

MB BIBLICAL SEMINARY

# 2026-27 Academic Calendar

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## Preamble

MB Seminary's graduate programs are designed to help emerging and experienced ministry leaders grow in their love for God and in their ministry effectiveness. Our course instruction is grounded in the Scriptures and guided by our school's evangelical-Anabaptist perspective. As the national seminary of the Canadian Conference of Mennonite Brethren Churches, we affirm the Mennonite Brethren Confession of Faith.

We welcome students from a diverse range of backgrounds to partner with us in the process of personal and corporate formation for Kingdom ministry. Our faculty and staff are committed to serve your academic needs, care for you personally, and listen to the dreams that God has planted in your heart. You are not only a student; you become a member of the family.

The information that follows in this document is designed to assist you in your academic journey. Please feel free to contact someone from our team whenever you might encounter an issue that is not addressed in this document.

## 1. Academic Programs

MB Seminary forms leaders for the church and its mission. Our students are pastors and ministry leaders, chaplains and spiritual care practitioners, lay leaders and volunteers, and others discerning where God is calling them next. Most study while they serve—leading congregations, holding down jobs, and raising families—so our programs are built to fit around a working ministry rather than to interrupt it.

Two commitments hold our programs together. The first is that theological education should change the leader, not just inform them. We want students to grow in their love for God, to think clearly and faithfully, and to lead well in their churches, workplaces, and communities. A degree is a means to that end, not the end itself.

The second is context. Learning happens where students already serve. Courses are delivered modularly and online—at our local campus, through our network of Teaching Church sites across the country, or from anywhere with an internet connection—so students can study without stepping away from ministry and apply what they are learning in real time. Coursework is shaped around the learner's ministry setting, so both the student and the community they serve benefit while the degree is still in progress. Our teaching is grounded in the Scriptures and in the Anabaptist–Mennonite Brethren tradition to advance God's Kingdom.

Our certificate and degree programs are distinct but interrelated. A student might begin with a single certificate and continue toward a master's degree, or they might enter directly into the program that fits their calling.

## a. Non-Degree

There may be specific instances in which an applicant is admitted to MB Seminary as non-degree student (which is not a program). This includes students interested in one or more courses, or students who are enrolled through a Letter of Permission (LOP) from another institution. Non-degree students may enroll in up to four graduate courses without declaring a program.

## b. Ministry Foundations Certificate (MFC)

The MFC is a 12-credit, graduate-level certificate for those beginning theological study or testing a sense of call. Students take courses across four different disciplines to lay a theological foundation for ministry. This certificate provides learners with an introduction to formal ministry training and allows prospective degree students to begin seminary without committing to a full program. Credits earned apply toward the MATL and MDiv for those who decide to apply to a degree program.

## c. Master of Arts in Transformational Leadership (MATL)

The MATL is a 48-credit degree for leaders who want to make a difference in their church or ministry now. Students take modular courses in biblical studies, theology, history, leadership, and discipleship. The degree develops both the leader's love for God and the practical skills to lead missional change—in their relationships, church, workplace, and community. Because coursework is shaped around the student's own ministry, congregations see the benefit while the student is still studying.

## d. Master of Divinity (MDiv)

The MDiv is our most comprehensive degree for pastoral ministry: 72 credits spanning biblical studies, theology, history, spiritual care, leadership, and discipleship. It prepares leaders to preach, teach, shepherd, and lead a congregation over the long haul. More than any of our programs, it forms the whole pastor—mind, character, and craft—for a lifetime of ministry.

### e. Master of Arts in Chaplaincy and Spiritual Care (MACS)

The MACS is a 58-credit degree that prepares professional chaplains and spiritual care practitioners for service in hospitals, care homes, fire, correctional, and police settings, the military, non-profit ministry, the marketplace, and the local church. More than half of the degree focuses on developing spiritual care competencies, grounded in a theological foundation and aligned with the discipline's recognized standards. Students complete Clinical Psychospiritual Education (CPE) in a mentored setting and take courses shaped around their field of practice. The degree is targeted to those entering chaplaincy or spiritual care as a vocation—people with a genuine care for others that grows out of their own faith.

### f. Post-Masters Certificate in Spiritual Care (PMCS)

For those who already hold a seminary degree (MA, MDiv) and want to add spiritual care to their ministry, the PMCS is a 25-credit program for pastors, spiritual care practitioners, and other ministry leaders seeking to offer skilled, compassionate care. Students develop spiritual care competencies and complete CPE in a mentored setting, with electives to focus on a particular area of practice.

### g. Doctor of Ministry (DMin)

The DMin is MB Seminary's 31-credit, advanced-professional degree for experienced leaders. Where a master's degree prepares a person for ministry, the DMin sharpens someone already in it—deepening their theological reflection and strengthening their practice without asking them to leave the work they are called to. Students remain in their ministry context throughout, bringing real questions from that context into their study and carrying new capacity back into it.

## 2. Admissions and Registration

### a. Student Classification

MB Seminary's academic year begins on June 1 and ends on May 31. Courses are scheduled according to four terms within the year: Fall, Winter, Spring, and Summer. Graduate students are classified as full-time when enrolled in at least three courses during the fall term or at least three courses across the Winter and Spring terms. Enrolment in a lesser course load will result in the student being classified as part-time.

## b. Graduate Student

Graduate students are admitted based on eligibility for admission to a graduate studies program, and their completed courses may be applied toward a graduate certificate or a degree program at MB Seminary (listed below).

## c. Non-Degree Student

Upon admission to MB Seminary, a student may take up to four courses as a non-degree student. Completed courses may be used to fulfill the requirements of MB Seminary certificates and degree programs.

In some instances, a graduate course may also be offered at the undergraduate level for qualified students. Undergraduate students must be enrolled in a college/university program and receive a Letter of Permission (LOP) from their institution to enrol in MB Seminary's undergraduate course offering. An undergraduate student at MB Seminary is also considered a non-degree student.

## d. Audit Student (available for select courses only)

Students may audit select courses for enrichment or professional development but without needing to complete the required assignments of the graduate course. Please consult with the Academic Director or the Director of Chaplaincy and Spiritual Care for more details.

## e. Workshop Participant

Workshop participants are those who only attend the course intensive portion of the graduate course being offered at a Teaching Church site. Workshop participants do not complete any of the academic requirements associated with being a graduate student nor will they attend any subsequent meeting(s) which may be scheduled by the course instructor (whether online or in-person),

For more information on workshops and registration availability, refer to www.mbseminary.ca/workshops/register.

Note: To maintain graduate educational quality, the proportion of both audit students and workshop participants—as well as their interactions—will be managed to ensure that the learning experience of graduate students remains the priority.

## f. Admission Process and Requirements

Requirements for admission to graduate-degree programs are as follows:

- A bachelor's degree from an accredited university or college with a minimum 2.5 GPA (on a 4.0 GPA scale).
- A written testimony and statement indicating the applicant's call to seminary
- Two references in support of the applicant's application
    - One reference from a pastor or spiritual mentor
    - One academic or character reference
- Transcripts from all previous post-secondary studies.
    - Transcripts must be submitted in English or accompanied by a notarized translation. Students who have completed their undergraduate studies at an international, non-English institution will be required to provide a WES evaluation.
    - Transcripts should be sent directly and electronically from each of the applicant's previous educational institutions to MB Seminary's Registrar (tanderson@mbseminary.ca).
    - In cases where an institution does not offer electronic delivery, transcripts may be mailed to the following address:

        MB Seminary – Office of the Registrar
        PO Box 12310
        RPO Logan Creek
        Langley, BC V2Y 0Y7

It is advisable that applicants submit their application at least four-weeks before the beginning date of their intended course. This should provide sufficient time for their references and transcript(s) to be received.

## g. ESL Admission Requirements — TOEFL and IELTS

Applicants for whom English is a second language must provide an English Proficiency Score as a part of their application process. The minimum required English proficiency test score for all graduate programs is 90 on the TOEFL test scale or 6.5 if using IELTS. More information about these tests is available at www.toefl.org or www.ieltscanada.ca.

## h. Admission

Once a student is admitted to MB Seminary, they will receive an acceptance letter from the Registrar along with instructions to activate their Populi student account. Populi is the

learning management system utilized by MB Seminary and the infrastructure for academic and financial processes (mbseminary.populiweb.com).

Once admitted, a $200 enrolment deposit will be applied to the student's account. This deposit acts as the student's acceptance of their letter of admission and reserves the student's position in their academic program for a period of time. This also enables them to register for courses. The enrolment deposit will be credited toward the student's account once they are invoiced for their course tuition.

# 3. Academic Information

## a. Transfer Credit

Courses taken for graduate-level credit are transferable to other institutions in accordance with those institutions' transfer-credit policies. Transfer credit into MB Seminary is limited, and an official transcript must be provided to the Registrar for evaluation. A grade of "B" or better is required for any credit to be transferred in.

Students may not pursue courses at another institution concurrent with their MB Seminary program without prior approval through a Letter of Permission (LOP). Students admitted into the MATL, MACH, or MDiv programs who wish to transfer such a course back into their degree program must first obtain special permission. To initiate this request, the student must provide the Registrar with the course syllabus and a rationale for taking the course outside of MB Seminary for approval. Once approved, an LOP form must be completed online via Populi, and the accompanying fee must be paid. Upon completing the course at the external institution, the student must request that an official transcript be sent directly to the Registrar so the transfer credit can be entered into their degree template.

## b. Advanced Standing

MB Seminary has Advanced Standing agreements with specific Bible colleges and universities across Canada. Please contact the Registrar to learn whether any of these agreements apply to your situation.

## c. Registration

The course schedule can be found on the MB Seminary website: www.mbseminary.ca/academics/courses. The scheduling table also includes links to course descriptions and syllabi, but students in a degree program must use the Populi learning management system to register for upcoming courses (see 2.h).

To register, enter your username and password and navigate to the “Registration” tab. Courses are organized by Term, which you can select from the drop-down menu at the top. Select the green “+” button and be sure to save the course to confirm your registration.

If you are a non-degree student, you may not self-register. Instead, please connect with Keith Reed (keithreed@mbseminary.ca) or T Anderson (tanderson@mbseminary.ca) to request placement into your chosen course(s).

## d. Change of Registration (Add/Drop)

The add/drop date for each course is the first day of class. Students may enrol or withdraw from a course prior to the add/drop deadline without any additional cost. Students who have registered for a course and wish to upgrade their participation (i.e., from workshop participant to audit or from audit to academic credit), must apply to do so at least one week prior to the date of the course intensive. Upgrades to course registration are subject to meeting admissions criteria and payment of the corresponding tuition.

Course additions or withdrawals after the add/drop dates outlined above require approval from the Registrar. An administration fee of $50 will be charged.

Students who find it necessary to withdraw from courses and/or their academic program after the add/drop deadline can initiate this request up to four weeks after the course has begun (28-days after the beginning date). This withdrawal request must be approved by the Registrar and can be administered without academic penalty provided the request is made within the four-week period noted above. A tuition refund will be granted according to the stipulations outlined in the Tuition Refund Policy. Students are encouraged to dialogue with the Registrar as soon as this request becomes apparent.

## e. Equity of Access

Students with a learning disability are responsible for informing the seminary and requesting accommodation before the course begins, so that necessary arrangements can be made to support their learning. Accommodation requests will be taken seriously, and every effort will be made to implement them. However, blanket extensions to due dates or other deadlines are not an appropriate request and will not be granted, and accommodations cannot be arranged retroactively once a course is underway.

For further information, please contact Dr. Brian Cooper, Academic Dean (briancooper@mbseminary.ca) or Dr. T. Anderson, Academic Director (tanderson@mbseminary.ca) for assistance.

## f. Learning Resources

Each student is personally responsible to access their own textbooks and learning resources for the successful completion of their course. Some resources might be available via The DTL, a Digital Theological Library that contains 1.4 million books and over 100 million articles in about 61,000 journals. MB Seminary students have access to The DTL when they are enrolled in courses by following the login instructions available in their Populi classroom. Textbooks and other resources may also be sourced at various resellers, online subscription providers or through the student's local library.

## g. Grading Scale

MB Seminary assigns letter grades to each student at the end of each course as outlined in the graduate-level rubric found in each syllabus.

## h. Academic Integrity and Avoiding Plagiarism

As Christian scholars pursuing higher education, academic integrity is a core value of the entire MB Seminary community. Students are invited into this scholarly culture and are expected to adhere to the principles of sound academic scholarship at MB Seminary. Plagiarism is the presentation of another person's words, ideas, or work as one's own without proper acknowledgement, whether intentional or unintentional. This includes copying text without citation, closely paraphrasing a source without attribution, submitting work written by another person (including ungoverned use of AI tools, per the policy above), and resubmitting one's own previously submitted work without the instructor's permission. Students are expected to cite all sources in Turabian format as outlined below. Suspected plagiarism will be addressed and may result in a reduced or failing grade on the assignment, a failing grade in the course, or further disciplinary action, depending on the severity and circumstances of the violation.

## i. Artificial Intelligence

Students may use AI tools (e.g., ChatGPT, Copilot) to assist with research for assignments in courses, provided that any assistance or content provided or created by the AI tools is appropriately identified as a source and fully cited. This includes citing the exact prompts used. Citation is not needed for simple proofreading; however, AI tools may only be used to support a student's work, not to produce it. AI may not be used to rewrite, augment, transform, translate, paraphrase, or increase the fluency of the student's original work in any way.

Failure to clearly indicate and reference AI-generated material, or the use of AI paraphrasing tools that alter the syntax, clarity, or originality of a student's work, will be considered a violation of academic integrity and will be reported as academic misconduct.

Students should consult their instructor if they have any questions about using generative AI tools.

## j. Paper Formatting

Students are required to adhere to the Turabian Notes (Bibliography) format for all papers. This is the standard for theological education. Please consult the following manual for instructions:

> Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations.* 9th ed. Chicago: University of Chicago Press, 2018.

## k. Student Appeal Policies

### i. Grade Appeals

Students may appeal a grade to the course instructor by submitting written reasons within one week of receiving the grade. Formal course grade appeals go directly to Dr. Brian Cooper, Academic Dean (briancooper@mbseminary.ca) or, in the case of Dr. Cooper's courses, to Dr. T. Anderson, Academic Director (tanderson@mbseminary.ca). The result may be a higher, lower, or unchanged grade. This decision is final, and no further appeal is available.

### ii. Academic Integrity Appeals

Students found to have breached standards of academic integrity by a faculty member who has applied a penalty may appeal the decision of the faculty member to the Academic Dean (or to the Academic Director if the instructor is the Academic Dean), whose decision is final.

### iii. Student Misconduct Appeals

Accusations of student misconduct (harassment, bullying, or other misconduct which violates the Community Covenant) will be investigated by the MB Seminary Harassment Officer. If the student is found guilty of misconduct, appropriate disciplinary action will be taken. Students under discipline may appeal the decision to the Academic Dean (or to the Academic Director if the decision involves the Academic Dean), whose decision is final.

### l. Populi Student Portal — mbseminary.populiweb.com

All students at MB Seminary will receive a username and password to Populi, the online learning management system. Students who have trouble with their login credentials can contact Keith Reed, Director of Church Relations and Ministry Implementation (keithreed@mbseminary.ca).

### m. Course Intensive / Site Closure

In the event of deteriorating weather conditions or other emergencies, every effort will be made to communicate any class postponements or cancellations that may occur. Please refer to your course's classroom page in Populi for updated information.

### n. Criteria for Graduation

Graduation from a degree program offered by MB Seminary involves completion of the academic requirements of the program, but it also involves the demonstration of godly character that is described in the MB Seminary Community Covenant and ministry leadership that is necessary for fruitful and long-lasting ministry service. Confirmed violations of MB Seminary policy on Academic Integrity, Bullying and Harassment, and/or Academic Integrity may render a student ineligible for graduation. In addition to academic requirements, students must fulfill their financial commitments to graduate, ensuring they have no outstanding balance on their accounts.

## 4. Student Fees and Financial Aid

A student may incur a fee if they request/require an administrative service (e.g., official transcript requests), if their student account has an outstanding balance or if they are enrolled in a course which requires additional course fees.

### a. Course Tuition

Course tuition is calculated according to the number of credit-hours and invoiced accordingly. While students can choose to register for a course well in advance of the course's add/drop date, they will not be invoiced until approximately one month before the add/drop date.

There are three levels of tuition fees:

### i. Graduate Student Rate

This tuition rate applies to all academic students who want to enrol in courses for graduate credit (they must have applied and been accepted as graduate students at MB Seminary). Each course has required readings and assignments that students must successfully complete to receive graduate-level credit for the course. The current tuition rate for the 2026-27 academic year is $1140 per three-credit course (subject to change).

### ii. Audit Student Rate (for select courses only)

Students who wish to receive official recognition for taking a course for their own personal growth and/or to satisfy a credentialing body may enrol as an audit student for select courses. Audit students will receive the same access to course resources as graduate students, including the ability to participate in the online classroom (course resources, discussion forums, etc.), but they will not submit any assignments or receive graduate credit for their participation. The current audit student rate for the 2026-27 academic year is $500 per three-credit course (subject to change).

### iii. Course Intensive / Workshop Participant Rate (for select courses only)

Interested learners may participate in a course intensive as a workshop option without needing to complete any pre-intensive or post-intensive course work. The intensives are designed for graduate students, but other learners may participate and learn through the lectures and group discussions. However, participants will not have access to the entirety of the course or course resources or student requirements beyond the workshop dates. They will not receive any recognition for participating in the workshop. The workshop rate may vary depending on the Teaching Church site where the workshop is offered.

## b. Tuition Payment Dates

Payment of the full tuition amount is due by the first day of the course. For courses with a live, onsite intensive, tuition must be paid by the first day of the intensive for the student to participate in the class.

Failure to pay the full tuition amount after three weeks (21-days) from the add/drop date will result in an invoice late payment fee of 5% of the student's outstanding balance.

Failure to pay the full tuition amount within the course duration may result in reduced classroom access, the withholding of the final course grade, and/or the restriction from registering for future courses.

Students who are approved recipients of a financial award, bursary, or aid of another kind which will be applied to their student account can choose to factor these amounts into their tuition payment. If confirmation of this aid is established by the add/drop date, but the aid is not received by MB Seminary until after the add/drop date, an invoice late payment fee will not be applied.

Students may self-register for a course in Populi until the add/drop deadline. If a student wishes to register for a course after the add/drop deadline has passed, this must be done by contacting MB Seminary and requesting placement in the course. A late registration fee will be applied to the student's account.

## c. Tuition Refund Policy

### i. Before the Add/Drop Date

Students may drop their course before the first day of the course (which is the add/drop date) for a full refund of tuition and course fees.

### ii. Within 7 Days of the Add/Drop Date

Students may drop their course up to seven days after the add/drop date and receive a refund of 50% of the course tuition. This registration change must be administered by the Registrar (students are unable to process a course withdrawal within Populi after the add/drop date).

### iii. After 7 Days of the Add/Drop Date

There is no refund for course tuition or fees if more than one week has passed since the add/drop date of the course. During this period, courses can only be dropped due to severe extenuating circumstances after approval from the Registrar.

## d. Financial Aid

MB Seminary desires that all students will receive a quality education and that financial limitations will not create barriers toward completing their chosen program or degree. Through the generosity of donors within the Canadian Mennonite Brethren constituency and beyond, it is our goal to provide funding that recognizes academic excellence and/or financial need.

Financial aid applications that are fully completed and submitted on time will be given serious consideration. The information provided by students will equip the Financial Aid

Team to be wise stewards of the available scholarships, bursaries, and endowment funds. Students can apply for financial aid by completing a short form available through their Populi student account by navigating to **Home > Forms > Financial Aid Application**.

Applications (for both merit-based awards and needs-based aid) are due on the following dates, which precede an academic term.

- March 1 – in advance of the course(s) for the Spring Term
- May 1 – in advance of the course(s) for the Summer Term
- August 1 – in advance of course(s) for the Fall Term
- December 1 – in advance of the course(s) for the Winter Term

Eligible criteria include:

- The student must be enrolled in an MB Seminary graduate degree program.
- The student must maintain a GPA of 2.50 or greater to qualify.
- Preference will be given to new and returning full-time students (enrolled in at least three courses in the fall term and three courses across the winter and spring terms), but consideration will also be given to part-time students. Preference will be given to those students who are members of or attending an MB Church in Canada for at least six months.
- Preference will be given to those students who are active volunteers or in paid ministry at their church or Christian organization.

Students who qualify to receive tuition funding through the Leadership Development Partnership Grant (LDPG) benefit from the collaboration and generosity of the Canadian Conference of Mennonite Brethren Churches, MB Seminary, and the student's local MB church (LDPG eligibility requirements can be found here: www.mbseminary.ca/ldpg). Students who receive LDPG funding for a course are not eligible to receive additional financial aid toward that same course. They can, however, still apply for scholarships and awards. As well, LDPG students may apply for financial aid if they are enrolled in courses for which LDPG funding will not be used.

The allocation of financial aid (needs-based) will be applied to the recipient's student account after four weeks (28 days) have passed from the course's add/drop date.

The allocation of an award (merit-based) will be divided between the current/forthcoming course and the next course for which the student registers, normally in the next term.

Questions can be directed to Dr. Brian Cooper, Academic Dean.

# 5. Community Conduct

## a. Student Conduct and Convictions

MB Seminary student conduct and convictions are guided by the example of Jesus Christ as seen in Scripture, by the Confession of Faith of the Canadian Conference of Mennonite Brethren Churches, and by the MB Seminary Community Covenant (Appendix A), all of which provide the basis for relationships within the context of MB Seminary.

## b. Bullying, Harassment and Discrimination

*MB Seminary's policy on Bullying, Harassment and Discrimination is currently being updated. Please consult directly with a Harassment Contact Officer for the updated policies and procedures.*

MB Seminary is committed to providing a community in which all individuals are treated with respect and dignity, free from bullying, harassment, and discrimination. MB Seminary considers bullying, harassment, and discrimination to be serious offenses and will not tolerate behaviour that might undermine the respect, dignity, self-esteem or productivity of any student or employee.

As a Christian community, MB Seminary encourages our members to follow biblical principles of lifestyle and conduct. These principles are the basis of our biblical learning community and make possible the creation of a learning environment conducive to the accomplishment of the Seminary's mission "to educate and equip men and women who will help lead the church in reaching Canada and the world with the good news of Jesus Christ."

As a Christian community, we will model and work with each other in ways that respect and encourage full acceptance of all persons, and the full exercise and development of our individual gifts and vocations. Achieving a community free from bullying and harassment depends on mutual respect, cooperation, and understanding among students, faculty, and staff. Attitudes and behaviour that undermine this goal are detrimental to all.

MB Seminary encourages students and employees to bring concerns and complaints to a Harassment Contact Officer. Unless complaints are reported and resolved, it is very difficult to maintain a community that is free from harassment. All reports of harassment will be taken seriously, promptly investigated, and addressed.

### i. Definitions

Bullying is defined as repeated or significant behaviour directed toward another person that is intended to, or has the effect of, intimidating, humiliating, isolating or undermining them.

Harassment is defined as unwelcome conduct or comments that a person knew or reasonably ought to have known would be unwelcome or objectionable, as further defined in MB Seminary's Harassment Policies and Procedures.

Discrimination is defined as adverse treatment or impact based on a protected characteristic under applicable human rights legislation.

### ii. Policies and Procedures

These policies apply to all students, faculty, staff, and others participating in MB Seminary programs or activities, including conduct occurring on Seminary premises, online, or at Seminary-sponsored or related events.

Not every concern involving interpersonal conflict, disagreement, inappropriate conduct or a breach of the MB Seminary Community Covenant will constitute bullying, harassment or discrimination. Where appropriate, concerns may instead be addressed through MB Seminary's Community Conduct and/or Community Covenant processes.

Individuals who want to discuss a particular situation or make a complaint may approach a Harassment Contact Officer. The Officer will seek to advise the person about the procedures for making a complaint and will support the complainant in working through the process. The Contact Officer will keep all matters confidential except as provided for in MB Seminary's Harassment Policies and Procedures: www.mbseminary.ca/academics/studentpolicies.

Harassment Contact Officers:

- Keith Reed – keithreed@mbseminary.ca
- Emily Rempel – emilyrempel@mbseminary.ca

# 6. Course Descriptions

## BIB 510 – Interpreting Scripture Today

How do the Scriptures, the Spirit, and the interpretive community work together to discern the message and meaning of the Bible? How do we read the text carefully so that we can live it out with wisdom and faithfulness? In this introductory course, learners will develop a

greater understanding and appreciation of the historical, literary, theological, and confessional value of both the Old and New Testaments, with special attention given to the Bible's interpretation and application in the Mennonite Brethren tradition.

## BIB 610 – Old Testament Leadership and Spiritual Formation

Often overlooked in the Old Testament, leadership and spiritual formation are portrayed and evaluated through the history, activities, beliefs, and teachings of God's first followers. Through explorations of the Seasons of the Soul, the Four Voices of a Leader, and the stories and structures, and significance of specific Old Testament leaders, a deep dive into spiritual formation and leadership will be experienced. Throughout the course, participants will engage the biblical texts together and explore theological and practical frameworks to evaluate and strengthen their own spiritual health and ministry leadership.

## BIB 620 – Life and Teachings of Jesus

This course explores the life, mission, and theological identity of Jesus Christ through the Gospels of Matthew, Mark, Luke, and John, with an emphasis on final-text exegesis and canonical unity. Students will critically engage the Gospels as narrative and theological witness to Jesus, shaped by distinct literary and historical contexts yet converging around his identity as Messiah, Son of God, and inaugurator of God's kingdom. Through careful exegesis, guided readings, collaborative theological reflection, and Spirit-led interpretation within community, students will grow in their ability to interpret Scripture and live as Christ-centred disciples in today's world.

## BIB 621 – Genesis – Back to the Beginning

How does God reveal himself in Scripture and in creation? What were humans originally created to be and do, and what might the implications be for life and ministry today? In this course, we will seek to place the book of Genesis in its historical, cultural, and literary contexts, and will consider why that matters. We will also focus on God's relationship with the Israelite ancestors and will think about how their story relates to the rest of humanity. Be prepared to have assumptions challenged and horizons expanded with respect to the relevance and good news message of the first book of the Bible.

## BIB 625 – Exposition of Deuteronomy

How can legal and ritual stipulations established 3,000 years ago still have relevance for Jesus-followers today? The book of Deuteronomy is a story of covenant renewal for the people of God as they prepare to enter the Promised Land. In this study of Deuteronomy,

emphasis will be placed on understanding how covenant law and Israel's story intersect to illuminate God's character, plans, and purposes for his people. The overarching goal will be to understand how the message of Deuteronomy spoke to its original audience and then see how it continues to impact the church today.

## BIB 634 – Exposition of Mark

How does Mark reveal Jesus Christ in his gospel? How do we carefully investigate Jesus' life, mission, and ministry as portrayed through the Gospel of Mark and place our findings into a contemporary context? What might be the implications for life and ministry today? In this course, we will seek to place the Gospel of Mark in its historical, cultural, and literary contexts. We will examine closely the various portraits of Jesus that Mark highlights. The focus will be on a careful literary and theological study of the book with the goal of understanding the text and applying it to the present context.

## CHP 510 – Biblical/Theological Foundations of Chaplaincy

This foundational course recognizes that the practice of contemporary chaplaincy has been enriched by lessons from the human & behavioural sciences, while ensuring that the pastoral practice of chaplaincy is rooted in the foundational disciplines of biblical and theological studies. Students will be challenged to consider how pastoral practice is responsibly informed by biblical, theological and traditional perspectives. Concepts of hope, community and compassion will be examined. The ministry of the professional chaplain occurs in pluralistic society and a course emphasis will be on how to carry Christian imperatives in a public ministry context.

## CHP 520 – Theory & Practice

This course will explore the professionalization of chaplaincy in contemporary society. Students will examine spiritual and religious care practices that can facilitate persons in their spiritual growth and healing. The theory and practice of the professional chaplain as a non-congregational minister in contemporary society will be examined. Learners will further develop the ability of spiritual assessment and care planning, theological reflection and ethical discourse in the application of spiritual/religious interventions.

## CHP 530 – Pastoral Counselling

This course explores models of pastoral counselling in the context of pastoral/spiritual care ministry. The holistic integration of biblical, theological, and psychological perspectives in pastoral counselling is presented. Emphasis is placed on foundational counselling skills and processes within a framework of strategic, focused, short-term pastoral counselling.

Lessons, supported by readings, group discussions, and presentations, will provide an understanding of the key issues and topics in pastoral counselling. In addition, increased focus on empathetic listening and reflection skills, knowledge of common mental disorders that those in ministry are likely to encounter, will also be developed.

## CHP 550 – Faith, Mental Health & Spiritual Care

This course is designed to demonstrate the importance and interplay of Faith and Mental Health in holistic well-being. Students will be supported to develop their understanding of faith and mental health and the ministry of spiritual care. The integrative bio-psychosocial-spiritual perspective of care and counsel will be viewed with a growing awareness of key issues in the fields of mental health and faith. Students will review the therapeutic significance of spirituality to both caregivers and those needing care. Students will develop a pastoral, relational approach to understanding, assessing, and caring for and referring for care individuals in their circle of ministry.

## CHP 570 – Spiritual Formation for Practitioners

This course is designed to facilitate the spiritual formation for Spiritual and Pastoral Care Practitioners for professional ministry. The interdisciplinary perspective will focus on understanding spiritual formation in the context of theology, human development, and contemporary culture. Such an approach will facilitate increased awareness and understanding of the individual practitioner's being, vocational and spiritual identity, further equipping them to minister professionally and grow in attentiveness to God. Opportunity will be given for theological and therapeutic reflection regarding the presence of God and the sacred in one's life and clinical practice. The course will require self-reflection, interactive exercises, experiential learning and group discussion.

## CHP 680 – Spiritual Care for the Elderly

Students will review the concepts of spirituality/religion in the elderly and how the impact of gerontological/physical changes will effect their ministry. Topics to be covered will include spiritual assessment and care planning, dementia, the impact of life losses and anticipatory end-of-life issues. The bio-psychosocial-spiritual implications of geriatrics will be reviewed with a discussion of appropriate spiritual care interventions.

## CHP 681 – Spiritual Care and MAiD

This course will give a basic understanding of End-of-Life Care and Medical Assistance in Dying (MAiD). Participants will increase awareness of patient, family and healthcare worker

perspectives and build skill for coming alongside pastorally. The understanding of Scripture, theological and denominational positions on MAiD will be considered as one develops a pastoral position for response. Of particular interest to leaders and those who counsel pastoral caregivers will be the lessons on Postvention Care and the information on how to support ministering individuals impacted by another's decision for MAiD.

## CHP 682 – Trauma

This course will give a deeper understanding of trauma and how it is experienced. Recognizing that trauma transmits across lifespans, generations and communities it is crucial for all spiritual care givers to understand the effects of trauma are experienced physically, existentially, spiritually, cognitively, and emotionally. The unique role of spiritual care in the healing process will be discussed from a theoretical, practical and theological perspective, so that ministering individuals are prepared to engage as a transformational resource offering hope and healing. The course will cover the established Principles of Trauma-Informed Care and The Framework for Healing including the practices of creating safety, remembrance, mourning, meaning-making and reconnection. Readings and Course Content will integrate literature from social science, practical theology and personal narrative.

## CHP 683 – Spiritual Care for the Marginalized

This course will look at how Spiritual Care with authentic engagement honors the full humanity and unique experiences of individuals while recognizing the individual life and social challenges clients face. The course will focus on practical, theological and theoretical foundations that enhance understanding for engaging authentically and meaningfully with individuals and communities when demographics, stigma and unique characteristics reveal life and social challenges. Readings and Course Content will integrate literature from social science, practical theology and personal narrative. We will explore how spiritual care and "the church" can be an instrument of compassion and a change agent when economics, life stressors, and social conditions are having a crippling effect on lives and communities.

## DSC 510 – Missional Discipleship

What practices does your church use to introduce people to Jesus and equip them to be disciples? Do you want your church to be a missional, disciple-making church, but aren't sure how to get there? In this course, we will explore how we can live missionally—to live and share Jesus wherever we go, whether that is with unbelieving family and friends,

neighbours, co-workers, or classmates. We will also look at how we can grow 11 essential elements that will move our churches toward greater disciple-making effectiveness.

## DSC 520 – Caring as God's People

Caring as God's People is a course that will equip you for the practical ministry of caring. Rooted in biblical and theological understanding, we will focus on the development of skills that will help you nurture connections between daily life and the presence of God. You will grasp an understanding of common stressors and the ministry of connection through care that reveals God is present and active in all of life.

Caring as God's People will equip individuals within congregations to care for each other and for those beyond the walls of the church. This course recognizes that God is ultimately the source of all comfort, and that God uses his people to reveal him through compassion-in-action.

## DSC 530 – Spiritual Formation for Ministry

This experience-centred course introduces students to practices and perspectives for growing in attentiveness to God's presence in order to be continually formed into Christlikeness by the Holy Spirit. The course helps cultivate spiritual habits that can sustain students in their ministries within and beyond local congregations. Both individual and communal spiritual formation will be explored.

During the course, students will be offered guided experiences of classical spiritual practices, augmented by lectures and biblical-theological reflection. Students will be introduced to the topic of spiritual formation, and to spiritual writers outside the students' own Christian traditions. The course will be structured around being attentive to God through self, through Scripture, in silence, and in community—all for the purpose of being formed by the Spirit.

## DSC 610 – Building Relationships Across Cultures

How do we build relationships across cultures within our culturally diverse neighbourhoods and church communities? This course will explore how cultural awareness and intercultural skills open new opportunities to share the love of Christ through hospitality and friendship. This course will also explore how we can serve more effectively on multicultural teams and through cross-cultural partnerships.

## HIS 510 – The MB Story

This course provides an orientation to the historical experience, denominational identity, and contemporary priorities and challenges of the Mennonite Brethren Church. The course begins with an historical exploration of the origins and development of the sixteenth-century Anabaptist movement, and the subsequent development of the Mennonite Church within the wider context of Protestantism in Europe. Special attention is then given to the origin and growth of the Mennonite Brethren Church in Russia, North America, and its emergence as a global movement during the twentieth century. The historical survey will serve as the backdrop against which to interpret cultural, theological, and sociological forces and factors that shaped Mennonite Brethren faith and life, theology, worship, ecclesiology, and ethics.

## INT 510 – Ministry Integration

How do you intentionally integrate what you are learning in your courses to your life and leadership? This 10-month, practicum-based course will help you apply what you are learning in an in-depth and meaningful way. A seasoned mentor from your church will walk alongside you as you process what you are learning, your leadership experiences, and how the two interact with each other. The result is a deeper and more comprehensive application of foundational ministry ideas in the lives of those you are called to serve.

## INT 610 – Applied Graduating Project

The Applied Graduating Project is a major integrative work that serves as the capstone to the student's MA degree. Building on work already completed, students will consider unresolved questions or apply specific ideas contextualized to their area of ministry or interest. This project will demonstrate effective integration of biblical/theological themes, research into relevant literature, and provide appropriate ministry application. Overall, the student will successfully describe and display a settled understanding, appreciation, and application of at least one significant aspect of his or her area of study.

## INT 700 – Integrative Preaching

A course description is forthcoming.

## LDR 510 – Christian Leadership Formation

How do churches develop leaders who are growing in their love for Jesus and their ability to serve with excellence? This course will help learners grow as Christian leaders and give

them practical tools for helping others in their leadership development. Learners will explore how to strengthen six key Christian leadership practices: 1) cultivating a growing relationship with God, 2) developing godly character, 3) discerning and living out personal calling, 4) growing deep community, 5) building healthy teams, and 6) strengthening key leadership skills.

## LDR 532 – Navigating Power and Conflict

How can leaders make the most of power and conflict? Leaders often feel confused or even paralyzed by the power dynamics around them. How can they strengthen their capacity to recognize and use power in productive ways? In addition, leaders often encounter conflict. Few interpersonal exchanges have as much catalytic potential for transformation as healthy conflict. Yet, how can we best manage it? This course will help you enhance your ability to navigate power and conflict in ways that move people and organizations toward reaching their full potential.

## LDR 533 – Building Healthy Teams

The era of the do-it-all "super-leader" is over. While leading remains a prerequisite to effective ministry oversight, equipping, mentoring, and team building are the means of effective leading. Equipping involves ensuring that believers gain the capacity and skills to live out their calling. Mentoring involves modelling Christ-likeness, building relationships that encourage and challenge, and helping people take next steps. Team-building focuses on building a strong sense of community and helping people function well together. The legacy of a leader is largely determined by the degree to which that individual effectively equips, mentors, and builds people into a cohesive team.

## LDR 534 – Vision and Strategic Planning

This course provides Christian leaders with a biblical perspective on planning within ministry organizations, the skills to develop a shared vision for ministry, and a set of practical planning and execution tools for making progress towards that vision.

## THS 510 – Convictions and Discipleship

What does it mean to be a community of disciples living our Christian convictions as members of the church in the world? Why do biblical descriptions of the church emphasize community so strongly? This course will focus on the key elements of visible discipleship as articulated in selected denominational theological documents, drawing upon the principle

of letting biblical conceptual language about discipleship shape the theological convictions of the believing community.

## THS 520 – Discipleship and Ethics

What does it mean to be a community of disciples engaging the mission of the church in the world? Why How should Christians attempt to be specific about what it means to live incarnationally as disciples in our contemporary context? This course will focus on the key ethical elements of discipleship as articulated in selected denominational theological documents, drawing upon the principle of letting biblical conceptual language shape the theological reflection of the believing community in discerning ethical and missional outcomes.

## THS 530 – Theological Anthropology

What does it mean to be a human being created in the image of God? What is the pattern for human existence, and what is the goal? This course will examine the biblical witness concerning human being, both individually and collectively. We will construct a picture of humanity based on a synthesis of biblical teaching. We will consider the problem of sin and the human condition, as well as the various limitations that are part of human existence. In response to these considerations, we will identify principles to guide a properly missional approach to living humanly in God's economy.

## THS 570 – Theology of Suffering & Hope

Suffering in Christian theology is often described as a universal human experience that, when processed with Christian belief, becomes a source of hope, meaning, and spiritual growth. In this course, The Theology of Suffering and Hope, students will explore how faith, adversity and divine promise intersect. Recognizing that suffering is the reality of a fallen world and the expectant hope found in the resurrected Christ, lessons will focus on encountering God in adverse times. Key dimensions of a theological framework using the theology of the cross, redemptive transformation and living in the hope filled tension of 'now and not yet', will be examined so that students can consider and shape their theological view of suffering and hope.

## THS 601 – Contemporary Theological Issues

A course exploring a selection of current theological issues. We will reflect briefly on principles that help us to engage theological problems effectively, and on the landscape of

contemporary Christian theological debate. We will then examine a number of major issues under discussion today. Several strategic issues will be chosen and examined by the instructor.

# 7. Personnel

## a. Core Faculty

- T Anderson, DMin – Assistant Professor of Educational Leadership
- Brian Cooper, PhD – Associate Professor of Theology
- Doug Heidebrecht, PhD – Associate Professor of Mission and Theology
- Mark Wessner, PhD – President and Associate Professor of Biblical Studies for Leadership
- Gloria Woodland, DMin – Associate Professor of Chaplaincy Studies & Spiritual Care

## b. Adjunct Faculty

- Daniel Block, PhD – Adjunct Professor of Biblical Studies
- Bryan Born, DTh – Adjunct Professor of Missiology and Biblical Studies
- Mike Cumiskey, PhD – Adjunct Professor of Leadership Studies
- Andrew Dyck, PhD – Adjunct Professor of Christian Spirituality and Pastoral Ministry
- Mark Hensman, DTh, DMin – Adjunct Professor of Chaplaincy Studies
- Robert Hiebert, PhD – Adjunct Professor of Old Testament Studies
- Tiffany Sawatzky, DMin – Adjunct Professor of Chaplaincy Studies
- Philip Tse, EdD – Adjunct Professor of Chaplaincy Studies
- Anne Tuppurainen, DTh – Adjunct Professor of Chaplaincy Studies
- Randy Wollf, PhD – Adjunct Professor of Leadership and Practical Theology

## c. Staff

- Academic Dean – Brian Cooper briancooper@mbseminary.ca
- Academic Director and Registrar – T Anderson tanderson@mbseminary.ca
- Director of Church Relations and Ministry Implementation– Keith Reed keithreed@mbseminary.ca
- Harassment Officer – Brian Cooper briancooper@mbseminary.ca
- Harassment Contact Persons – Emily Rempel emilyrempel@mbseminary.ca; Keith Reed keithreed@mbseminary.ca

Students may contact the following people for questions pertaining to these topics:

- Admissions, advising, programs, transfer credits, accommodations – T Anderson
- Grade appeals, financial aid, advising, accommodations – Brian Cooper
- Admissions, invoicing, payments, LDPG, communications – Keith Reed
- Chaplaincy program inquiries and advising – Gloria Woodland
- Harassment contacts – Emily Rempel, Keith Reed

## Changes to the Academic Calendar

MB Seminary's Academic Calendar is subject to change. Questions can be directed to Keith Reed (keithreed@mbseminary.ca).

# Appendix A – MB Seminary Community Covenant

**Our Pledge to One Another**

MB Seminary's biblical-theological identity shapes its understanding of the good news of Jesus Christ, and its approach to educating and equipping church leaders for the task of reaching Canada and the world.

**By my application to MB Seminary, I affirm that:**

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

**The MB Seminary Community Covenant**

MB 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 shape our 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 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 MB Seminary community. It is vital that each person who accepts the invitation to become a member of the MB Seminary community carefully considers and sincerely embraces this community covenant.

## Christian Community

MB Seminary's acceptance of the Bible as the divinely inspired, authoritative guide for personal and community life[12] 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.[3] This ongoing God-enabled pursuit of a holy life is an inner transformation that actualizes a life of purpose and eternal significance.[4] 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.[3]

This biblical foundation inspires MB Seminary to be a place in which members and others observe and experience truth, compassion, reconciliation, and hope.[4] MB Seminary 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.

## Community Life at MB Seminary

The MB Seminary 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 MB Seminary 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[5]
- live exemplary lives characterized by honesty, civility, truthfulness, generosity and integrity[6]

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[1] The Biblical passages cited in this document serve as points of reference for discussion or reflection on particular topics. MB Seminary 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 19:711; 2 Timothy 3:16 [3] 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.

[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.

[3] 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.

[4] From MB Seminary's "Envision the Century" Strategic Directions Document, p. 5 ("Ends").

[5] Galatians 5:22-24; Colossians 3:12-17; Isaiah 58:6-8; Micah 6:8.

[6] Proverbs 12:19; Colossians 3:9; Ephesians 4:25; Leviticus 19:11; Exodus 20:16; Matthew 5:33-37.

- communicate in ways that build others up, according to their needs, for the benefit of all[7]
- treat all persons with respect and dignity, and uphold their God-given worth from conception to death[8] be responsible citizens both locally and globally who respect authorities, submit to the laws of this country when not inconsistent with biblical teaching, and contribute to the welfare of creation and society[9]
- 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[10]
- exercise careful judgment in all lifestyle choices, and take responsibility for personal choices and their impact on others[11]
- 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.[12]

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

- communication that is destructive to MB Seminary community life and inter-personal relationships, including gossip, slander, vulgar/obscene language, and prejudice[15]
- 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[13]
- sexual intimacy that violates the sacredness of marriage between a man and a woman[14]
- 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.

[7] Ephesians 4:29; Proverbs 25:11; 1 Thessalonians 5:11.

[8] Genesis 1:27-28; Psalm 139:13-16; Matthew 19:14; Proverbs 23:22.

[9] Romans 13:1-7; 1 Peter 2:13-17; Genesis 1:28; Psalm 8:5-8; 2 Thessalonians 3:6-9.

[10] 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.

[11] Proverbs 4:20-27; Romans 14:13-19; 1 Corinthians 8:9, 12-13, 10:23-24; Ephesians 5:15-16.

[12] James 5:16; Jude 20-23; Romans 12:14-21; 1 Corinthians 13:5; Colossians 3:13. [15] Colossians 3:8; Ephesians 4:31.

[13] Exodus 20:15; Ephesians 4:28.

[14] Romans 1:26-27; Proverbs 6:23-35.

## Areas for Careful Discernment and Sensitivity

A heightened level of discernment and sensitivity is appropriate within a Christian educational community such as MB Seminary. In order to foster the kind of campus 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.[15] MB Seminary 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 MB Seminary 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.

MB Seminary 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. MB Seminary reserves the right to question, challenge or discipline any member in response to actions that impact personal or social welfare.

## 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. MB Seminary 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,[16] work, study and recreation, service and rest.

## 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 spouse (if married), to others in the community, and to oneself.[20] Further, according to the

[15] Galatians 5:1-13; Romans 8:1-4; 1 Peter 2:16.
[16] Ephesians 5:19-20; Colossians 3:15-16; Hebrews 10:25. [20] 1 Corinthians 6:18-19.

Bible, "marriage is to be an exclusive union for life between one man and one woman, publicly recognized, consummated by sexual union, lived as a mutually submissive partnership, and creating an environment for having and raising children. Each component of this design is rooted in God's image and covenant."[17] Honouring and upholding these principles, members of the MB Seminary community strive for purity of thought and relationship,[18][19][20] respectful modesty,[23] personal responsibility for actions taken, and avoidance of contexts where temptation to compromise would be particularly strong.[24]

## 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, MB Seminary 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,[21] but it also strongly warns against drunkenness and addiction, which overpowers wise and reasonable behaviour and hinders personal development.[22] The Bible commends leaders who abstained from, or were not addicted to, alcohol.[23][24] 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, MB Seminary members will exercise careful discretion, sensitivity to others' conscience/principles, moderation, compassion, and mutual responsibility. In addition, MB Seminary strongly discourages participation in events where the primary purpose is the excessive consumption of alcohol.

For these reasons, and others (for example, stewardship of resources, avoiding the possibility of offense, respecting conscience of others), MBBS chooses to be an example by not serving alcohol on any MBBS campus location, and at any official MBBS events.[28]

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[17] Andrew Dyck, "A more excellent way: Christian marriage in the world" (BFL pamphlet, 2006).
[18] Matthew 5:27-28; 1 Timothy 5:1-2; 1 Thessalonians 4:3-8; Job 31:1-4; Psalm 101:2-3.
[19] Peter 3:3-4; 1 Timothy 2:9-10.
[20] Corinthians 6:18; 10:13; 2 Timothy 2:22; James 4:7.
[21] Deuteronomy 7:13, 11:14; Psalm 104:15; Proverbs 3:10; Isaiah 25:6; John 2:7-11; 1Timothy 5:23.
[22] Genesis 9:20-21; Proverbs 20:1; 31:4; Isaiah 5:11; Habakkuk 2:4-5; Ephesians 5:18.
[23] Daniel 1:8, 10:3; Luke 1:15; 1 Timothy 3:3, 8; Titus 2:3.
[24] Cor. 8:9-13. ter

## 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, MB Seminary 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,"[25] recognizing that truth and beauty appear in many differing forms, may be disguised, and may be seen in different ways by different people.

## Public Communication

Each member of the MB Seminary community represents the Seminary when speaking or writing in public contexts, whether face-to-face or digital. As such, members are expected to:

- protect the confidentiality of the people and ministries of the Seminary. If information is known that is not public, it must not be publicly communicated, either explicitly or implicitly.
- protect the reputation of the Seminary and the MB community of which the Seminary is a part. All elements of *3. Community Life at MB Seminary* extend to public communication as well. In addition, employees are expected to model unity when publicly speaking, discussing, or writing about the people, ministries, topics and decisions of the Canadian MB Conference of which MB Seminary is a part.

## Commitment and Accountability

This covenant applies to all members of the MB Seminary community, that is, board, administrators, faculty and staff employed by MB Seminary, as well as students enrolled at MB Seminary. Unless specifically stated otherwise, expectations of this covenant apply during course intensives at MB Seminary's Teaching Church sites. Sincerely embracing every part of this covenant is a requirement for employment. Employees who sign this covenant also commit themselves to abide by MB Seminary employment policies. MB Seminary welcomes all students who qualify for admission, recognizing that not all affirm the theological views that are vital to the Seminary's Christian identity.

[25] Philippians 4:8.

Ensuring that the integrity of the MB Seminary 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 MB Seminary's Student Handbook and Employment Policies and will be enacted by designated representatives of the Seminary as deemed necessary.