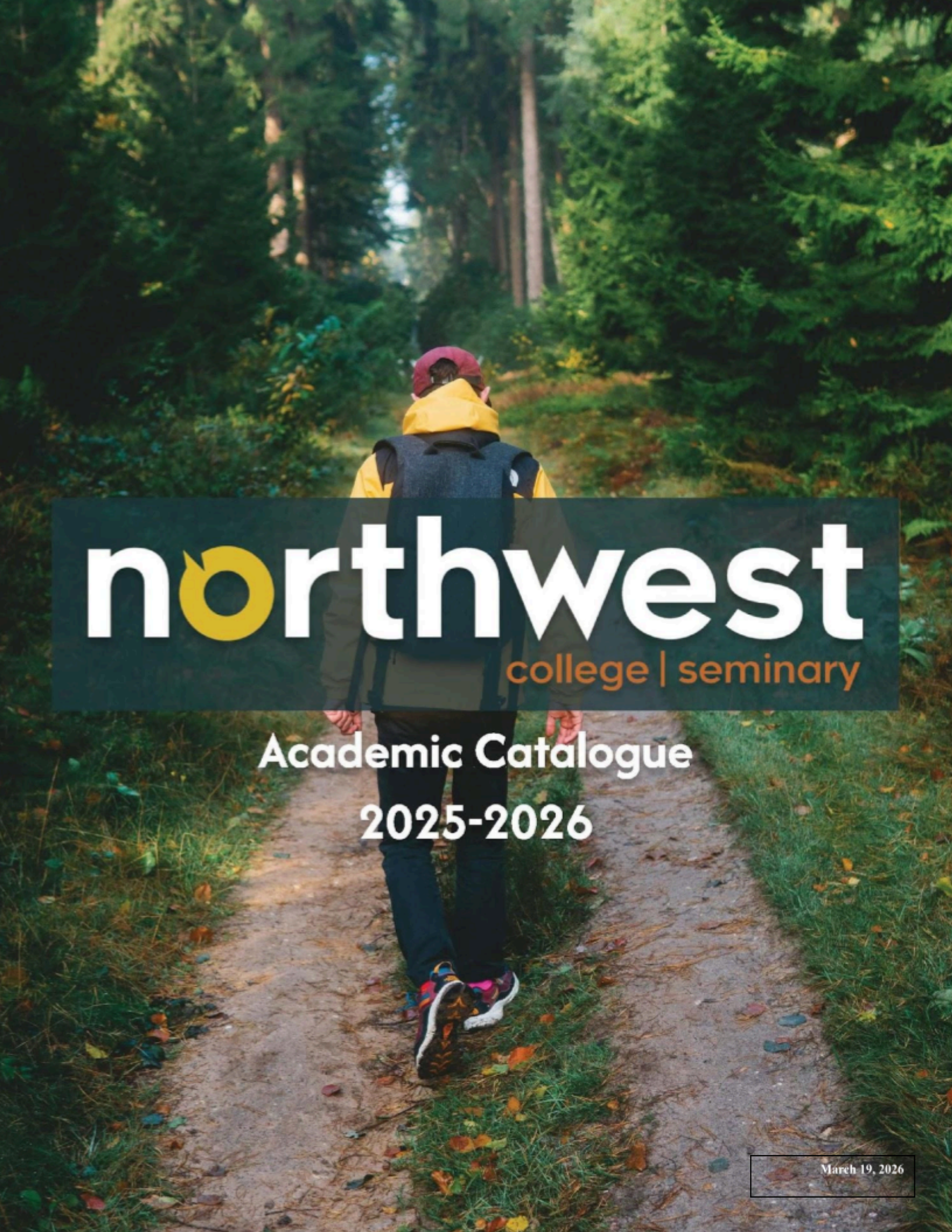


northwest

college | seminary

Academic Catalogue

2025-2026

March 19, 2026

Northwest College and Seminary equips effective Christ-like leaders in and beyond the Fellowship through theological education.

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About Northwest

Northwest Seminary and College is the theological education and leadership development agency of the Fellowship of Evangelical Baptist Churches of British Columbia, Alberta, Saskatchewan, the Yukon, and the Territories.

Mission

The mission of Northwest College & Seminary is to equip effective Christ-like leaders in and beyond the Fellowship through theological education.

Our Vision

Learning to lead like Jesus.

Accreditation

1959

Northwest received a charter from the Province of British Columbia to grant theological degrees.

1997

Northwest's course-based graduate degree programs were accredited by the Commission on Accreditation of the Association of Theological Schools (ATS).

2014

ATS granted Northwest official experimental approval of its competency-based theological education (CBTE) *Immerse* Master of Divinity program for a period of five years.

2019

ATS reaffirmed ongoing accreditation of Northwest's *Immerse* MDIV and approved the Korean language Doctor of Ministry program.

2020

ATS accredited Northwest's CBTE Master of Arts in Biblical Leadership (MABL).

2019 to Present

After relaunching its first undergraduate studies programs in over twenty years, Northwest reapplied for accreditation with the Commission on Accreditation of the Association for Biblical Higher Education (ABHE). Northwest College & Seminary holds Candidate Status with the Association for Biblical Higher Education Commission on Accreditation. Candidate status is a pre-accreditation status granted to those institutions that meet the ABHE Conditions of Eligibility and that possess such qualities as may provide a basis for achieving accreditation status within five years.

Institutional Goals

Northwest's institutional goals are to:

- Serve people in their various giftings and callings for the sake of Kingdom ministry
- Sustain our theological commitment to God's Word, the gospel, and the local church
- Facilitate learning through practice in situations that are informed by and are a benefit to particular ministry contexts
- Serve the churches and ministries of Fellowship Pacific and commit to serve the broader Kingdom of God
- Equip students in their contexts, with the support of engaged mentors, for the achievement of defined missional outcomes
- Provide quality education within an affordable and sustainable financial framework

Institutional Effectiveness

How do we know if this vision is becoming a reality and we are achieving these goals? What metrics do we use to ensure we are living this vision and striving to meet these goals? How do we define and measure "success" for our school and our students? We think enrollment, graduation, and placement rates are helpful indicators for how we are sticking to our vision and achieving our goals.

- We have served 293 students over the last five years[1]
- We have a 69% graduation rate over the last five graduation classes.[2]
- We have a 75% ministry placement rate of graduates.[3]

Governance

Northwest's Board of Governors is comprised of a group of faithful and gifted individuals who oversee our school's affairs, property, business, and revenue. They write and administer the policies that guide the vision, values, and strategies of our school, and they ensure that our President works in accordance with executive limitations. All members of our Board of Governors are elected at the annual general meeting of the Fellowship of Evangelical Baptists of British Columbia and the Yukon and Territories.

The Board meets three times a year, in March, June, and November.

Our current Board of Governors

1. Colin van der Kuur (Live Free Church), Board Chair
2. Dr Garry Grams (Oakridge Fellowship), Chancellor
3. Paul Park (South Delta Baptist), Vice-Chair

[1] The number of students who registered in Northwest specific programs between 2017 and 2022.

[2] The combined graduation rate of all intakes expected to graduate between September 2017 and 2022.

[3] The number of graduates between September 2016 and 2021 who began or attained ministry roles.

4. Lara McAllister (Fellowship Pacific Board Representative, Immanuel Fellowship Baptist Church)
5. Mark Evans (Fellowship Prairies Board Representative, West Edmonton Fellowship Church)
6. Kathleen McMillan (SouthRidge Fellowship Church)
7. David McMaster (Chetwynd Baptist Church)
8. Kolby Milton (Live Free Church)
9. Dan Steenson (Ridge Church)

Faculty Roster

- Barton Priebe, D.Min. - President
- Ruth McGillivray, M.A. - Executive Vice President
- Jonathan Numada, Ph.D. - Provost, Associate Professor of Biblical Studies
- Howard Andersen, Ph.D. - Emeritus Academic Dean & Emeritus Professor of Biblical Languages
- Don (Dongshin) Chang, Ph.D. - Dean of Korean Programs, Associate Professor of Biblical Studies
- Elsie Froment, Ph.D. - Director of Research & Research Professor
- Jeehoon Kim, Ph.D. - Assistant Professor, Korean Language Programs
- Joel Korytko, Ph.D. - Assistant Professor of Biblical Studies, CBTE Programs
- Michael Morelli, Ph.D. - Associate Professor of Theology & Ethics, & Life-Long Learning
- Mark Naylor, D.Th. - Coordinator of Intercultural Leadership Development
- Larry Perkins, Ph.D. - Emeritus President and Emeritus Professor of Biblical Studies
- Brian Rapske, Ph.D. - Emeritus Professor of New Testament
- Archie Spencer, Th.D. - Professor, John H. Pickford Chair of Theology

Diversity, Equality & Inclusion

All humans are of equal worth in the sight of God and should be so treated. As expressed in our shared need for the Gospel, God's favor extends to all human beings, all are accountable to God, and Northwest seeks to advance the Christian mission to all. God created all human beings in God's image with intentional diversity and intended for us to live together in harmony and holy community. Human beings should not be denied opportunity due to lack of equity, inclusion or encouragement, to live up to the image of God in them as expressed in the Gospel, or to maximize their potential to benefit their families, the church, and society.

Course-Based Programs

Doctor of Ministry (Korean-language)

The Korean language Doctor of Ministry (KDMIN) develops leaders who effectively help congregations, mission agencies, and Christian organizations share the gospel in their unique contexts and participate in the advance of God's Kingdom on earth. It is an interdisciplinary program with three essential emphases:

1. The mission of God and Kingdom-oriented leadership
2. Global leadership studies
3. Cultivation of a leader's character, gifts, and strengths.

As a student explores and learns in an interdisciplinary world of global leadership and intercultural relationships, they will develop competence in knowledge, skill, and character.

Knowledge

Integrate global leadership theories and practices with Christian theology to:

1. Evaluate leadership theories and practices with a Christian worldview and apply cross-cultural leadership principles and practices to Korean ministry contexts in North America and other global centers
2. Assess and apply global leadership concepts to your practice of Christian leadership
3. Formulate clearly and biblically, through dialogue with scholars, practitioners, and peers, the relationship between Christianity and culture, and how your vocational leadership in a local church or other Christian institution in Korea or Canada can address this within a global context and/or perspective

Skill

Effectively lead and manage a cross-cultural organization in ways consistent with the Bible to:

1. Skillfully lead others, and show integrity, as you commit to participating in the global mission of God
2. Wisely navigate the complexities of leadership in various cultural and institutional contexts using the Bible as your guide, while also adapting how you communicate, depending on the setting
3. Disciple people in their institutional settings to become effective, missional agents within their own contexts and intercultural contexts

Character

Form (intercultural) relationships that demonstrate:

1. Ethical decision-making shaped by sensitivity to the Holy Spirit's direction, personal integrity, and a commitment to servant leadership, particularly the agape principle (love of God for us and love of us for God)
2. Analyses and thoughtful responses to how cultural dynamics influence interpersonal communication and relationships
3. Discernment when adapting to and relating to people from diverse cultures

4. Engagement with multi-faith interactions in respectful and evangelistic ways

Admission and Registration

To be admitted into the KDMIN program, applicants normally are required to have a Master of Divinity degree with a grade point average of at least a 3.0 (B average) and three years of ministry experience. Applications can be completed online, on the Northwest website. Applicants are required to provide:

1. Official academic transcripts for undergraduate and graduate degrees
2. References from an academic leader and a spiritual mentor
3. A personal photo
4. A summary of the applicant's conversion and vocational ministry experience
5. An application fee ($200 CAD)

Applicants may also be considered for admission if they have at least 72 semester hours of graduate studies that include the completion of a master's degree that reflects broad-based work in biblical studies, theological studies and ministry practice. The master's degree is required to have an GPA of 3.0 (B average) and all additional courses must have received a grade of at least a B or 3.0.

Application Deadline

Northwest's Korean Language Programs run in two semesters: a Fall & Winter Semester; and a Spring & Summer Semester. Please note the following term start dates and formal application deadlines:

Term Name	Term Start Date	Pre-Application Form	Formal Application Deadline
Fall & Winter Semester	3rd Monday of September	Once your pre-application has been approved, you will be sent a link to the formal application form.	July 15
Spring & Summer Semester	3rd Monday of January	Once your pre-application has been approved, you will be sent a link to the formal application form.	November 15

Courses

Registration for courses is completed online. Students can register for their term courses via their Northwest MyAccount, which is provided when they arrive in Canada and/or are ready to begin their program.

The terms run September to December and January to April. Tuition is due before the start of each term.

Number	Courses	Credits
KDM900	Introduction to the Program, Development of Research Competence, & Preparation of a Thesis Project Proposal	3

KDM 905	Leadership and Globalization: Global Leadership Theory and Its Practice Within a Christian Frame of Reference	3
KDM 906	A Biblical Theology of Kingdom Leadership Serving the Mission of God	3
KDM 907	Global and Cross-Cultural Dimensions of Christian Leadership & Leadership Development	3
KDM 908	Global Leadership and Spiritual/Ethical Formation	3
KDM 909 Or KDM 913	Biblical Theology, Boundary-Crossings, and the *Missio Dei* Pastoral Counseling in Global Context	3
KDM 910	Global Leadership, Religious Values and the Marketplace	3
KDM 911 Or KDM 912	Global Leadership and Communications Christian Leader as Global Theologian	3
KDM 914	Biblical Theology in Context	3
KDM 920	Global Leadership Issues I: Mentoring, Coaching, and Equipping	3
KDM 921	Global Leadership Issues II: Power, Conflict, Governance, and Staffing in Global Leadership Contexts	3
	Total semester hours:	33
Thesis Project		
KDM 945	Thesis Project Seminar I	3
KDM 946	Thesis Project Seminar II	3
	Total semester hours:	6
Extensions or Reinstatements		
KDM 952	Thesis Project Extension: If candidates do not complete their thesis project by the end of their respective courses they automatically are registered to continue in KDMN 952a (November) or KDMN 952b (May) for an additional year.	0
	Total credit hours:	39

Tuition and Fees

Fees	Amount (CAD)
Application - non-refundable	$150
Tuition Deposit**	$1000
Tuition per credit hour (a typical semester is 10.5 credit hours)	$618/credit hour
Library/Technology	$300/annually
Graduation Fee – non-refundable	$200

** Once a person has been (1) accepted into the KDMIN program, (2) has been granted a study permit by Immigration Canada, (3) has arrived in Canada, and (4) has registered for their first term courses, then the tuition deposit will be applied toward that term's tuition. If the person is denied a study permit by Immigration Canada, the tuition deposit will be refunded in full.

In order to qualify for a tuition deposit refund, the following is required:

1. Provide the Northwest Registrar's Office with official documentation showing that (a) they applied to Immigration Canada for a study permit within 30 days of the date of their letter of acceptance from Northwest, and (b) they were denied a study permit by Immigration Canada; and
2. Request the refund within one year of the date of their letter of acceptance from Northwest.

In all other circumstances the tuition deposit is not refundable. Northwest complies with provincial government regulations regarding the consumer protection of applicants' deposits.

Tuition rates are subject to change annually.

Graduation Requirements

To be eligible for graduation, students must complete eleven courses (33 credits) with a grade point average of at least 3.0, plus a thesis project and oral examination (6 credits) with a minimum grade of B-. The program will appear on the student's transcript as Doctor of Ministry in Global Christian Leadership (Korean).

In order to graduate, students must complete an Application for Graduation prior to the application deadline. There is a $200 graduation fee which is payable upon submission of this form. There will be an additional $50 fee for applications past that date. Once the form is filled out and submitted to the Registrar's Office, the Registrar will do a program audit to determine program completion. Please note it is the responsibility of the student to ensure that they have completed all program requirements prior to the date of graduation.

Final grades will not be available in any official form until all financial accounts are paid. No telephone, email, or over-the-counter requests for grade information will be accepted by the Registrar's Office. Once accounts are paid, academic transcripts can be requested via the Academic Transcripts Request form. Note the posted fees for transcripts.

Learning Resources

Northwest provides students with innovative, accessible, and affordable learning resources that will help them become effective ministry leaders in their unique contexts. As Northwest serves a wide variety of students in national and international locations, we are committed to discernment and creativity when we think about the best ways to provide learning resources for our students.

If a student is enrolled in a Northwest program, the student has access to Logos Bible software through Northwest. If a student is unsure if they have access to the resources, they can contact us to receive information about the resources available.

All Northwest students may also contact the Northwest Librarian for assistance through the Library and Resources page of the Northwest website.

On Campus
Since renovating and expanding its offices, Northwest has started to build its own Korean

language resource library, which all students are welcome to use.

DBPia
A large, top-rated Korean language information portal for academic journals, articles, theses, and other such content. It provides access to 4,064 journals and 3,580,645 articles in the areas of humanities, history, philosophy, religious studies, theology, sociology, politics, education, media studies, psychology, literature, and interdisciplinary studies. Click here to access these resources.

National Digital Library
A collection of the Republic of Korea's intellectual and informational resources. Documents that do not conflict with copyright restrictions can be viewed and printed free of charge. Click here to access these resources.

IKTINOS
The Institute of Korean Theological Information Network Service provides an index and abstract database of Korean theological and religious publications. Click here to access these resources.

Korean Bible Society
This website provides a history of Korean language Bible translations, access to various translations, dictionaries, glossaries, and the useful content. Click here to access these resources.

RISS
The KERIS Research Information Service Systems provides access to journals, theses, books, etc. on various topics. Subject specific sections and searches are available. Click here to access these resources.

EBSCO ATLA Database
The premiere comprehensive periodicals collection of theology and philosophy journals, articles, and magazines.

Although this collection of journals and eBooks primarily is an English, German, and French language resource, KDMIN students who have sufficient language proficiency may benefit from access to this content. Click here to access these resources.

Perlego eBook Collection
A large e-Book collection with over 1.5 million titles ranging from introductory texts for undergraduate students to complex works for advanced scholars. Most relevant areas covered in the collection for our students are biblical studies, theology, practical theology, philosophy and ethics, religious history, Christian denominations, Judaism, and world religions.

Although this collection of journals and eBooks primarily is an English, German, and French language resource, KDMIN students who have sufficient language proficiency may benefit from access to this content. Click here to access these resources.

Academic Progress Review

Reviewing Academic Progress

Northwest's Registrar reviews the academic progress of students at the end of each term. Reviews take into account the cumulative GPA of students and assesses student progress according to the following criteria:

1. A GPA equal to the graduation requirement for the KDMN program (3.0 GPA for course work and B- for the thesis project). This includes any courses transferred into the program.
2. Students with provisional admission similarly must achieve minimally a 3.0 GPA for any additional courses required.

Northwest's Registrar will notify the Dean of Korean Programs if a student is below the minimum GPA requirements, who will use the following criteria to determine the next course of action:

1. How far below the GPA requirement is this student?
2. How far along in the program is this student?
3. Has there been any instance of academic dishonesty by this student?

Academic Probation

With the above in view, if Academic Probation is determined to be the best course of action, the primary goal will be to restore students to academic success and to help them maximize their learning and growth. At the same time, Northwest sees it as a point of institutional integrity to not permit further registrations and collect further tuition fees from students who are not demonstrating the ability to complete the KDMN program successfully. Possible measures to take with students who are struggling to flourish academically are as follows:

1. Repeat the course(s) affected
2. Take additional course work
3. Restrict their level of enrolment to help them carry an academic load within the limits of their own schedule and abilities
4. Require students to step out for at least one course cluster, and in some cases, not allow any further registration if a student has a poor academic track record (including a GPA significantly below the graduation requirement, such as more than 1 full point below the requirement) or has shown to be academically dishonest (e.g. has committed plagiarism).

In the case of a failed thesis project, once the processes outlined in the Thesis Project Manual for remediating core issues are exhausted, there is no further means available to the student for completing the program.

Once a course of action is determined, an interview with the student will occur and a letter will be placed in the student's file in order to keep a record of this meeting.

Note: students on Academic Probation may not be eligible for financial aid.

KDMIN Forms (Quick Links)

Pre-Application Form

Confirmation of Enrollment

Intent to Withdraw

Graduation Form

Change of Program

Academic Transcript Request

Competency-Based Theological Education Programs

All of our competency-based theological education (CBTE) programs are completed in the ministry field, the actual contexts where students can cultivate, in real-time, in real-life, the knowledge, skill, and character they need to be transformative leaders in their vocational settings.

Given the highly contextualized nature of our CBTE programs, application for, admission into, and graduation from each of the CBTE programs Northwest offers can differ from program-to-program.

Depending on who we partner with to provide ministry contexts and mentors for our students, program application, admission, graduation, and curriculum may vary.

However, all of the information provided here gives the clearest, most comprehensive view of the CBTE programs we offer our students and partners.

Because CBTE differs from course-based forms of education, our CBTE programs do not have “classes” or “courses,” but “outcomes.” Outcomes include instructional seminars and/or content, but they also offer many other learning experiences and activities that extended beyond the in-person or virtual classroom.

Outcomes emphasize learning ends rather than learning means. For this reason, outcomes do not describe what a student will do in a three-credit course/outcome. Instead, they describe what a student will accomplish as a result of achieving the competencies (i.e. “learning objectives" in course-based terms) that comprise a specific outcome (i.e. “class” or “course” in course-based terms).

The learning experiences and activities (i.e. “assignments” and “course content” in course-based terms) for each outcome are provided to help students achieve each outcome and its associated competencies. That is to say, once the learning ends are established by the outcome and competencies, the learning means (experiences and activities) to reach those ends are given to students.

Graduate CBTE Programs

Master of Arts in Biblical Leadership

Purpose: Learners who receive the Master of Arts in Biblical Leadership (MABL) will be equipped to develop biblically grounded, theologically formed, and culturally engaged leaders who demonstrate competence in biblical interpretation and contextual application of biblical principles in their vocation, community, and culture.

Our Master of Arts in Biblical Leadership (MABL) is comprised of 12 outcomes plus, a 1-credit orientation outcome called “Cornerstone” and a 1-credit program-completion outcome called “Capstone”, for a total of 38 credits hours of accredited, graduate-level study. Most MABL students complete their studies in two years. It currently is offered in English and French.

The MABL is made up of 12 of the 28 outcomes that comprise our MDIV. This means students who complete our MABL can transition easily into the Immerse MDIV if they feel called to do so and circumstances permit. View our degree surrender policy on laddered credentials here.

Program Learning Objectives:

- Biblically and theologically formed: Apply and teach Scripture in light of its redemptive, historical, and literal context. Evaluate how the concerns, methods, and ethics of historical and modern Christian thinkers should or shouldn’t influence our responses to modern questions, challenges, and opportunities
- Resourceful and resilient leader: Capably and humbly lead and mentor with deepened self-awareness and demonstrated social management skills.
- Wise and ethical influencer: Discern, communicate and apply Biblical principles to cultural contexts both inside and outside of the church in creative and original ways that make sense in light of the language, values and concerns of the hearers
- Culturally engaged: Examine timely questions, challenges and opportunities in Canadian culture. Formulate and embody a personal ethic for action that demonstrates respect and builds rapport in their spheres of influence.
- A self & environmentally aware activator: Proactively evaluate your surroundings in a self-aware, self-directed way to serve, lead, accomplish tasks, and grow in a variety of ministry contexts.

The 12 Immerse MABL outcomes are listed in the table below. Outcomes are customized to suit the context of each partner. The outcomes here represent Northwest’s standard version of the MABL.

Outcome	Description	Credits
CBT500 - Cornerstone	Program orientation	1
CBT501 - Faith	Learners have a rich Christian faith that inspires vision for their lives and ministries. Their vision is framed by biblical and theological truth and energized by a hopeful and compelling way of being in the world. Learners connect with people who are not followers of Jesus and are appreciated by the people they serve and lead because of their integrity, skilled expression of faith, and discernment in answering common questions about and objections to Christianity. As a part of this, learners know how reliable and useful doctrine shapes communication of the church’s faith to those who are new or not yet followers of Jesus.	3

Outcome	Description	Credits
CBT502 - Scripture	Scripture is foundational and formative for learners' views and practices of discipleship and evangelism. Their compelling communication of what they believe is consistent with God's self-revelation in and through scripture. They are formed by the Word of God, faithful to the Word of God's content and intent, and they can reliably interpret biblical texts. Rooted in this passion for and skillful handling of scripture, they can multiply leaders who have similar passions and skills.	3
CBT504 - Call	Learners have articulated a biblically informed definition and practice of calling. They have a clear sense of a call to leadership from God and they pursue it with focus and commitment. Individuals, groups, and institutional systems respond affirmatively to their leadership, and when they lead, they guide and support people in their discovery and pursuit of God's call in trustworthy and intentional ways.	3
CBT507 - God	Learners' biblically and theologically formed perceptions of and relationships with the Triune God shapes their worship of the Father, Son, and Holy Spirit and their participation in God's redemptive action in the world. Their engagement with scripture and historical and modern theology has helped them develop a frame for their own faith and how they lead others to grow in their relationships with and worship of God and participate in God's transformative work.	3
CBT508 – Humility	As an essential part of their commitment to being a follower of Jesus, learners have developed a biblical definition and practice of humility that they have prayerfully applied to their leadership and service in and outside the church. They maintain the integrity and influence of their commitment through self-awareness, self-assessment, and accountability to others. They model a posture of humility and care wherever they serve, while discipling others, and when communicating the gospel to diverse peoples and groups.	3
CBT509 - Communication	Learners practice responsible, skilled, and confident communication of the meaning and applicability of biblical texts in a variety of settings that grows out of belief in the importance of preaching and teaching the Word of God. They have developed an effective and authentic style of communicating and teaching the Scriptures using a variety of mediums. They display confidence and appropriate vulnerability in interpersonal communication, presentation of the gospel one-on-one, teaching small groups, or communicating the meaning and applicability of biblical texts to medium or larger-sized groups.	3
CBT601 – Gospel	Learners comprehend the gospel message, communicate it with skill and fluency to others, and wisely respond to important questions about the gospel, such as: why is the gospel "good news" for me, you, and the world? As they embody and share their faith in their contexts, they help people to discover who Jesus is and commit to becoming followers of Jesus. They also apply the power of the gospel to their wider contexts as they carefully and creatively consider how the gospel confronts and challenges aspects of the world which do not align with God's desire for the world and its people.	3
CBT605 - Discipleship	Learners enthusiastically and effectively mentor, equip, and empower others in their life, faith and ministry so they are able to discern and respond to God's presence and action in their lives. They live, lead, and serve with conviction and integrity, and look to the self-sacrificing model of Jesus to shape their personal and professional relationships. Through responsible ethics and strong interpersonal skills, they cultivate leadership environments permeated with integrity, purpose, affirmation, creativity, and joy, and consequently, they lead in environments where leaders are multiplied.	3

Outcome	Description	Credits
CBT609 - Leadership	Learners develop biblically and theologically congruent definitions and practices of leadership that undergird their leadership style and its practical expressions. They 6 have identified their leadership strengths and areas for growth, and demonstrated commitment to self-assessment and lifelong learning in order to sustain and adapt in leadership. When they lead, they embody integrity, self-awareness, creativity, and wisdom so that the structures they develop and lead are effective in achieving goals and influential in preparing others to lead.	3
CBT701 - Culture	Students skillfully, sensitively, and respectfully engage with similarities and differences when serving in and across multiple cultures, subcultures, and/or contexts. This includes their ability to enter relationally and perceptively, with Christ-like integrity and insight, into an unfamiliar context, and conversely, help others adapt comfortably to settings that are foreign to them. When they engage with a cultural context, learners express their convictions in ways that are compelling and transformative within that given culture.	3
CBT703 - Community	Learners' understanding, engagement, and cultivation of community is reinforced by their comprehension of the doctrine of the Trinity, the life and ministry of Jesus, the theology and practice of baptism and communion, and the biblical themes of community, partnership, and fellowship. The quality of their relationships and participation in groups and structures that create community in and outside the church instill the kinds of virtues integral to thriving communities of followers of Jesus (faith, hope, love, service, integrity, humility, justice, honesty, etc.). Learners demonstrate vision and competence when building congregational and/or institutional community that meets people's needs and fosters worship of God, service, leadership, and teaching. Through such leadership, they motivate people to intentionally pursue discipleship with Jesus and multiply others who can do the same.	3
CBT704 – Wisdom	Learners discern and apply biblical wisdom in personal, relational, and structural aspects of life in the church and in the world. They engage critical thinking skills to examine cultural values and norms and share practical wisdom and transformative insight in ways that foster rapport, trust, and disciple-making. Learners lead ministry teams to collectively pray for, and discern, God's wisdom so they can be a prophetic presence in culture. As they express God's wisdom, they show humility, grace, and passion for justice and peace in ways that encourage, guide, and equip people who are and are not followers of Jesus.	3
CBT710 - Capstone	Program completion project	1
	Total credit hours:	38

Master of Arts in Biblical Leadership – Intercultural Ministry

The Master of Arts in Biblical Leadership – Intercultural Ministry (IM MABL) is comprised of 12 outcomes plus, a 1-credit orientation outcome called "Cornerstone" and a 1-credit program-completion outcome called "Capstone," for a total of 38 credit hours of accredited, graduate-level study. Most MABL students complete their studies in three years. It is currently offered in English, and designed in collaboration with Fellowship International, the global mission agency of the Fellowship denomination of which Northwest is a part.

The IM MABL consists of two laddered credentials: a one-year Graduate Certificate in Christian Studies – Intercultural Disciple Making, which serves as the core for the full IM MABL. View our degree surrender policy on laddered credentials here.

Program Learning Objectives:

1. Regularly and competently engage and train others in disciple making fruitful practices.
2. Respond in a biblically literate and theologically appropriate manner to contextual challenges so that the believers they disciple will competently and knowledgably live their lives as contextualized expressions of God's kingdom.
3. Navigate intercultural encounters and relationships with culturally sensitive skill and communicative competence.
4. Exhibit a confidence and deep faith in Jesus that results in a godly lifestyle and impacting interpersonal relationships (family, colleagues, community).

Year One Outcomes (Graduate Certificate)	Description	Credits
CBT500 - Cornerstone	Program orientation	1
CBT551 - Prayer, Vision, Planning, and Evaluation	Implement the foundational disciple-making principles of prayer, Kingdom-oriented vision, planning and evaluation using a ministry praxis based on a missio Dei theology. The DMM principles and practices are adapted for a specific cultural context and worked out through healthy relationships in life and ministry.	3
CBT552 - Missional Praxis	Regularly use a ministry praxis of social and theological reflection, planning and implementation in order to develop your theology through the application of disciple-making principles and practices that takes into account your cultural context and impacts your relationships in life and ministry.	3
CBT553 - Cross-Cultural Sensitivity	Develop cultural sensitivity in life and ministry to relate effectively and comfortably in your ministry context as you implement disciple-making principles and practices in socially appropriate and theologically reflective ways.	3
CBT554 - Team & Partnership	Play a key role in a healthy and creative team that applies disciple-making principles and practices. In a culturally sensitive and theologically reflective manner, cultivate synergistic team and partnership relationships in life and ministry.	3
	Total credit hours	13
Year Two Outcomes	**Description**	**Credits**

CBT555 - Engaging a Community	Within a missional praxis and as an expression of relational skills in life and ministry, a developing theology of fruitful practices, and sensitivity to the cultural context, apply the disciple-making practices of engaging a community through service, cultivating trust with community leaders, developing networks, and abundant sowing that results in the identification of people of peace and the establishment of disciple-making groups.	3
CBT556 – Contextualization	Apply disciple-making principles and practices in your life and ministry as you identify and develop contextually appropriate expressions of gospel, theology, and church.	3
CBT557 - Resilient Character	Develop a robust theology of Christ-like character evident through contextually appropriate expressions of humility, self-giving service, gracious forgiveness, and perseverance in your life and ministry that results in sincere and consistent application of disciple-making principles and practices.	3
CBT558 - Faith & Spirituality	Develop a Trinity-centered theology that is lived out through spiritual disciplines that cultivate health (spiritual, emotional, mental, physical, and relational) in life and ministry. These spiritual disciplines take shape in contextually appropriate behaviors that are reflected in the student's sincere and consistent application of disciple-making principles and practices as they equip and empower others to have holistic, healthy lifestyles.	3
Year Three Outcomes	**Description**	**Credits**
CBT559 - Empowering, Multiplication & Reproduction	Empower others to apply disciple-making practices in life and ministry with a consistent theology of church and leadership and in culturally sensitive ways to 5 reproduce disciple makers with the potential for a multiplication of disciple makers. These disciple making practices were introduced in the outcome "Engaging a Community," referring to service, cultivating trust with community leaders, developing networks and abundant sowing that results in the identification of people of peace and the establishment of disciple making groups.	3
CBT651 - Communication & Language	Communicate in culturally sensitive ways using the local language of your ministry community in both life and ministry. This culturally sensitive communication includes competent expressions of disciple-making principles and practices, and empowering others to articulate their faith and theology.	3
CBT652 - Lifestyle & Ministry Balance	Discover how consistent faithfulness to Jesus in your life and ministry shapes your attentiveness to the health (emotional, mental, spiritual, physical, and relational) of the people you are personally close to, and informs your culturally sensitive adaptations of relationship expectations for the people to whom you minister. As a result, your disciple-making principles and practices will be consistent with your theology and your practice of being a disciple and disciple maker.	3
CBT653 - Relational Skills	Relate to people and resolve conflict in culturally sensitive ways based on a robust theology of your role as disciple maker that allows you to be effective in guiding others towards disciple-making principles and practices.	3
CBT710 - Capstone	Program completion project	1
	Total credit hours:	38

Master of Arts in Translation of Scripture

Purpose: This competency-based degree program equips experienced translators to develop the skills, character and knowledge necessary to serve as translation consultants with Bible translation organizations.

Program Learning Objectives:

The MATS degree develops competencies in four primary areas:

1. Biblical Studies,
2. Linguistics,
3. Translation Skills, and
4. Consulting, Management and Relational Skills.

The program also includes an integrated project in which the student combines these areas in the role of a translation consultant.

The Master of Arts in Translation of Scripture was designed in collaboration with the Canadian Institute of Linguistics and is comprised of 13 outcomes, for a total of 43 credits hours of accredited, graduate-level study. Most MATS students will complete their studies in two years. Outcomes in the four areas are categorized into separate competencies with corresponding indicators.

Outcome	Description	Credits
BIB501 - Biblical Interpretation	The student can analyze complex translation problems and articulate how the understanding of scripture is a hermeneutical activity that is constructed on certain theological, social and cultural assumptions of the interpreter so as to detect theological bias and explain its presence in translations in a humble and fair manner.	3
BIB502 – Old Testament Foundations for Translation	The student demonstrates a sufficient understanding of the geographical, cultural, social, and theological background of the Old Testament to accurately apply its relevance for translation.	3
BIB503 – New Testament Foundations for Bible Translation	The student demonstrates a sufficient understanding of the geographical, cultural, social, and theological background of the New Testament to accurately apply its relevance for translation.	3
BIB601 - Biblical Exegesis for Translation	The student demonstrates a godly approach to scriptural exegesis, incorporating an ability to use biblical Hebrew and Greek exegetical tools so that they can effectively interact with various lexicons, concordances, word study aids, and critical commentaries to exegete Biblical texts for translation.	3
LIN501 - Discourse Analysis	The student can summarize the theoretical foundations of discourse analysis and can apply the study of discourse analysis to the task of Bible translation in order that they can analyze discourse features of both the biblical languages and the receptor language, recognizing that biblical genres may not necessarily have direct counterparts in the receptor language.	3

Outcome	Description	Credits
LIN502 - Pragmatics and Semantics	The student is able to analyze meaning at the word and sentence levels, and to explain how people interpret utterances in context. The student is able to apply different approaches to analyze meanings in natural language through the use of various models of semantics and pragmatics.	3
LIN601 - Syntax	Students will demonstrate an ability to identify the relevant morphology, syntax, stems, words, phrases, and sentences of one language in order to ensure they are factored into a quality translation in another language.	6
TNS501 - Translation	The student demonstrates an ability to understand the integrated nature of Bible translation, articulate theoretical foundations, translate different genres of Biblical text, in order that they may execute the steps needed to ensure the quality translation of scripture.	3
TNS512 - Computer Applications for Translation	The student can install and use key Bible translation software, and can assist translators in installing and using such software.	1
TNS602 – Orality and Scripture Engagement	The student demonstrates the ability to problem solve possible solutions in order to increase the use of an oral or written translation's acceptance by the community.	3
CNL501 - Intercultural Mentoring	The student will demonstrate the skills necessary for effective Christian mentorship in intercultural contexts, communicate effectively, and mentor people through conflict towards a resolution.	3
CNL502 - Leadership, Administration, and Management	The student demonstrates a biblical perspective on leadership, planning and management within a translation organization. They will be equipped to develop a shared vision for ministry, mentor those around them and possess the practical planning, management, monitoring and evaluation tools necessary for ensuring progress is made towards the organization’s vision.	3
CNL800 - Bible Translation	The student will demonstrate the ability to work with a translation team, including initial exegesis, evaluating a submitted back translation, providing systematic feedback, and working with a team to check a portion of scripture to the point of publication.	6
	Total credit hours:	43

Master of Divinity

Purpose: To develop biblically grounded pastor-theologians who are attentive, strategic and proactive in cultivating and leading multiplying disciple-making communities characterized by the worship of God, the proclamation of the gospel in word and deed, and holistic care for people and the world created by God for us to steward

Our CBTE Master of Divinity (MDIV) is comprised of 28 outcomes (plus, a 1-credit orientation outcome called “Cornerstone” and a 1-credit program-completion outcome called “Capstone”), for a total of 86 credits hours of accredited, graduate-level study. Most MDIV students complete their studies in four years. It currently is offered in English, French, and Spanish.

All MDIV students are required to complete the 12 outcomes comprising our CBTE Master of Arts in Biblical Leadership (MABL) before they begin the 16 outcomes unique to the Immerse MDIV. View our degree surrender policy on laddered credentials here.

Program Learning Objectives:

- Curious Theologian: Engage scripture and theological traditions to find and share the resources needed to navigate the Christian life and ministry in a complex world
- Strategic Communicator: Employ teaching, learning design, and media to help individuals and groups minister effectively and grow in their commitment to follow Jesus.
- Community Builder: Cultivate communities characterized by the worship of God, the proclamation of the gospel in word and deed, care for people and creation, and the multiplication of Jesus' disciples.
- Attentive Leader: Lead individuals and groups to listen to God, receive and share vision for ministry, develop strategies to implement and bring that vision to reality in committed, adaptive ways.
- Intercultural Connector: Be attentive to the worldviews of communities in your ministry context as you build cross cultural relational bridges and communicate contextually sensitive expressions of the gospel that result in people becoming disciples of Jesus
- Faithful Pastor: Pursue restoration, wholeness and spiritual maturity in yourself and others as you follow Jesus and develop caring and responsible servant- leaders.

The outcome descriptions provided below show the 28 outcomes comprising our MDIV. The 12 outcomes listed first comprise the Immerse MABL. Outcomes are customized to suit the context of each partner. The outcomes here represent Northwest's standard version.

Outcome	Description	Credits
CBT500 - Cornerstone	Program orientation	1
CBT501 - Faith	Learners have a rich Christian faith that inspires vision for their lives and ministries. Their vision is framed by biblical and theological truth and energized by a hopeful and compelling way of being in the world. Learners connect with people who are not followers of Jesus and are appreciated by the people they serve and lead because of their integrity, skilled expression of faith, and discernment in answering common questions about and objections to Christianity. As a part of this, learners know how reliable and useful doctrine shapes communication of the church's faith to those who are new or not yet followers of Jesus.	3
CBT502 – Scripture	Scripture is foundational and formative for learners' views and practices of discipleship and evangelism. Their compelling communication of what they believe is consistent with God's self-revelation in and through scripture. They are formed by the Word of God, faithful to the Word of God's content and intent, and they can reliably interpret biblical texts. Rooted in this passion for and skillful handling of scripture, they can multiply leaders who have similar passions and skills.	3

Outcome	Description	Credits
CBT504 - Call	Learners have articulated a biblically informed definition and practice of calling. They have a clear sense of a call to leadership from God and they pursue it with focus and commitment. Individuals, groups, and institutional systems respond affirmatively to their leadership, and when they lead, they guide and support people in their discovery and pursuit of God's call in trustworthy and intentional ways.	3
CBT507 - God	Learners' biblically and theologically formed perceptions of and relationships with the Triune God shapes their worship of the Father, Son, and Holy Spirit and their participation in God's redemptive action in the world. Their engagement with scripture and historical and modern theology has helped them develop a frame for their own faith and how they lead others to grow in their relationships with and worship of God and participate in God's transformative work.	3
CBT508 – Humility	As an essential part of their commitment to being a follower of Jesus, learners have developed a biblical definition and practice of humility that they have prayerfully applied to their leadership and service in and outside the church. They maintain the integrity and influence of their commitment through self-awareness, self-assessment, and accountability to others. They model a posture of humility and care wherever they serve, while discipling others, and when communicating the gospel to diverse peoples and groups.	3
CBT509 - Communication	Learners practice responsible, skilled, and confident communication of the meaning and applicability of biblical texts in a variety of settings that grows out of belief in the importance of preaching and teaching the Word of God. They have developed an effective and authentic style of communicating and teaching the Scriptures using a variety of mediums. They display confidence and appropriate vulnerability in interpersonal communication, presentation of the gospel one-on-one, teaching small groups, or communicating the meaning and applicability of biblical texts to medium or larger-sized groups.	3
CBT601 - Gospel	Learners comprehend the gospel message, communicate it with skill and fluency to others, and wisely respond to important questions about the gospel, such as: why is the gospel "good news" for me, you, and the world? As they embody and share their faith in their contexts, they help people to discover who Jesus is and commit to becoming followers of Jesus. They also apply the power of the gospel to their wider contexts as they carefully and creatively consider how the gospel confronts and challenges aspects of the world which do not align with God's desire for the world and its people.	3
CBT605 - Discipleship	Learners enthusiastically and effectively mentor, equip, and empower others in their life, faith and ministry so they are able to discern and respond to God's presence and action in their lives. They live, lead, and serve with conviction and integrity, and look to the self-sacrificing model of Jesus to shape their personal and professional relationships. Through responsible ethics and strong interpersonal skills, they cultivate leadership environments permeated with integrity, purpose, affirmation, creativity, and joy, and consequently, they lead in environments where leaders are multiplied.	3
CBT609 - Leadership	Learners develop biblically and theologically congruent definitions and practices of leadership that undergird their leadership style and its practical expressions. They 6 have identified their leadership strengths and areas for growth, and demonstrated commitment to self-assessment and lifelong learning in order to sustain and adapt in leadership. When they lead, they embody integrity, self-awareness, creativity, and wisdom so that the structures they develop and lead are effective in achieving goals and influential in preparing others to lead.	3

Outcome	Description	Credits
CBT701 - Culture	Students skillfully, sensitively, and respectfully engage with similarities and differences when serving in and across multiple cultures, subcultures, and/or contexts. This includes their ability to enter relationally and perceptively, with Christ-like integrity and insight, into an unfamiliar context, and conversely, help others adapt comfortably to settings that are foreign to them. When they engage with a cultural context, learners express their convictions in ways that are compelling and transformative within that given culture.	3
CBT703 - Community	Learners' understanding, engagement, and cultivation of community is reinforced by their comprehension of the doctrine of the Trinity, the life and ministry of Jesus, the theology and practice of baptism and communion, and the biblical themes of community, partnership, and fellowship. The quality of their relationships and participation in groups and structures that create community in and outside the church instill the kinds of virtues integral to thriving communities of followers of Jesus (faith, hope, love, service, integrity, humility, justice, honesty, etc.). Learners demonstrate vision and competence when building congregational and/or institutional community that meets people's needs and fosters worship of God, service, leadership, and teaching. Through such leadership, they motivate people to intentionally pursue discipleship with Jesus and multiply others who can do the same.	3
CBT704 – Wisdom	Learners discern and apply biblical wisdom in personal, relational, and structural aspects of life in the church and in the world. They engage critical thinking skills to examine cultural values and norms and share practical wisdom and transformative insight in ways that foster rapport, trust, and disciple-making. Learners lead ministry teams to collectively pray for, and discern, God's wisdom so they can be a prophetic presence in culture. As they express God's wisdom, they show humility, grace, and passion for justice and peace in ways that encourage, guide, and equip people who are and are not followers of Jesus.	3
CBT603 – Hope & Care	Learners cultivate personal lives and ministries characterized by hope, care, healing, and wholeness that grow from participation in God's restoration of people and creation through the life, death, resurrection, and promised return of Jesus Christ.	3
CBT604 - Prayer	Learners consistently engage in a personal and corporate life of prayer as a posture of dependence upon God that is formed by biblical patterns and purposes of prayer. Their desire for and practice of prayer is passed on to others and prayer is a significant part of their discipling of and caring for others.	3
CBT60 - Worldview & Narrative	Learners express their faith in terms of a specific context so that there is significant and appealing resonance with that context's insiders while maintaining integrity with the Gospel message in a way that does not ignore but challenges and/or transforms narratives of the age.	3
CBT607 - Revelation	Learners have a clear understanding of God's self-revelation as Father, Son, and Holy Spirit and how God reveals his character and purposes. The learners have a broad and deep commitment to discipleship, which has enabled them to disciple and teach others through guiding them to increased awareness of and response to the self-revelation of God.	3

Outcome	Description	Credits
CBT608 - Grace	Learners consistently engage scripture and theology to communicate the significance of God's grace to people in any given context. Their reliance on the gracious will of the Father, gracious presence of the Son, and gracious work of the Spirit causes them to receive and extend grace and hospitality in their contexts as they form relationships that address personal, social, and relational sin.	3
CBT702 – Worship	Learners' personal lives and ministry work is shaped by a commitment to worship God, with the ability to lead others to worship God in and beyond church gatherings. Their desire for communal and individual worship of God permeates who they are and how they lead, causing others to similarly worship God communally and individually.	3
CBT705 – Relationship	Based on a theology of family, adoption, and friendship informed by the insights of psychology, sociology, and anthropology, learners have cultivated healthy personal and professional relationships. This has enabled them to personally form relationships that foster mutual commitment to and growth in discipleship, and create environments that receive people into the family of God, especially people who are in need of friendship and family.	3
CBT706 - History & Church Formation	With a clear sense of the history of Fellowship churches, and the Fellowship's theological distinctives, learners can shape their ministry contexts informed by various movements, thinkers, and events in Christianity's past and present. They can adapt the theologies and practices of particular movements, thinkers, and/or events in Christian tradition to cultivate and multiply communities who creatively worship and are formed by God.	3
CBT707 - Creation	Learners' scripturally rooted theologies of the past, present, and future of God's creation, and God's providential care for it, has heightened their sense of responsibility to be caring and fruitful stewards of God's earth. Wherever they live and do ministry, their theological commitment to care for creation has resulted in an orientation of responsible stewardship.	3
CBT708 - Messaging, Media & Learning Design	Learners have a theological framework for understanding and using technology and media. They assess their context and intended audience's experiences, knowledge, values, and goals when they plan to communicate in off and online settings. They integrate education principles and practices with their understandings of how technology and media shape the way information is communicated and interpreted to engage their intended audiences in theological, ethical, and formative ways as a part of this assessment and planning.	3
CBT709 - Love	Learners pursue God’s mission of bringing restoration and wholeness to all nations. They excel at the personal and relational practice of pastoral care, showing skills informed and guided by the biblical revelation of God’s sacrificial love for his people. They reflect an authentic understanding of the appropriate expression of redemptive love and seek to practice this among people regardless of their social, economic, cultural, or ministry context	3
CBT503 - Vision	Learners have formed a Kingdom-oriented vision, mission, and values through prayer, study of scripture, dialogue with other people, and discernment of their ministry context. They have developed the skills needed to help people in their ministry context to collaboratively embrace and strategically apply a Kingdom-oriented vision that leads to multiplication of disciples.	3

Outcome	Description	Credits
CBT505 - Mission	Learners shape their life and ministry based on a theology of the incarnation and a vision of God's mission to the world. They conscientiously and persistently navigate cultural similarities and differences in order to interpret behaviours in other cultural contexts, appropriately adjust their own behaviour in life and ministry, and form meaningful relationships that create opportunities for communicating the gospel across cultural boundaries.	3
CBT506 - Church & Administration	Learners have broadened and deepened their theological understanding of the character and purpose of the church. Through their studies and service in their local church context, they have formulated a practical understanding of how the church operates and is governed, and they have developed the administrative knowledge and skills needed to strategically and responsibly lead a ministry and/or church.	3
CBT602 - Holiness	Learners have developed a theoretical and practical theology of holiness based on focused studies of wisdom, morality, and God's character and actions in the Old and New Testaments. They pursue holiness with consistent appeals to God for wisdom and reliance on the presence and work of the Holy Spirit. God's holiness and desire for his people to be holy shapes the learners' character and they disciple other believers to pursue and grow in holiness.	3
CBT700 - Exegesis	The learner exhibits curiosity and humility in the pursuit of biblical truth, skill with exegetical tools, and familiarity in learning the biblical languages. Learners can 10 connect historical, cultural, and linguistic information concerning scripture to the theological questions and life challenges facing people today, so as to more effectively communicate the relevance of scriptural teachings. Knowing that learning biblical languages is important for exegesis, they have developed and initiated a language-learning plan.	3
CBT710 - Capstone	Program completion project	1
	Total credit hours:	86

Admission and Registration

Northwest requires the following for entry into all graduate level CBTE programs:

- An undergraduate degree from an accredited institution with a minimum 2.5 GPA (on a 4.0 scale). Or at least 60 credits of undergraduate studies which, upon review by Admissions (and in unique cases the Northwest Provost's Office), convincingly demonstrate the knowledge, character, and skill competencies needed to enter and excel in a graduate-level CBTE program at Northwest.
- Completion of any pre-program assessments required for entry into in a graduate-level CBTE program offered by Northwest.
- A ministry context with endorsement from one's ministry leadership team
- Approval from one's network/denomination leadership

Because a ministry context is essential for CBTE studies, prospective students must be able to confirm support from and/or an invitation from a ministry context (e.g. a church, para-church ministry, or denomination) in order to apply and register for one of our CBTE programs. Once support from and/or invitation from a ministry context has been confirmed, students will receive what is needed to apply for their program of choice.

If a student is interested in applying for a Northwest CBTE program, they can contact Northwest Admissions in order to receive more information about how to secure a ministry context in order to be able to apply and register for a CBTE program.

Application Deadline

Please note that the following CBTE Program application deadlines are for the formal application, not the CBTE pre-application. Formal application is only available through the registrar's office and not the website.

Term	Term Start Date	Application Form Opens	Application Deadline
Trimester 1	January 1	October 1	November 15
Trimester 2	May 1	February 1	March 15
Trimester 3	September 1	June 1	July 15

Tuition and Fees for CBTE Graduate Programs

These fees represent base fees for CBTE programs. Some amounts may vary depending on your partner affiliation. French and Spanish language program fees may vary depending on geographic location. Tuition rates may be subject to change annually. Contact Northwest for more information.

One-Time Fees	Amount	Due Date
Pre-Assessment Fee*	$450 (non-refundable)	Prior to assessment
Application Fee	$200 (non-refundable)	Upon notification of successful assessment
Logos Bible Software**	$1125 (tax inc.)	September 1
Annual Fees	**Amount**	**Due Date**
Annual Tuition	$6934	September 1, or as determined by your program
Instructional Seminar Fee*	$750	September 1
Mentor Training and Community Fee*	$200	September 1
Technology and Online Resource/Library Fee	$300	September 1
Retreat and Student Life Fee*	$500	September 1
Program Completion Fees	**Amount**	**Due Date**
Graduation Fee	$200 (non-refundable)	May 1

*Some programs are exempt from this fee.

**Graduate students are required to purchase Logos Bible Software through Northwest. Information may be obtained by contacting our office.

Graduation Requirements

In order to graduate, students must complete all of their program requirements and pay all program related fees by August 31 in the year they intend to graduate.

Applications for graduation are due May 1 of the year that students intend to graduate. Click here to access the online form to apply for graduation.

Undergraduate CBTE Programs

CBTE Bachelor of Arts in Christian Leadership and Certificate in Christian Foundations

Purpose: The CBTE Bachelor of Arts in Christian Leadership (completion) is a three-year program that builds on, integrates, and applies biblical and theological studies, spiritual formation, ministry practice, and cultural engagement in learners' contexts to form and equip the next generation of Christian leaders. Students in this program are equipped to have confident, imaginative, and compelling faith in God.

Our CBTE Bachelor of Arts in Christian Leadership (BACL) completion program is comprised of 30 outcomes, for a total of 90 credits hours of accredited, undergraduate-level study.

To receive their full BACL, students must have 30 credits of general studies at an accredited institution (see specific general studies requirements in the sub-section titled "Transfer Credit" in our General Information section below). Full time students can complete their studies in four years.

A student may enter directly into the BACL or they may choose to complete a 'laddered' approach to the BACL program which consists of:

- Certificate in Christian Foundations (CCF)
- Bachelor of Arts in Christian Leadership.

Please ensure you view our degree surrender policy on laddered credentials here.

GAP Year

The Gap Year is a one-year program that helps you discover where God is taking you in life, and helps you get there. Mentors, instructional seminars, and learning experiences will guide you as you develop the knowledge, skill, and character essential for service and leadership in and outside church ministry contexts. We partner with churches and missional organizations to mentor students in the program, so you can have a place to apply what you are learning, try new things, meet new people, and figure out what your next step in life will be after you lay foundations for a distinctly Christian life. The Gap Year program is the first 6 outcomes (18 credits) of the Certificate

in Christian Foundations (see following table) and taken on a 0.6 time basis. All credits can be applied to the CCF, which requires students to take an additional 4 outcomes (12 credits).

Certificate of Christian Foundations

Program Learning Objectives:

- Bible: Communicate the meaning of a scriptural passage at a personal and person-to-person level.
- Theology: Survey historic and modern Christian thought to describe Christianity's essential doctrines.
- Formation: Define worship and discipleship and be shaped by the ordinances, practices, disciplines, and habits that nurture worship and discipleship.
- Ministry: Recognize the church as a primary means by which God speaks to, saves, and shapes people and participate in speaking, saving, and shaping through service in a local church.
- Culture: Respectfully differentiate a Christian worldview from other worldviews.
- General Studies: Develop cross-disciplinary knowledge and skills.

Bachelor of Arts in Christian Leadership

Program Learning Objectives:

- Bible: Communicate interpretations of scripture at a person-to-medium-size group level.
- Theology: Imitate the methods of major thinkers in historic and modern Christian thought to address a particular theological question, concern, or topic that applies to your personal context
- Formation: Exhibit personal growth and spiritual maturity as a result of consistent worship and committed discipleship that has been nurtured by ordinances, disciplines, practices, and habits.
- Ministry: Pursue calling/vocation and employ gifts as you participate in God's speaking to, saving, and shaping people in a local church through tangible acts of service.
- Culture: Thoughtfully and influentially communicate a Christian worldview to people with diverse backgrounds and beliefs.
- General Studies: Integrate cross-disciplinary knowledge and skills with Bible, Theology, Formation, Ministry, and Culture objectives.

Outcomes are customized to suit the context of each partner. The outcomes here represent Northwest's standard version.

CCF Outcome	Description	Credits
CBE101 – Be Prepared	Learners are aware of their strengths, weaknesses, advantages, and disadvantages and approach them in constructive ways. They capably manage their schedules and have the reading, writing, and research skills essential for growth and excellence in their ministry contexts.	3

CBE102 – Know the Gospel	Learners describe how the gospel applies to and transforms their contexts. Who they are, what they believe, and what they do is shaped by the Gospel. They can share the gospel message with people in confident, clear, and relatable ways.	3
CBE103 – Know God	Learners have a committed relationship with the one God Christians worship, who is revealed as Father, Son, and Holy Spirit. They are connected with and are shaped by this present and active God in their everyday lives and they help other people to do the same.	3
CBE104 - Study the Bible	Learners know the major themes, narratives, events, and people of the Bible, regularly read the Bible, and can interpret what they read. They apply scripture to their personal contexts, are formed by their engagements with scripture, and share scriptural truths with Christians and non-Christians.	3
CBE105 - Be a Disciple	Learners recognize why it is important for every Christian to be connected with and lead by Jesus in all areas of their lives and can explain how this connection and leading happens. Their personal growth and ability to influence other people is formed by a genuine relationship with Jesus.	3
CBE106 - Be in Community	Learners grasp the biblical and theological meaning of “church," are connected with and intentionally serve those they identify as their churches, and identify signs of healthy and unhealthy community in their lives. The churches they serve and worship in are an essential part of their worship of God and growth as disciples of Jesus.	3
CBE107 – Be Relational	Learners perceive the interconnectedness of loving God and loving one’s neighbour as oneself in their context. God’s love shapes how they care for themselves and how they approach their relationships with God and other people in and beyond their own age, stage. and style of life.	3
CBE108 - Consistently Worship God	Learners identify and describe expressions of worship in and outside the church and regularly practice formative worship disciplines (e.g. Sabbath). They know how to CBE108 - Consistently CBE108 - Consistently Worship God in their contexts in ways that honour God, deepen their relationships with God, and shape their identities, thoughts, and actions.	3
CBE109 – Know Your Context	Learners know the key aspects of a worldview and can compare and contrast major worldviews to determine what they believe to be true about their lives and the world they live in. Their personal beliefs and actions align with a Christian way of living and they thoughtfully represent their beliefs to people who hold perspectives similar to and different from their own.	3
CBE110 – Know Who You Are	Learners are conscious of how their identifies can be formed in and outside the church and they can discern what and who predominantly shapes their identities. They intentionally focus their senses and expressions of identity on God's presence and work in their lives, as well as their worship, service, and relationships in their church communities.	3
DCL Outcome	**Description**	**Credits**
CBE201 - Discover Revelation	Learners recognize and respond to the numerous ways God is revealed to everything God has created, especially to Christians and the church. This recognition and response to God's self- revelation defines learners' senses of who God is, feeds their faith, and inspires who they are and what they do.	3

CBE202 - Interpret the Old Testament	Learners are informed readers and capable appliers of the Old Testament who can describe its structure, content, and major theological themes. Their ability to identify the historical, cultural, literary, and theological elements of Old Testament texts helps them form interpretations of specific passages that can be communicated to a small group, with emphasis given to the meaning of the passage in view and its practical implications for the people of God.	3
CBE203 - Interpret the New Testament	Learners are informed readers and capable appliers of the New Testament who can describe its structure, content, and major theological themes. Their ability to identify the historical, cultural, literary, and theological elements of New Testament texts helps them form interpretations of specific passages that can be communicated to a small group, with emphasis given to the meaning of the passage in view and its practical implications for the people of God.	3
CBE204 - Pursue God	Learners have grown in faith and character as they have applied theoretical knowledge of God's Triunity to their personal contexts, especially to how they are discipled by Jesus. This knowledge and application shapes how they lead other people (individuals and small groups) to similarly apply knowledge of God to their contexts and experience growth in their faith and character.	3
CBE205 - Engage the Church	Learners have formed a biblical, theological, and practical view of church that enables them to clarify and contribute to their church's expressions of worship, relationships, mission, and values. As a part of this clarification and contribution, learners have discerned aspects of their calling and gifts as they support their church leadership, serve their congregation, and reach out to the community of which their church is a part.	3
CBE206 – Walk By Faith	Learners have clear, dynamic views of the relationship between faith, works, gospel, and law that propel their committed pursuits of Jesus Christ. As their trust in God's grace has identifiably increased, so too has their ability and willingness to step outside of what is familiar and comfortable as they identify and respond to opportunities for good works that are given to them and made possible by God in their context.	3
CBE207 - Embody Hope	Learners have applied the implications of Jesus Christ's life, death, resurrection, ascension, and promised return to their personal contexts. This has enabled learners to discern and respond to the ways God gives us tangible and trustworthy hope in their lives, and through this discernment and response, see and participate in God's active renewal and redemption of God's creation.	3
CBE208 – Love Your Neighbour	Learners' understanding and commitment to the two greatest commandments (love God and love one's neighbour as oneself) has pushed them beyond what is familiar and comfortable, as they form relationships with people they would not typically call "neighbour," "friend," "brother," and/or "sister." Within these relationships, learners have perceptively, creatively, and appropriately relied on God to help them care for and encourage the other people in ways which lead to identifiable transformation.	3
CBE209 – Lead a Team	Learners have developed biblical and theological definitions of leadership and implemented them in their personal and ministry contexts. They can confidently and competently lead individuals and teams of people to relationships with Jesus that shape how they live and serve other people.	3
CBE210 - Articulate Your Call	Learners have discovered and developed their personalities, passions, and gifts in their ministry context as they near the completion of their second year of CBTE studies. They have personally, and in consultation with their mentors, discerned the next vocational step God has prompted them to take and they can describe and demonstrate intentional pursuit of this call.	3

BACL Outcome	Description	Credits
CBE301 - Practice Prayer	Learners have developed robust definitions of frameworks for prayer that they consistently practice in a variety of settings (individual and communal) and circumstances (worship, struggle, hope, doubt, request, intercession, etc.). This identifiably strengthens learners' communicative relationships with God, revealed the power of prayer in action, transformed who learners are, and grown their care for and service to other people.	3
CBE302 – Seek the Holy Spirit	Learners' biblically and theologically informed belief in the Holy Spirit has heightened their awareness of the Holy Spirit's presence and action in their lives, in various settings and circumstances. Their self-reliance demonstrably decreases, and their reliance upon, responsiveness to, and growth with God demonstrably increases, as they see and respond to the Holy Spirit at work in their lives.	3
CBE303 - Strive for Holiness	Learners' illustrate that their belief in God's holiness and grace has revealed realities and effects of sin in their lives that they had previous been unaware of, underemphasized, ignored, or believed to be unalterable. Their heightened recognition of sin at individual, relational, communal, social, and global levels has caused learners to consistently reach out to God to be freed from their sins and be identifiably transformed as they are empowered to live in the ways God desires and enables them to live.	3
CBE304 – Live Responsibly	Learners' theoretical understanding of God's creating of and covenanting with creation has been practically applied to their contexts in ways which show that their expressions of love for God, neighbour, and self has extended to the social, cultural, and economics systems that influence, and in many cases, reject God and harm people. They have developed and implemented plans to reflect God's love to systems and structures in their own lives (where and when it is appropriate and possible to do so), and this has transformed learners and/or other people.	3
CBE305 - Connect with History	Learners' knowledge of major historical events, movements, and people in Christian history shapes their expressions of theological and denominational identity. Their informed engagement with Christian traditions makes them mindful of and hospitable toward other theological perspectives and denominational identities, helps them build their ministries on the foundations of the past, and teaches them to avoid the past's pitfalls.	3
CBE306 - Intentionally Worship God	Learners have a defined view of and approach to the church's primary expressions of worship (prayer, preaching, singing, baptism, communion, Sabbath, tithing, and acts of service). They support their church leaders as they help lead these aspects of the church's worship. As they are identifiably transformed by these expressions of worship, learners have recognized places in their lives where/when they have expressed worship to someone or something other than God and purposefully redirected their worship to God.	3
CBE307 - Share the Gospel with Cultures	Learners have a reliable method for learning about and connecting with diverse cultures in their context. They can share the Gospel with the people and groups who make up those cultures with thoughtful service, prayer, and communication. They form good relationships with people who express different perspectives, beliefs, and values, and create space in these relationships for insightful and transformative conversations about the Gospel.	3

CBE308 - Engage Media	Learners are equipped to live as committed followers of Jesus who love, serve, and lead other people in a society filled with technology and media. They can analyze how various technologies and media shape the perspectives, beliefs, values, and actions of people. This enables learners to use technology and media in ways that are consistent with their lives as disciples and leaders who foster the growth of themselves and other people.	3
CBE309 - Advocate for Justice	Learners have formed a biblical, theological, and practical definition and expression of justice that frames how they engage with other, often competing, definitions and expressions of justice in their context. Learners partner with people in their church to advocate for God's justice in their communities in ways which foster peace, friendship, hospitality, equality, reconciliation, and ultimately, belief in the good news of the Gospel.	3
CBE310 - Communicate Meaningfully	Learners' integrations of scriptural interpretation skills with communication theories and methods have enabled them to develop effective preaching and teaching plans that can be used to preach and teach at person-to-person, person-to-small-group, and person-to-medium-sized-group levels.	3
CBE410 - Reflect & Launch	Learners articulate how they have grown, and how they can continue to develop the strengths and weaknesses they discovered, during their four years of studies. They also develop a comprehensive plan that theoretically and practically outlines their next vocational steps as they are ready to complete their Bachelor of Arts in Christian Leadership.	3
	Total credit hours:	93

Admission and Registration

Northwest requires the following for entry into all undergraduate level CBTE programs:

- A high school diploma or equivalent**
- A ministry context
- Endorsement from one's ministry leadership team
- Approval from one’s network/denomination leadership
- For those seeking admission to the Bachelor of Arts in Christian Leadership degree completion program, the required number of undergrad credits in applicable General Studies from an accredited institution with a minimum 2.0 GPA (on a 4.0 scale)

Because a ministry context is essential for CBTE studies, prospective students must be able to confirm support from and/or an invitation from a ministry context (e.g. a church, para-church ministry, or denomination) in order to apply and register for one of our CBTE programs. Once support and/or invitation has been confirmed, students will receive what is needed to apply for their program of choice.

If a student is interested in applying for a Northwest CBTE program, contact Northwest Admissions in order to receive more information about how to secure a ministry context in order to be able to apply and register for a CBTE program.

**The following documents may be used to prove qualification for an undergraduate CBTE program:

High School Diploma and its Equivalents

Applicants to all undergraduate programs must be a minimum of 17 years old and possess a high school diploma, which includes English 12 or its equivalent with a minimum score of 65% and a minimum overall average of 60%. Applicants who do not possess a high school diploma may be admitted with equivalent certification/evidence demonstrating the aptitude required for success at Northwest College & Seminary. These applicants will be reviewed on an individual basis.

B.C. Adult Graduation Diploma (BCAGD)

Applicants with a B.C. Adult Graduation Diploma (BCAGD) must be a minimum of 19 years of age, and the completed diploma will consist of a minimum of four provincial-level courses, one of which will be English 12 or its equivalent. Additionally, the average of these courses must be at least 70%.

Test of General Education Development (GED)

Applicants without a high school diploma may be admitted based on successful completion of a Test of General Education Development (GED) with a minimum score of 165 in each of the individual tests. Applicants are encouraged to contact their local school boards for GED information.

Alternative Learning Backgrounds and Adult Applicants

Adult applicants and applicants with a home-school or alternative learning background may be admitted based on satisfactory evidence indicating potential for success at Northwest. This evidence may include but is not limited to essays, SAT, ACT, or CLT scores. These cases will be assessed individually.

Application Deadline for Korean Language Undergraduate CBTE Programs

Northwest's Korean Language Programs run in two semesters: a Fall & Winter Semester; and a Spring & Summer Semester. Please note the following term start dates and formal application deadlines:

Term Name	Term Start Date	Pre-Application Form	Formal Application Deadline
Fall Semester	Sept 1	Once your pre-application has been approved, you will be sent a link to the formal application form.	July 15
Spring Semester	Jan 1	Once your pre-application has been approved, you will be sent a link to the formal application form.	November 15

Application Deadline for all other CBTE Undergraduate Programs

Please note that the following CBTE Program application deadlines are for the formal application, not the CBTE pre-application. Formal application is only available through the registrar's office and not the website.

Term	Term Start Date	Application Form Opens	Application Deadline
Trimester 1	January 1	October 1	November 15
Trimester 2	May 1	February 1	March 15
Trimester 3	September 1	June 1	July 15

Tuition and Fees for CBTE Undergraduate Programs

English and French Language Programs

These fees represent base fees for CBTE English undergraduate programs. Some amounts may vary depending on your partner affiliation. French language program fees may vary depending on geographic location. Contact Northwest for more information.

One-Time Fees	Amount	Due Date
Application Fee	$200 (non-refundable)	Upon notification of successful assessment
Logos Bible Software*	$1125 (tax incl)	September 1
Annual Fees	**Amount**	**Due Date**
Annual Tuition	$8450	September 1, or as determined by your program
Program Completion Fees	**Amount**	**Due Date**
Graduation Fee	$200 (non-refundable)	May 1

*Some programs are exempt from this fee

Korean Language Programs

The table below lists tuition and fees for the Korean Bachelor of Arts in Christian Leadership (KBACL) program.

Fees	Amount
Application Fee – One time	$200 (non-refundable)
Annual Tuition – 8 courses (24 credits at $515/cr hour)	$12,360
Annual Technology and Library Fee	$300
Graduation Fee – One time	$200 (non-refundable)

Graduation Requirements

In order to graduate, students must complete all of their program requirements and pay all program related fees by August 31 in the year they intend to graduate.

Applications for graduation are due May 1 of the year that students intend to graduate. Click here to access the online form to apply for graduation.

General Information

Alternate/Mature Student Admissions

CBTE Graduate Degree Programs

If a prospective student does not have 60 credits of undergraduate studies which meet the requirements and is 28 years of age or older, Northwest welcomes them to inquire about alternate/mature student designation in order to apply for their program of interest. When Northwest Admissions receives these inquires, it will engage the following process to evaluate a prospective alternate/mature student's readiness for a graduate-level CBTE program:

- The prospective student will be interviewed by Admissions to learn about their background, character, experience, vocation, and any other relevant details which will help to evaluate their readiness for a graduate-level CBTE program
- If the prospective student is perceived as not ready to enter their proposed program, they will be guided by Admissions towards another learning pathway that will help them grow in their capacity to reach their vocational and academic goals
- If the prospective student is perceived as ready to enter their proposed program, they will be invited to complete an evaluation package that will be evaluated by Northwest Admissions. One of three possible recommendations will be made by Northwest Admissions, in consultation with the Provost's Office, once the evaluation package has been reviewed:
    - The prospective student is encouraged to apply for their proposed program and to engage that program's pre-assessment process

- The prospective student is asked by Northwest Admissions to do further work on aspects of the evaluation package which do not meet its stated requirements and/or do not show sufficient evidence of achievement of a competency or competencies (the student will receive guidance from Northwest Admissions on how best to complete this further work)
- Or, the prospective student is directed by Northwest Admissions to another suitable learning pathway.

Doctor of Ministry (Korean-language)

In cases where the applicant does not have an accredited Master of Divinity degree, suitability for admission is assessed according to the following categories and minimal hours. Ultimately, Northwest Admissions, Provost's Office, and the Dean of Korean Programs will use the following criteria to determine a student's readiness for entry into the program:

- Biblical Studies (min. 21 hours): Biblical Studies in both New and Old Testament Studies, Biblical Theology, and exegetical/hermeneutics competencies
- Theological Studies (min 21 hours): Theological studies in systematic and historical theology as well as apologetics studies, Missions or Global studies courses, World Faiths, Christianity/Culture and Church History
- The Practice of Ministry (min. 21 hours): Practical domains of ministry such as leadership, counseling, homiletics, pastoral, and spirituality

With special consideration from Northwest Admissions, Provost's Office, and the Dean of Korean Programs, selected undergraduate, senior level coursework beyond a completed undergraduate degree may be considered valid for meeting KDMIN entrance requirements. Such completed coursework may include: Biblical languages, theology, biblical studies, and practice of ministry courses completed with B+ grade, within the last fifteen years.

Provisional admission may be achieved with 60 semester hours of graduate level work, which includes the successful completion of a master's degree in a related field with an AGAP of 3.0 (or B). The remaining twelve (12) semester hours of pre-requisite work will be gained by candidates completing senior level undergraduate or masters' level courses in required subject areas; or, with permission from the Provost's Office and Dean of Korean Programs, up to nine (9) hours of doctoral level electives transferred in from another institution. All coursework will reflect the "categories and minimal hours" as noted under above. All such courses must be completed within twenty four months of being admitted. Full candidate status is achieved with successful completion of this course work and an GPA of 3.0 (or B).

International Applicants

English Language Requirements

If a course-based or CBTE graduate or undergraduate program at Northwest is delivered solely in English, students for whom English is a second language are required to provide an English Proficiency Score as a part of the application process. Northwest requires this to ensure that all students are ready to enter and excel in their programs. The minimum English proficiency test scores required for Northwest can be found here.

Medical Insurance for International Students

Medical Insurance is mandated by the Province of British Columbia for all international students. Non-Canadian students living in Canada must enroll with BC Medical Services Plan in order to attend school.

International students (and family members) who are new to BC are required to sign up for interim health insurance, until MSP is active. American students living in the US and commuting for classes must ensure that their medical insurance extends to their travels to and from Canada.

Study Permit

Once an applicant has been admitted to a degree program and has submitted a refundable tuition deposit, the incoming student will need to apply for a study permit from Immigration Canada. This application is filled out online at the Immigration Canada website. Northwest will provide the documentation needed for the study permit application, but Northwest cannot contact Immigration Canada on incoming student's behalf.

Language of Instruction

Northwest Seminary and College currently operates programs with instruction in English, French, Spanish, and Korean. Typically, assignments are submitted in the program's designated language of instruction. However, students may submit assignments in a language other than the designated language of instruction, provided they have the permission of both the professor or Mentor Team, along with permission from the Provost.

Transcripts

Northwest Admissions requires all applicants to provide official academic records (official academic transcripts) of all previous education. To be considered official, academic records must either be received in official envelopes, sealed and endorsed by the issuing institution, or be received via secure electronic delivery directly from the issuing institution. All academic documents must be provided in English (for translations see below).

For undergraduate programs, Northwest requires academic records from a student's secondary (High School) education.

For undergraduate degree completion programs, Northwest requires academic records from all post-secondary education, which will be assessed to determine whether the student is able to transfer in the required number of credits in general studies.

Delivery Requirements

Documents being provided by post/courier to meet conditions of admission must be sent directly to:

Northwest College & Seminary
Office of the Registrar - Attn: Dr Ryan Ball
22500 University Drive
Langley, BC V2Y 1Y1
Canada

Digital documents provided to meet conditions of admission must be sent via secure electronic delivery to registrar@nbseminary.ca.

Documents that are not in English

If an applicant's educational documents are not in English, they must be included with a complete word-for-word (literal, not evaluative[4]) English translation from a Canadian-certified translator. If an applicant is submitting documents from outside Canada and cannot obtain a translation from a Canadian-certified translator, the applicant may submit a translation from an official translator in one's home country. This translation must also be completely accurate or Northwest Admissions will require a new translation from a Canadian-certified translator.

Requirements of a translation

Translations may be conducted from original documents or verified copies[2] of those documents. To be accepted by Northwest Admissions, they must meet the following requirements:

- The translator must attach to each translation a signed copy of the educational document on which the translation is based.
- All document copies submitted for evaluation must be stamped with the translator's official stamp. The document copy accompanying the translation will be verified against the original document submitted to Northwest Admissions.
- Documents such as marks sheets, transcripts, diplomas, certificates, and grade books must be translated in their entirety, including information appearing on the reverse side of any document. For calendars, course outlines, and syllabuses, only those pages describing courses and other information specific to the applicant's credential need to be translated.

Important:

- Northwest Admissions will still require a set of official academic records received directly from the applicant's issuing institution.
- All documents submitted in support of applications to Northwest programs become the property of Northwest College & Seminary and are not returned to the applicant or student.
- Applicants are strongly discouraged from sending irreplaceable documents and are advised to provide Northwest Admissions with verified copies (verified copies are photocopies of original documents that have been stamped, attested, and endorsed by the

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[4] Evaluation services vs. Translation services: Please be aware that there is a difference between evaluation and translation services:

Translation services provide a direct translation of the content of academic documents into English. They make no interpretation of one's education. This direct, certified translation is the requirement for all applicants to Northwest College & Seminary having non-English academic documents.

Evaluation services, such as World Education Services (WES), along with several other organizations, analyze academic records and are designed to provide an evaluation or to compare one's education to the Canadian educational system. Applicants are welcome to provide an evaluation in addition to an official translation provided by a separate organization. However, a WES evaluation is not accepted as an official transcript.

Registrar at the issuing institution) instead.

- Applicants should not order academic records that are not in sealed and endorsed envelopes, or not sent by secure electronic delivery. It will only delay the processing of one's application.

Northwest does not accept the following:

- Photocopies that are not verified copies (verified copies are photocopies of original documents that have been stamped, attested, and endorsed by the Registrar at the issuing institution);
- Documents in envelopes that have been opened;
- Documents that do not arrive in sealed envelopes endorsed by the issuing institution or certified translator;
- Documents that arrive without the official seal of the issuing institution;
- Photocopies notarized by a notary public;
- Photocopies endorsed by a lawyer, professor, judge, etc.;
- Unofficial translations;
- Non-literal translations.

How to Obtain Certified Translation of Academic Transcripts

In the case of applicants who have academic transcripts from a post-secondary institution where official transcripts are issued in a language other than English and the institution offers its own official translation service, the following actions apply:

- Arrange to have an official transcript issued in its original language;
- Obtain a certified literal English translation of your transcript from your post-secondary institution's translation service;
- Have both the original transcript and the literal English translation sent to the Northwest Registrar's Office in a sealed envelope endorsed by the original post-secondary institution;
- NOTE: Digital (.pdf) official academic transcripts along with their certified translation emailed directly from the issuing institution to registrar@nbseminary.ca are also acceptable.

If the applicant's post-secondary institution does not provide English translations of transcripts, the following actions apply:

- Make a photocopy of your copy of your transcripts. Do not open a sealed, endorsed envelope containing transcripts intended for submission to Northwest;
- Take the copy to a certified English translator (see sample list below) and ask them to provide a complete, word-by-word, literal English translation;
- Request the translator to put both the original language photocopy and the English translation into a sealed envelope and endorse the envelope by signing across the seal;
- Send the sealed, endorsed envelope from the translator and the original transcripts in the original language to the Northwest Registrar's Office.

Transfer Credit

Doctor of Ministry (Korean-language)

A maximum of nine (9) semester hours of coursework may be transferred from other approved post-Master of Divinity, doctoral level studies to complete the thirty- three (33) semester hours of required coursework (providing the proposed course aligns with Northwest's Korean language Doctor of Ministry's program requirements and curriculum). Northwest will review official academic transcripts to determine whether, and what, transfer credit can be granted.

Transferring credit into a CBTE degree program

Northwest does not "transfer" credit into any of its CBTE programs, except for its CBTE Bachelor of Arts degree completion programs (see below for further information). However, the direct assessment aspect of all Northwest CBTE programs allows for mentor teams to assess prior learning for all incoming students.

In a case where an incoming student possesses relevant formal education that may be eligible for a transfer in to a course-based program, Northwest Admissions engages the following process when assessing an incoming student's prior achievement of competency:

- After an applicant with prior credit is admitted into a CBTE program, Admissions review their transcript and indicate places in the curriculum where there may be prior achievement of competency. Depending on the transcript and the institution(s) from which the student received credit, Admissions may also request to examine course syllabi to make an appropriate recommendation to the student and their mentor team
- Once a student with prior credit begins a CBTE program, an eight-week acclimation period is required for the student and mentors before Admissions distribute its findings and recommendations
- When the eight-week acclimation period is complete, Admissions distributes its findings and recommendations to the student and mentor team for individual and collective review
- The student and mentor team consult the findings and recommendations document together, and they collaborate to form a strategy for proving prior achievement of competency using relevant artifacts that can be uploaded to the Pathwright learning platform for assessment
- Once artifacts are uploaded to the Pathwright learning platform, the student's mentor team assesses these materials according to the degree program curriculum, performance indicators, and rubric, and either issues a grade indicating level of achievement or they request that the student continue developing competency in this area and/or provide further evidence that shows a base level of achievement

Transferring required general studies credits into a CBTE BACL Completion program

Northwest's CBTE Bachelor of Arts in Christian Leadership degree completion programs require students to earn 30 credits of general studies at an accredited institution prior to entrance into the program.
A minimum 2.0 GPA (C, normally 65%) must have been achieved for a course to be considered for transfer credit. To fulfill this requirement, which is intended to (1) encourage and equip

undergraduate students to grow in their academic breadth and depth, and (2) integrate the general studies component of this degree with the ministry leadership emphases of its Bachelor of Arts degree programs, Northwest recommends that students complete one 3-credit, introductory/elective level course in at least nine of the following ten areas of study:

- Administration, finance management, and/or budgeting
- Organizational leadership, development, and/or human resources
- Instructional design and/or verbal, written, and/or visual communication
- Psychology, conflict management, interpersonal communication, and/or relational dynamics
- Sociology, anthropology, and/or ethnography
- History
- Art history and/or film, television, and/or music studies
- Political science
- Philosophy and/or critical theory
- Earth sciences

Note, this list summarizes recommended areas of study. Northwest may, upon review of a student's transcript, accept for entry or award for graduation the Bachelor of Arts in Christian Leadership to students who have one or more courses from the following areas of study listed by the Association of Biblical Higher Education (and have achieved the required number of general studies credits completed at an accredited institution):

- Communication (e.g., composition, public speaking, writing courses)
- Humanities/Fine Arts (e.g., modern and classical languages, history, literature, linguistics, philosophy, archaeology, art, music, graphics)
- Natural Science/Mathematics (e.g., physical science, biology/life science, physics, chemistry, mathematics, statistics)
- Social/Behavioral Sciences (e.g., psychology, sociology, anthropology, political science)

Transferring credit out of a CBTE Program

All Northwest degrees are accredited. Therefore, completed degrees and completed outcomes carry the full academic weight of corresponding degrees.

However, the academic accreditation of CBTE is built on achievement of outcomes, not assignments completed. Consequently, students who exit the program prior to graduation are only eligible for credit for completed outcomes.

While Northwest will support students seeking to transfer credit to other institutions, the decision to apply credit is always retained by the receiving institution.

Financial Aid

General Financial Aid

As funds are available, Northwest offers a limited amount of financial aid on a yearly basis to students enrolled in Northwest programs. Applications must be made each year in late Spring for Fall disbursement. Application form. Here is a list of our endowed financial aid awards.

Canada Student Loans and Grants

Additional financial aid can be obtained through the Canada Student Loans and Grants program. We encourage all students to carefully assess the debt load they are capable of carrying when applying for loans.

Learning Resources

Northwest provides students with innovative, accessible, and affordable learning resources that will help them become effective ministry leaders in their unique contexts. As Northwest serves a wide variety of students in national and international locations, we are committed to discernment and creativity when we think about the best ways to provide learning resources for our students.

All Northwest students may contact the Northwest Librarian for assistance through the Library and Resources page of the Northwest website.

Northwest offers students the following resources:

- Logos Bible Software and its Remote Resource Library (with a customized collection of theological books, Bible commentaries, etc. in English, Korean, and Spanish)
- EBSCO ATLA Religion Journal Database
- Perlego
- A Korean language library at Northwest
- Korean language DBPIA Journal Database

Logos License Policy

Many Northwest programs require the use of Logos. If a version of sufficient quality is not already owned by a student in these programs, one must be purchased. Northwest has arranged for a custom Logos package to be available to students at a significantly discounted price.

Students whose programs do not require Logos, along with mentors, may opt to purchase Northwest's custom Logos package and will receive Northwest's special pricing.

All those who require or wish to purchase Logos must pay the cost in full to Northwest. After payment has been received, a permanent Logos license will be issued to the individual.

For select Northwest programs, the cost of the Logos program and library is incorporated into the program's tuition fees. For these programs, students will receive a temporary Logos license at the start of their first term of study. Upon the successful completion of their program, these students will have their Logos license converted to a permanent license, which the student will then fully own and control. If the student withdraws and does not successfully complete the program, the Logos license will be revoked, and the individual will no longer have access. A student who is withdrawing from the program may opt to purchase the Logos license from Northwest by informing Northwest's bookkeeper of this decision prior to formal withdrawal. In such a case, the student will

pay the remaining balance owing on their Logos license, and the license will be converted from a temporary to a permanent license.

Grading Rubrics

All course-based Northwest programs use the following grading rubric.

Grade	Percentage	Description	Grade Point	Meaning in Graduate Work
A+	97-100	Superior	4.30	Exceptionally well-reasoned, compelling development of position. Outstanding incorporation of personal vision as well as of references and resources. Strikingly appropriate examples. Extraordinary insight, critical analytical and evaluative ability, and creativity. Superlative style and language usage. Makes an original contribution and is potentially publishable.
A	93-96.99	Excellent	4.00	Well-argued and convincing development of position. Insightful incorporation of personal vision as well as of references and resources. Notably appropriate examples. Excellent insight, critical analytic and evaluative ability, and creativity. Impressive style and language use.
A-	90-92.99	Very Good	3.70	Thorough and plausible development of position. Skillful incorporation of personal vision as well as of references and resources. Very good examples. Very good insight, analytic and evaluative ability, and creativity. Commendable and fluent style and language usage.
B+	87-89.99	Proficient	3.30	Proficient development of position. Appropriate incorporation of personal vision as well as of references and resources. Relevant examples. Good quality insight, analytic and evaluative ability, and creativity. Clear and correct style and language usage.
B	83-86.99	Good	3.00	Competent development of position, but possibly with some gaps and/or limitations. Good incorporation of personal vision as well as of references and resources. Good examples. Reasonable insight, analytic and evaluative ability. Little creativity. Generally good style and language usage, but possibly with some minor flaws.
B-	80-82.99	Average	2.70	Average development of position, but with obvious gaps and/or limitations. Satisfactory incorporation of personal vision as well as of references and resources. Satisfactory examples. Reasonable insight, analytic and evaluative ability. Little creativity. Generally satisfactory style and language usage, but possibly with some minor flaws.
C+	77-79.99	Adequate	2.30	Adequate development of position with significant gaps and/or limitations. Some incorporation of personal vision as well as references and resources. Adequate use of examples. Very little creativity. Considerable number of issues related to coherence and style.
C	73-76.99	Acceptable	2.00	Limited development of position with a noticeable lack of consistency with personal vision or references. Limited integration with external sources. Acceptable analytic and evaluative ability. Numerous weaknesses in terms of

Grade	Percentage	Description	Grade Point	Meaning in Graduate Work
				clarity, coherence, and grammar.
C-	70-72.99	Needs Work	1.70	Passable but unimpressive development of position. Position not completely consistent with personal vision or references and resources not taken fully into account or examples are basic or not completely convincing or barely acceptable insight and analytic and evaluative ability. Adequate style and language usage, but with weaknesses in some respects (e.g., clarity, coherence, grammar). Overall quality shows noticeable deficiencies.
F	Below 70	Below Standard	0.00	Unacceptable work at graduate level. Shows lack of understanding and/or competence in several of the criteria described above. This grade is a failing grade at the graduate level.

The following rubric is used to evaluate achievement of the competencies outlined in all our CBTE programs.

Rubric	Description
Exemplary	The learner has mastered this competency to the level that their performance is exceptional and could be relied upon to teach and supervise the development of this competency in others.
Accomplished	This learner has invested significant time and effort to develop and demonstrate mastery of this competency to the degree that their skill and proficiency can be used as an aspirational reference point by others.
Proficient	The learner can be trusted to consistently and reliably demonstrate satisfactory mastery of this competency across diverse situations.
Insufficient	The learner does not yet meet the criteria for proficiency in this competency.

CBTE mentors are provided with additional rubrics to evaluate specific competencies. We call these rubrics “performance indicators,” or more simply, “indicators.” Indicators describe to mentors what to look for when assessing whether or not a student has achieved a competency.

Once mentors have assessed these criteria, and they agree a student has achieved a competency, they will use the rubric depicted above to assign a grade (which describes the degree to which you have achieved the competency being assessed). Students do not see the indicators, however, because if they did, it would be the CBTE equivalent of getting the answers to an exam!

When all of the competencies in an outcome are assigned a grade, the score of each competency is averaged for the outcome grade that appears on transcripts.

Transcripts will display a letter grade according to the following scale, which aligns with the standard grading scale used in course-based higher education programs.

Letter Grade	Percentage	Grade Point
A+	97-100%	4.30

A	94-96%	4.00
A-	90-93%	3.70
B+	85-89%	3.30

Academic Appeals

For routine or minor disagreements, we encourage students, staff, and faculty to follow the principles for dispute resolution outlined in Matthew 18, to work together in seeking resolution to points of tension or disagreement. Students can appeal any decisions and/or actions concerning academic matters (e.g. grading) concerning a class, classes, outcome, and/or outcomes part of their course-based, CBTE, English, Korean, French, and/or Spanish program associated with Northwest.

In cases where a student in a Northwest program wishes to appeal a grade, assessment, or other treatment by an instructor, the student may appeal to the Provost for investigation and resolution. The appeal must include all relevant details such as specific times, places, course assignments, and any other evidence that indicates the instructor is treating the student unfairly.

If a student is making an appeal, they are required to provide context and rationale(s) for their appeal, and be willing to respond via email or in person to any questions, comments, and/or suggestions made in response to the appeal. If a student's appeal concerns a grade (or grades), they must be initiated no later than sixty (60) days after the grade (or grades) in question have been issued.

Course Withdrawal

If students need to temporarily or fully withdraw from a program at Northwest, filling out one of the following forms will help them notify the Registrar and initiate this process.

For all graduate and undergraduate programs, except the KDMIN program, click here to submit an Intent to Withdraw form.

For the KDMIN program, click here to submit an Intent to Withdraw form.

Program Changes

Doctor of Ministry (Korean-language) Program Change

If students are registered in the Doctor of Ministry (Korean-language) and need to switch to the Korean-language Diploma in Doctoral-Level Christian Ministry Studies they can fill out this form and provide a payment of $35 (+taxes) to cover administration fees.

CBTE Program Change

Some of our CBTE programs are designed for movement from a lower to a higher credential. For example, our Immerse Master of Arts in Biblical Leadership comprises the core twelve outcomes of our twenty-seven outcome Immerse Master of Divinity. Likewise, some of our Bachelor of Arts in Christian Leadership completion programs consist of our Undergraduate Certificate in Christian

Foundations and Diploma in Christian Leadership outcomes. We design our CBTE programs in this way to provide students with "on" and "off ramps" to our degree programs that make their upgrading of credentials (and growth in competency) as accessible as possible, without multiplying paperwork or coursework.

In a case where a student is about to complete, or has completed, a CBTE degree designed in the way described above, they are welcome to inquire with their mentor team, ministry context, and network management team about the possibility of continuing their studies to a higher credentialed program. If the aforementioned stakeholders affirm the student's calling and readiness to pursue this higher level program, then the student is invited to submit a request for a program "change." Students can submit requests for such program changes here, and they will be required to provide sufficient evidence that all stakeholders affirm a calling and readiness for the program in view.

Note: If a CBTE program has been completed within three years, it will be considered equivalent to the curriculum of the program they completed. Beyond three years, evaluation of completed competencies for equivalency to the current curriculum will be required in order to determine how much of their complete program can be taken into the higher level program in view.

Changes to CBTE programs that are not designed for movement as described above are evaluated by Northwest Admissions and/or Provost's Office on a case-by-case basis. Sometimes, though rarely, it is recommended that an immediate change in degree program or ministry contexts is made. However, if a student would like to submit a request for a program change, the following steps should be taken:

- The student consults with their mentor team and their ministry context leadership
- If the mentor team and ministry context leadership agree that a program change is advisable, the student can submit a request for a program change here. They will be required to provide a description of the reasons for the request, as well as sufficient evidence that their request is supported by the mentor team and ministry context leadership
- Once the request has been received and reviewed by Northwest Admissions and/or Provost's Office, they will contact the student to provide a recommendation regarding how to proceed
- If the recommended course of action is that the student change their program, this change will be made by the Northwest Registrar after this form has been completed
- If the recommended course of action is that the student remain in their current program and complete it, Northwest Admissions will work with the student and the mentor team to discern how to support the student to finish their program and, to the best of their ability, address and/or resolve any of the circumstances that precipitated the program change request
- If the recommended course of action is that the student temporarily or permanently withdraw from their program, Northwest Admissions will provide a rationale for this recommendation:
    - If the student chooses to temporarily or permanently withdraw, they can
    - submit a request to do so using this form
    - If the student wishes to propose a different course of action, they can
    - make an academic appeal (see section titled "Academic Appeals" below)

Degree, Diploma & Certificate Surrender

Northwest's programming is designed to be fully "stackable." That is, the credits completed in the process of earning one credential may be applied toward earning another.

- A student who has successfully completed the Master of Arts in Biblical Leadership degree through Northwest may apply almost all credits earned toward the Northwest Master of Divinity degree.

- A student who has successfully completed the Certificate of Christian Foundations through Northwest may apply almost all credits earned toward the Northwest Bachelor of Arts in Christian Leadership.

- A student who has successfully completed the Diploma in Doctoral-Level Christian Ministry Studies may apply almost all credits earned toward the Northwest Doctor of Ministry (Korean-language) program.

However, this may create situations where it appears that a student has undertaken more study than is reality, allowing students to unethically "bloat" their resumes to misrepresent academic accomplishments. For example,

- A Northwest graduate with both an MABL and MDIV will appear as though they completed study for 2 separate master's degrees (approximately 5 or 6 years of study). However, they completed studies fully equivalent to just one degree (the MDIV; 3 or 4 years of study);

- A Northwest graduate with both a Certificate in Christian Foundations (1-year program) or an undergraduate Diploma (2-year program), and a Bachelor of Arts in Christian Leadership (4-year program) will appear as though they completed both an undergraduate certificate/diploma and a full bachelor's degree (5 to 6 years of study). However, they completed studies equivalent to just the bachelor's degree (a 4-year program);

- A Northwest graduate with both a Diploma in Doctoral-Level Christian Ministry Studies (2-year program) and a Korean Language Doctor of Ministry (3-year program) will appear as though they completed both a Diploma in Doctoral-Level Christian Ministry Studies and a full Doctor of Ministry (5 years of study). However, they completed studies equivalent to just the Doctor of Ministry (a 3-year program).

It is therefore important that there be clarity surrounding Northwest's laddered credentials and the fact that a higher-level credential supersedes and replaces the lower-level credential. Upon completion of the requirements for a higher-level credential (MDIV; BACL; DMN), Northwest students must therefore surrender the lower-level credential (MABL; CCF; undergraduate diploma; Diploma in Doctoral-Level Christian Ministry Studies) earned through Northwest to the Registrar's Office before they are formally awarded the higher-level credential. Students must remove the lower-level credential from their resume and list only the higher-level credential.

- Students may participate in the graduation ceremony of the higher-level credential prior to the surrender of their lower-level credential but must bear in mind that they will not receive their higher-level credential until their lower-level credential has been surrendered to the registrar.

Students who enroll in a CBTE MDIV or BACL program after having completed a course-based degree are not subject to this policy because credentials earned at other institutions are not "stackable" with Northwest programs. Cases of advanced standing due to transfer credits are rare. This is because most institutions use course-based structures while Northwest organizes its CBTE

programs according to areas of competency. Students with a record of previous ministry and theological studies are encouraged to focus on their areas of strength early in their program so that they may complete degree requirements at a quicker pace.

Refunds

All fees are non-refundable. Tuition refunds will be issued for students who decide to withdraw from their respective program as follows:

Description	Weeks	Refund
Students who withdraw during the first 2 weeks of a term receive a full refund of tuition for that term. The deadline is 4:00pm of the second Friday following term start date.	1 & 2	100%
Students who withdraw during weeks 3 to 6 of a term will receive a pro-rated refund on tuition based on the week of withdrawal. All registration changes must be done through the Office of the Registrar.	3	70%
	4	60%
	5	50%
	6	40%
Students who withdraw after week 6 of a term are not eligible for any refund.	7	0%

Institutional Facilities

Northwest's facility consists of a classroom, boardroom, recording studio, faculty offices, staff offices, and kitchen. Students may use Trinity Western University's facilities including bookstore, Wellness Centre, cafeteria, and coffee shops.

Rules for Conduct

All Northwest students and employees are required to sign community covenant agreements and/or codes of conduct outlining our educational community's commitment to pursue truth and excellence with grace and diligence, treat people and ideas with charity and respect, think critically and constructively about complex issues, and willingly respond to the world's most profound needs and greatest opportunities. All such covenant agreements and codes of conduct are provided to students prior to the start of their studies and provided to employees when they begin work at Northwest.

Ultimately, these covenant agreements and codes of conduct are built upon the foundations of the two greatest commandments, as articulated by Jesus Christ in Matthew 22:37-40: "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.'" This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."

Community Covenant Agreement

Northwest Baptist Seminary (NBS) is the primary leadership training arm of the Fellowship of Evangelical Baptist Churches Pacific and Prairies regions.

1. The Northwest Community Covenant

The Seminary's mission, core values, curriculum and community life are formed by a firm commitment to the person and work of Jesus Christ as declared in the Bible. This identity and allegiance shapes an educational community in which members pursue truth and excellence with grace and diligence, treat people and ideas with charity and respect, think critically and constructively about complex issues, and willingly respond to the world's most profound needs and greatest opportunities.

The Seminary is an academic community rooted in the evangelical Baptist tradition; it is made up of Christian administrators, faculty and staff who, along with students choosing to study at NBS, covenant together to form a community that strives to live according to biblical precepts, believing that this will optimize the Seminary's capacity to fulfil its mission and achieve its aspirations.

The community covenant is a solemn pledge in which members place themselves under obligations on the part of the institution to its members, the members to the institution, and the members to one another. In making this pledge, members enter into a contractual agreement and a relational bond. By doing so, members accept reciprocal benefits and mutual responsibilities, and strive to achieve respectful and purposeful unity that aims for the advancement of all, recognizing the diversity of viewpoints, life journeys, stages of maturity, and roles within the NBS community. It is vital that each person who accepts the invitation to become a member of the NBS community carefully considers and sincerely embraces this community covenant.

2. Christian Community

The Seminary's acceptance of the Bible as the divinely inspired, authoritative guide for personal and community life[5] is foundational to its affirmation that people flourish and most fully reach their potential when they delight in seeking God's purposes, and when they renounce and resist the things that stand in the way of those purposes being fulfilled[6] This ongoing God-enabled pursuit of a holy life is an inner transformation that actualizes a life of purpose and eternal significance.[7] Such a distinctly Christian way of living finds its fullest expression in Christian love, which was exemplified fully by Jesus Christ, and is characterized by humility, self-sacrifice, mercy and justice, and mutual submission for the good of others.[8]

This biblical foundation inspires NBS to be a distinctly evangelical seminary in which members and others observe and experience truth, compassion, reconciliation, and hope.[9] NBS envisions itself to be a community where members demonstrate concern for the well-being of others, where rigorous intellectual learning occurs in the context of whole person development, where members give priority to spiritual formation, and where service-oriented citizenship is modeled.

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[5] The Biblical passages cited in this document serve as points of reference for discussion or reflection on particular topics. NBS recognizes the necessity of giving careful consideration to the complexities involved in interpreting and applying biblical passages to contemporary issues and situations Deuteronomy 6:4-9; Psalm 19:7-11; 2 Timothy 3:16.

[6] Matthew 6:31-33; Romans 8:1-17; 12:1-2; 13:11-14; 16:19; Jude 20-23; 1 Peter 2:11; 2 Corinthians 7:1.

[7] 2 Peter 1:3-8; 1 Peter 2:9-12; Matthew 5:16; Luke 1:74-75; Romans 6:11-14, 22-23; 1 Thessalonians 3:12-13, 4:3, 5:23-24; Galatians 5:22; Ephesians 4:22-24, 5:8.

[8] Matthew 22:37-40; 1 Peter 5:5; Romans 13:8-10; 1 John 4:7-10; Philippians 2:1-5; 1 Corinthians 12:31b-13:8a; Romans 12:1-3, 9- 10; John 15:12-13, 17; 1 John 3:10-11, 14-16; Ephesians 5:1-2,21.

[9] From TWU's "Envision the Century" Strategic Directions Document, p 5 ("Ends").

3. Community Life at Northwest

The NBS community covenant involves a commitment on the part of all members to embody attitudes and to practise actions identified in the Bible as virtues, and to avoid those portrayed as destructive. Members of the NBS community, therefore, commit themselves to:

- cultivate Christian virtues, such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, compassion, humility, forgiveness, peacemaking, mercy and justice[10]
- live exemplary lives characterized by honesty, civility, truthfulness, generosity and integrity[11]
- communicate in ways that build others up, according to their needs, for the benefit of all[12]
- treat all persons with respect and dignity, and uphold their God-given worth from conception to death[13]
- be responsible citizens both locally and globally who respect authorities, submit to the laws of this country, and contribute to the welfare of creation and society[14]
- observe modesty, purity and appropriate intimacy in all relationships, reserve sexual expressions of intimacy for marriage, and within marriage take every reasonable step to resolve conflict and avoid divorce[15]
- exercise careful judgment in all lifestyle choices, and take responsibility for personal choices and their impact on others[16]
- encourage and support other members of the community in their pursuit of these values and ideals, while extending forgiveness, accountability, restoration, and healing to one another.[17]

In keeping with biblical and NBS ideals, community members voluntarily abstain from the following actions:

- communication that is destructive to NBS community life and inter–personal relationships, including gossip, slander, vulgar/obscene language, and prejudice[18]
- harassment or any form of verbal or physical intimidation, including hazing
- lying, cheating, or other forms of dishonesty including plagiarism
- stealing, misusing or destroying property belonging to others[19]
- sexual intimacy that violates the sacredness of marriage between a man and a woman[20]

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[10] Galatians 5:22-24; Colossians 3:12-17; Isaiah 58:6-8; Micah 6:8.
[11] Proverbs 12:19; Colossians 3:9; Ephesians 4:25; Leviticus 19:11; Exodus 20:16; Matthew 5:33-37.
[12] Ephesians 4:29; Proverbs 25:11; 1 Thessalonians 5:11.
[13] Genesis 1:27-28; Psalm 139:13-16; Matthew 19:14; Proverbs 23:22.
[14] Romans 13:1-7; 1 Peter 2:13-17; Genesis 1:28; Psalm 8:5-8; 2 Thessalonians 3:6-9.
[15] Genesis 2:24; Exodus 20:14,17; 1 Corinthians 7:2-5; Hebrews 13:4; Proverbs 5:15-19; Matthew 19:4-6; Malachi 2:16; Matthew 5:32.
[16] Proverbs 4:20-27; Romans 14:13,19; 1 Corinthians 8:9,12-13, 10:23-24; Ephesians 5:15-16.
[17] James 5:16; Jude 20-23; Romans 12:14-21; 1 Corinthians 13:5; Colossians 3:13.
[18] Colossians 3:8; Ephesians 4:31.
[19] Exodus 20:15; Ephesians 4:28
[20] Romans 1:26-27; Proverbs 6:23-35

- the use of materials that are degrading, dehumanizing, exploitive, hateful, or gratuitously violent, including, but not limited to pornography
- drunkenness, under-age consumption of alcohol, the use or possession of illegal drugs, and the misuse or abuse of substances including prescribed drugs
- the use or possession of alcohol on campus, or at any NBS sponsored event, and the use of tobacco on campus or at any NBS sponsored event.

4. Areas for Careful Discernment and Sensitivity

A heightened level of discernment and sensitivity is appropriate within a Christian educational community such as NBS. In order to foster the kind of academic atmosphere most conducive to seminary ends, this covenant both identifies particular Christian standards and recognizes degrees of latitude for individual freedom. True freedom is not the freedom to do as one pleases, but rather empowerment to do what is best.[21] NBS rejects legalisms that mistakenly identify certain cultural practices as biblical imperatives, or that emphasize outward conduct as the measure of genuine Christian maturity apart from inward thoughts and motivations. In all respects, the NBS community expects its members to exercise wise decision-making according to biblical principles, carefully accounting for each individual's capabilities, vulnerabilities, and values, and considering the consequences of those choices to health and character, social relationships, and God's purposes in the world.

NBS is committed to assisting members who desire to face difficulties or overcome the consequences of poor personal choices by providing reasonable care, resources, and environments for safe and meaningful dialogue. NBS reserves the right to question, challenge or discipline any member in response to actions that impact personal or social welfare.

5. Wise and Sustainable Self-Care

The Seminary is committed to promoting and supporting habits of healthy self-care in all its members, recognizing that each individual's actions can have a cumulative impact on the entire community. NBS encourages its members to pursue and promote: sustainable patterns of sleep, eating, exercise, and preventative health; as well as sustainable rhythms of solitude and community, personal spiritual disciplines, chapel and local church participation,[22] work, study and recreation, service and rest.

6. Healthy Sexuality

People face significant challenges in practicing biblical sexual health within a highly sexualized culture. A biblical view of sexuality holds that a person's decisions regarding his or her body are physically, spiritually and emotionally inseparable. Such decisions affect a person's ability to live out God's intention for wholeness in relationship to God, to one's (future) spouse, to others in the community, and to oneself.[23] Further, according to the Bible, sexual intimacy is reserved for marriage between one man and one woman, and within that marriage bond it is God's intention that it be enjoyed as a means for marital intimacy and procreation.[24] Honouring and upholding

[21] Galatians 5:1,13; Romans 8:1-4; 1 Peter 2:16
[22] Ephesians 5:19-20; Colossians 3:15-16; Hebrews 10:25
[23] 1 Corinthians 6:18-19.
[24] Genesis 2:24; Exodus 20:14,17; 1 Corinthians 7:2-5; Hebrews 13:4; Proverbs 5:15-19; Matthew 19:4-6.

these principles, members of the NBS community strive for purity of thought and relationship,[25] respectful modesty,[26] personal responsibility for actions taken, and avoidance of contexts where temptation to compromise would be particularly strong.[27]

7. Drugs, Alcohol and Tobacco

The use of illegal drugs is by definition illicit. The abuse of legal drugs has been shown to be physically and socially destructive, especially in its potential for forming life-destroying addictions. For these reasons, NBS members voluntarily abstain from the use of illegal drugs and the abuse of legal drugs at all times.

The decision whether or not to consume alcohol or use tobacco is more complex. The Bible allows for the enjoyment of alcohol in moderation,[28] but it also strongly warns against drunkenness and addiction, which overpowers wise and reasonable behaviour and hinders personal development.[29] The Bible commends leaders who abstained from, or were not addicted to, alcohol.[30] Alcohol abuse has many long-lasting negative physical, social and academic consequences. The Bible has no direct instructions regarding the use of tobacco, though many biblical principles regarding stewardship of the body offer guidance. Tobacco is clearly hazardous to the health of both users and bystanders. Many people avoid alcohol and/or tobacco as a matter of conscience, personal health, or in response to an addiction. With these concerns in mind, NBS members will exercise careful discretion, sensitivity to others' conscience/principles, moderation, compassion, and mutual responsibility. In addition, NBS strongly discourages participation in events where the primary purpose is the excessive consumption of alcohol.

8. Entertainment

When considering the myriad of entertainment options available, including print media, television, film, music, video games, the internet, theatre, concerts, social dancing, clubs, sports, recreation, and gambling, NBS expects its members to make personal choices according to biblical priorities, and with careful consideration for the immediate and long-term impact on one's own well-being, the well-being of others, and the well-being of the Seminary. Entertainment choices should be guided by the pursuit of activities that are edifying, beneficial and constructive, and by a preference for those things that are "true, noble, right, pure, lovely, admirable, excellent, and praiseworthy,"[31] recognizing that truth and beauty appear in many differing forms, may be disguised, and may be seen in different ways by different people.

9. Commitment and Accountability

This covenant applies to all members of the NBS community, that is, administrators, faculty and staff employed by NBS and its affiliates, and students enrolled at NBS or any affiliate program. Unless specifically stated otherwise, expectations of this covenant apply to both on and off NBS's (TWU) campus and *Immerse* ministry locations. Sincerely embracing every part of this covenant is a requirement for employment. Employees who sign this covenant also commit themselves to

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[25] Matthew 5:27-28; 1 Timothy 5:1-2; 1 Thessalonians 4:3-8; Job 31:1-4; Psalm 101:2-3.
[26] 1 Peter 3:3-4; 1 Timothy 2:9-10.
[27] 1 Corinthians 6:18; 10:13; 2 Timothy 2:22; James 4:7.
[28] Deuteronomy 7:13, 11:14, Psalm 104:15; Proverbs 3:10; Isaiah 25:6; John 2:7-11; 1 Timothy 5:23.
[29] Genesis 9:20-21; Proverbs 20:1; 31:4; Isaiah 5:11; Habakkuk 2:4-5; Ephesians 5:18.
[30] Daniel 1:8, 10:3; Luke 1:15; 1 Timothy 3:3,8; Titus 2:3.
[31] Philippians 4:8.

abide by policies published in their respective Faculty and Staff Handbooks. NBS welcomes all students who qualify for admission. Students sign this covenant with the commitment to abide by the expectations contained within the Community Covenant.

The stipulations of this agreement remain in effect as long as the student's admission status is active, and until such time as the student's degree is conferred.

Ensuring that the integrity of the NBS community is upheld may at times involve taking steps to hold one another accountable to the mutual commitments outlined in this covenant. As a covenant community, all members share this responsibility. The Seminary also provides formal accountability procedures to address actions by community members that represent a disregard for this covenant. These procedures and processes are outlined in the Student, Staff, and Faculty Handbooks, and the *Immerse* Manual and will be enacted by designated representatives of the Seminary as deemed necessary.

By my agreement below I affirm that:

- I have accepted the invitation to be a member of the NBS community with all the mutual benefits and responsibilities that are involved;
- I understand that by becoming a member of the NBS community I have also become an ambassador of this community and the ideals it represents;
- I have carefully read and considered NBS's Community Covenant and will join in fulfilling its responsibilities while I am a member of the NBS community.

Non-Academic Appeals

For disputes related to non-academic matters, students are encouraged to first speak to those involved directly in the hopes of resolving the issue privately. However, this is not always possible or safe. In such cases students may bring the matter to the Dean of Students, who will work with the parties involved to find resolution. For matters related to bullying, harassment, and sexual harassment, please see the "Bullying, Harassment and Sexualized Violence Policy" in the student handbook.

Policy Concerning the Use of Generative AI

Generative AI refers to a category of AI tools that generate new content including text, images, summaries, or data in response to user prompts. Examples include ChatGPT, Claude, Gemini, and Microsoft Copilot.

Generative AI tools may serve as helpful learning aids when used appropriately. Within CBTE programs, students are encouraged to use such tools in ways that support—rather than replace—their own learning and formation.

Appropriate uses may include:

- Clarifying concepts or terminology
- Assisting with language translation or grammar
- Brainstorming ideas or organizing thoughts
- Reviewing one's own writing for clarity

However, students must ensure that:

- AI is not used to generate substantive content that replaces their own reasoning, reflection, or theological judgment
- All AI assistance is clearly disclosed through appropriate citation in footnotes and/or bibliography
- Submitted work reflects the student's own understanding and competency

Students are encouraged to reflect regularly on how their use of AI shapes their habits of thinking, honesty, and dependence, recognizing that these practices contribute to their ongoing formation as Christian leaders. Students must indicate how AI tools were used in their work and how such use supported (or hindered) their learning and formation.

For more information, please consult the full policy document here.

Non-Discrimination

Northwest affirms and celebrates the diversity of God's creation. We want to be an educational community that embodies the eschatological vision given in biblical texts like Revelation 7:9-10: "After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!'" For this reason, our community strives to resist discrimination in all of its forms, and expect those who are a part of it to commit to this also.

Bullying, Harassment, and Sexualized Violence Policy

Northwest is committed to cultivating communities in which all individuals are treated with respect and dignity, free from bullying and harassment.

We consider bullying and harassment to be serious offenses and we will not tolerate behavior that may undermine the respect, dignity, self-esteem, or productivity of any student, faculty, staff, or administrative member.

Sexualized violence is a significant and systemic issue for society and higher education, and can affect anyone, irrespective of gender, age, sexual orientation, abilities, and racial, cultural, or economic backgrounds. As an academic community rooted in evangelical Christian denominations, acts of sexualized violence of any kind are completely unacceptable.

Anyone who has any concern about possible bullying or harassment, the contact persons listed below are their point of initial contact. All have been trained in dealing with bullying and harassment issues. Initial discussion with a contact person is confidential.

If a complaint of bullying or harassment is to proceed into a formal investigation, then the complaint must be put into written form. In the event a complaint is received regarding the leadership team, the Senior Harassment Officer shall serve as the Contact Person and will initiate an investigation through an external investigator, notifying the Northwest Executive Committee.

Senior Harassment Officer: Ruth McGillivray - ruth@nbseminary.ca

Contact Person: Phoebe Hwang - phoebe@nbseminary.ca

Contact Person: Kajle Radbourne - kajleradbourne@nbseminary.ca