

**THE CARIBBEAN CHRISTIAN TRAINING INSTITUTE
(CCTI)**

*A Unique Approach to Training Lay-Members to be Leaders in the English
Speaking Caribbean for Works of Service in God's Kingdom*



**This is a picture of St. John's Lutheran Church and School, the current
headquarters of the CCTI located in Antigua, West Indies.**

**B. Jason Richards
Church History 30381
Professor James F. Korthals
Monday, December 11, 2006**

The CCTI: A Unique Approach to Training Lay-Members to be Leaders in the English speaking Caribbean for Works of Service in God's Kingdom

Introduction

Bramdeo Ramgolam, a West Indian¹ from St. Lucia, took the traditional approach into the public ministry. He went from Luther Preparatory High School (LPS) to Martin Luther College (MLC) and is currently a student at the Wisconsin Lutheran Seminary (WLS) in Mequon. While his ministerial education was traditional, Bramdeo was very unique.

Bramdeo was born in Guyana in South America of Indian decent. At the age of ten years old he migrated from Guyana to the island of St. Lucia in the West Indies in 1991. Unlike many Pastoral candidates at the Seminary today he grew up Hindu. Being on the predominantly Catholic island of St. Lucia², he began going to a Catholic church. Two years after arriving on the Island he soon became acquainted to the missionaries Pastor Joel Jaeger³ and Staff Minister Erik Landwehr. After private instructions by the missionaries in the gospel message of Jesus Christ, the Holy Spirit moved Bramdeo to believe in Christ Jesus as his Savior. He then became a member at Trinity Lutheran Church located in the city of Castries, on St. Lucia.

By the fall of 1998 Bramdeo began his studying into the public ministry as a student at LPS in Watertown, Wisconsin. After completing his senior year, he went on to MLC in New Ulm, Minnesota for his collegiate studies. Later he completed his studies at MLC. He then enrolled at WLS in the fall of 2004 and began studying for his Master's in

¹ A native or inhabitant of the West Indies (the islands of the Eastern Caribbean)

² The national religion of the island is Christianity with Catholicism as the largest denominations

³ Pastor Joel Jaeger and Erik Landwehr served in St. Lucia during the nineteen nineties as Pastor and Staff Minister respectively

Divinity. He is now serving as a vicar at Eternal Love in Appleton. Vicar Ramgolam will have studied at the Wisconsin Lutheran Synod's three levels of training institution that were designed to train men and women to be teachers and men to be Pastors in WELS churches and schools. This is the traditional approach.

This paper will deal with another approach for equipping God's people for works of service. Instead of having men and women travel from the Caribbean this unique approach will have them train to be leaders on the shores of their own country. It is unique in preparing lay men and women as Christian leaders in the English speaking Caribbean for works of service in God's kingdom.

The creators

Pastor Mark Henrich and Pastor Dave Kehl, Pastors at St. John's Lutheran Church and School on the Island of Antigua in the West Indies (sometime during 1993 and 1994), created the Caribbean Christian Training Institute, commonly known as the CCTI.

The grass roots of forming the CCTI came about by mutual agreement between both Pastor Henrich and Kehl while assessing the needs of the congregation at St. John's, Antigua. They collaborated amongst themselves and learned from what other WELS pastors from the neighboring islands were doing. They did this in order to get ideas of what they wanted the Institute to be one day. When Pastor Henrich got down to Antigua in 1987, he said the present Pastor at St. John's Pastor Richard Seeger⁴, was teaching a deacon course to a group of men from the congregation. However, it was nothing close to what will soon to be the CCTI.

⁴ Addenda: Page 3, Present Ministry Concern

Henrich and Kehl by the mid-nineties were spending much time together on Friday afternoons reviewing the needs of the people. They were sharing information about each others ministry and making plans for the future of the people of St. John's Lutheran church and school. Soon, it became obvious to them a great piece of their ministry was missing. It was an institution that would train the Antiguan to take up leadership roles within the church so that one day the congregation would be self-governing as it trains both men and men for works of service. Kehl said it even became more obvious to them when on their way back from a conference in the United States they stopped off in Puerto Rico and saw that the missionary Pastors on Puerto Rico were focusing on a similar concept. Pastor Strackbein and Timothy Satorius were concentrating on training Puerto Rican nationals to be pastors. Eventually, the trained men would be able partner with the missionaries or start their own churches.

Soon Henrich and Kehl were able to finally get Missionaries from both Puerto Rico and Dominican Republic to travel south to Antigua to have Caribbean meetings for the purpose of sharing ideas and a way for them to develop national leaders on the Islands. In a personal interview Henrich said, 'the neat thing about the Latin American training field was that it got the men involved in the practical ministry right away.' The CCTI would see to it that as individuals are trained by it they would also be doing practical ministry at the same time.

In 1995, after Henrich and Kehl had spent much time discussing the future of the ministry for the church and the school of Antigua, they saw the need for the English speaking region to have its own training institution. Henrich also mentioned,

Previously, the whole mission mindset was to recognize potential candidates for the public ministry and then send them off to Dr. Martin Luther College in New

Ulm, Minnesota for their training. After which hopefully they would return to the island with a college degree to teach. But this soon came to be recognized as a difficult task. It became an almost impossibility because not everyone could leave the island since some had families to take care of. Others were unable to attend college because of financial restraint on them and their families. And not everyone would be able to adjust to the cultures of the college and the cold temperatures of Minnesota during the harsh winter months. (Interview: Henrich on compact disc).

Therefore, Henrich and Kehl saw the need to do ministry differently and that was to train and certify the Antiguan to be Christian leaders right there on the island. They decided to take on different roles as Pastors in order to better serve the people. Mark Henrich became more of the Parish Pastor and David Kehl took upon himself the responsibility to develop and direct the uniqueness of the CCTI.

Kehl started focusing on developing the CCTI. In order to bring about the idea of the CCTI into something tangible, he began to generate ideas from regional Bible Institutions in the Caribbean. He traveled to other islands including Barbados and Jamaica. He looked at their curriculum. He sought to find out how they got teachers and what their certifications were after their teachers completed the courses. Also in an interview Kehl said, I came to the realization that the training institution which I had in mind would take a long time to develop.' He wrote to Dr. Glenn Thompson who was at Dr. Martin Luther College developing a Multicultural Pre-Seminary Program. Its goal was to train second career men for the public ministry. Kehl spent some time with Dr. Thompson. He looked at what Dr. Thompson already had for a curriculum and then broadened it out to a curriculum that would be exclusive for Antigua, St Lucia, Grenada and the entire English speaking Caribbean.

In 1998 the CCTI formally opened its doors⁵. Because the missionaries were looking at the bigger picture they were the CCTI was at a high priority. It was greatly needed as for as the ministry was concerned. In a letter to the Home Mission Board in 1998 Kehl writes,

A major priority at this point in our history is to train members for sharing ministry. Although, we have been blessed by the accepted involvement of expatriate called workers, we more and more realize the importance of leadership training, which has long been a goal of areas similar to our in World Mission field. In many ways we can also see greater potential effectiveness through trained local people. They would more intimately know the ins and outs of their own local culture would make the ministry more locally affordable by working under the local pay conditions and prevent a collapse should a political upheaval exclude foreigners from entering (Paper presented to the World Mission board by Pastor Dave Kehl updated 6 January 1998⁶).

What makes the CCTI unique in its approach? The CCTI is different from other training institution within the WELS such as Latin American Theological Training Educators (LATTE) and the Apache Christian Training Seminary (ACTS) and others around the world. Its goal is to train lay members, men who show the desire to be pastors and women and men to be Primary school teachers, Sunday school teachers, Deacons, Deaconess, youth leaders, worship developers and Elders. Kehl said,

Its unique approach would involve partnership between nationals and missionaries. This would encourage a higher level of activity and responsibility in the congregation by its members. Since one does not need to have an advanced level of education in order to enroll in the program it makes it more convenient for everyone to take part (Interview: Kehl on c d).

Both Henrich and Kehl had a similar vision for the CCTI. They saw the possibility to have national leaders within the different congregations on Antigua, St. Lucia, Grenada and possibly future mission congregations on the other English speaking islands around the Caribbean. The members of these congregations would one day take

⁵ Addenda Page 1 Present Ministry Concerns and Directions

⁶ Addenda: Page 1 Present Ministry Concerns and Directions

on leadership roles in their churches. Henrich saw it as a great thing. Both men saw national congregations standing on their own feet. They saw congregations supporting their own pastors and lay workers. They saw congregations training and sending out their own into the vast harvest fields to further God's kingdom. Kehl vision in the years ahead was 'to be able to have local evangelist to do and share what pastors are doing and have partnership with pastors to do what pastors do and possibly go to other islands and start their own mission churches.'

After the CCTI opened its doors in 1998 the responsibility of the expatriates became greater. Henrich, Kehl and Mr. Dennis Needham⁷ taught the courses as Kehl was developing the courses. Members were enrolling in the classes. The Holy Spirit was equipping lay-members to be leaders through the Gospel message. But the Lord apparently had other plans for the CCTI and both men. After all their hard work, the Holy Spirit moved Kehl to serve in Deltona, FL, in 1999. Henrich took on the unofficial role as CCTI director for the next four years. Soon after, Pastor Joshua Sternhagen⁸ became the Parish Pastor in 2000. Then, in 2003 Henrich accepted a call to serve at Atonement Lutheran Church in Milwaukee, Wisconsin as the neighborhood outreach Pastor. The following year in 2004, Professor Kenneth Cherney who at the time was a professor at Martin Luther College accepted the call to be full time director of the CCTI in Antigua.

⁷ Dennis Needham served as the Principal at the Primary School on St. John's Antigua from 1976 to 2002.

⁸ Joshua Sternhagen whose father was a missionary in Africa and also grew up there, graduated from Wisconsin Lutheran Seminary in 2000. He was assigned to Antigua as his first call in the public ministry.

The Mission

Professor Kenneth Cherney came from MLC⁹ to Antigua as a qualified and experienced individual in 2004. He continued the work as the CCTI director. He served in Antigua as the CCTI director from 2004- 2006 and was very much dedicated to the task. As the director of the CCTI he wrote as its mission,

The mission of the Caribbean Christian Training Institute is to assist Christians in the West Indies to grow in their relationship with Jesus Christ, through growth in their knowledge of the Holy Scripture, and to equip them to serve their Savior both in their daily lives and through offices of Gospel ministry in their congregations (The CCTI Catalogue, Page 4)

Cherney had the same vision as both Henrich and Kehl did for the CCTI. He believed that the purpose of the CCTI is to train men and women for the positions of Gospel ministry for the congregations of the English speaking Caribbean Islands including Antigua, St. Lucia, and Grenada. In terms of spreading to other islands he had this to say,

Outreach in the Caribbean expanding to islands such as Guyana and Trinidad is very much up to the nationals themselves. The decision belongs to the nationals of Antigua, St. Lucia and Grenada to explore the other islands which do not have a very strong Lutheran presence (Interview: Cherney on c d).

Outreach to the other islands in the Caribbean belongs very much to the nationals of those islands previously mentioned. The CCTI would be an effective tool to help the members of those congregations to see themselves as leaders within the church. The CCTI would equipped them and give them the confidence to carry out this mission.

⁹ Professor Kenneth Cherney graduated from the Wisconsin Lutheran Seminary in 1988. He was assigned to Brazil and served from 1988 to 1994. He accepted a call to serve as the Pastor of Living Hope Lutheran Church in Mandeville, Louisiana from 1994-1998. He went on to serve as Professor of Hebrew and Greek at MLC. He has his Master in Hebrew, with Greek as a secondary area of concentration.

The Owners

Could St. John's Lutheran Church and School¹⁰ become indigenous from a leadership standpoint? Cherney's hope was to see to it that St. John's became an all Antiguan church. He also had the same desire for the other islands indirectly through the CCTI. When he began his work Cherney said, 'it appeared to me as a natural idea to train nationals for ministry on site.' He also mentioned,

I started with a complete needs assessment. I sought to find out what the congregation and the community felt about having a training institution on the island. I talked to people of the congregation by visiting their homes and meeting with them in small group sessions. I held meetings at church and talked to the school teachers and the council members. By doing these things I was able to come up with a reoccurring theme for a reason to have the CCTI. The people mentioned to me the reason why it's important to have the CCTI is because there is a tendency of dramatic turnovers by the missionaries coming and going from the islands (Interview: Cherney, on c d).

The Antiguans over its thirty year span have seen a change over of at least nine different Pastors. There have been only one national pastor/ layperson, "Bishop O Donoghue"¹¹ who gathered the first group of people together. There have also been at least nine different called expatriate teachers¹². Therefore, the desire was their to train in a more in depth studying of God's Word more in order for them to take over leadership of their church.

St. John's Lutheran School has emerged it self as one of the top schools on Antigua. Today, only the Principal is an expatriate. All the other teachers are of West Indian decent. St. John's Lutheran School has become an effective training Christian

¹⁰ St. John's Lutheran School started its first years with Pastors, teachers, principals and Staff Minister who were all expatriates missionaries, except O Donoghue.

¹¹ "Bishop" William O Donoghue, a West Indian layperson, came in contact with Lutheranism as early as the 1950s. Then in 1972 he met with Rev. Kauffled a Federation of Authentic Lutheran (FAL) representative and they welcomed the small group O Donoghue gathered into their fellowship.

¹² Addenda: Present ministry Concerns and Directions, page 3)

primary school as a result of God's grace. Through all the blood, sweat and tears of those who came before the school is now on a path to be indigenous. With this in mind, Cherney knew that anything he did had to involve training national teachers or at the least taking the present teachers and help them to improve their skills. There was already a desire of more Bible knowledge from the congregation and community. They wanted to learn more about what God says in his Word so that they can learn to apply it to their lives and their children's lives, serving as influential Christians. 'Some wanted the means of the CCTI to train them to be leaders in the Church and others wanted it to just learn more about God,' Cherney said.

The Developer

Professor Cherney took six months from December 2004 to July 2004, to develop the present curriculum. He also determined the number of credits a person receives in order to complete one course. The CCTI has the potential to take a person from a Bible Information Class level to the pre-Seminary level. Cherney writes about the different areas of certified training in the CCTI,

The CCTI offers training and certification of candidates as eligible for calls into these forms of ministry: Deacon/ Deaconess, Primary Teacher, Elder, and Pastor. A call into the ministry of the Gospel comes from the Lord Jesus through his Church (John 20:21, Titus 1:5). The CCTI itself does not place candidates into ministry positions. Upon graduation, candidates' names are presented to the Church as men and women who are trained and available to serve. Christians congregations, moved and guided by the Holy Spirit (Acts 20:28), may then call these candidates into positions of Gospel ministry. The calling congregation determines when, where, and how they are to serve (CCTI Catalogue, Page 5).

As with many congregations in the WELS there are members with various educational backgrounds within the congregations of Antigua, St. Lucia and Grenada. The courses of

the CCTI are designed for individuals with qualifications as high as university degrees to as low as primary school level education. What is a prerequisite into the Deacon or Deaconess Program? Cherney writes,

Completion of the “Foundations of Faith” course, or the confirmation following instruction based on Luther’s Small Catechism, is a prerequisite for admission into the Deacon/Deaconess program. Candidates for the office of Deacon or Deaconess complete the Core courses as well as specialty training for one or more of six different positions. These positions include (including worship Deacon, Music Deacon, Catechist, Evangelist, Visiting Deacon/ess and Youth Deacon/ess (CCTI Catalogue, page 5).

The Curriculum

The Curriculum includes three major levels, the Deacon/ Deaconess level, the Elder level and the Pastoral level. There are a number of different core courses within each level. For example in the Deacon level an individual may have the desire to be a worship Deacon, a Music Deacon or Deaconess or a Catechist etc. If a lay-member were to choose the Youth Deacon area of study he can then go on and focus on a specific area in the Elder’s level and then on to the Pastoral level¹³.

Throughout the next six pages are excerpts of the CCTI curriculum, courses and explanations taken from Professor Cherney’s Catalogue.

The Deacon / Deaconess Program

Worship Deacon

Worship deacons may be called to conduct the worship service and to direct and coordinate necessary preparations (e.g., to arrange for and coordinate ushers, lectors, altar

¹³ Addenda: Page 9 CCTI Catalogue

guilds, and church cleaners, to prepare the printed service folder, etc.). They will not preach the sermon of baptize except in cases of emergency. They may assist in the distribution of the Lord's Supper; however, they will not perform the rite of consecration.

Youth Deacon/ess

Youth Deacons or Deaconess may be called to plan and carry out a congregation's program in youth ministry.

The Deacon/ Deaconess curriculum includes,

Core

D11 How to study the Bible	2 credits
D12 God's Old Testament People	3 credits
D13 Luke/Acts	3 credits
D21 Law and Gospel	1 credit
D31 history of Luther's Reformation	2 credits
D22 Christ's Church and her Ministry	1 credit
D41 Interpersonal Communications	3 credits

Specialty course

Worship Deacon

D42 Public Speaking	3 credits
D44 Fundamentals pf Worship I	1 credit

Music Deacon/ess

D44 Fundamentals of Worship	1 credit
XXXX (Audition pass)	XXX

Evangelist

D23 Religion in the Caribbean	2 credits
D45 Fundamentals of Evangelism	2 credits

The Elder curriculum

Candidates for the office of the Elder first serve as Deacons, in any area of specialty, for one full year (Course work at the Elder level may be done concurrently with service). Before a candidate is eligible to be called as an Elder, his service as Deacon must be certified as satisfactory by the pastor of his congregation in consultation with the church council. Elder candidates complete the core course below, as well as the course of study in one or more area of specialization.

Teaching Elder

Teaching Elders may be called to oversee the works of Catechists, to teach adult Bible classes (including Deacon-level CCTI courses), and to design and implement programmes of education in the congregation.

Preaching Elder

Preaching Elders may be called to preach the sermon in the worship service, to administer the sacraments in the name of the congregation, and to oversee the work of the Worship Deacons.

Core

XXX Deacon Service certification	
E11 Biblical Interpretation	2 Credits
E12 Great Chapters of the OT	2 Credits
E13 Galatians	2 credits
E14 1 Corinthians	3 credits
E15 The Pastoral Epistles	2 credits

E21 Survey of Christian Doctrine	2 credits
E22 Basic Biblical Stewardship	2 credits
E31 Augsburg Confession	2 credits

Specialty Courses

Teaching elder

E41 Education for the Parish	3 credits
E42 Learning to Listen, Learning to Teach	2 credits

Preaching elder

E47 Fundamentals of Worship II	2 credits
E48 Basics of Preaching	2 credits

Pastor Curriculum

The office of Pastor is the most comprehensive form of the public ministry of the Gospel. The Pastor is the congregations “theologian in residence” who is responsible under God for the congregation’s doctrine and practice. Candidates for the office of Pastor will serve as an Elder, in any area of specialty, for one full year, and will have their service as elder declared satisfactory by the current pastor in consultation with the church council. Pastor’s duties may include preaching, teaching Bible classes (including Deacon- and Elder level CCTI courses), oversight of the works of Elders and Deacons, and general oversight of doctrine and practice in the congregation.

Candidates for the office of Pastor will complete, minimally, the curriculum below. Course work may be undertaken concurrently with service as Elder.

XXX Elder service certification	
D47 Christian Care and Counseling	3 credits
E47 Fundamentals of Worship II	2 credits
E48 Basics of Preaching	- 2 credits

P11 Basics of biblical Greek	3 credits
P13 Fundamentals of New Testament Exegesis	3 credits
P15 Seminar in New Testament Introduction	3 credits
P21 Dogmatics I: Seminar in Theology and Anthropology	3 credits
P24 Dogmatics IV: Seminar in Eschatology	1 credit
P31 History of the Western Christianity 100-1580 AD	3 credits
P33 History of Christianity 1580-present	3 credits
P34 Formula of Concord	2 credits

Courses

Introductory

D01 Foundations of Faith

0 credits. Introduction to the chief teachings of Scripture: sin and grace, natural and revealed knowledge of God, biblical inspiration, person and work of Jesus, faith and the means of grace, the Church, sanctification, and the end of the world. This course, or confirmation by a Lutheran congregation after instruction based on Luther's *Small Catechism*, is required for all programmes leading to certification for ministry.

Bible

D11 How to study the Bible

2 credits. An introduction to methods in Bible study. Basics of biblical literacy and interpretation, use of secondary resources (concordance, Bible atlas, Bible dictionary), and approaches to a personal Bible study program.

P16 Seminar in Old Testament introduction

3 credits. Authorship, reception, themes, canonicity, and history of interpretation of the books of the Old Testament. Overview of source, form, rhetorical, narrative, and reader response criticisms.

Doctrinal theology

D12 Law and Gospel

1 credit. The Law- Gospel distinction, its basis in Scripture, and its importance for Lutheran theology and for the care of souls.

P24 Dogmatics IV: Seminar in Eschatology

1 credit. Death, Christ's return, the Resurrection, the Judgment, the end of the world, heaven and hell. Prereq. E21, P11, and P12, or consent of instructor.

Church History

D31 History of Luther's Reformation

2 credits. Luther's background in Roman Catholicism, his rediscovery of the Bible's message of justification by faith alone, and the results for the Church of the sixteenth century and today. Reading of Luther's *Large Catechism*.

P34 Formula of Concord

2 credits. The controversies in the church of the Reformation that erupted after the death of Luther, and the Confessor's carefully crafted response. The status of the Formula within Lutheranism today. **Prereq.** D31 and E31 or consent of instructor.

Practical and professional courses

D41 Interpersonal Communication

3 credits. Theory and practice of communication in informal settings, focusing on relationships, conflict resolution, and small-group dynamics.

D42 Public Speaking

3 credits. Speech fundamentals. Emphasis on preparations in front of a group, and giving and receiving helpful feedback.

Primary teacher curriculum (CCTC)¹⁴

A Caribbean Christian Teaching Certificate (CCTC) is awarded to students who complete the core courses of the Deacon/ Deaconess Program plus a series of professional education courses offered in cooperation with Martin Luther College (MLC), New Ulm, MN, USA.

Persons interested in becoming Lutheran primary school teachers may also complete a Certification in Education locally (e.g. at Antigua State College of the University of the West Indies). They should be aware that this may involve a

¹⁴ Addenda: Page 7 CCTI Catalogue

commitment to teach for up to 3 years in the government school system following graduation. The CCTI Deacon/ Deaconess Core courses then provide the religion component of the teacher's training.

CCTC Professional courses

TC11	Psychology of Human Growth and Development	3credits
TC12	Psychology of Learning	3credits
TC13	Teaching Religion	3credits
TC14	Teaching Reading	4credits
TC15	Teaching Math	<u>2credits</u>

The teaching style

Cherney used a teaching style similar to Dialogue Education¹⁵. It was applicable to all the students in the class. It involved much out of class preparation by the instruction but plenty in class participation by the students. Cherney talks about the Dialogue Education approach,

The work is in the preparation. In class the teacher does a little as possible. He makes sure the students have all the material they need to do the task right their in the classroom. A learning task example would be an open question and have the group use the resources they have to respond. They would have to read a paragraph and then explain what they see happening in it. The theory is that usually there isn't one right answer. Preparation a head of time for the instruction includes 3 to 5 hours for every 1 hour of class time, and that is once the instruction understands the topic (Interview: Cherney, c d).

¹⁵ Jane Vella's Book: Dialogue Education at Work: Case Studies- Many practical strategies for enacting dialogue education in real world contexts

The Dialogue Education approach fits well for the teaching of the Law and Gospel¹⁶ course. For example, on Day 1, there are five different tasks. The first question of the first task is as follows:

1. On the piece of paper provided, draw a picture that represents how you feel about your relationship with God as you begin this class.
2. Another example from that same day Task 4: What is the Gospel? 4a. Read the brief explanation below. What are your questions?

“Gospel comes from the Anglo- Saxon word godspel, which means ‘good news.’ The word has both broad and narrow senses. In the broad sense, it can refer to the entire story of Jesus’ life and teaching, or to one of the four written accounts of Jesus’ life in scripture (See Mark 1:1). In this course we are concerned with the term “gospel” in the narrow sense.

This approach allows the students to come up with an answer by themselves. It is very hands on. The students are able to draw, read, and write about appropriations from the different tasks as they apply to themselves. Usually there isn’t one right answer.

The students

This teaching style covers a range of students with a variety of educational backgrounds. Those who took the courses sometimes completed only Primary school level of education others Secondary school level. There were also some with College Degrees. Listed below are viewpoints from two people who are presently taking CCTI courses and also comments from the present Pastor, Joshua Sternhagen.

¹⁶ Addenda: Page 3, Law and Gospel Lesson

Mr. Smith from St. Lucia serves as a Sunday school teacher

I took the Old Testament Survey course, Christ's Church and Ministry, Fundamentals of Worship and Luke/Acts. My Bible knowledge has increased and my faith has deepened. I trust the Lord Almighty more to solve my daily problems as my prayer time increased. The CCTI is an important tool because it provides useful training for laymen and women and also increase understanding in God's Word. I do perceive a lot more people involved in the CCTI. They would want to improve their knowledge and understanding of the Bible. Presently, I am a Sunday school teacher and a church elder.

Mrs. Althea Lewis from Antigua serves as a Sunday school teacher

I have taken the course, How to study the Bible. I have benefited much from this course. The CCTI is important to us here in Antigua. Personally, it gives me a better understanding of God's Word in the Bible.

Pastor Joshua Sternhagen of St. John's Lutheran Church in Antigua

As far as the future is concerned, the CCTI is extremely important. We cannot comprehend a Caribbean church body without it. Although not everyone understands its purpose, the vast majority understands that it is a means to an independent Caribbean church body. For the Caribbean I would say the need to have the CCTI gets an 8 or a nine on a scale of one to ten with ten as the highest. While I cannot say that it is vital, I do believe that with financial constraints in the US, it becomes extremely important for the

continuing operation of the work of the Lutheran Church in the Caribbean. Without it, it becomes very difficult to understand where we are going and how work in the West Indies will continue. Not only that, but as far as the most efficient and proper work in the Caribbean, West Indians trained in the West Indies is best. And I do hope that my influence becomes less as Antiguans take over.

Mr. Bramdeo Ramgolam's opportunity to study for the Pastoral Ministry in the US was a special one. Not everyone from the Caribbean will have that same opportunity. He was able to have the full experience of studying at the Wisconsin Lutheran Seminary. He will have received the same training as all the students have and God's willing, will be eligible for a call to serve as Pastor at any congregation within the WELS in the spring of 2007. The CCTI is a truly unique tool to train lay members to be leaders in their congregations' right at home. May the Lord continue to pour out his blessings on this institution and the men who have been and will be apart of it in the future.

ADDENDA

Caribbean Christian Training Institute Catalogue

Law and Gospel Lesson: The Bible's two chief teachings-and why it's crucial to know the difference.

Present Ministry Concerns and Directions, written by Pastor Dave Kehl to BWM (updated in 1998).

B. Jason Richards
Professor James F. Korthals
Church History 3038
12/11/06

Caribbean Christian Training Institute

2006 Catalogue

St. John's Lutheran Church – Radio Range
PO Box W77 – Woods Centre
St. John's, Antigua, West Indies
(268) 561-1099
FAX (268) 462-2896
CCTI Website: www.caribchrist.com

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Contents

<i>Information.....</i>	<i>4</i>
<i>Programmes.....</i>	<i>5</i>
<i>Deacon/Deaconess curriculum.....</i>	<i>6</i>
<i>Primary Teacher curriculum.....</i>	<i>7</i>
<i>Elder curriculum.....</i>	<i>7</i>
<i>Pastor curriculum.....</i>	<i>10</i>
<i>Policies.....</i>	<i>10</i>
<i>Courses-Bible.....</i>	<i>12</i>
<i>Courses-Doctrinal Theology.....</i>	<i>13</i>
<i>Courses-Church History.....</i>	<i>14</i>
<i>Courses-Practical & Professional.....</i>	<i>15</i>

CCTI Information

Location

Founded in 1998, the Caribbean Christian Training Institute is headquartered at St. John's Lutheran Church, Radio Range, St. John's, Antigua. To date it has offered its courses here, in St. Lucia, and in Grenada.

Affiliation

The CCTI is supported by St. John's Lutheran Church, Antigua; Trinity Lutheran Church, St. Lucia; Grace Lutheran Church, Grenada; and the Wisconsin Evangelical Lutheran Synod (WELS) in the US. It offers programmes of instruction in cooperation with Martin Luther College (MLC), New Ulm, MN, and with Wisconsin Lutheran Seminary (WLS), Mequon, WI, through the Seminary's Pastoral Studies Institute (PSI).

Faculty

Rev. Kenneth A. Cherney, Jr. (MA, MDiv) serves as CCTI director. Courses are taught by Rev. Cherney and by adjunct faculty from around the Caribbean and the US.

Mission

The mission of the Caribbean Christian Training Institute (CCTI) is to assist Christians in the West Indies to grow in their relationship with Jesus Christ, through growth in their knowledge of the Holy Scriptures, and to equip them to serve their Saviour both in their daily lives and through offices of Gospel ministry in their congregations.

Programmes

The CCTI offers training and certification of candidates as eligible for calls into these forms of ministry: Deacon/Deaconess, Primary Teacher, Elder, and Pastor.

A call into the ministry of the Gospel comes from the Lord Jesus through his Church (John 20:21, Titus 1:5). The CCTI itself does not place candidates into ministry positions. Upon graduation, candidates' names are presented to the Church as men and women who are trained and available to serve. Christian congregations, moved and guided by the Holy Spirit (Acts 20:28), may then call these candidates into positions of Gospel ministry. The calling congregation determines when, where, and how they are to serve.

Deacon/Deaconess Program

Completion of the "Foundations of Faith" course, or confirmation following instruction based on Luther's Small Catechism, is a prerequisite for admission into the Deacon/Deaconess program. Candidates for the office of Deacon or Deaconess complete the Core courses listed below, as well as specialty training for one or more of six different positions. These positions include Worship Deacon, Music Deacon/Deaconess, Catechist, Evangelist, Visiting Deacon/Deaconess, and Youth Deacon/Deaconess.

Worship Deacon

Worship deacons may be called to conduct the worship service and to direct and coordinate necessary preparations (e.g., to arrange for and coordinate ushers, lectors, altar guilds, and church cleaners, to prepare the printed service folder, etc.). They will not preach the sermon or baptize except in cases of emergency. They may assist in the distribution of the Lord's Supper; however, they will not perform the rite of consecration.

Music Deacon/ess

Music deacons and deaconesses may be called to lead the congregation in worship as instrumentalists, choir directors, etc., and to assist in coordinating music for the worship service. Instruction in instrumental music should be undertaken in consultation with the CCTI director.

Catechist

Catechists may be called to teach youth Sunday School and confirmation classes for both children and adults.

Evangelist

Evangelists may be called to make evangelism visits in the name of the congregation and to assist in planning and carrying out a congregational evangelism programme.

Visiting Deacon/ess

Visiting Deacons or Deaconesses may be called to visit the sick and shut-ins and to offer biblical counseling and encouragement in the name of the congregation to persons in need.

Youth Deacon/ess

Youth Deacons or Deaconesses may be called to plan and carry out a congregation's programme in youth ministry.

Deacon/Deaconess curriculum

Core

D11 How to Study the Bible	2 cr
D12 God's Old Testament People	3 cr
D13 Luke/Acts	3 cr
D21 Law and Gospel	1 cr
D31 History of Luther's Reformation	2 cr
D22 Christ's Church and her Ministry	1 cr
D41 Interpersonal Communication	3 cr
	<hr/>
	15 cr

Specialty courses

Worship Deacon

D42 Public Speaking	3 cr
D44 Fundamentals of Worship I	1 cr

Music Deacon/ess

D44 Fundamentals of Worship I	1 cr
xxxx (<i>Audition pass</i>)	xxx

Catechist

D43 Principles of Christian Education	2 cr
D42 Public Speaking	3 cr

Evangelist

D23 Religion in the Caribbean	2 cr
D45 Fundamentals of Evangelism	2 cr

Visiting Deacon/Deaconess

D46 Parish Visitation	3 cr
D47 Christian Care and Counseling	3 cr

Youth Deacon/Deaconess

D48 The Christian Family	1 cr
D49 Introduction to Youth and Family Ministry	1 cr

Primary teacher curriculum (CCTC)

A Caribbean Christian Teaching Certificate (CCTC) is awarded to students who complete the core courses of the Deacon/Deaconess program plus a series of professional education courses offered in cooperation with Martin Luther College (MLC), New Ulm, MN, USA.

Persons interested in becoming Lutheran primary school teachers may also complete a Certificate in Education locally (e.g. at Antigua State College or the University of the West Indies). They should be aware that this may involve a commitment to teach for up to 3 years in the government school system following graduation. The CCTC Deacon/Deaconess core courses then provide the religion component of the teacher’s training.

CCTC Professional courses

TC11	Psychology of Human Growth and Development	3 cr
TC12	Psychology of Learning	3 cr
TC13	Teaching Religion	3 cr
TC14	Teaching Reading	4 cr
TC15	Teaching Math	<u>2 cr</u>
		15 cr

Elder curriculum

Candidates for the office of Elder first serve as Deacons, in any area of specialty, for one full year (Course work at the Elder level may be done concurrently with service). Before a candidate is eligible to be called as an Elder, his service as Deacon must be certified as

satisfactory by the pastor of his congregation in consultation with the church council. Elder candidates complete the core courses below, as well as the course of study in one or more areas of specialization.

Teaching Elder

Teaching Elders may be called to oversee the work of Catechists, to teach adult Bible classes (including Deacon-level CCTI courses), and to design and implement programmes of education in the congregation.

Preaching Elder

Preaching Elders may be called to preach the sermon in the worship service, to administer the sacraments in the name of the congregation, and to oversee the work of Worship Deacons.

Missionary Elder

Missionary Elders may be called to oversee the work of Evangelists, to design and implement programmes of evangelism in the congregation, and to plant new churches in the name of the congregation.

Administration Elder

Administration Elders may be called to oversee the work of Deacons in all positions, to plan and carry out programmes of stewardship in the congregation, and to direct the financial affairs of the congregation.

Core

xxx Deacon service certification

E11 Biblical Interpretation	2 cr
E12 Great Chapters of the OT	2 cr
E13 Galatians	2 cr
E14 1 Corinthians	3 cr
E15 The Pastoral Epistles	2 cr
E21 Survey of Christian Doctrine	2 cr
E22 Basic Biblical Stewardship	2 cr
<u>E31 Augsburg Confession</u>	<u>2 cr</u>
	17 cr

Specialty courses

Teaching elder

E41 Education for the Parish	3 cr
E42 Learning to Listen, Learning to Teach	2 cr

Administration elder

E43 Parish Organization and Administration	3 cr
E44 Developing and Training Leadership	3 cr

Missionary elder

E45 Introduction to Culture	2 cr
E46 Basic Church Planting	2 cr

Preaching elder

E47 Fundamentals of Worship II	2 cr
E48 Basics of Preaching	2 cr

Pastor curriculum

The office of Pastor is the most comprehensive form of the public ministry of the Gospel. The Pastor is the congregation's "theologian in residence" who is responsible under God for the congregation's doctrine and practice. Candidates for the office of Pastor will serve as an Elder, in any area of specialty, for one full year, and will have their service as elder declared satisfactory by the current pastor in consultation with the church council. Pastors' duties may include preaching, teaching Bible classes (including Deacon- and Elder-level CCTI courses), oversight of the work of Elders and Deacons, and general oversight of doctrine and practice in the congregation.

Candidates for the office of Pastor will complete, minimally, the curriculum below. Course work may be undertaken concurrently with service as Elder.

xxx	<i>Elder service certification</i>	
D47	Christian Care and Counseling	3 cr
E47	Fundamentals of Worship II	2 cr
E48	Basics of Preaching	2 cr
P11	Basics of biblical Greek	3 cr
P12	Basics of biblical Hebrew	3 cr
P13	Fundamentals of New Testament Exegesis	3 cr
P14	Fundamentals of Old Testament Exegesis	3 cr
P15	Seminar in New Testament Introduction	3 cr
P16	Seminar in Old Testament Introduction	3 cr
P21	Dogmatics I: Seminar in Theology and Anthropology	3 cr
P22	Dogmatics II: Seminar in Christology	2 cr
P23	Dogmatics III: Seminar in Soteriology	3 cr

P24	Dogmatics IV: Seminar in Eschatology	1 cr
P31	History of the Western Christianity 100-1580 AD	3 cr
P32	Ecumenical Creeds	2 cr
P33	History of Christianity 1580-present	3 cr
P34	Formula of Concord	2 cr
P41	Topics in Preaching	<u>2 cr</u>
		46 cr

Academic Policies

Credit

Credit for CCTI classes is awarded according to the Carnegie standard: a 3-credit class represents 168 hours of combined class time/outside study time. In theory, a 3-credit class requires 42 hours of classroom instruction and 126 hours of outside study time, or 3 hours of study time per hour of class. In practice, the study time necessary per class hour varies widely from course to course and from student to student.

Transfer credit

Transfer credit for course work done at another institution may be awarded at the discretion of the CCTI director in consultation with the course instructor. Students seeking transfer credit should provide a course syllabus, documentation of their participation and grade, and contact information for the institution where the work was done.

Audit

Students may choose to audit a course which is being offered for credit. Students who audit a course are required to attend regularly, to complete readings and other assignments, and to contribute to class discussions. They are not required to write papers, take exams, or complete major projects.

A course being taken for credit may be changed to an audit at any time up to the due date of the final course project.

Attendance and assignments

Most CCTI courses make frequent use of interactive, group exercises. Faithful attendance in class, therefore, is a must. Additionally, the CCTI trains students for offices of Gospel ministry, which are offices of high trust—and “it is required that those who have been given a trust must prove faithful” (1 Cor 4:2). Faithfulness is demonstrated by regular

class attendance and punctual completion of all assignments. Penalties for late and missing course work may be assessed at the discretion of the course instructor.

No student will receive credit for a course from which he or she was absent more than one-third of total class time. **Failure to attend, or arrival more than 30 minutes after a class is underway, constitutes an absence.**

Writing

An ability to communicate clearly and effectively in writing is necessary for college-level work and for many forms of Gospel ministry. Therefore the CCTI strives to teach and maintain good writing practices. At the discretion of course instructors, grades on course papers may be reduced if the quality of the writing is substandard. The CCTI is committed to providing help in this area for students who need it; ask your course instructor.

Academic misconduct

“Academic misconduct” includes both *academic dishonesty* and *plagiarism*.

Plagiarism is any attempt to present work done by someone else as your own. It includes (but is not limited to) allowing someone else to write a paper for you, in whole or in part, or submitting a paper you found on the Internet as though you had written it yourself. Note: discussing your paper with someone and asking for suggestions, or getting help with proofreading, style, or mechanics, is NOT plagiarism and is strongly encouraged.

Academic dishonesty is a broader term for any attempt to deceitfully circumvent the terms of an assignment. Examples include:

- ✓ using alternate resources (e.g. a movie version) in order to avoid reading a book.
- ✓ submitting a paper that you wrote for another course without the knowledge of the instructor.
- ✓ cheating on a test, whether by using answers provided by someone else or by providing answers to someone else.

Plagiarism and academic dishonesty have no place among Christians. Penalties may be assessed at the discretion of the course instructor, and may include failure for a course or, in extreme cases, expulsion from a programme.

When you’re tempted, remember: *you always have other options*. These temptations become stronger as deadlines approach, so plan and work ahead. Feel free to discuss any problems you’re having with your course instructor at any time. Above all, relax! Do the best you can on your assignments, within the time you have available, and there will be no need for you to resort to the forms of academic misconduct described above.

Courses

Introductory

D01 Foundations of Faith

0 credits. Introduction to the chief teachings of Scripture: sin and grace, natural and revealed knowledge of God, biblical inspiration, person and work of Jesus, faith and the means of grace, the Church, sanctification, and the end of the world. This course, or confirmation by a Lutheran congregation after instruction based on Luther's *Small Catechism*, is required for all programmes leading to certification for ministry.

Bible

D11 How to Study the Bible

2 credits. An introduction to methods in Bible study. Basics of biblical literacy and interpretation, use of secondary resources (concordance, Bible atlas, Bible dictionary), and approaches to a personal Bible study program.

D12 God's Old Testament People

3 credits. The biblical record of God's grace from Creation to the Exile and Return. Overview of the Intertestamental Period.

D13 Luke/Acts

3 credits. Luke's account of the life, death, and resurrection of Jesus and of the growth of the early Christian Church.

E11 Biblical Interpretation

2 credits. Principles of Lutheran hermeneutics. Emphasis on the inspiration, clarity, unity, and Christocentric nature of the Scriptures, and the implications of these features for biblical interpretation. **Prereq.** D11 or consent of instructor.

E12 Great Chapters of the OT

2 credits. Detailed, verse-by-verse study of chapters of the Old Testament selected for their importance in God's plan of salvation. **Prereq.** D12 or consent of instructor.

E13 Galatians

2 credits. Detailed, verse-by-verse study of this key statement of the doctrine of justification by grace through faith and its application of this doctrine to the Galatian circumcision controversy. Emphasis on the flow of thought of the letter and the application of its message to the church today. **Prereq.** D13 or consent of instructor.

E14 1 Corinthians

3 credits. Careful, verse-by-verse study of this important New Testament letter. Emphasis on its flow of thought, on Paul's application of Law and Gospel to the church at Corinth, and on a comparison of the problems at Corinth with the challenges facing the church today. **Prereq.** D13 or consent of instructor.

E15 The Pastoral Epistles

2 credits. Topical study of 1st and 2nd Timothy and Titus, with emphasis on the apostle Paul's discussion of qualifications for ministry and the nature of Christian leadership.

Prereq. D13 or consent of instructor.

P11 Basics of biblical Greek

3 credits. Vocabulary, morphology, and syntax of *koine* Greek. Reading of simple New Testament texts.

P12 Basics of biblical Hebrew

3 credits. Vocabulary, morphology, and syntax of biblical Hebrew. Reading of simple Old Testament texts.

P13 Fundamentals of New Testament Exegesis

3 credits. Emphasis on deducing the main point and coordinate thoughts of selected texts through consideration, in Greek, of their structural and stylistic features. Introduction to textual criticism. **Prereq.** P11 or consent of instructor.

P14 Fundamentals of Old Testament Exegesis

3 credits. Emphasis on *genre* recognition of selected texts and on deducing their main points and subordinate thoughts through consideration, in Hebrew, of their structural and stylistic features. Introduction to textual criticism. **Prereq.** P12 or consent of instructor.

P15 Seminar in New Testament Introduction

3 credits. Authorship, reception, themes, and canonicity of the books of the New Testament, with attention to their historical context in the Greco-Roman world.

P16 Seminar in Old Testament Introduction

3 credits. Authorship, reception, themes, canonicity, and history of interpretation of the books of the Old Testament. Overview of source, form, rhetorical, narrative, and reader-response criticisms.

Doctrinal theology**D21 Law and Gospel**

1 credit. The Law-Gospel distinction, its basis in Scripture, and its importance for Lutheran theology and for the care of souls.

D22 Christ's Church and her Ministry

1 credit. Nature and mission of the Christian Church. Essence, varying forms, and purpose of the ministry of the Gospel.

D23 Religion in the Caribbean

2 credits. Overview of the history of Christianity in the Caribbean. Beliefs of significant Christian and non-Christian religions found in the region today.

E21 Survey of Christian Doctrine

2 credits. Overview of fundamental Christian doctrines with special emphasis on justification and sanctification. Brief history of the Wisconsin Evangelical Lutheran Synod in the US and the Caribbean. **Prereq.** D01 or consent of instructor.

E22 Basic Biblical Stewardship

2 credits. Broad, biblical view of the effect of the Gospel on how we manage our time, gifts, and resources. Discussion of congregational stewardship programmes. Emphasis on stewardship as our response to God's "indefinable gift" in Christ (2 Cor 9:15).

P21 Dogmatics I: Seminar in Theology and Anthropology

3 credits. Revelation, essence, and attributes of God; creation, divine providence, angelology, man's nature, the fall, sin. **Prereq.** E21, P11, and P12, or consent of instructor.

P22 Dogmatics II: Seminar in Christology

2 credits. Person, natures, states, and office of the Christ. **Prereq.** E21, P11, and P12, or consent of instructor.

P23 Dogmatics III: Seminar in Soteriology

3 credits. Origin and nature of saving faith, conversion, justification, sanctification, preservation, the Mystic Union, the means of grace, the Church, the Holy Ministry. **Prereq.** E21, P11, and P12, or consent of instructor.

P24 Dogmatics IV: Seminar in Eschatology

1 credit. Death, Christ's return, the Resurrection, the Judgement, the end of the world, heaven & hell. **Prereq.** E21, P11, and P12, or consent of instructor.

Church history

D31 History of Luther's Reformation

2 credits. Luther's background in Roman Catholicism, his rediscovery of the Bible's message of justification by faith alone, and the results for the Church of the sixteenth century and today. Reading of Luther's *Large Catechism*.

E31 Augsburg Confession

2 credits. History, content, and application of Lutheranism's foundational document. Overview of the *Apology*. **Prereq.** D31 or consent of instructor.

P31 History of Western Christianity 100-1580 AD

3 credits. The spread of the Gospel throughout the Roman Empire, the conversion of the Empire to Christianity, the rise of the papacy, and Luther's reformation up to the Formula of Concord.

P32 Ecumenical Creeds

2 credits. The Apostles', Nicene, and Athanasian Creeds, with attention to the circumstances in the Church that produced them and the Scriptural basis for the teachings they affirm.

P33 History of Christianity 1580-present

3 credits. The Age of Orthodoxy, Pietism, Rationalism, the Confessional Revival, and Post-modernism. Special attention to the history of post-reformation Lutheranism and the rise of Protestant denominations.

P34 Formula of Concord

2 credits. The controversies in the church of the Reformation that erupted after the death of Luther, and the Confessors' carefully crafted response. The status of the Formula within Lutheranism today. **Prereq.** D31 and E31 or consent of instructor.

Practical and professional courses**D41 Interpersonal Communication**

3 credits. Theory and practice of communication in informal settings, focusing on relationships, conflict resolution, and small-group dynamics.

D42 Public Speaking

3 credits. Speech fundamentals. Emphasis on preparation, performance in front of a group, and giving and receiving helpful feedback.

D43 Principles of Christian Education

2 credits. Basics of learning theory, lesson design, teaching techniques, and evaluation. Students prepare and present both a youth Bible history and a catechism lesson.

D44 Fundamentals of Worship I

1 credit. Worship as a personal and group activity and as dialogue between worshipers and God. Emphasis on what is universal and what is culture-specific in worship, and on our desire to give the God we worship our very best.

xxxx Audition pass

0 credit. Students desiring certification as Music Deacon or Deaconess must pass an audition. On an instrument appropriate for leading congregational worship (e.g. keyboard, steel pan), they will present both 1) a prepared piece of music suitable for worship and selected by the student, and 2) several pieces selected at random by the instructor from worship music in use in the student's congregation. Emphasis is on the student's ability to use his or her instrument to lead congregational singing.

D45 Fundamentals of Evangelism

2 credits. Biblical basis for personal evangelism. Advantages of both spontaneous witnessing and use of prepared Law/Gospel presentations. Includes praxis, in which the student makes evangelism calls and shares his or her experiences with the class.

D46 Parish Visitation

2 credits. Visits as a method of ministry, with emphasis on the needs of the grieving, the sick and shut-in, and the inactive member.

D47 Christian Care and Counseling

3 credits. Basic principles and techniques of Christian counseling as the application of Law and Gospel to individuals in both formal and informal settings.

D48 The Christian Family

1 credit. God's design for the family in Scripture. Emphasis on application of Law and Gospel to family relationships and on faithfulness to God's design for the Christian home.

D49 Introduction to Youth and Family Ministry

1 credits. Principles for youth ministry in a Caribbean context. Emphasis on developing leadership; planning, recruiting and retaining teens; leading a Bible Study, counseling, and parental involvement.

TC11 Psychology of Human Growth and Development

3 credits. Physical, cognitive, social, and emotional development throughout the human lifespan.

TC12 Psychology of Learning

3 credits. Psychological findings and concepts relating to the learner, the learning process, and learning situations.

TC13 Teaching Religion

3 credits. Objectives, curriculum requirements, materials, and methods of conducting classroom devotions and of teaching Bible history, catechism, and hymnology in the Lutheran primary classroom.

TC14 Teaching Reading

4 credits. Philosophy, methods, and resources for teaching primary-level reading.

TC15 Teaching Mathematics

2 credits. Philosophy, objectives, techniques, and materials for teaching mathematics in the primary school classroom.

E41 Education for the Parish

3 credits. Principles, methods, and materials for religious education in the parish for adults, youth, and children. **Prereq.** D43 or consent of instructor.

E42 Learning to Listen, Learning to Teach

2 credits. Introduction to dialogue education for adults. Emphasis on how adults learn and on the steps of learning design. Students will construct and present a dialogue-based lesson for adults. **Prereq.** D43 or consent of instructor.

E43 Parish Organization and Administration

3 credits. Organizational structure, planning, decision making, supervision, leadership, and human relations as tools in the administration of the church.

E44 Developing and Training Leadership

3 credits. Methods and techniques for training lay people. Includes how to identify their gifts and abilities, recruitment, and options for training.

E45 Introduction to Culture

2 credits. Definition of culture. Overview of beliefs, customs, and behaviors of ethnic groups in the Caribbean. Emphasis on how an understanding of culture can facilitate Gospel witness.

E46 Basic Church Planting

2 credits. Strategies for evangelization, education, and organization in beginning a new Christian congregation. **Prereq.** D45 or consent of instructor.

E47 Fundamentals of Worship II

2 credits. History of Christian worship and with emphasis on the Western rite and on administration of the Sacraments. Students will design a worship service that is Gospel-centered, culturally appropriate, catholic, and edifying. **Prereq.** D44 or consent of instructor.

E48 Basics of Preaching

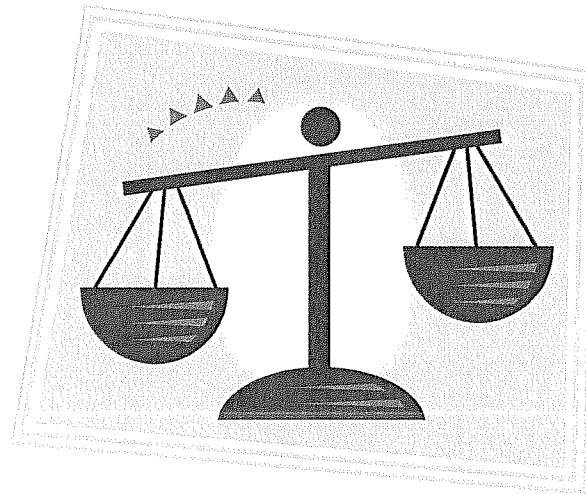
2 credits. Basics of text study and sermon construction and delivery. Students write a sermon, deliver it in class, and receive feedback from peers and from the instructor.

P41 Topics in Preaching

2 credits. Appropriate homiletical treatments for different kinds of texts. Alternative homiletical strategies. **Prereq.** E48 or consent of instructor.

Law and Gospel

The Bible's two chief teachings—and why it's crucial to know the difference



Caribbean Christian Training Institute

Rev. Kenneth A. Cherney, Jr., director

PO Box 77 Woods Centre

St. John's, Antigua, West Indies

561-1099 462-2896

Kenneth_cherney@yahoo.com

What (Skills, Knowledge, Attitudes) Course content	What For (Achievement-Based Objectives) By the end of this course you will have:
Introduction and overview	Listed the similarities and differences of the Law and the Gospel.
Who should hear the Law? When? Why?	Cited incorrect reasons for using the Law Analyzed biblical examples of Law preaching that did its job Created a character sketch of someone who needs to hear the Law
Who should hear the Gospel? When? Why?	Compared, in the Bible, examples of people who were given the Gospel vs. examples of people who were not given any. Accounted for the difference. Created a character sketch of someone who needs to hear the Gospel.
“But you have to repent!”—True or false?	Defined “repentance” in both broad and narrow senses. Identified what it is that causes God to forgive our sins. Accounted for people’s tendency to make repentance a matter of fulfilling certain conditions
How can I bring someone to faith?	Clarified where the call to faith fits into a Law/Gospel paradigm Described the biblical way to bring someone to faith Comforted someone who is troubled by his/her doubt
Does it matter what church I go to?	Distinguished visible churches from the invisible Church Explored what happens when we make salvation contingent on membership in a particular church Listed the reasons why we belong to the church we do
Getting God’s people to do good	Explained why it is so tempting to try motivate people with the law Described the kind of teaching that empowers people for godly living Applied this lesson to the work of our congregation
Seeing the big picture	Identified the message that should predominate in the church, and why it should predominate Listed ways we can tell when this is the dominant message in a church

Day One

Task 1: Why are we here?

- 1a. On the piece of paper provided, **draw** a picture that represents how you feel about your relationship with God as you begin this class.
- 1b. Choose a partner and **discuss** your picture with him/her.



Task 2: Walther's *Law and Gospel*

- 2a. **Listen** as a volunteer reads aloud the text below.

Carl Ferdinand Wilhelm Walther (1811-1887) was perhaps the most prominent Lutheran theologian of the 19th century. While a student at the University of Leipzig, Walther joined a group of students who used to study the Bible together. They encouraged Walther to become a better Christian by trying to feel sorrier for his sins and by praying to God until he felt that he was truly forgiven. When this didn't work, Walther came to doubt whether he was a Christian at all. It was only after a local pastor pointed Walther to the grace of God in Christ, instead of his own efforts to improve himself spiritually, that Walther found peace for his soul.

Later, bad health forced Walther to drop out of the university. During this time he read, on his own, the writings of Martin Luther. His study of Luther convinced Walther that the ability to distinguish the doctrines of the Law and the Gospel was the key to understanding the Scriptures and to caring for people's souls.

Walther finished his education, came to America, and became the founding father of the Lutheran Church-Missouri Synod. He taught Christian doctrine at Concordia Seminary in St. Louis, where he offered Friday evening lectures on the distinction between Law and Gospel. These lectures were so popular that they were published in book form. To this day, Walther's *The Proper Distinction Between Law and Gospel* is considered the classic statement of Lutheran doctrine on this subject. Several of the theses from Walther's Friday night lectures form the basis for this course.

2b. *Without looking back at the last page, rewrite* Walther's story below in "telegram style" using no more than 10 words. For example, a telegram-style version of the story of the Flood could be: "Humanity wicked. God tells Noah build ark, collect animals. Rain 40 days, water covers earth. Earth destroyed, Noah and family saved."

We'll **hear** a sample.

Task 3: What is the Law?



3a. With a partner, **read** the Bible passages below. **Write** on SAND cards words for what the Law is or does (one or two words per card) according to the passages. We'll **post** them on the wall.

Exodus 24:12

Luke 10:25-28

Galatians 3:10

Romans 2:13-15

Romans 13:8-10

Romans 7:7-13

3b. **Listen** as your facilitator reads a definition of God's Law. What thoughts from your SAND cards do you hear? What additional thoughts are included?



Task 4: What is the Gospel?

- 4a. Read the brief explanation below. What are your questions?

“Gospel” comes from the Anglo-Saxon word *god-spel*, which means “good news.” The word has both *broad* and *narrow* senses. In the broad sense, it can refer to the entire story of Jesus’ life and teaching, or to one of the four written accounts of Jesus’ life in Scripture (See Mark 1:1). In this course we are concerned with the term “gospel” in the *narrow* sense.

- 4b. Read the passages below. Write on SAND cards words that the passages tell us to associate with the word “gospel” (one or two words per card). We’ll post them on the wall.

Acts 20:24

Acts 13:38

Romans 1:16, 17

Luke 2:10, 11

Ephesians 1:13

Romans 3: 19-24

- 4d. Listen to the definition of the gospel read by your facilitator. Which elements from your SAND cards does it include? Which does it omit?

- 4d. Read and evaluate the definition of “gospel” below. What do you see happening here?

[The Gospel is] God’s plan of salvation, made possible through the atonement of Jesus Christ. The gospel includes the eternal truths or laws, covenants, and ordinances needed for mankind to enter back into the presence of God. <http://scriptures.lds.org/gsg/gospel>

Task 5: What's the Difference?

5a. Watch a brief PowerPoint presentation on the differences between the Law and the Gospel. As you watch, fill in the chart below.

	Law	Gospel
How revealed		
Contents		
Promises		
Threats		
Effects		
Persons to tell		

5b. Of the six differences (how revealed, contents, promises, threats, effects, persons to tell) you listed above, which seems to you to be the most important? Why?

True, Luther says that he is willing to place him who is well versed in the art of dividing Law and Gospel at the head of all and call him a doctor of Holy Writ. But I would not have you believe that I intend to place myself at the head of everybody and be regarded as a doctor of the Sacred Scriptures. That would be a great mistake. I admit that people sometimes call me a doctor of theology; but for myself I rather wish to remain a humble disciple and sit at the feet of our Dr. Luther, to learn this doctrine from him even as he learned it from the apostles and prophets.

Walter, Law and Gospel, 6.

Takeaway Task: Complete the distributed worksheets and return them to your facilitator at the beginning of the next class.

Present Ministry Concerns and Directions:

By Pastor David Kehl presented to the BWM (updated 6 January 1998)

A. Concerns to reach potential for congregational and outreach ministry - the following appear to be priority needs for our energy and manpower as we look at the bigger picture (listed in order of priority):

1. Local Leadership Development / Caribbean Christian Training Institute Classes.

A major priority at this point in our history is to train membership for sharing ministry. Although we have been blessed by the accepted involvement of expatriate called workers, we more and more realize the importance of leadership training, which has long been a goal of areas similar to ours in World Mission field. In many ways we can also see the greater potential effectiveness through trained local people. They would more intimately know the ins and outs of their own local culture, would make the ministry more locally affordable by working under the local pay conditions and prevent a collapse should a political upheaval exclude foreigners from entering.

Through the Caribbean Christian Training Institute which formally opens in Jan 1998, we hope to build up a growing number of local workers to carry on ministry positions appropriate to their gifts, calling and local or Caribbean opportunities. This Caribbean Christian Training Institute will be tied together with the new Multicultural Pre-Seminary Program (based at MLC) and would be under the initial direction of Pastor David Kehl. We foresee the enrollment to start small but to increase as the years go by and demand more involvement from the rest of the expatriate staff. Although the long-range plan is not to completely exclude our effective expatriate involvement, increased local involvement would make the fulfillment of the rest of the needs more possible and more effective and affordable.

2. More Visitation - both for **outreach** as canvassing or prospect follow-up, and **member nurture**

We have again and again seen the openness in Antigua to welcome us into homes and the great impact it has had. We could be doing so much canvass-type calls in neighborhoods in Antigua to share the gospel promises that are the basis of our ministry. However, we are also presented with so many other prospects already to follow up on and have not found sufficient time in our ministry schedules to adequately do so. Non-member parents who send their children to our school should have more attention to build up the relationships that could bring them closer to Christ. Our members are also very good at bringing friends to church and providing us with an important source of contacts who should be immediately seen to begin a growing relationship with them. Much more could be done in this area to extend far beyond what we are already doing through a few.

Included in this area of visitation is the high need of member visitation. The Christian faith of our members is challenged daily by the elements of our society that work against love and faithfulness to their Lord. Without this personal contact with members, we see families crumble and personal lives float away from zealous devotion to the Saviour.

3. Outreach to opportunities in Antigua –

We see opportunities to more effectively reach other areas of the island through Bible Studies. We have already begun work in the English Harbour/Liberta area around the core of our members that live there. We hope the Lord would allow us to set up ministry centers there and elsewhere in Antigua.

The same holds true in a different way to those of other cultures and languages that coexist on our island but do not comfortably share our language. Presently we are doing work with the Spanish-speaking on the island. Thanks to the leadership from our Puerto Rico churches, who fly in twice a month, we have seen a tremendous response to the Bible Classes. Last month, our Spanish Worship service was attended by over 75 from that community and showed the enthusiasm of the Spanish people for the gospel. During weekend the Puerto Rican leaders come they conduct Bible Classes with groups at fourteen different homes with an attendance of around 75. This exciting ministry has been taking off and also needs special attention.

To date through the church, school and baptisms we have also been attracting a greater number of Arabic-speaking Syrians (many wives know little English). Jean Korte is at this time teaching nearly 20 ladies in an ESL (English as a second language) course. Although we have a member conducting women's Bible Studies in Arabic (with 20+ women), we desire to do more with this group. Also on the island are a growing number of Chinese who have little contact with the gospel.

4. Outreach to other islands –

We feel there are opportunities and needs for us to reach other English speaking islands to be proper “witnesses” to our “Judea and Samaria” (our area). St. Lucia is now staffed to be able to carry on ministry without much involvement from us. Beckoning, however, is Grenada, which awaits the day the group there can have regular Lutheran ministry to provide truth and stability to the people of the island. At present proposal for year long “sabbaticals” of our school professors to add an ongoing presence in Grenada is before the Mission Board for approval. Other large areas in our focus are Trinidad and Guyana (both of which have similar mix of East Indian and African Black / Hindu, Christian and Moslem). Our manpower to effectively establish outreach ministries in these areas is severely limited by all the other expectations, routine concerns and new projects.

B. Concerns on the part of funding

1. Especially in the last seven years, we have been looking for more ways **to have the congregation become more financially self-sufficient**. Not only have our Congregational mission offerings continued to increase, but also the congregational responsibility toward supporting the expatriate called workers has grown tremendously (from \$0 before 1991 to around \$27,000 US today). However, because the much lower pay scales of local workers in Antigua on average (average of \$350-950US/month), it appears to us that the congregation would never be able to fully pay the higher US-type salaries and benefits of the expatriate staff. There is just too much difference in standards of living.

One factor that would change some of this would be training local leaders who would be paid according to a Caribbean salary package or perhaps even be bi-vocational to help support their families. Our main goal is not just to save money but rather to win souls for Christ. Nevertheless we are continually looking for ways to **trim the DMB budget subsidy** in the long run and yet increase ministry activity to match the opportunities. The way this could be done is by continually replacing our expatriate staff with local staff where retirements or calls out would open the opportunity and where training and gifts of local members would properly fit the positions. **The overall “price” of one expatriate called worker (salary, travel and benefits – without counting housing) is equal to three local salaries.**

In ten to fifteen years we envision a staff made up of the at least the following:

1. A **WELS paid**, experienced, MLC-trained administrator of the school who would oversee the operation of the school and related areas – taking over classroom

supervision, administration, curriculum development and teaching of some subjects in school and in the CCTI (Caribbean Christian Training Institute). With all local staff, this would continue the beneficial tie with our synod school system.

2. Having **all Primary grades (4-5 teachers) taught by local teachers (locally paid)** who have completed MLC training or our “Caribbean Lutheran certification” for primary school teachers.
3. Continuing with **local staff in Preschool (2 teachers, 2 assistants) (locally paid)** who also would complete our “Caribbean Lutheran certification” for preschool teachers.
4. Continuing to supply a **WELS-paid Mission Developer Position** to plan, be involved with and monitor the operation, training and outreach of the ministry in Antigua and the English Speaking Caribbean.
4. Keeping a **WELS-paid, experienced Seminary-trained missionary** to lead the ministry of the local parish in Radio Range and assist in the CCTI training.
5. Adding to the church ministry locally paid positions of
 - Local Pastor** (Seminary trained) – to work along side the missionary in St. John’s congregation or in a new congregation in Antigua or the Caribbean.
 - Evangelist/deacon** – part time (local trained) – to carry on visitation and Bible class activities as well as assistance with worship services
 - Deaconess** – a locally trained woman to lead Bible classes and ministries involving women and service projects.
 - Director of children/youth ministries-** a locally trained –part time director of youth ministries.
 - Secretary-** a full time position helping both church and school
6. Continuing education through **CCTI** (Caribbean Christian Training Institute) to supply churches with workers of various types, training, and financial support
7. More trained “**evangelists**” to send to **other islands** or other areas of Antigua to develop and maintain ministries there.

<p><u>Pastors who served Antigua:</u> “Bishop” O Donoghue Rev. Donald Burch (1973-1977) Rev. David Beckman (1976-1980) Rev. Richard Seeger (1979-1990) Rev. Fred Piepenbrink (1980-1984) Rev. Larry Zessin (1985-1987) *Rev. Mark Henrich (1987 – present) *Rev. David A. Kehl (1990 – present)</p>	<p><u>Teachers who served Antigua:</u> Henry Meyer (1974-1976?) Helen Kuehl (1974-1978?) Darrell & Helen Dobberpuhl (1975- *Dennis Needham (1976 – present) *Jean Korte (1977- present) Curtis Mantey (1979-1986) Jon Sontag (1986-1989) Roger Smith (1989-1990) *Bryan Schneck (1990-present)</p>
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WELS, Milwaukee, WI.

Interview: Pastor Mark Henrich, serves at Atonement Lutheran Church and School,
Milwaukee, WI.

Interview: Professor Kenneth Cherney, serves as World Seminary Professor and
Professor at the WLS, Mequon, WI.

Interview: Pastor Joshua Sternhagen, serves at St. John's Lutheran Church and School,
St. John's, Antigua.

Interview: Mrs. Althea Lewis, layperson at St. John's Lutheran Church, Antigua, West
Indies.

Interview: Mr. Smith, layperson at Trinity Lutheran Church, Castries, St. Lucia, West
Indies.