sections of 8 verses, for 22 days students handwrite 8 verses of the psalm, then write a brief personal reaction/reflection.
 - C. "Luther on Being a Theologian," 6 online posts by Carl Trueman starting [10 August 2010](#)

Students read, discuss, apply, report top three results.
 - D. Psalms 120–134

Students read a psalm a day for 15 days; they choose 5 to connect to Christ, 5 to their family, 5 to prospects/congregation/synod; students write a brief summary of that connection; that is, they write a prayer to Christ for those 5; they write a short summary of what they want tell others for the other 10. They report top results.
 - E. "[Yearning for Grace: Martin Luther](#)"

In seven sections students read/discuss chapter 3 of *The Theology of the Reformers*, George, 2013. C and E ↑: *Luther on Being a Theologian.wpd*, OneDrive Documents.
2. **Computer, STEP Bible, and Logos introduction (2) — Witte**

Students work with a laptop and become adept at using two free Bible software programs. Practical exercises come from YouTube videos made by STEP Bible and Logos and from two books: Life Through God's Word, Wright, 2020 and Old Made New, Lanier, 2022.

3. **English for Everyone (3)** — Witte monitors their self-paced study

Students improve their English through four 2018 Dorling-Kindersley books

- *English for Everyone Course Book and Practice Book — intermediate level*
- *English for Everyone Course Book and Practice Book — advanced level*

MA students take the online Duolingo English test after both the English for Everyone intermediate course and advanced course to assess progress.

4. **Greek/Hebrew introduction (4)** — Witte or online

With the aid of Logos Bible software, StepBible.com, and other online resources, students who are not concentrating in Biblical Theology work through the two-book set Greek for the Rest of Us (Mounce, 3rd edition, 2022) and Hebrew for the Rest of Us (Fields, 2nd edition, 2023).

Students concentrating in Biblical Theology learn biblical Greek and/or Hebrew online through the Biblical Language Center.

CORE REQUIRED courses (12 credits)

5. **Doctrine (3)** — Cherney and Witte

In 2023 students study the doctrine of the Holy Spirit and compare Lutheran and Pentecostal beliefs. They study The Theology of the Cross (Deutschlander). They prepare and teach a Bible study for their setting. (Other needs may lead to other doctrines being studied in future courses.)

6. **Education (3)** — Witte

Students become proficient at Dialogue Education through the learning-centered approach of Jane Vella. They put Dialogue Education into practice locally via their Holy Spirit Bible study and via another course they are teaching. One possibility for that course: Bible Background.

7. **Prayer (3)** — Witte

Students survey prayer in the Bible, with emphasis on the Lord's prayer. They develop a plan to pray more and to model and teach prayer to a group of their choosing in their setting.

8. **Bible interpretation (3)** — Bivens and Witte

Students study hermeneutics. Among their readings: African Hermeneutics, Elizabeth Mburu, 2019. They teach Bible Study Skills, a simple course in Bible interpretation, to two or more groups in their setting. They may also adapt and teach Dig Deeper: Tools for Understanding God's Word.

courses FITTING ONE'S CONCENTRATION (14 credits)

9. Study, discussion, and application/teaching of two recent books (3) — Witte

a. **Biblical Theology: Old Testament** — leading to his weekly Old Testament sermons

- *From Eden to the New Jerusalem, T. D. Alexander, 2009*
- *How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology, Jason DeRouchie, 2017*

- b. **Biblical Theology: New Testament** — leading to his weekly New Testament sermons
- *The New Testament in Antiquity*, 2nd edition, Gary Burge and Gene Green, 2020
 - *How to Understand and Apply the New Testament: Twelve Steps from Exegesis to Theology*, Andrew David Naselli, 2017
- c. **Church History** — leading to him teaching to a group of his choosing a) an African re-do of Dayton Hartmann's [Church History for Modern Ministry: Why Our Past Matters for Everything We Do](#)—6 short chapters—and b) one doctrine or practice of his choice that struck him in his studies as especially valuable (Maybe vocation? In his context, he could improve/re-do Cherney's study: <https://online.nph.net/my-vocation-in-christ.html>)
- *CSB Ancient Faith Study Bible*, 2019
 - *Church History in Plain English*, 5th edition, Bruce L. Shelley, 2021
- d. **Doctrinal Theology** — leading to him a) teaching one doctrine of his choosing from Romans— perhaps, predestination, then b) teaching The Narrow Lutheran Middle — both to a group of his choosing.
- *Teaching Romans: Unlocking Romans for the Bible Teacher*, two volumes, Christopher Ash, 2009.
 - *The Narrow Lutheran Middle: Following the Scriptural Road*, Daniel Deutschlander, 2011.
- e. **Education** — leading to him a) preaching or teaching to a group of his choosing a series on the Bible's parables and reporting on outcomes, and b) preparing a learning-centered syllabus for a course he is teaching/will teach
- Klyne Snodgrass, *Stories with Intent*, 2008.
 - *The Course Syllabus: A Learning Centered Approach*, Judith Grunert O'Brien, Barbara J. Millis, Margaret W. Cohen, 2008.
- f. **Missiology and Evangelism** — leading to him a) designing a 5-year plan for church planting for his church body, helping to implement year 1, and reporting on outcomes or b) working with his congregation to daughter a new congregation and reporting on results
- *Salvation to the Ends of the Earth*, 2nd edition, Andreas Köstenberger with T. Desmond Alexander, 2020
 - *Telling the Gospel through Story: Evangelism that Keeps Hearers Wanting More*, Christine Dillon, 2012
- g. **Pastoral Care** — leading to him keeping a journal of all pastoral counseling for a year with notes on how the books he read changed the counseling, and the results he observed
- *Making Christian Counseling More Christ-Centered*, Rick Marrs, 2019
 - *Solution-Focused Pastoral Counseling*, 2nd edition, Charles Allen Kollar, 2011

h. **Pastoral Leadership:** *Leading to a) him and Witte jointly leading a workshop for pastors in his church body on Paul's vision for ministry and b) using [Developing Leaders](#) from Hands to the Plow. (Tbd: Mentoring/Teaching whom? For how long? Reporting what, once it is over?)*

- *Power in Weakness: Paul's Transformed Vision for Ministry*, Timothy G. Gombis, 2019
- *African Christian Leadership: Realities, Opportunities, and Impact*, Robert J. Priest, 2017

i. **Preaching and Worship**

Preaching — leading to a) his weekly sermons, and b) to him and Witte jointly leading a workshop for pastors in his church body on preaching. The learner picks two of these three:

- *Sweeter than Honey: Preaching the Old Testament*, Christopher J. H. Wright, 2015
- *Preaching in the New Testament*, Jonathan L. Griffiths, 2017
- *Expository Preaching in Africa*, Ezekiel A. Ajibade, 2021

Worship — leading a) to him keeping a journal of all worship services for a year with notes on how the books he read changed what he and his congregation did, and b) to him and Witte jointly leading a workshop for pastors in his church body on public worship:

- [Our Worth to Him](#), Mark Paustian, 2021
- *Heaven on Earth: The Gifts of Christ in the Divine Service*, Arthur Just, 2008

Note: With all the courses above and their suggested achievement-based outcomes, we welcome student input into what will be practical and meaningful for his situation. Other student-suggested outcomes are possible.

This approach fits with CLI's plans for relevance and immediacy:



Graphic courtesy of Global Learning Partners

10. **Online course to be determined** by the student, taking into account the program director's advice, his own schedule, and the schedule of Wisconsin Lutheran Seminary's online courses (3)

Examples of Wisconsin Lutheran Seminary online courses a CLI MA student could take:

- a. *Biblical Theology: Old Testament* — Elisha: The Chariots and Horsemen of Israel
- b. *Biblical Theology: New Testament* — 1 Peter: Exegesis of Selected Passages
- c. *Church History* — Post-Reformation Lutheranism
- d. *Doctrinal Theology* — The Proper Distinction of Law and Gospel
- e. *Education* — Principles and Practices of Adult Bible Study
- f. *Missiology and Evangelism* — Acts in Missiological Perspective
- g. *Pastoral Care* — Ministering to Families in Crisis
- h. *Pastoral Leadership* — Congregational Strategic Planning
- i. *Preaching and Worship* — Preaching Sanctification

11. **Thesis/project preparation (2)** — Witte

- From *The Joyful Christian*, C. S. Lewis, 1977, pages 32–35, "Theology"
 - a student reads and discusses with Witte, the CLI director
- From *The Trials of Theology: Becoming a 'Proven Worker' in a Dangerous Business*, Andrew J. B. Cameron and Brian S. Rosner, editors, 2010
 - a. a student reads and discusses with Witte chapter 1, "Augustine: Time Out to Pray, Read, and Weep"
 - b. a student reads and discusses with Witte the most applicable chapter of the last four chapters of *The Trials of Theology*
 - 8: The Trials of Biblical Studies (Carson)
 - 9: The Trials of Church History (Trueman)
 - 10: The Trials of Systematic Theology (Bray)
 - 11: The Trials of Christian Ethics (Hollinger)
- *From Topic to Thesis: A Guide to Theological Research*, Michael Kibbe, 2015

Normally the thesis format will follow the SBL (Society of Biblical Literature) format. Other readings may be assigned. Students may work with Zotero or other software.

12. **Thesis/project in area of concentration (6)** — WLS advisor, chosen through Bivens

In his area of concentration

- A) the student will complete an extended project and write at least 5 pages summarizing what he did and at least 5 more pages on what he learned from it.

Or

- B) the student will write a 50–60 page thesis.

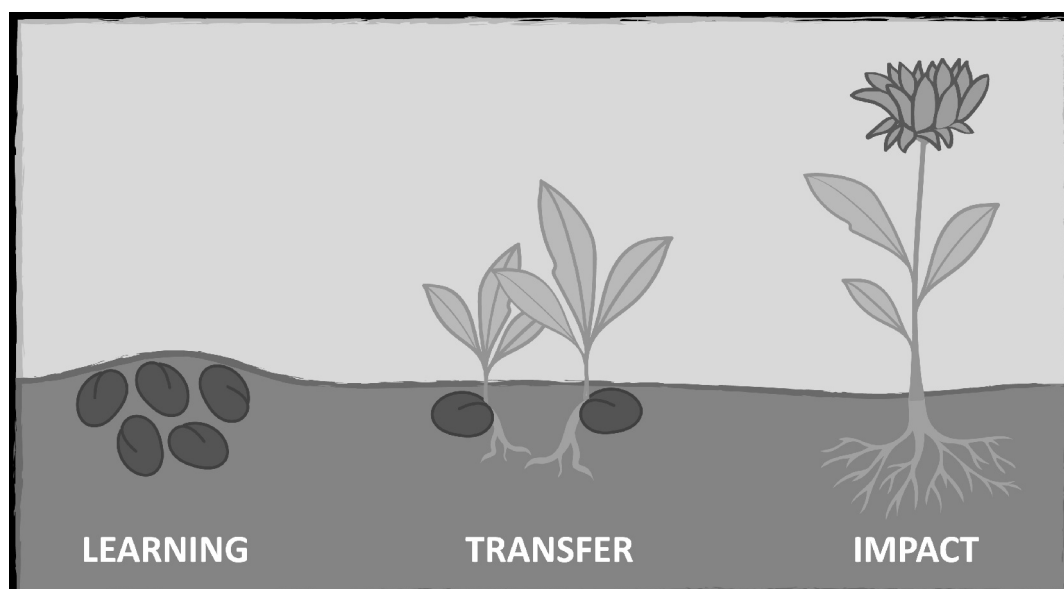
The CLI director and a faculty member from Wisconsin Lutheran Seminary together will help the student pick his topic and his project/thesis. The WLS faculty member will also advise the student along the way.

What is the schedule for CLI's MA program?

- Unlike CLI's BDiv program, the MA program does not have a cohort system. A pastor who qualifies to join the program may begin at any time, depending on the availability of program introduction seminar.
- The pastor begins with the MA program introduction seminar.
- Pastors in the MA program meet weekly by WhatsApp to check in, to pray together, and to be encouraged by God's Word. They also meet face-to-face for 1.5 to 2 weeks a year about 3 times a year. In 2023: Early February, mid-May, and mid-October. In 2024 a similar schedule is likely.
 - MA program participants do not meet face-to-face more often than that because God gives pastors other priorities too, such as in their congregations/schools and families. CLI's MA program expects busy pastors to serve their congregations/schools faithfully.
- In weeks and months between the three annual face-to-face meetings and before the final project/thesis, pastors in the MA program can complete some course work. Examples would be learning through a course book—such as *English for Everyone*—learning online, or a combination of the two.
- Some course work scheduling involves coordination with visiting United States professors.
- At the end of a pastor's MA program, he will have about a year to finish his final project/thesis. He and Pastor Witte, the program director, will jointly decide on a final deadline.

What kinds of results does CLI's MA program look for?

- Like CLI's BDiv program (see page 16) CLI's MA program works for three types of results, by the power of God's Spirit, in Christ. These results link together.
 1. *Learning* — Pastors grow in their understanding, attitudes, and skills.
 2. *Transfer* — Pastors take what they have learned and put it to use in their settings.
 3. *Impact* — The fruit of the Spirit is evident in new ways in pastors' church bodies.



graphic courtesy of Global Learning Partners

- With **learning, transfer, and impact** in Christ as the general kinds of results it looks for, CLI's MA program works and prays for specific practical outcomes which fit with the needs of pastors' church bodies and the interests of individual pastors.
- CLI's MA program, therefore, works and prays for a uniquely African flavor to its outcomes.
- Let's put that another way.
 - CLI partners with Wisconsin Lutheran Seminary for a degree accredited by a United States institution ([The Association of Theological Schools](#), or ATS).
 - But ATS' United-States-based Master of Arts requirements also fit the Africa-based [academic standards](#) of the main African accreditation agency for theological schools.
 - That agency is [Association for Christian Theological Education in Africa](#), or ACTEA.
- Equal in importance to fitting African and American degree standards are these tenets:
 - CLI does not say to pastors in Africa, "Here is *what* Americans say you must learn. Here is the cooked chicken. We will serve it to you."
 - CLI also does not say, "Here is the *way* Americans say you need to learn."
 - CLI says to CELC church bodies and potential MA students, "Let us create learning, transfer, and impact solutions together."
 - CLI says, "Tell us about the changes you want to see. Let's work on them together."
- Here are three simple examples:
 - One church body might say, "We need better trained theological instructors to train future pastors." CLI's MA program can help.
 - A pastor in another church body might say, "I have a strong interest in missiology. I want to help other pastors in our church body plant new churches." CLI's MA program can help.
 - A theological instructor already enrolled in the MA program might say, "I am teaching evangelists an online course on Bible interpretation. Can you help me teach it better? Can you help me find any teaching resources? Can you please pray for me?" CLI's MA program can help.

What would lead to removal from the MA program?

- Pastors may be removed from the MA program for conduct unbecoming a minister of the gospel. Such conduct may include drunkenness during a course or a pattern of drunkenness. It may include repeated instances of poor effort, unexcused absences, very low grades, and the like.
- Plagiarism—passing off someone else's work as one's own—may result in automatic failure of an assignment, including the final paper. It will always lower the grade. Plagiarism may also be grounds for removal from the program.
- A pastor removed from the MA program should not assume he can return later even if he is sincerely repentant. Such sad situations will be judged case by case.

When will Jesus reappear? What does that mean for participants in the MA in Theology program?

- No one knows when Jesus will reappear. He said he is coming soon.
 - So he could come today.
 - If not, we have work to do together.
 - Jesus promises boundless blessings on the last day to all who faithfully serve others his gospel in word and sacrament.
 - For now, to the world, pastors often seem lowly. They are *servants*.
 - Think of people who serve food at restaurants. They do not seem important.
 - Or think of someone put in charge of serving food to a group of people, perhaps at a large school. Do they seem important? Usually not.

What is one story Jesus told about serving others the food they need?

- “Who then is a faithful and wise servant, whom his master has put in charge of his household, to give them food at the proper time? Blessed is that servant whom the master finds doing his job when he comes. Truly I tell you, *he will put him in charge of all his possessions*.”
- “But if that wicked servant says in his heart, ‘My master is delayed,’ and starts to beat his fellow servants, and eats and drinks with drunkards, that servant’s master will come on a day he does not expect him and at an hour he does not know. He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.”
— Matthew 24:45–51 CSB

A prayer for pastors

- Dear Lord, to your true servants give the grace to you alone to live.
Set free from sin to serve you, Lord, they go to share your living word,
The gospel message to proclaim that all may call upon your name.

When all their labor seems in vain revive their sinking hopes again,
And when success crowns what they do, oh, keep them humble, Lord, and true,
Until before your judgment seat they lay their trophies at your feet. Amen.

CONFESSIOAL LUTHERAN INSTITUTE (CLI)

Partnering in learning for action in Christ throughout Africa

APPLICATION FORM for CLI Master of Arts in Theology (MA) studies

Email/WhatsApp these pages to Dan.Witte@wels.net / +260770738505.

1. SURNAME _____ GIVEN NAME _____
OTHER NAMES _____
2. NATIONALITY _____
3. DATE OF BIRTH (*Day Month Year*) _____
4. MARITAL STATUS ____ M-married N-never married W-widowed D-divorced
5. WIFE'S NAME _____
6. CHILDREN and AGES _____

7. POSTAL ADDRESS _____
Provide a usable postal address which CLI can use for posting acceptance letters or other official correspondence. CLI will generally contact you through electronic means.
8. RESIDENTIAL ADDRESS _____
9. PHONE NUMBER _____ EMAIL _____
10. MAY CLI CONTACT YOU at that number by WhatsApp? ____ Y-yes N-no
11. NAME of person to contact if we need to reach you but cannot _____
12. PHONE NUMBER for that person _____
13. CHURCH BODY you are part of _____
14. SEMINARY ATTENDED _____
15. DATE OF COMPLETION _____ YEAR OF ORDINATION _____
16. DEGREE OR CERTIFICATE received at graduation _____
17. DO YOU HAVE ANY PHYSICAL OR COMMUNICATION DISABILITIES? ____ Y-yes N-no
IF SO, CIRCLE THE DISABILITY APPLICABLE: Vision, Mobility, Speech, Hearing
AND IF SO, PLEASE GIVE ANY DETAILS OF DISABILITY which will affect your studies:

18. IF YOU ARE CURRENTLY ENGAGED IN ANY OTHER STUDIES, KINDLY INDICATE THEIR NATURE

19. CURRENT AND PAST PASTORAL MINISTRY:
 - (a) Name and location of congregation(s) you serve _____

 - (b) How many years have you served there? _____
 - (c) Previous places you have served as pastor? _____
20. _____

SIGNATURE OF APPLICANT

DATE



APPLICATION FORM for CLI Master of Arts (MA) studies — page 2

21. Below please clearly state your reasons for wishing to undertake this program of advanced theological study. What outcomes do you foresee which may benefit your ministry and your whole national church body? *You may also type a separate email/letter if that is easier.*

Reminder: This two-page application should be emailed or WhatsApped to the One Africa Team (OAT) CLI Formal Continuing Education Director, Pastor Daniel Witte (dan.witte@wels.net +260770738505).

SAMPLE RECOMMENDATION LETTER
for admission to CLI Master of Arts in Theology studies

The church council/ board of governors of _____ Lutheran
_____ (church/seminary) has been informed that Pastor _____
_____ is applying for Master of Arts in Theology for pastoral training through
the Confessional Lutheran Institute of the One Africa Team, in conjunction with Wisconsin Lutheran
Seminary.

We support his application fully. We see that he has the unimpeachable character, time, and
necessary intellectual and spiritual capabilities for continued training in theology.

Here specific benefits the congregation or school foresees could be added.

We will support him during his learning with our prayers and encouragement in Christ Jesus.
All glory be to God alone.

Signed: _____ (Congregation chair / board of governors chairman)

Date: _____

Attach an additional letter in support of the application if you so desire.

Send the completed and signed recommendation to CLI's director (dan.witte@wels.net
or WhatsApp +260770738505)

APPENDIX

Briefly describe CLI's program for a Master of Arts in Theology.

The Confessional Lutheran Institute is part of the One Africa Team. CLI partners with Wisconsin Lutheran Seminary of Mequon, Wisconsin. Together they offer Master of Arts in Theology studies. These are for African pastors in the Confessional Evangelical Lutheran Conference. Such pastors already have bachelor's degrees in theology. Daniel Witte of Lusaka, Zambia, CLI's director, registers students and coordinates MA studies. He and WLS professors teach the courses—36 credits. Most courses meet in person. Some meet online. Recent courses have met in Lusaka, Zambia; Kisumu and Sondu, Kenya; and Lilongwe, Malawi. Pastors enter the program when they choose and when the first course is available. They select from nine areas of theology in which to concentrate. They take 10 credits in introductory courses, 12 in other required core courses, and 14 in their concentration. Their studies, which culminate in a thesis or project in their concentration, take four to five years.