Welcome to Taylor Seminary

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Whenever possible, the specific office should be indicated on the envelope.

Admissions and Academic Advising (Entrance requirements, applications, programs, transfer credit, financial aid, academic advising)
Phone: 780.431.5200   |   Email: Admissions@Taylor-Edu.ca or visit www.taylor-edu.ca “Quick Links”: “Request Information”

Registration and Educational Technology
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Academic Dean (Curriculum and other academic matters)
Phone: 780.431.8694   |   Email: Ralph.Korner@Taylor-Edu.ca

Transcript Requests/Campus Facility Rentals
Phone: 780.431.5201   |   Email: Lori.Muz@Taylor-Edu.ca
Thank you for selecting Taylor for the next step of your educational journey! We know that there are a lot of options for theological education and we are privileged that you have selected Taylor.

All of us at Taylor are deeply committed to resourcing you for whatever call God has placed on your life. People often assume that seminary education is only for people with a call to vocational ministry. This is simply not true. People choose seminary education for a wide variety of reasons; some because a specific vocational calling, others want to explore possibilities for life’s transitions, and others because they want to know more about their faith. At Taylor, we have students with all kinds of different reasons for being here.

People also often assume that seminary education is for those who have just graduated from college or university. That also is not true. Most students at seminaries now don’t come straight out of college. Taylor students are on average much closer to 40 than 22, have significant professional and life experiences before coming to Taylor, and some are in some kind of transition in their life journey. So, if that’s you, you’re in good company!

Our mission at Taylor is “to develop Christ-minded leaders who make a difference in the world.” Here’s a small part of what this means to us:

“To develop...” Education is a process that moves someone from one place to another. We recognize that everyone comes to seminary from different places, with different experiences, frameworks for understanding, theological commitments, and a host of other differences. That’s great! We find that actually makes our journey together much more interesting. At Taylor, we start where you are to assist you in becoming what God has for you.

“Christ-minded...” The goal of this educational journey is to have Christ formed in you (Gal 4:19). But our desire for you to have “the mind of Christ” (Phil 2:5ff) doesn’t merely involve the way you “think.” Being “Christ-minded” involves the shape of one’s whole life and one’s whole way of being in the world. At Taylor you will be challenged to have your whole life transformed, and that includes how you are formed spiritually, relationally, socially, as well as intellectually. Seminary education is Christian discipleship at its most rigorous. You are in for quite a ride.

“Leaders...” When we say “leaders” we think specifically of “servant leadership.” Servant leaders may have formal roles in organizations or groups and when they do, they certainly need the appropriate skills, attitudes, and resources to faithfully accomplish that work. Or, one may express servant leadership in other roles such as group members and followers, and there too are needed the appropriate skills, attitudes, and resources. So, whether you express leadership from in front of a group or from the back, your formation as a leader is central in what we are about.

“To make a difference in the world.” It is impossible to be unaware that the world in general and North America in particular is going through momentous change. In the midst of that changing world God has called us to be salt and light (Matt 5:13ff). What an amazing time to live! As salt and light, we go to the various places where God leads us with the announcement of the redemptive love of God in Jesus. God is on a mission to redeem, reconcile, restore, and renew all of creation, and has called us to join in that task as well. As we do, God works for the transformation of families, neighbourhoods, cities, and nations into the life giving “shalom” for which they were created in the first place.

This is a small glimpse into the journey on which you are embarked. We are glad that you are on it, and we are particularly glad that you are making this journey with us.

Shalom,

David Williams, PhD
President, Taylor Seminary
Director, E P Wahl Centre for Lifelong Kingdom Learning
By virtue of the fact that you have in your possession this Academic Catalogue, I assume that you are sensing a nudge from the Spirit of God towards some form of educational preparation for ministry involvement. Your journey likely involves many questions, perhaps questions like these:

**Why does Taylor Seminary exist?**
To develop Christ-minders leaders who make a difference in the world.

**What is a Christ-minded leader?**
A Christ-minded leader is one who is an integrated whole of mind, body and spirit in their love for God and others. Such a servant-leader expresses that wholeness through the integration of at least seven dimensions: mental, physical, psychological, emotional, spiritual, social and societal.

**How does Taylor Seminary develop Christ-minded leaders?**
I envision a holistically-integrated seminary education as being one that is, among other things: theologically refined, philosophically attuned, academically grounded, socio-historically informed, pedagogically flexible, ecclesiastically focused (i.e., serving the church), socio-culturally engaged, politically astute, multi-culturally sensitive, gender inclusive, morally attentive, transformationally authentic, spiritually deepening, emotionally affirming, collegially relational, personally rewarding, and financially affordable.

**How does Taylor Seminary seek to facilitate your educational success?**
Taylor Seminary is committed to giving you all the tools necessary to succeed in your educational goals.

Our course offerings are flexible enough to accommodate those who cannot commit solely to on-site and/or daytime classes. Our commitment to academic excellence is complemented by an emphasis on personal spiritual formation. We continue to be in a review process with respect to our program offerings. One example is the centring of the MDiv degree upon the seven competencies of a holistic minister of the Gospel. Our commitment to ministry preparation for MDiv and MA students is well-served through our internship, practicum, and supervised ministry placements. Our desire to minimize the financial burden on students is realized through the generous bursaries and scholarships which are available. We warmly invite you to participate in becoming community together with us.

**Is God calling you to Taylor Seminary?**
If “yes,” I look forward to walking and talking as together we move into God’s future for you. If you aren’t sure, I invite you to come and talk with us and walk our campus as you take one more step in a process of discernment. We look forward to serving you in any way that we can to help encourage you further in your commitment to becoming a servant-leader who brings the Kingdom of God into your everyday world in lasting and life-changing ways.

Ralph Korner, PhD
Academic Dean
J. Hudson Taylor is one of the most recognized names in evangelical circles around the world. He is known as a man who lived by faith, trusted in the power of prayer, and mobilized a missionary force intent on reaching the entire nation of China. He was also a creative strategist who pioneered an approach to missionary work that continues to serve as a model for the evangelical mission enterprise into the 21st century.

Taylor was born into the home of a devout Christian family in England in 1832. From an early age he not only sensed a personal call to missionary work, but to the nation of China specifically. To prepare himself for the task he disciplined himself by assuming an austere lifestyle in London while studying medicine and surgery, as well as Chinese, Latin, Greek and Hebrew.

When other missionaries clung to their British ways, Taylor was convinced that the Gospel would only take root in Chinese soil if missionaries would affirm the culture of the people they were seeking to reach. He argued, from the example of the Apostle Paul, “Let us in everything unsinful become like the Chinese, that by all means we may save some.” Taylor’s progressive strategy involved the recruitment of candidates from a wide variety of denominational and national backgrounds, and the acceptance of single female candidates as equal partners in the Great Commission. His vision for reaching the Chinese, along with his commitment to believer’s baptism, engaged Baptists in the missions effort. North American Baptist churches in the USA and Canada were among those who sent personnel to join efforts in the growing harvest in China. Within his own lifetime Hudson Taylor saw the missionary cadre under him grow to over 800.

After his death, China Inland Mission gained the notable distinction of being the largest Protestant mission agency in the world. Ruth Tucker summarizes his accomplishments in her book From Jerusalem to Irian Jaya, “No other missionary in the nineteen centuries since the Apostle Paul has had a wider vision and has carried out a more systematized plan of evangelizing a broad geographical area than Hudson Taylor” (p.173).

Billy Graham adds, “Few men have been used to touch China for God as Hudson Taylor was. The principles of simple lifestyle, well-reasoned obedience, confident prayer and patient endurance so clearly described in this story compel us to examine afresh what it means to be a man in Christ.” (Foreword in Roger Steer’s book, J. Hudson Taylor, A Man in Christ)

Taylor Seminary is named in honour of this pioneering cross-cultural worker.

“A little thing is a little thing, but faithfulness in little things is a great thing.”
– Hudson Taylor
The following “Statement of Beliefs” was adopted by the North American Baptist (NAB) Conference at its Triennial session in Niagara Falls, New York, in 1982 and provides the basis for doctrinal instruction at Taylor Seminary. Section 8 of this statement was amended by delegates at the 2009 Triennial in Winnipeg, MB. Baptists, since their beginnings, repeatedly have composed confessions which expressed the doctrinal consensus among related churches. In principle, however, Baptists always have insisted that no statement of faith can be considered creedally binding even upon concurring congregations. The purpose of their doctrinal summaries was to explain to other Christians and to the larger society what Baptists believed and practiced. Within and among Baptist churches, statements of faith also provided a guide for instruction, counsel and fellowship.

**NAB STATEMENT OF BELIEFS**

We, as North American Baptists, presently feel the need to state more fully our Baptist understanding of the Christian faith. The purpose that guided us in writing and the use that we intend for this declaration are:

1. to further the sense of identity and the spirit of unity within our North American Baptist Conference by declaring our common doctrinal understandings;
2. to provide a basis for doctrinal instruction within our conference;
3. to provide a basis for doctrinal discussions in the hiring of conference personnel;
4. to serve as a reference point when opinions differ;
5. to provide a basis for doctrinal discussion in admitting new churches and new pastors into our various associations;
6. to provide a doctrinal guide for new churches; and
7. to give a doctrinal witness beyond our conference.

In continuity with our immediate forefathers and the larger fellowship of Baptists throughout history, we seek to practice and propagate by God’s grace the following convictions:

1. We believe the Bible is God’s Word given by divine inspiration, the record of God’s revelation of Himself to humanity (2 Timothy 3:16). It is trustworthy, sufficient, without error – the supreme authority and guide for all doctrine and conduct (1 Peter 1:23-25; John 17:17; 2 Timothy 3:16-17). It is the truth by which God brings people into a saving relationship with Himself and leads them to Christian maturity (John 20:31; 1 John 5:9-12; Matthew 4:4; 1 Peter 2:2).

2. We believe in the one living and true God, perfect in wisdom, sovereignty, holiness, justice, mercy and love (1 Timothy 1:17; Psalm 86:15; Deuteronomy 32:3-4). He exists eternally in three coequal persons who act together in creation, providence and redemption (Genesis 1:26; 1 John 5:9-12; 2 Corinthians 5:21; Romans 4:23-25). He ascended into heaven where He rules over all creation (Philippians 2:5-11). He intercedes for all believers and dwells in them as their ever present Lord (Romans 8:34; John 14:23).

   a. The Father reigns with providential care over all life and history in the created universe. He hears and answers prayer (1 Chronicles 29:11-13; Matthew 7:11). He initiated salvation by sending His Son, and He is Father to those who by faith accept His Son as Lord and Saviour (1 John 4:9-10; John 3:16; John 1:12; Acts 16:31).

   b. The Son became man, Jesus Christ, who was conceived of the Holy Spirit and born of the virgin Mary (John 1:14; Matthew 1:18). Being fully God and fully man, He revealed God through His sinless life, miracles and teaching (John 14:9; Hebrews 4:15; Matthew 4:23-24). He provided salvation through His atoning death in our place and by His bodily resurrection (1 Corinthians 15:3-4; 2 Corinthians 5:21; Romans 4:23-25). He ascended into heaven where He rules over all creation. He intercedes for all believers and dwells in them as their ever present Lord (Romans 8:34; John 14:23).

   c. The Holy Spirit inspired men to write the Scriptures (2 Peter 1:21). Through this Word, He convicts individuals of their sinfulness and of the righteousness of Christ, draws them to the Saviour, and bears witness to their new birth (James 1:18; John 16:7-11; 1 Thessalonians 1:5-6; Romans 8:16). At regeneration and conversion, the believer is baptized in the Holy Spirit (1 Corinthians 12:13). The Spirit indwells, seals and gives spiritual gifts to all believers for ministry in the church and society (Romans 8:9-11; Ephesians 1:3-14; Romans 12:5-8; 1 Peter 4:10). He empowers, guides, teaches, fills, sanctifies and produces the fruit of Christ-likeness in all who yield to Him (Acts 4:31; Romans 8:14; 1 Corinthians 2:10-13; Ephesians...
We believe God created an order of spiritual beings called angels to serve Him and do His will (Psalm 148:1; Colossians 1:16). The holy angels are obedient spirits ministering to the heirs of salvation and glorifying God (Hebrews 1:6-7; 13-14). Certain angels, called demons, Satan being their chief, through deliberate choice revolted and fell from their exalted position (Revelation 12:7-9). They now tempt individuals to rebel against God (1 Timothy 4:1; 1 Peter 5:8). Their destiny in hell has been sealed by Christ’s victory over sin and death (Hebrews 2:14; Revelation 20:10).

We believe God created man in His own image to have fellowship with Himself and to be steward over His creation (Genesis 1:26-28). As a result, each person is unique, possesses dignity and is worthy of respect (Psalm 139:13-17). Through the temptation of Satan, Adam chose to disobey God; this brought sin and death to the human race and suffering to all creation (Genesis 3; Romans 5:12-21, 8:22). Therefore, everyone is born with a sinful nature and needs to be reconciled to God (Romans 3:9-18, 23). Satan tempts people to rebel against God, even those who love Him (Ephesians 4:27; 2 Corinthians 2:11; Matthew 16:23). Nonetheless, everyone is personally responsible to God for thoughts, actions and beliefs and has the right to approach Him directly through Jesus Christ, the only Mediator (Romans 14:12; 1 Timothy 2:5).

We believe salvation is redemption by Christ of the whole person from sin and death (2 Timothy 1:9-10; 1 Thessalonians 5:23). It is offered as a free gift by God to all and must be received personally through repentance and faith in Jesus Christ (1 Timothy 2:4; Ephesians 2:8-9; Acts 20:21). An individual is united to Christ by the regeneration of the Holy Spirit (Galatians 2:20; Colossians 1:27). As a child of God, the believer is acquitted of all guilt and brought into a new relationship of peace (Romans 5:1). Christians grow as the Holy Spirit enables them to understand and obey the Word of God (2 Peter 3:18; Ephesians 4:15; 1 Thessalonians 3:12).

We believe the Church is the body of which Christ is the head and all who believe in Him are members (Ephesians 1:22-23; Romans 12:4-5). Christians are commanded to be baptized upon profession of faith and to unite with a local church for mutual encouragement and growth in discipleship through worship, nurture, service and the proclamation of the Gospel of Jesus Christ to the world (Acts 2:41-42, 47; Luke 24:45-48). Each church is a self-governing body under the lordship of Christ with all members sharing responsibility (Acts 13:1-3; 14:26-28). The form of government is understood to be congregational (Matthew 18:17; Acts 6:3-6; 15:22-23). The ordinances of the church are baptism and the Lord’s Supper. Baptism is the immersion of a believer in water in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:18-20). It is an act of obedience symbolizing the believer’s identification with the death, burial and resurrection of the Saviour Jesus Christ (Romans 6:3-5). The Lord’s Supper is the partaking of the bread and of the cup by believers together as a continuing memorial of the broken body and shed blood of Christ. It is an act of thankful dedication to Him and serves to unite His people until He returns (1 Corinthians 11:23-26). To express unity in Christ, local churches form associations and a conference for mutual counsel, fellowship and a more effective fulfillment of Christ’s commission (Acts 15; 1 Corinthians 6:1-3).

We believe religious liberty, rooted in Scripture, is the inalienable right of all individuals to freedom of conscience with ultimate accountability to God (Genesis 1:27; John 8:32; 2 Corinthians 3:17; Romans 8:21; Acts 5:29). Church and state exist by the will of God. Each has distinctive concerns and responsibilities, free from control by the other (Matthew 22:21). Christians should pray for civil leaders, and obey and support government in matters not contrary to Scripture (1 Timothy 2:1-4; Romans 13:1-7; 1 Peter 2:13-16). The state should guarantee religious liberty to all persons and groups regardless of their religious preferences, consistent with the common good.

We believe Christians, individually and collectively, are salt and light in society (Matthew 5:13-16). In a Christ-like spirit, they oppose greed, selfishness and vice; they promote truth, justice and peace; they aid the needy and preserve the dignity of people of all races and conditions (Hebrews 13:5; Luke 9:23; Titus 2:12; Philippians 4:8-9; 1 John 3:16-17; James 2:1-4). We affirm the family as the basic unit of society and seek to preserve its integrity and stability (Genesis 2:21-25; Ephesians 6:1-4). We believe the Bible teaches that marriage refers to the covenant relationship exclusively between one man and one woman, as instituted by God in the beginning (Genesis 2:24; 1 Corinthians 7:2; Hebrews 13:4).

We believe God, in His own time and in His own way, will bring all things to their appropriate end and establish the new heaven and new earth (Ephesians 1:9-10; Revelation 21:1). The certain hope of the Christian is that Jesus Christ will return to the earth suddenly, personally and visibly in glory according to His promise (Titus 2:13; Revelation 1:7; 3:11; John 14:1-3). The dead will be raised, and Christ will judge mankind in righteousness (John 5:28-29). The unrighteous will be consigned to the everlasting punishment prepared for the devil and his angels (Matthew 25:41,46; Revelation 20:10). The righteous, in their resurrected and glorified bodies, will receive their reward and dwell forever with the Lord (Philippians 3:20-21; 2 Corinthians 5:10; 1 Thessalonians 4:13-18).
Introduction to the Seminary

Mission

The mission of Taylor Seminary is ...to develop Christ-minded leaders who make a difference in the world.

Taylor Seminary seeks to achieve this mission by providing graduate-level theological education for men and women who are committed to obey the Lord in career, church and community. Our primary focus is on training for pastoral and vocational Christian ministries. We also prepare those who are called to serve as intentional disciples of Christ in the market-place and society. We perform this ministry within a context that is both Baptist and evangelical. To accomplish this, the seminary seeks:

1. to give students a foundational knowledge of Scripture and the Christian heritage,
2. to help them develop skills to minister the grace of God wherever He may lead them,
3. to cultivate in them a faith in God which not only will sustain them in joy and disappointment but will attract others to a similar reliance and obedience, and,
4. to set them confidently on a path in which their knowledge, skill, and faith will develop throughout a lifetime of effective and generous service to God and His kingdom.

Core Values

At Taylor Seminary, we are committed to:

1. Evangelical convictions.
2. Spiritual and character formation.
3. Transformational learning.
5. Life-long servant leadership.
6. Collaborative partnerships.
7. Cultural diversity.

Priorities

Theological Understanding

Growth in theological understanding is of paramount importance at Taylor Seminary. All programs of study require intensive study of the Scriptures and of the rich theological heritage of the Church. Students are encouraged to deepen their understanding of the Christian faith and to develop theological convictions which are well founded. At the same time, they are encouraged to be open to what is of value in various theological traditions and to be committed to ongoing growth.

Spiritual Development

The cultivation of a healthy spiritual life also receives major emphasis at the seminary. In addition to classroom instruction on spiritual formation, students are given many opportunities for individual and corporate worship and spiritual enrichment. Retreats, chapel services and times set aside for prayer are provided to foster spirituality, and spiritual direction is offered through Urban Sanctuary. Spiritual growth cannot be legislated or programmed, but significant effort is made to nurture it. Professors and students alike need continual spiritual renewal, and Taylor Seminary
offers an environment which is conducive to this.

Ministry
A third priority at Taylor Seminary is the equipping of students to contribute to the Church’s mission. Every faculty member is deeply committed to the task of reconciling the world to Christ and seeks to instill in students a similar commitment. A wide array of courses and a flexible program of supervised ministry and internship is designed to prepare students to participate as effectively as possible in the extension of God’s kingdom. All are encouraged to develop and exercise their God-given gifts to the glory of God.

Accreditation
Taylor Seminary is accredited by the Commission on Accrediting of The Association of Theological Schools in the United States and Canada (ATS).*

ATS has approved the following degree programs at Taylor Seminary:
• Master of Divinity
• Master of Theological Studies
• Master of Christian Ministries

*Association of Theological Schools
10 Summit Park Drive
Pittsburgh, Pennsylvania 15275-1103

Designated Learning Institution
Taylor Seminary is a Designated Learning Institution (DLI) in Alberta, Canada, and is eligible to receive foreign nationals on a study permit. Upon acceptance these students are issued an International Letter of Acceptance with the appropriate DLI number which lets them apply to Immigration, Refugees and Citizenship Canada (IRCC) for a study permit.

Affiliations
Taylor Seminary is affiliated with the North American Baptist Conference (NAB) and is authorized by the Conference to grant theological degrees. As an agency of the NAB Conference, Taylor Seminary is committed to preparing people for ministry in NAB churches, particularly in the Canadian context. This distinctive indicates the perspective from which theological education is offered to students of different denominational backgrounds.

The seminary cooperates with other organizations in the work of theological education, with cooperating agreements with Vanguard College, Urban Sanctuary (both of Edmonton, AB) and Prairie College (Three Hills, AB). Partnership agreements are in place with Sioux Falls Seminary, and Cameroon Baptist Theological Seminary.

The seminary is an institutional member of: the Evangelical Fellowship of Canada, the Canadian Corporation for Studies in Religion, the Association for Theological Field Education, Educational Consortium for Contextual Learning (ecCL), Alberta Consortium for Supervised Pastoral Education and Christian Higher Education Canada (CHEC).

Sioux Falls Seminary
Taylor Seminary and its denominational sister seminary, Sioux Falls Seminary (Sioux Falls, SD) share a long history of working together. A partnering agreement signed in 2015 has allowed greater cooperation in a number of areas:
1. sharing an online learning management system (Pathwright) which lets students from each seminary take online courses from the other. Taylor students taking SFS online courses pay the regular Taylor tuition rate;
2. Taylor and SFS sharing a common registrar;
3. both faculties are developing a coordinated MDiv degree; and
4. working jointly in board development and in serving our denomination.

Urban Sanctuary
Urban Sanctuary is Taylor Seminary’s partner for spiritual formation services, including teaching, spiritual direction and other related services. While spiritual direction is required for the Supervised Ministry program, Urban Sanctuary makes it available to all Taylor students at a subsidized cost. For the convenience of students, Urban Sanctuary makes all spiritual direction sessions available on campus.

Location
Taylor College and Seminary is located in south Edmonton along a beautiful ravine that forms part of the city’s prized ‘ribbon of green’ (the river valley park system). Situated on 23rd Avenue a few minutes west of Gateway Boulevard and just north of the Anthony Henday ring road, the school is easily accessible from
any part of the city and is located very close to the LRT route.
Edmonton is among the major population centres in Canada and is the northernmost major city in North America. It is located approximately in the middle of Alberta, straddling the North Saskatchewan River in a rich, rolling evergreen setting of parkland surrounded by productive arable land.
Edmonton boasts a rich mixture of ethnic cultures. The Winspear Centre, the Citadel Theatre, the Art Gallery of Alberta, the Royal Alberta Museum, the University of Alberta, and other institutions offer a stimulating cultural and educational climate. Professional football, hockey, and baseball teams also provide entertainment for the sports enthusiast.
Edmonton is easily accessible by road, rail, or air transportation.

Facilities

Taylor Seminary is located on a beautiful tree-lined campus in south Edmonton. The seminary is housed in the newest building on campus. It includes two classrooms, a common area, prayer room, a fully equipped kitchen, offices and a newly-renovated lecture theatre called Stencel Hall.
The Schalm Memorial Library Collection is a shared resource with Vanguard College and is housed on the Vanguard campus. The Taylor campus maintains a reading room, stocked with textbooks, frequently-used books and reference materials, as well as shared computers; this student space is located in Benke Hall near the faculty offices, and evenings when classes are in session. Other study space and shared computers are also available.
Taylor College and Seminary

Founded: 1940 (established as ‘Christian Training Institute’)

Founder: Rev. Dr. Emil P. Wahl
Student Body: 100 (approx.)

THE EARLY YEARS

Taylor Seminary represents over 75 years of the community of North American Baptist churches responding faithfully to the changing educational demands of the church and society. The establishment of Taylor Seminary is rooted in a large number of local area "Christian training institutes" established in 1923 that were widely dispersed across the western prairies. These institutes appealed to many rural young people during the long prairie winters, and provided trained lay leadership for the local churches as well as opportunities for young people to utilize their time wisely. Sessions were held in various local churches, engaging a number of area pastors as teachers, and attracting young people from the surrounding area who attended these sessions for periods of one to six weeks.

Several earlier attempts were made to establish a more permanent residential school for North American Baptist churches, but these failed to come to fruition. Finally, at the annual sessions of the Northern Conference meeting at Olds, Alberta, in June of 1938, a committee was appointed to plan and direct building facilities. This project was endorsed by the Northern Conference churches (Alberta, Saskatchewan, and Manitoba) of the North American Baptist Conference in July of 1939.

A residential school began with the financial support of and volunteer labour from individuals within the Northern Conference churches. Dr. and Mrs. Wahl also gave $2,000 received from an insurance policy when their son was killed in a car accident. Under the leadership of Dr. E. P. Wahl, the founder of the school, the cornerstone was laid at 10810 – 78 Avenue (Edmonton) in June of 1939. The first building was constructed at a cost of $13,700 plus volunteer labour. The first classes were held in January of 1940. Due to the rapid growth of the program, a second building was constructed in 1947, and an administrative, classroom, and dormitory building was added in 1965.

The growth of the NAB Conference, particularly as the result of a large influx of immigrants during the postwar period, necessitated a number of key changes in the curriculum of the school. A high school program providing senior matriculation training began in 1949, and was recognized by the Department of Education in the province of Alberta in 1952. This provided an opportunity for individuals sensing the need for further education, but unable or unwilling to return to local high schools because of inadequate educational backgrounds or advanced age, to secure this necessary training in an "Adult Privilege High School." In response to changing demographics and educational needs, along with declining enrolments, this program was discontinued in 1972.

In 1958 another key change in program and curriculum took place with the initiation of a theological division to train pastors. Until this time, the school functioned as a lay leadership training institution, established to provide basic courses in Bible, Christian education, music, youth work, and also to provide training in effective Christian living. The decision to introduce this new course of study was made on the basis of a lack of pastors for Canadian NAB churches, particularly those who were capable of serving in a bilingual capacity, since at that time a substantial number of Canadian NAB churches carried on their ministries in the German language. Since that time the need for German-English bilingual ministries has greatly decreased, but the need for trained pastors has increased.

EMERGENCE OF THE COLLEGE

The NAB Conference officially recognized North American Baptist College (NABC) as the undergraduate training institution for the entire denomination in 1967. The drive for a new campus was spearheaded by the Alumni Association when in 1963 they adopted the project of raising $100,000 for a relocation program. This was supported in 1967 by a commitment of the Northern Conference to raise $125,000 for the relocation program. The Alumni Association purchased the land for the new IN T R O D U C T I O N T O T H E S E M I N A R Y
campus, and donated it to the NAB Conference for the erection of a new campus. At the NAB General Conference sessions in Detroit, Michigan in 1967 the relocation project was approved by the denomination. Construction began on February 28, 1968, and the doors to the new campus were opened to students on September 1, 1968. The total cost of the new facilities consisting of the Administration Building, two dormitories, the Student Union Building, and the Services and Storage Building was $1,000,000.

EMERGENCE OF THE SEMINARY

1960 - Theological Studies department at Christian Training Institute graduates its first student

1975 - Intercampus MDiv program begins with Sioux Falls Seminary

1980 - North American Baptist Divinity School begins

1990 - NABDS becomes Edmonton Baptist Seminary

2002 - EBS becomes Taylor Seminary

The 2019-20 academic year marks the 39th anniversary of seminary education at Taylor, though the roots go back farther than that. North American Baptist Divinity School began in 1980 following the success of a cooperative MDiv program initiated earlier with Sioux Falls Seminary.

The concept of a graduate program leading to a Master of Divinity (MDiv) degree was first proposed to the Board of Trustees in March of 1973. The recommendation was endorsed by the board, and recommended to the General Council of the denomination, where it also received approval for introduction in the fall of 1974. Because of concerns expressed by the seminary in Sioux Falls, the possibility of a joint MDiv program in cooperation with the seminary was discussed. This possibility became a reality in the fall of 1975, with the introduction of the Inter-campus MDiv program. Students in the Inter-campus program were required to take the first two years of their training at the college, and then the final year at North American Baptist Seminary in Sioux Falls. This inter-campus program proved difficult primarily due to the problems of transferring in the middle of a program of study. Due to increased interest in and concern for graduate theological training in a denominational context in western Canada, in 1978 the Board of Trustees formed a task force to plan the implementation of the entire MDiv program in Edmonton. This program began in 1980 with the establishment of North American Baptist Divinity School. In order to avoid duplication of pastoral training programs, the Bachelor of Theology program was transferred from the college to the divinity school, and the Master of Theological Studies was added.

In 1990, the name of the divinity school was changed to Edmonton Baptist Seminary and a specific section of the library building was designated as the administrative centre for the seminary. In 1995, a new building provided the seminary with a home of its own on the same campus with the college. After fifteen years of preparing persons for vocational ministry, the seminary began the process of accreditation with the Association of Theological Schools (ATS). In June 1997, accreditation was granted.

As part of an institutional re-organization in 2002, Taylor Seminary became the new name of the school. The name, selected after extensive consultations, honors one of the most exceptional figures in the history of missions, Hudson Taylor.

In 1998, the vision for an intercultural studies program was approved by the board and communication began with select groups of alumni and friends. The effort resulted in the establishing of an endowed professorship for intercultural studies, the first within NAB schools. The seminary was granted permission in January 2000 by ATS to offer an MA in Intercultural Studies. The NAB International Missions department provided three years of start up funding to add a second professor (August 2003).

In response to the “Leadership Center development” within the NAB Conference and the need for greater flexibility in curriculum delivery, the seminary collaborated with North American Baptist Seminary in Sioux Falls, South Dakota and Providence Seminary in Otterburne, Manitoba to establish the Education Consortium of Contextual Learning (ecCL). Online courses were offered for the first time in January 2005, and online course delivery continues to be developed as a way to better serve students in various locations.
ESTABLISHING EDUCATIONAL PARTNERSHIPS
Taylor Seminary continues to develop significant partnerships within the evangelical and higher education community. These partnerships include North American Baptist churches, Sioux Falls Seminary, Cameroon Baptist Theological Seminary, Prairie College, Vanguard College and Urban Sanctuary. Taylor Seminary also has a formal relationship with Arrow Leadership Program.

Taylor Seminary is a member of a number of associations, including the Evangelical Fellowship of Canada (EFC), and an affiliate member of In Trust, which seeks “to educate and inform those responsible for the governance of the graduate theological schools of North America.”

FOCUSING THE MISSION AND VISION
Our mission is to develop Christ-minded leaders who make a difference in the world. Likewise, our vision is to provide an educational journey that invites believers to maturity and helps them realize their calling. These statements focus the future direction of Taylor on leadership development, influencing the world, academic excellence, and the development of Christian character.

TAYLOR TODAY
As it has in the past, Taylor College and Seminary is once again changing to meet the changing educational needs of the church.

New program and curricular changes have been introduced at Taylor Seminary, and new delivery methods have opened up theological training to students who are living and serving in many different locations and vocations.

Some graduate-level seminary courses can be taken for undergraduate credit through Taylor College, offering a transfer opportunity that values faith and spiritual growth.

An important part of Taylor is the E P Wahl Centre, which exists as a continuing educational institute serving life-long learners (e.g., pastors, lay leaders and congregational members).

The E P Wahl Centre has developed continuing education offerings that promote greater health for pastors and for the churches they serve. Our Healthy Churches offerings facilitate vitality within ministry communities: workshops and seminars focus on equipping church administrative professionals and emerging church leaders, and building healthy staffs. The annual E.P. Wahl Lectures aim to help people encounter Scripture through a variety of means, including the arts, teaching, music and worship.

Our Healthy Pastors Initiative fosters personal resiliency for ministry professionals through retreats and workshops on topics such as ministry hazards, sabbatical preparation, spiritual formation, and foundational dimensions of a pastor’s inner world.

Taylor Seminary is also home to White Cross Canada, which chiefly serves hospitals and clinics in Cameroon as well as Nigeria. It is a critically-important source of medical equipment and supplies such as bandages and baby items.

The Conservatory of Music at Taylor offers top-quality musical instruction to students of all ages. Over the past few years, God has been revealing a new and exciting vision for the future of theological education in the North American Baptist Conference. God is weaving together Taylor Seminary and Sioux Falls Seminary (our sister seminary in the U.S.) into a fully integrated partnership. Through this process, God is calling us to be better stewards of the resources that are provided to us, to be more attentive to the vocations of all the people of God, and to make the resources collected at our institutions more accessible to those who call Jesus Christ their Saviour and Lord.

Together we are finding new ways to create a journey of theological education centered around the person and work of Jesus and tailored to the needs and context of each student. The Kairos Project, which is now offered at both schools, is that journey.

To learn more about the Kairos Project, check our website at: www.Taylor-Edu.ca.

INTRODUCTION TO THE SEMINARY
Admission

All applicants must complete the following:
- Online application (all required fields).
- $50 application fee ($750 in Canadian funds for International applicants; applied to course fees if accepted). Mail your fee to Taylor Seminary, Admissions Office, 11525 - 23 Ave NW, Edmonton, Alberta, Canada T6J 4T3, call 780-431-5201 to pay by credit card, or pay online via the web link form at: http://www.taylor-edu.ca/taylor-application-fee-payment.

Masters, Doctoral, and Graduate Certificate Applicants (Additional Steps)
- Autobiographical Statement - the form may be found online at: http://www.taylor-edu.ca/online-autobiographical-statement.
- Two recommendations - One must be completed by a pastor. The form may be found online at: http://www.taylor-edu.ca/master-online-reference. Please note: recommendations from immediate members of your family will not be accepted. Taylor Seminary also reserves the right to request additional recommendations if needed.
- Official Transcripts - Official transcripts in sealed envelopes are required and must be sent from all undergraduate and graduate institutions attended. These may be mailed to Taylor Seminary or dropped off at the office.

Admission will be granted to students who show evidence of a vital faith in Jesus Christ, who exhibit personal integrity and spiritual maturity and who meet the specific academic prerequisites of the program for which application is made. Taylor Seminary admits men and women of any age, national, racial or ethnic origin to all of its programs. It does not discriminate on such grounds in the administration of its educational policies or financial aid provisions.
it, but who have not had the opportunity and advantage of obtaining a formal baccalaureate degree. There is no set standard or profile that exists for equivalency. All submissions are examined on a case-by-case basis. In addition to the standard application materials, an applicant may show evidence of equivalency by submitting at least three of the following:

- Official results from the Graduate Record Examination (GRE) with a score at the 50th percentile or higher. See the following for details: http://www.oxfordseminars.ca/GRE/gre_information.php
- A transcript showing completion of at least 60 semester hours of undergraduate work from an accredited school with a GPA of 2.5 or higher or a transcript showing completion of at least 30 semester hours of undergraduate work from an accredited school with a GPA of 3.75 or higher.
- Documentation showing completion of a 3 hour Taylor Seminary or Sioux Falls Seminary course with a grade of B or higher.
- A research paper of at least 20 pages, to be evaluated by faculty as acceptable for graduate work or three short papers (3 pages in length), expository, narrative, analytical, to be evaluated by faculty as acceptable for graduate work.
- A portfolio or resume which gives evidence of the person’s life experience, including work experience and training, involvement in the life of the church, and personal experiences and development. Applicants are encouraged to submit additional evidence if it can help demonstrate or support experiences which may be considered for equivalency.
- A D M I S S I O N
Prerequisites

The academic prerequisite for admission to the MDiv, MTS, and MCM programs is possession of an undergraduate degree from a recognized college or university. Students who have taken an undergraduate course which parallels a course required in their program may apply to have the required course waived. The waived course must meet the grade requirement of “C” or 2.00 GPA.

How to Apply

In order to provide adequate time for the processing of applications, students are encouraged to apply as early as possible on the Taylor website.

The application procedure is as follows:

1. Please use “Request for Information” link on our website and our Enrollment Management Team (EMT) will assist you regarding any questions.

2. Complete the application with all applicable and required information.
students are responsible for researching and meeting the requirements for obtaining a valid Study Permit through Citizenship and Immigration Canada; visit http://www.cic.gc.ca/english

International students are advised that it is their responsibility to obtain the required textbooks for their courses, through purchase or library loan. They must also secure reliable internet access.

REGISTRATION/DROP COURSE

Should a student need to drop a course please do so by filling out the Registration/Drop form on our website.

Students should consult the Calendar of Events on the website for deadlines for adding/dropping courses or changing classes from credit to audit or the reverse.

For modular courses, changes in registration may be made until the end of the first day of instruction.

For weekend courses, changes in registration may be made until the end of the first weekend of instruction.

Course/Program Changes

REGISTRATION/DROP COURSE

Since the language of instruction at Taylor Seminary is English, students whose first language is not English are normally required to demonstrate facility in the English language by achieving satisfactory scores on the Test of English as a Foreign Language (TOEFL), Canadian Academic English Language Assessment (CAEL), or the International English Language Testing System (IELTS Academic) unless proficiency in English has been demonstrated in another way. Students who have graduated from a college or university in which English is the primary language of instruction will not be required to submit TOEFL, CAEL, or IELTS Academic exam results. However, the EMT may require a TOEFL, CAEL, or IELTS Academic exam after reviewing a student’s transcript and other written materials.

International students are strongly encouraged to take one of these exams and submit the results rather than hope for an exception to the policy. Test results should be sent to the Taylor Seminary Office.

Scores must be as follows:

TOEFL - 85 (internet-based test) with a minimum score of 20 in each of the four components of the test.

CAEL - 70

IELTS Academic- 6.5

Information on the above examinations is available from:

TOEFL: www.toefl.org

CAEL: www.cael.ca

IELTS: www.ielts.org

Note: Prospective international students are strongly encouraged to take the TOEFL, CAEL, or IELTS exam if they are planning to attend Taylor Seminary.

WITRAVL FROM PROGRAM/STUDIES OR PROGRAM CHANGE

Students who choose to withdraw from their program, terminate their studies or change programs during the course of a semester must consult their Mentor Team (Kairos students) or the on-campus Academic Advisor. Failure to notify Taylor may result in a final grade of “F” in all courses for the semester. The effective date of withdrawal indicated will become the basis for any refund consideration.

Student Advising

An excellent faculty-student ratio makes it possible for faculty members to interact with all students on a personal level. All faculty members are willing to assist students with academic, vocational, and spiritual needs. All new students must engage an orientation process called Outcome Zero (O). Along with learning how to engage the students program will be the development of a Mentor Team with which the student works toward program outcomes. Our on-campus Academic Advisor is also available for guidance on academic as well as spiritual and personal matters.

ADMISSIONS / REGISTRATION
Taylor Seminary is located at 11525 – 23 Avenue NW, Edmonton, AB T6A 3W1

CAMPUS MAP
ABA
Benke Hall
Conservatory of Music
Muller Hall
Stencel Hall
Taylor Seminary
Wahl Centre
White Cross
### Tuition and Fees

**2019-2020**

All fees apply per semester unless otherwise noted, and are subject to change without notice. Payments are accepted in the form of cash, cheque, money order, student loans, and credit card.

**MONTHLY SUBSCRIPTION: $375 per month**

All students have the option of paying tuition via a subscription that allows students to take as many or as few courses as they would like to take. Students who pay by subscription pay no fees (i.e. no library fee or TSSA fee) and have access to every course and event offered by Taylor Seminary and Sioux Falls Seminary.

All students in the Kairos Project pay tuition via the subscription. Further details can be found on the Taylor website.

### BY THE SEMESTER

Tuition and incidental fees are due on or before the first day of classes for non-subscription students.

<table>
<thead>
<tr>
<th>Provider</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Per Credit Rate</td>
<td>$425.00</td>
</tr>
<tr>
<td>Audit Rate (per credit)</td>
<td>$212.50</td>
</tr>
</tbody>
</table>

Late penalties of 3% will be charged on unpaid balances on the last day for adding/dropping courses. Another 3% will be charged on the last day for the 50% tuition refund. In addition, interest of 1% monthly will be charged on the last day of the month on all outstanding balances.

*Note: Students 65 years of age or older will receive a 50% discount on tuition.*

Information on Alumni Tuition Benefits can be found on the Taylor website.

### INCIDENTAL FEES

Incidental fees are non-refundable.

- Application Fee
  - Canadian & U.S. students: $50.00
  - International students: $750.00*
    *Applied to course fees if accepted*

- Library Fee (non-subscription students only): $10.00 per credit
- Alumni (no charge)

- Taylor Seminary Student Association (TSSA) Fee (Non-subscription students only): $4.00 per credit

- Graduation Fee (All degree programs): $150.00
  - Graduation Fee covers costs for graduation attire rental, and parchment printing/embossed cover.

- Transcript Request: $12.00
  - Additional copies: $6.00 each
**REFUNDS (Non-Subscription Students)**

**Tuition – Semester Courses**
A 100% tuition refund will be given until the last day for adding/dropping courses. A 50% tuition refund will be given until the last day for adding/dropping courses. A 0% tuition refund will be given until the last day for adding/dropping courses.

**Tuition – Modular Courses**
Tuition refunds for modular courses will be calculated as follows:
- During the first day of classes: 100%
- During the second day of classes: 50%
- During the second day of classes: 0%

**OTHER INFORMATION**
1. All fees are listed in Canadian funds. Foreign exchange will be applied to student accounts based on currency exchange rates applicable on the day funds are deposited.

2. Spouses of full-time Taylor Seminary students may take up to nine credits or more of course work per semester may be eligible for government loans. Students applying for government student loans should make an appointment at the Business Office. For more information about student loans, refer to the Alberta Student Aid website at: https://studentaid.alberta.ca

**Bursaries, Scholarships and Awards**
Through God’s provision, generous individuals have invested faithfully over many years in the future leaders of the church. As a result, Taylor is able to offer financial aid to students. Financial aid is made available on a case-by-case basis. In most cases, students are better served by using the monthly subscription option for tuition. Indeed, a monthly subscription is often more affordable than pursuing financial aid.

To apply for financial aid, please contact Rick Heavenor at: rick.heavenor@taylor-edu.ca or call (780) 431-5215.

**BURSARIES, SCHOLARSHIPS AND AWARDS**
We gratefully acknowledge the donors of the following bursaries and scholarships:
- Alfred Krinke Leadership Scholarship
- Alumni Student Partner Bursary
- Catherine Poon Scholarship
- Daniel and Marie Hoffman Bursary
- Dr A S Felber Memorial Bursary
- Dr D Lemke Mission Bursary
- Donna Jensen Bursary
- Edith G Barton Trust Scholarship
- Edmonton Chinese Christian Church Scholarship
- The Edmonton Korean Church of Sending Bursary
- Ewald Breitkreuz Family Bursary
- Fred Leverette Memorial Bursary
- German Bible Camp Bursary
- Heinrich & Berta Klukas & Family Bursary
- Intercultural Pastoral Studies Bursary
- Jubilee’s Bursary
- Kok Family Bursary
- Lethbridge Bethany Baptist Bursary
- Leischner/Gaskill Bursary
- Lillian and Gerald Sass Bursary
- Madeline Buckles Pape Memorial Award
- Manitoba Baptist Association Bursary
- Muller Family Bursary
- Richter Memorial Scholarship
- Salem Church Bursary
- Sigmund Berthold Memorial Bursary
- Westview Baptist Church Scholarship
- William Patzia Memorial Bursary
- Women’s Ministries of the Manitoba Baptist Association

**Taylor Seminary General Bursaries and Scholarships**
Funds for these bursaries are generously provided by:
- Arthur Kokot Memorial Fund
- Casper & Ruth Lehman Scholarship
- Class of 1977 Scholarship
- David & Katherine Berg Scholarship
- Dreger Family Bursary
- Ellen Louise Adkins Memorial Bursary
- Elsa Baron Memorial Scholarship
- Fred Leverette Memorial Bursary
- German Bible Camp Bursary
- Lethbridge Bethany Baptist Bursary
- Leischner/Gaskill Bursary
- Lillian and Gerald Sass Bursary
- Madeline Buckles Pape Memorial Award
- Manitoba Baptist Association Bursary
- Muller Family Bursary
- Richter Memorial Scholarship
- Salem Church Bursary
- Sigmund Berthold Memorial Bursary
- Westview Baptist Church Scholarship
- William Patzia Memorial Bursary
- Women’s Ministries of the Manitoba Baptist Association
YEAR-END SCHOLARSHIPS AND AWARDS

Year-end scholarships are awarded by the faculty on the basis of ministry, academic and leadership criteria. The following awards are presented at graduation each year:

- Canadian Bible Society Award for Bible Reading
- Dewey Intercultural Studies Award
- Dan Leverette Memorial Scholarship
- William Sturhahn Preaching Award
- Goltz Family Scholarship
- Alumni Association Scholarship
- Doris and Gerald Borchert Scholarship in New Testament Studies
**Chapel Program**

Participation in activities designed to cultivate spiritual formation is a vital component of theological education. Students who are taking classes on either Tuesday or Thursday mornings are expected to participate in the chapel services held those days. A variety of worship forms and traditions are expressed and we learn from ministry practitioners, alumni and fellow classmates. Occasionally chapel time is devoted to cultivating community or to forums where issues are discussed.

**Taylor Seminary Student Association**

The Taylor Seminary Student Association (TSSA) exists to serve, unify and enliven the student body at Taylor Seminary. TSSA’s primary mandate is to serve students in practical ways, providing opportunities for spiritual growth and community life. TSSA recognizes that the student body is diverse, and work to foster a community whereby students can grow, develop and be strengthened by other like-minded individuals dedicated to serving the Church. The TSSA also operates as a vehicle for communication between Taylor students and staff/faculty.

All Taylor students are members of the association, and annually elect an executive committee to represent the student body. Non-subscription students pay a TSSA fee, which is calculated on a sliding scale based upon credit hours being taken. Student fees enable students to enjoy such things as reduced-rate social events and community lunches. Student fees also enable the Student Association to assist in coordinating chapels and represent student concerns to the Taylor faculty and the Board of Trustees. The TSSA welcomes student feedback; email questions or concerns to: TSSAEdmonton@gmail.com. You can also find them on Facebook.

**Transit Discounts**

Edmonton Transit System (ETS) offers a discount to students of recognized post-secondary institutions.

Passes can only be purchased at the ETS Customer Services Centre located at City Hall.

Students must come with their current school photo ID card and a letter confirming their current full-time enrollment. (You can request this letter from the Registrar.)

Information is available at: http://www.edmonton.ca/ets/post-secondary-pass.aspx

**Wellness Program**

Taylor College and Seminary has been enrolled as a member of the City of Edmonton Corporate Wellness Program, which includes discounted admission rates to recreation centres for current students (student ID card must be shown). Details are at: http://www.edmonton.ca/activities_parks_recreation/corporate-wellness-program.aspx
Students must earn a specified number of credits through face-to-face (classroom) instruction in order to graduate, according to guidelines established by the Association of Theological Schools (ATS). Residency is understood as in-person interaction of students with instructors or other educators. Residency requirements may be fulfilled by courses taken at the main campus site of the institution granting the degree, or at a distance site approved by ATS. According to this definition, External Studies, online courses and challenge exams may not be used to fulfill residency requirements.

The minimum number of credit hours that must be taken in residency with Taylor Seminary faculty are:

- MDiv – 26 credits
- MTS and MCM – 16 credits

A full academic load by accreditation standards is 12 or 13 credits per semester, though the appropriate load for each student varies with circumstances and personal responsibilities. Students will not be allowed to register for more than 17 credits per semester without the permission of the Academic Dean. Students whose grade point average is below 2.00 (“C”) may be required to reduce their academic load.

Students must be registered for a minimum of 9 credits in the combined Fall Semester/January Intercession and the combined Winter Semester/Spring Session to be considered full-time. (Full-time status for Student Loan purposes is also a minimum of nine credits per semester.)

It should be noted that programs engaged through the Kairos Project have credit hours associated with outcomes and not specifically named courses. Courses taken are in partial fulfillment of Outcomes. In these circumstances credit hours are earned only when an outcome is completed.

Transfer of Credits
(including course waivers based on undergraduate studies)

GRADUATE COURSES
Transfer students from accredited seminaries or accredited graduate schools may receive full credit for courses that fit into the curriculum offered at Taylor Seminary, provided a grade of “C” (2.00) or better is earned. The student must initiate this review by submitting all relevant Official Transcripts.

Normally, transfer credits for course work that are more than 10 years old will not be accepted for the MDiv, MTS and MCM programs however, appeals will be considered based on a minimum grade of “B” (or a 3.00 GPA) in the course(s) in question.

Transfer students from unaccredited seminaries or unaccredited graduate schools may receive up to 50 percent credit for completed course work. Consideration will only be given to
courses with a grade of “B-” (2.70) or better.

**UNDERGRADUATE COURSES**

**Advanced Standing without Credit (Course Waiver)**

Undergraduate courses normally are not transferable to the MDiv, MTS, or MCM programs; however, if the student has taken courses which, in the judgment of the Academic Advisor or Mentor Team (Kairos students) submitting the relevant official transcript, are parallel to required Taylor Seminary courses, the required courses may be waived and the student may be allowed to replace them with electives. The student must initiate this review. Only courses in which students have earned at least a “C” (2.00) will be considered. A student may be asked to provide details of course content in order for waiving to be considered.

Normally, waivers for course work that are more than 10 years old will not be accepted for the MDiv, MTS, or MCM programs however, appeals will be considered based on a minimum grade of “B” (or a 3.00 GPA) in the course(s) in question.

**Advanced Standing with Credit**

Credit for undergraduate courses may be granted if the student can demonstrate, by way of a challenge exam, having the knowledge, earning the relevant course credits through a recognized partnership agreement, having the competence or skills that would normally be provided by the specific courses for which they are being granted advanced standing, or successfully completing the Master Assignment associated with the relevant outcome (Kairos students). The decision for Advanced Standing with credit will be made by the Academic Advisor or the student’s Mentor Team (Kairos students) in consultation with appropriate faculty members.

**Challenge Examinations**

Students who believe they have competency in an area that is covered by a course offered at the seminary may request a comprehensive challenge examination in that area. This privilege is available only to students who are enrolled in a degree program at the seminar. A given course may be challenged only once.

The student will not be allowed to take challenge examinations for any courses which they have previously audited or taken for credit and withdrawn from or failed. In addition, students generally will not be allowed to take challenge examinations for courses which relate to the practice of ministry or which have a significant practical component. In order to receive credit for the course being challenged, a grade of “C” (2.00) must be achieved on the exam.

Successfully challenged courses will be registered on the student’s transcript with a notation indicating that the credit was earned through a challenge exam. Students may successfully challenge a maximum of six credits in a two-year program and nine credits in a three-year program. Credit for challenged courses does not count toward meeting residency requirements.

**Grading System**

A (94-100) = 4.00 grade points
A- (90-93) = 3.70 grade points
B+ (87-89) = 3.30 grade points
B (83-86) = 3.00 grade points
B- (80-82) = 2.70 grade points
C+ (77-79) = 2.30 grade points
C (73-76) = 2.00 grade points
C- (70-72) = 1.70 grade points
D+ (67-69) = 1.30 grade points
D (60-66) = 1.00 grade points
F (0-59) = 0.00 grade points
FA Fail = 0.00 grade points
P Pass = 0.00 grade points

**Academic Appeals**

**GRADE APPEAL PROCESS**

Students have the right to appeal
any judgement regarding a grade assigned for an assignment, examination or course. Students who believe that a grade they received is incorrect should speak to the professor within 14 days of receiving the grade, indicating why they believe the grade is incorrect. If consultation with the professor fails to resolve the disagreement, the student may, within 14 days of consulting the professor, submit a written appeal to the Academic Dean. The appeal should provide full particulars of the disagreement. If, in the judgment of the Academic Dean, there are sufficient grounds for an appeal, he/she will consult with the professor in question to review the matter.

If the review results in a change of grade, the Academic Dean will arrange such changes with the professor, who will report to the Registrar as required. If the dispute relates to a course taught by the Academic Dean and consultation with him or her fails to resolve the matter, the appeal should be directed to the President. The decision of the Academic Dean (or President) shall be final.

ACADEMIC POLICY APPEALS
Students have the right to request exceptions to the seminary’s academic policies. All appeals should be submitted in writing to the Academic Dean and should include a full statement of the grounds for the request.

Students may appeal any decisions made by the Academic Dean directly to the President.

Incomplete Grades
All course work is to be completed by the last day of examination week. Students who require additional time due to circumstances beyond their control must contact the Academic Advisor no later than one week before the final week of classes (refer to the Taylor website for deadlines). A grade of “Incomplete” will be recorded by the Registrar under the following conditions: (1) the Academic Advisor must receive a Request for an Incomplete from the student on or before the deadline, and (2) the Academic Advisor must decide that the case is serious enough to warrant an extension of time.

An Incomplete course must be completed within the time period set by the Professor and Academic Advisor (normally no more than one month after the end of the current semester). Failure to do so will result in a grade based on the work completed by the deadline.

Interrupted Studies
Students may interrupt their studies for up to two academic years. If a student is absent for more than two consecutive academic years, but wishes to remain in the program, he/she must consult the Academic Advisor or their mentor team (Kairos students). For each year the interruption continues the student must provide a letter of explanation for the interruption; an indication of future study plans must also be submitted to the Academic Advisor or mentor team. For each year the interruption continues the student must provide a letter of explanation for the interruption; an indication of future study plans must also be submitted to the Academic Advisor or mentor team. For each year the interruption continues the student must provide a letter of explanation for the interruption; an indication of future study plans must also be submitted to the Academic Advisor or mentor team.

Academic Misconduct
Trust and integrity are as essential in academics as they are in all other human activities and relationships. Plagiarism, cheating, and all other forms of academic misconduct, especially on the part of Christians, are to be avoided at all costs. Academic Misconduct includes:

PLAGIARISM
The Guide for Research and Writing defines plagiarism as the failure to give credit where credit is due:
"To plagiarize is to give the impression that you have written something original which in fact you have borrowed from another without acknowledging that other person's work" (Guide for Research and Writing, SBL Style, 2003, p.11). It is also wrong to copy another person’s work or to submit an assignment previously handed in for credit in another course.

COLLUSION
All assignments must be completed independently unless you have specific permission to collaborate with others. Unauthorized collaboration with
CHEATING
Cheating is an equally reprehensible offense and takes many forms. Most cheating takes place in connection with the writing of an examination. Cheating takes place when the student makes use of any textbook, notebook, or any other written material, mechanical or electronic device in the examination room that has not been authorized by the examiner. The unauthorized exchange of information, such as the passing of notes to other students, the whispering of information to a fellow student, the leaving of answer papers exposed to view, and the deliberate attempt to read another student’s examination papers, etc., are all punishable forms of cheating.

OTHER FORMS OF ACADEMIC MISCONDUCT
Other forms of academic misconduct include tampering or attempting to tamper with grades and/or class records; impersonation of another student in class attendance, writing of an examination, or handing in a class assignment; the unauthorized recording and use of class lectures, etc.

CONSEQUENCES OF ACADEMIC MISCONDUCT
Depending on the seriousness of the academic misconduct, the student may be assigned a grade deduction or failure in the affected course, assignment, or examination. In more flagrant instances of plagiarism, or in cases of repeated academic offenses, the student may be put on disciplinary probation (with a notation of this probation put in the student’s permanent record or on his/her official transcript) and be suspended from the seminary for a specified period of time.

Academic Probation
A program student who does not maintain a grade point average of at least 2.00 may be placed on academic probation. The status of each student on academic probation is reviewed at the end of each semester.
Auditing

Most courses may be taken for audit. Students wishing to audit a course must formally apply and register through the Taylor Seminary website choosing “Audit” as the Program selection. Students auditing a course may participate in class discussions, are entitled to receive copies of class handouts, and may be required to complete some assignments but will not be required to take examinations. Auditors receive no credit, but if they wish the audited course to be noted on their transcripts, they must attend a minimum of 75% of the classes. Audited courses are counted as part of the student’s academic load, and changes from credit to audit (and vice versa) must be made within the specified time period. The tuition for auditors is one half the regular tuition. Some courses, may be closed to auditors.

Supervised Ministry

Taylor’s Supervised Ministry program is designed to engage students in an ongoing process of mentoring for ministry formation and preparation. As Taylor trains students for pastoral and other Christian ministries, we rely on partnerships with churches, local pastors, intercultural ministries and other believers in this mentoring process with students. These relationships are fostered and managed, in part, through our Field Education program, ensuring that students are receiving the education considered necessary to prepare and to form them, both in their present ministry context as well as for future ministry contexts.

Students engaging their programs through the Kairos Project have an opportunity to work with a Mentor team which includes a Faculty mentor, a Ministry mentor and a Personal mentor. Each student initially works through a process called “Outcome 0” where a mentor team is developed.

Supervised Ministry is required of all continuing MDiv students not engaging in the Kairos Project. The Supervised Ministry program consists of an orientation session as well as five Field Education Experience Units (1 credit each), or 3 ICS Practicum Units. Each Unit requires 10 hours of ministry mentoring per week throughout the semester. Additionally, the student will engage in six sessions with a spiritual director from Urban Sanctuary.

Students are encouraged to spread out the five Field Education Experience units over their MDiv program. Students who wish to supplement their Field Education with further ministry mentoring can register for one of two intensive Internships worth four “free elective” credits: IN 532 Pastoral Internship or IN 534 Intercultural Internship. These Internships consist of 14 weeks of full-time, or 28 weeks of part-time, ministry under the guidance of an approved ministry mentor. FE 442 is a pre-requisite to IN 532 Pastoral Internship.

Individuals who have had at least five years of related full-time ministry experience or who have completed a similar Supervised Ministry program in a previous graduate program may apply to the Director of Supervised Ministry to have one or more of the Field Education or Practicum Units waived; a decision will be made in conjunction with the Academic Advisor. No academic credit is given for such experience.

For more information on the Supervised Ministry program, please contact the Director of Supervised Ministry at Taylor Seminary.

Independent Studies

Two forms of Independent Studies are available for students who are enrolled in a degree program at Taylor Seminary: Thesis and Directed Studies. Up to 15% of degree program credit may be earned through such studies. Students who are on academic probation may not register for Independent Studies.

Thesis (6 Credits)
Thesis students need to have a CGPA of 3.25 and meet all thesis guidelines before they can be registered for thesis credit.

Directed Studies are research or reading courses under the supervision of a professor, and may be taken either within the time frame of a given semester, i.e., they must begin and end on the same dates as the regular courses, or during the summer.

Eligibility for enrolling in Directed Studies is as follows:

- Students must be enrolled in a degree program and have completed at least 18 credits at Taylor Seminary.
- Students must have maintained a GPA of 2.70 (“B-”) or better.
Students may apply a maximum of 6 credits for Directed Studies toward a degree program. 

Application for Directed Studies are made through consultation with the faculty member who teaches in that discipline, Academic Advisor, or the student’s Mentor team (Kairos students). Directed Studies are included in the calculation of full-time status.

**Graduation Requirements**

Students are recommended for graduation by the faculty upon fulfillment of a number of important conditions. It needs to be clearly recognized that graduation from Taylor Seminary is no guarantee of ordination. The requirements for graduation are as follows:

1. Evidence shall be given of Christian character and other spiritual qualifications commensurate with the requirements of the program in which the student is registered.

2. Students must successfully complete all required courses for the program in which they are enrolled. The passing grade for all courses is “D” (1.00). Students must obtain an overall grade point average of 2.00 (“C”) or better in all courses applicable to the degree.

3. Candidates for graduation must submit an Application to Graduate form by November 1st in the year of anticipated graduation. A non-refundable fee will be charged to cover the costs of the graduation exercises.

4. Students must complete 26 credits in residency for the MDiv and 16 credits for the MTS and MCM programs at Taylor Seminary.

5. Students need not be enrolled as a full-time student to fulfill the residency requirement.

6. Students must pay accounts in full before diplomas will be issued.

7. Students will be required to complete the Graduating Student Questionnaire.

**NOTE:** All course credits applied toward degree requirements of the MDiv, MTS and MCM programs should be earned within ten years of the awarding of the degree.

**Graduation with Two Degrees**

Students wishing to graduate with two degrees should note that all the requirements of both degree programs must be met, and no more than half of either program can be applied to the other. Students planning to complete a second degree may be asked to engage a modified application process.

**Transcripts**

Official transcripts must be requested by completing and submitting the Transcript Request Form to the Registrar’s Office by mail, fax, or e-mail to lori.muz@taylor-edu.ca. The Transcript Request Form and fee information is available on the seminary website: www.taylor-edu.ca. Official transcripts will be mailed to the designated destination once the transcript fees are paid in full. Transcripts will not be issued to or for students who have outstanding financial obligations with the seminary.

**Modes of Delivery**

Taylor Seminary has carefully structured our schedule of courses and programs to accommodate the needs of students, including working professionals who wish to study while continuing to work and serve in ministry. The timetable, published at the beginning of each semester, is the student’s guide to how these modes of delivery can significantly improve a student’s educational experience.

**BLOCK COURSES - DAYTIME**

Courses are offered in a concentrated block of time, requiring students to attend classes only once a week for a given course.

**BLOCK COURSES - EVENING**

Several courses are offered weekday evenings during both the fall and winter semesters for the convenience of those who are unable to attend classes during the day.

**BLOCK COURSES - WEEKEND**

Weekend courses are offered on a ‘three weekends per semester’ basis (either Friday evenings and Saturday or Saturday only).

**ONLINE COURSES**

A number of courses are offered online each year allowing students...
located at 12140 - 103 Street NW. During the academic year, the library is open more than 60 hours a week and provides seminary students access to the following library resources:

- Approximately 56,000 circulating and reference books;
- 65 current print periodical subscriptions;
- Electronic databases that provide access to thousands of electronic journals;
- Several hundred DVDs and CDs;
- Reference services;
- Interlibrary loan services; and
- Access to over ten-million books and journals within the NEOS Library Consortium.

The library is a member of NEOS (Networking Edmonton’s Online Systems), which is a consortium of nineteen academic, government and hospital libraries within central Alberta that shares an integrated online catalogue. Seminary students have access to these resources within NEOS which includes the libraries of the University of Alberta and several Christian colleges. Daily delivery service within NEOS (including three weekly deliveries to Taylor) ensures the efficient sharing of these resources among member libraries.

MODULAR COURSES
Modular courses are offered at various times throughout the school year, including the Fall Semester, January Intersession and Spring Session. Class sessions are one week long.

Library Resources
The Bernard Schalm Memorial Library Collection supports the mission and academic programs of Taylor Seminary by maintaining its books and other materials related to the teaching disciplines of the seminary.

In 2011, the collection became a shared resource of Taylor and Vanguard College; this arrangement serves both institutions well by reducing costs and exercising good stewardship of the collection.

Taylor Seminary students can continue to pick up and drop off books at Taylor (at the General Office); books are ordered online, and delivery to the campus ensures easy access. Students are also welcome to retrieve books directly at Vanguard College.

Reading Room
A Reading Room has been set up in Benke Hall on the Taylor campus, housing a collection of approximately 900 reference books such as Bible commentaries, theological dictionaries, encyclopedias, textbooks and other books deemed essential to our courses. Single copies of all textbooks for core courses are available for use in the Reading Room.

Equipped with a large work table and seating for up to ten people, the room is available to students Tuesdays to Fridays, and during the evening when classes are in session.
Programs of Study

Taylor Seminary offers several degree programs that have been carefully designed to prepare students for a lifetime of effective Christian service.

The following degree programs are approved by the Commission on Accrediting of the Association of Theological Schools:

Master of Divinity
Developing followers of Christ who engage in various forms of ministry is the primary function of the Master of Divinity program. The context-based course of study prepares people for pastoral leadership and ordination in most denominations. Bible, theology, and ministry are at the core of the program. Students develop personal resources as well as the knowledge and skills necessary to become spiritual leaders. Graduates are equipped for a variety of pastoral ministries: chaplaincy, military chaplaincy, church planting, missions, youth ministry, and other church staff ministries as well as for participation in the kingdom mission. The program also prepares capable persons for doctoral studies.

Master of Theological Studies
This two-year program of biblical and theological studies is designed for students who are interested in integrating the deep resources of the Christian tradition with a broad range of intellectual, spiritual, and/or cultural concerns. The program provides students with a set of skills for biblical understanding and theological reflection, as well as personal and spiritual transformation to meet the theological challenges of a variety of contexts including the local church, parachurch ministry, and the circumstances of daily life. This program may be focused in such a way as to help students have the appropriate graduate theological background needed for entry into more advanced levels of theological studies.

Master of Christian Ministries
This two-year program of Christian ministries studies is designed for students who are interested in integrating the deep resources of the Christian tradition with a broad range of intellectual, spiritual, and/or cultural concerns. The program provides students with a set of skills for biblical understanding and theological reflection, as well as personal and spiritual transformation to meet the ministry challenges of a variety of contexts including the local church, parachurch ministry, and the circumstances of daily life. This program may be focused in such a way as to help students have the appropriate graduate Christian ministries background needed for entry into more advanced levels of Christian ministries.
Seven Competencies of a Minister of the Gospel

Taylor faculty have identified seven competencies of a minister of the Gospel which inform curricular development for the MDiv degree program: leadership, proclamation, exegesis, shepherding, stewardship, faithfulness, and presence.

1. Leadership
   With a well-developed competency, students inspire and guide others through intentional and collaborative decision-making and practices that carry forward the mission of God to positively impact local communities.

2. Proclamation
   With a well-developed competency, students communicate God's truth by word, deed and being in order that people encounter the message of the Kingdom of God and are moved toward transformation.

3. Exegesis
   With a well-developed competency, students investigate and analyze the biblical text, for the purpose of understanding and explaining the text’s divinely and humanly intended meaning, in order to truly know and love God.

4. Shepherding
   With a well-developed competency, students exemplify the humility of Jesus Christ as they lead, nurture, comfort, teach, challenge, and protect God’s people with a sacrificial devotion that embodies the redemptive presence of Christ.

5. Stewardship
   With a well-developed competency, students manage a sustainable organization toward effectively and efficiently reaching individual and communal goals through the wise and optimal use of available resources.

6. Faithfulness
   With a well-developed competency, students demonstrate covenantal loyalty to and trust in the triune God as exemplified in the theological and biblical commitments and historical practices of the Christian Church.

7. Presence
   With a well-developed competency, students are simultaneously attentive to God, others, and self in the present moment and are attentive to the appropriate purpose, timing, and setting of each social interaction.
MASTER OF DIVINITY

Developing followers of Christ who engage in various forms of ministry is the primary function of the Master of Divinity program. The context-based course of study prepares people for pastoral leadership and ordination in most denominations. Bible, theology, and ministry are at the core of the program. Students develop personal resources as well as the knowledge and skills necessary to become spiritual leaders. Graduates are equipped for a variety of pastoral ministries: chaplaincy, military chaplaincy, church planting, missions, youth ministry, and other church staff ministries as well as for participation in the kingdom mission. The program also prepares capable persons for doctoral studies.

PROGRAM OUTCOMES
Graduation from this program should enable the student to demonstrate:

Outcome 1: Christian Identity → Articulate how their life in Christ exhibits the gifts and fruits of the Holy Spirit as formed in their Christian community and devoted to the glory of God the Father.

Outcome 2: Biblical Exegesis → Demonstrate skilful exegesis through in-depth biblical study and awareness of methodological frameworks.

Outcome 3: Cultural Exegesis → Demonstrate effective cultural exegesis and awareness of cultural frameworks, empowering them for effective, faithful, dynamic, and culturally appropriate communication of the gospel.

Outcome 4: Theological System → Articulate a coherent Christian theological understanding and awareness of theological frameworks, informing their life and ministry, including corporate worship of the Triune God.

Outcome 5: Christian Tradition → Demonstrate appreciative and critical awareness of their own and other Christian traditions as implemented in worship and strategies for ministry.

Outcome 6: Biblically Informed Standards for Living → Articulate their understanding of Christian ethics and demonstrate how it informs daily living and their philosophy of leadership.

Outcome 7: Collaborative leadership → Demonstrate competent care and collaborative leadership informed by integrative reflection, an understanding of human and organizational systems, and emotional-relational intelligence.

Outcome 8: Ministry Mastery → Demonstrate competence in the integration of knowledge, character, and ability specific to their ministry context.

Outcome 9: Living in Community → Articulate and engage their vocation in a mentored life, intentional Christian community, and whole-life stewardship.

NOTE: Pentecostal students may take a course in Biblical Theology (Luke/Acts) as their NT or BI elective, and Pentecostal History as one of their free electives. These courses will be required for ordination in Alberta.
This two-year program of biblical and theological studies is designed for students who are interested in integrating the deep resources of the Christian tradition with a broad range of intellectual, spiritual, and/or cultural concerns. The MTS provides students with a set of skills for biblical understanding and theological reflection, as well as personal and spiritual transformation to meet the theological challenges of a variety of contexts including the local church, parachurch ministry, and the circumstances of daily life. This program may be focused in such a way as to help students have the appropriate graduate theological background needed for entry into more advanced levels of theological studies.

**PROGRAM OUTCOMES**

Graduation from this program should enable the student to demonstrate:

**Outcome 1: Christian Identity** → Articulate how their life in Christ exhibits the gifts and fruits of the Holy Spirit as formed in their Christian community and devoted to the glory of God the Father.

**Outcome 2: Biblical Exegesis** → Demonstrate skillful exegesis through in-depth biblical study and awareness of methodological frameworks.

**Outcome 3: Cultural Exegesis** → Demonstrate effective cultural exegesis and awareness of cultural frameworks, empowering them for effective, faithful, dynamic, and culturally appropriate communication of the gospel.

**Outcome 4: Theological System** → Articulate a coherent Christian theological understanding and awareness of theological frameworks, informing their life and ministry, including corporate worship of the Triune God.

**Outcome 5: Christian Tradition** → Demonstrate appreciative and critical awareness of their own and other Christian traditions as implemented in worship and strategies for ministry.

**Outcome 6: Biblically Informed Standards for Living** → Articulate their understanding of Christian ethics and demonstrate how it informs daily living and their philosophy of leadership.

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### Bible (15 credits)

- BI 412 Biblical Hermeneutics 3
- NT 451 New Testament Survey I 3
- NT 452 New Testament Survey II 3
- OT 451 Old Testament Introduction I 3
- OT 452 Old Testament Introduction II 3

### Church History and Theology (12 credits)

- TH 526 Christian Ethics 3
- TH 531 Systematic Theology I 3
- TH 532 Systematic Theology II 3

*plus one of the following two courses:*

- CH 420 Church History to 1500 3
- CH 422 Church History since 1500 3

### Church Mission and Ministry (6 credits)

- MI 432 Integral Mission 3
- PT 540 Spiritual Formation 3

### Assessment Projects (3 credits)

- TS 601 Scripture Project 1
- TS 602 Theology Project 1
- TS 603 Spiritual Practices Project 1

### Free Electives (12 credits)

*Note: A six-credit thesis can be applied as a free elective (MTS 649, p.57)*

Total Credits: 48
This two-year program of Christian ministries studies is designed for students who are interested in integrating the deep resources of the Christian tradition with a broad range of intellectual, spiritual, and/or cultural concerns. The MCM provides students with a set of skills for biblical understanding and theological reflection, as well as personal and spiritual transformation to meet the ministry challenges of a variety of contexts including the local church, parachurch ministry, and the circumstances of daily life. This program may be focused in such a way as to help students have the appropriate graduate Christian ministries background needed for entry into more advanced levels of Christian ministries.

PROGRAM OUTCOMES
Graduation from this program should enable the student to demonstrate:

**Outcome 1: Christian Identity** → Articulate how their life in Christ exhibits the gifts and fruits of the Holy Spirit as formed in their Christian community and devoted to the glory of God the Father.

**Outcome 2: Biblical Exegesis** → Demonstrate skillful exegesis through in-depth biblical study and awareness of methodological frameworks.

**Outcome 3: Theological System** → Articulate a coherent Christian theological understanding and awareness of theological frameworks, informing their life and ministry, including corporate worship of the Triune God.

**Outcome 4: Christian Tradition** → Demonstrate appreciation and critical awareness of their own and other Christian traditions as implemented in strategies for ministry.

**Outcome 5: Biblically Informed Standards of Living** → Articulate their understanding of Christian ethics and demonstrate how it informs daily living and their philosophy of leadership.

**Outcome 6: High Level Integration** → Demonstrate a competence in the integration of knowledge, character, and ability specific to their ministry context.

**Bible** (15 credits)
- BI 412 Biblical Hermeneutics 3
- NT 451 New Testament Survey I 3
- NT 452 New Testament Survey II 3
- OT 451 Old Testament Survey I 3
- OT 452 Old Testament Survey II 3

**Church History and Theology** (12 credits)
- TH 526 Christian Ethics 3
- TH 531 Systematic Theology I 3
- TH 532 Systematic Theology II 3
  *pre-requisite for FE units is PC531 Essentials of Pastoral Care

**Church Mission and Ministry** (15 credits)
- MI 432 Integral Mission 3
  *pre-requisite for FE units is PC531 Essentials of Pastoral Care
- PC 531 Essentials of Pastoral Care 3
- PT 540 Spiritual Formation 3
- FE 442-444 Field Education Units 1-3 3

**Free Electives** (6 credits)
- CH 420 Church History to 1500 3
- CH 422 Church History since 1500 3
- MI 620 The Gospel in a Multi-cultural, Multi-faith World 3
  *pre-requisite for FE units is PC531 Essentials of Pastoral Care

Note: A six-credit thesis can be applied as a free elective (MDV 649)

**Total Credits** 48
The following course descriptions are brief summaries of courses at Taylor Seminary.

**BIBLE**

**BI 412  Biblical Hermeneutics**
An introductory study of the science and art of biblical interpretation and exposition. Principles for interpreting the various types of literature within the Bible will be discussed. Three credits. © **REQUESTED FOR ALL DEGREES**

**BI 512  Motifs in Biblical Theology**
A study, through the use of motif and thematic analysis, of God’s progressive self-revelation in the Scriptures. Three credits.

**BI 514 Greek and Hebrew Tools**
An introduction to biblical Hebrew and biblical Greek that will equip students with the knowledge and skills necessary for the proper use of the various lexicons, concordances, word-study aids, and critical commentaries. Three credits. © **REQUESTED FOR THE MDIV DEGREE AND RECOMMENDED FOR ALL STUDENTS**

**CHURCH HISTORY**

**CH 420  Church History to 1500**
An introduction to the historical development of the ancient and medieval church from its apostolic beginnings. Topics will include major figures, events, and movements up to the advent of the Reformation. Three credits. © **REQUESTED FOR THE MDIV DEGREE AND CAN FULFILL A REQUIREMENT FOR THE MTS AND MCM DEGREES**

**CH 525  Pentecostal History**
The course attempts to analyze the nature and the impact of the Pentecostal/charismatic movement. While including a section on the Pentecostal Assemblies of Canada (Canada’s largest Pentecostal denomination), the course will examine the global impact of this worldwide movement. The movement is traced as to its scope and variety in both Pentecostal and non-Pentecostal circles and analyzed in terms of the factors related to its widespread acceptance. Three credits.

**CH 627  Seminar in Church History**
Topics will vary according to expressed interests or needs: e.g., Anabaptists, Baptist biography, ecumenism, fundamentalism, historiography, Puritanism. Two or three credits.

**CH 721-723  Directed Studies in Church History**
An in-depth exploration of an area of Church History selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits. © **REQUESTED FOR THE MDIV DEGREE AND CAN FULFILL A REQUIREMENT FOR THE MTS AND MCM DEGREES**

**CHRISTIAN EDUCATION**

**CE 532  The Educational Task of the Church: The Minister as Teacher**
An overview and presentation of teaching and learning methods that apply to Scripture and that convey the role of teaching as a complement to the other leadership roles of a minister. In particular, the course helps students understand the spiritual needs and styles of congregants so they can build an educational environment that effectively fosters a reasonable faith and a flourishing spiritual maturity. Three credits. © **REQUESTED FOR THE MDIV DEGREE**

**CH 422  Church History Since 1500**
An introduction to the historical development of the church, including the major figures, events, and movements from the Reformation to the present. Three credits. © **REQUESTED FOR THE MDIV DEGREE AND CAN FULFILL A REQUIREMENT FOR THE MTS AND MCM DEGREES**

**CH 627  Seminar in Church History**
Topics will vary according to expressed interests or needs: e.g., Anabaptists, Baptist biography, ecumenism, fundamentalism, historiography, Puritanism. Two or three credits.

**CH 721-723  Directed Studies in Church History**
An in-depth exploration of an area of Church History selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits.
Committee approval is required. One to three credits.

MISSI ON
MI 432 Integral Mission
An in-depth exploration of the nature of the Church, the Gospel and our participation in the all-encompassing mission of God in the world. The course examines key biblical principles, and provides an overview of mission methods and strategies that illustrate mission in practice. Students are given an opportunity to articulate a biblical and missional mandate for a specific ministry context. Three credits.

MI 534 Intercultural Communication
An introduction to the principles and processes of communicating from one socio-cultural context to another, with special focus on the communication of the Christian message. Three credits.

MI 543 The Healing Mission of the Church
An exploration of the ways in which local congregations can become ministering centres of Christian healing, grounded in a biblical understanding of healing and sickness, and patterned after the model of Jesus’ mission. Three credits.

MI 545 Evangelism and Church Planting
A study of the biblical foundation of evangelization that aims at developing an effective witness in today’s context. Includes a practical seminar on church planting as well as an opportunity for students to develop a plan for personal and congregational witness. Three credits.

MI 546 Global Mission Study Tour
An immersion study/service course normally conducted outside of Canada, designed to expose students to diverse expressions of Christianity and/or other world religions. Three credits.

MI 620 The Gospel in a Multicultural, Multi-Faith World
This course introduces you to the perspectives and skills needed for effective ministry in intercultural contexts, with a focus on communication and conflict resolution. It also includes a brief survey of major religious and the challenges these present to communicating the Christian message. Three credits.

NEW TESTAMENT
NT 451 New Testament Survey I
This course surveys the contents, message, form, and socio-historical backgrounds relative to the four Gospels, the Johannine Epistles and the book of Revelation (a.k.a., the Apocalypse). Particular attention will also be given to major theological themes (e.g., Soteriology, Ecclesiology, Christology, Eschatology), as well as to Jewish backgrounds that inform interpretation and application. Three credits.

NT 452 New Testament Survey II
A survey of the contents, message, form, and background of the New Testament. Attention will also be given to the major theological themes in this literature. This course covers the book of Acts, the epistles attributed to Paul, James, Peter, and Jude, and the message to the Hebrews. The book of Acts will be explored from socio-historical, rhetorical, ideological, and theological perspectives with particular focus upon the story’s applications for contemporary contexts. Three credits.

NT 520 Luke/Acts
A biblical exposition of the pneumatology in Lukan literature. The course evaluates the relevant Lukan data narratively, grammatically and contextually, paying close attention to themes of salvation, empowerment for mission, and judgment. The OT background, Luke’s particular use of the Septuagint (LXX), will also be appreciated. A major concern of the
course will be the relevancy of Luke's message for us today. Three credits.

NT 546 Hebrews
An exposition of the English text of the book of Hebrews in the light of its historical and literary background, with special attention given to the Christology of the book. Three credits.

NT 610 1 & 2 Corinthians
An exposition of the English text of 1 & 2 Corinthians with an emphasis on learning to do theological reflection well, with a view to developing pastorally-sensitive and theologically-astute responses to situations and problems encountered in ecclesial and social contexts. Paul's example and approach to dealing with ministerial and ecclesial challenges in the church at Corinth will be studied as a model for pastoral theological reflection and communication. Pre-requisite: BI 412 or NT 451. Three credits.

NT 613 Romans
An exposition of the English text of the epistle to the Romans, paying special attention to the contribution this book makes to the understanding of Paul's theology and its implications for ministry. Three credits.

NT 617 Revelation
An exposition of the English text of the book of Revelation in the light of its first century context, with attention given to its significance for Christian life and thought today. Prerequisite: BI 412. Three credits.

NT 711-713 Directed Studies in New Testament
An in-depth exploration of an area of New Testament studies selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits.

OLD TESTAMENT

OT 451 Old Testament Survey I
An introduction to the study of the Old Testament, with particular attention to critical methods, canon, theology, the relationship between the Testaments, and the use of the Old Testament in Christian proclamation. Special attention will be given to the Pentateuch and Historical Books. Three credits.

OT 452 Old Testament Survey II
An introduction to the Psalms, Wisdom Literature and Prophetic Books of the Old Testament, with particular attention to the use of this literature in Christian proclamation. The contribution of the Old Testament to current theological and ethical discussions will also be explored. Three credits.

OT 508 The Book of Leviticus
An intensive study of the book of Leviticus in its Ancient Near Eastern and canonical contexts. Special attention will be given to issues concerning sacrifice, atonement, worship, ritual, justice, holiness, messianism, and the relevance of Old Testament law and ritual to Christian faith and practice. Three credits.

OT 515 Ezekiel
An intensive study of the content and message of Ezekiel with special attention to the incarnational role of the prophet and the book's contribution to our understanding of inner-biblical interpretation, eschatology and messianism. Three credits.

OT 611 The Book of Psalms
An exegetical and devotional consideration of the Psalter, with special attention to hermeneutical issues and Christological interpretation. Three credits.

OT 711-713 Directed Studies in Old Testament
An in-depth exploration of an area of Old Testament studies selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits.

PASTORAL CARE

PC 431 Personal Development and Ministry
The course focuses on increasing interpersonal and intrapersonal awareness. The course is geared towards helping ministers become more resilient and compassionate to themselves and to other people by increasing self-and other awareness through doing personal assessments and practising social-skill building exercises to enhance personal self-understanding and social/cultural understanding of others. Three credits.

PC 531 Essentials of Pastoral Care
An introductory course dealing with the theology, theory, and practice of pastoral care in the context of Christian ministry. Attention will also be given to how pastoral care is performed through the leading of special worship services: Lord’s Supper, baptism, weddings, and funerals, etc. Three credits. © REQ’D FOR THE MDIV DEGREE

PC 535 Adult Learning in Spiritual Care Contexts
This course provides philosophical perspectives and experiential learning opportunities that focus on adult learning for pastors, chaplains, teachers, ministry leaders, parish nurses and spiritual care practitioners. Note: There will be pre-requisite reading for this course. Three credits.

PC 536 Basic Counselling Skills
An introduction to basic counselling skills, using a combined lecture and lab format in which the student will acquire basic listening, attending, and intervention skills. Common clinical wisdom will be emphasized throughout. One or three credits.

PC 632 Crisis Intervention
A course focusing on helping the pastor translate theory into practical guidelines in order to be more effective in relating to those experiencing crisis situations in their lives. Some of the areas to be dealt with include: death and dying, depression, suicide, homosexuality, marital and family break-up, and family abuse. Three credits.
PASTORAL LEADERSHIP

PL 532 Emerging Leaders
A course designed to broaden the participant’s understanding of leadership development and leadership emergence. As leadership emergence principles are introduced the emphasis of Emerging Leaders is on personal application as participants engage in group instruction and interaction, journaling, reading, reflection, ministry experiences and accountability to a personal spiritual mentor. Emerging Leaders builds on the requirements of The Journey and A Way of Life curriculum from VantagePoint3. Three credits.

PL 534 Team-Based Ministry
An examination of the dynamics and impact of team building and team work as a fundamental task of leadership. From this perspective, Team-Based Ministry examines the theological foundation for team ministry, team building, team dysfunction and the dynamics of healthy pastoral and lay-ministry teams. One or three credits.

PL 542 Equipping Experience
This course is intended for those who desire to learn and enhance the skills associated with the work of Christian leadership. It explores how our intimacy with God, identity as God’s loved children, and our unique kingdom responsibilities affect one’s leadership skills. It also explores the role of leadership beyond the context of the church. It builds on the requirements of The Equipping Experience curriculum from VantagePoint3. Prerequisite: PL 532. Three credits.

PL 633 Essentials of Christian Leadership
An examination of what constitutes Christian leadership, how leaders are developed and how leadership styles are engaged. In this practicum course, students will also be expected to engage the practice of leadership in local ministry. The goal of this course is to take leadership out of the realm of theory and focus on the practical applications of leadership within local ministry. Three credits.

PL 634 The Pastor as Leader
An examination of the character and principles of Christian leadership as they apply to vocational ministry. Students will explore basic styles and skills of leadership seeking to identify their own giftedness, styles, and personality. Special attention will be given to the issues of call, character, and ethics as they relate to pastoral leadership. Three credits.

PL 638 Administrative Leadership
A study of the administrative function of leadership, this course is designed to expose the participant to sound administrative theory along with ministry oriented practical application. Learning to identify and separate the four areas of administrative concern, instruction and discussion will center on basic presuppositions of administrative leadership. One credit.

PASTORAL THEOLOGY

PT 531 Managing Controversy and Conflict
A study of the dynamics, methods, and resources of managing change and conflict in organizational settings, with special emphasis on the local church, utilizing the case study method. One or three credits.

PT 540 Spiritual Formation
(see SPIRITUAL FORMATION section)

PT 731-733 Directed Studies in Pastoral Theology
An in-depth exploration of an area of pastoral theology selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits.

PWX 532 Emerging Leaders
A course consisting of a study of the foundations and fundamentals of biblical preaching. Learning how to develop biblical sermons will be the primary focus of this course. This course will also give students the opportunity to preach in class. These preached sermons will be evaluated by the instructor and by the class. Prerequisite: BI 412 or permission from the instructor. Three credits.

COURSE DESCRIPTIONS

PW 538 The Art and Craft of Biblical Preaching
A deeper study of practical issues of biblical preaching as these relate to pastoral ministry. Special attention is given to the skills, the art and Spirit-led aspects of sermon delivery in the context of worship services and special occasions such as weddings, funerals, and Christian holidays. Furthermore, significant emphasis is given to in-class preaching. This course will be of particular benefit to those who are currently, or foresee themselves, in a primary role of preaching. Three credits.

PW 631 Christian Worship
An experiential and participatory study of worship that focuses on the cultivation of worship as a lifestyle and offers a theological framework and practical resources for planning and leading corporate worship events. Three credits.

PW 639 Narrative Preaching
A study of narrative preaching from the Old and New Testaments. This course will examine narrative preaching approaches for preparing sermons from narrative texts. Opportunity will be given to preach sermons in class with feedback from the instructor and one’s classmates. Prerequisite: PW 431. Three credits.

PW 631-633 Directed Studies in Pastoral Theology
An in-depth exploration of an area of pastoral theology selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits.

PW 538 The Art and Craft of Biblical Preaching
A deeper study of practical issues of biblical preaching as these relate to pastoral ministry. Special attention is given to the skills, the art and Spirit-led aspects of sermon delivery in the context of worship services and special occasions such as weddings, funerals, and Christian holidays. Furthermore, significant emphasis is given to in-class preaching. This course will be of particular benefit to those who are currently, or foresee themselves, in a primary role of preaching. Three credits.

<<EITHER PW538 or PW639 ARE REQ’D FOR THE MDIV DEGREE (but not both)>>

<<EITHER PW538 or PW639 ARE REQ’D FOR THE MDIV DEGREE (but not both)>>
PW 731-733 Directed Studies in Preaching and Worship
An in-depth exploration of an area of preaching and worship selected by the student in consultation with an instructor in the discipline. Academic Committee approval is required. One to three credits.

**SPIRITUAL FORMATION**

PT 540 Spiritual Formation
A foundational study of the process of making space for the Holy Spirit’s work of transformation into the likeness of Christ. It introduces spiritual practices, grounded in Christian tradition, that sustain and nurture a life-long pursuit of union with God. The course includes a prayer retreat. Three credits.

SF 521 Theology of Discernment: Hearing and Responding to the Voice of Jesus
A survey of various spiritual formation models and an in-depth examination of the use of Scripture and prayer in spiritual formation. Time will be spent on understanding and exercising the practice of being formed by Scripture and our response to God’s conversation with us through various modes of prayer. Three credits.

SF 522 Theology of Community: Learning to Love with Engagement
An in-depth examination of the forming of sacred relationships and their importance in spiritual formation. Attention will also be given to the dynamics of the intra-Trinitarian relationship and the transferability of what we know about the perfect love of the Trinity to human relationships. This course will provide practical experience for sacred friendships, spiritual direction and group spiritual direction. Three credits.

SF 523 Theology of Formation: Merging Passion and Spiritual Habits into Virtue
An in-depth examination of the Christian practices of reflection, rest and confession. Historical and contemporary spiritual practices such as a rule of life, confession, fasting and quiet will be evaluated in light of the goal of training spiritually formed disciples of Jesus Christ. Three credits.

SF 524 Theology of Calling: A Multi-Layered Identity
An examination of the various historical and theological understandings of calling with particular emphasis on the many layers of calling (familial, vocational, community, and global) to which God has called each Christian. Attention will also be given to the developmental changes one can expect in each stage of life and how these changes affect each layer of calling. Three credits.

**SUPERVISED MINISTRY**

FE 442 Field Education Experience Unit 1
This Field Education Experience is designed to advance the process of pastoral formation and preparation in the life of the student through intentional ministry experiences and theological reflection under the guidance of an approved ministry mentor and a spiritual director. Prerequisite: FE 441. One credit.

FE 443 Field Education Experience Unit 2
This Field Education Experience is designed to advance the process of pastoral formation and preparation in the life of the student through intentional ministry experiences and theological reflection under the guidance of an approved ministry mentor and a spiritual director. Prerequisite: FE 442 or permission from the instructor. One credit.

FE 444 Field Education Experience Unit 3
This Field Education Experience is designed to advance the process of pastoral formation and preparation in the life of the student through intentional ministry experiences and theological reflection under the guidance of an approved ministry mentor and a spiritual director. Prerequisite: FE 443. One credit.

FE 445 Field Education Experience Unit 4
This Field Education Experience is designed to advance the process of pastoral formation and preparation in the life of the student through intentional ministry experiences and theological reflection under the guidance of an approved ministry mentor and a spiritual director. Prerequisite: FE 444. One credit.

FE 446 Field Education Experience Unit 5
This Field Education Experience is designed to advance the process of pastoral formation and preparation in the life of the student through intentional ministry experiences and theological reflection under the guidance of an approved ministry mentor and a spiritual director. Prerequisite: FE 445. One credit.

PR 442 ICS Practicum Unit 1
A practicum designed to develop skills and cultural awareness under the supervision of a missionary, pastor of an ethnic church, or a leader in a social service organization. This typically will consist of ten hours per week of reading, ministry practice and meetings with an approved ministry mentor and a spiritual director. The course will be assigned a Pass/Fail grade. One credit.

PR 443 ICS Practicum Unit 2
A practicum designed to develop skills and cultural awareness under the supervision of a missionary, pastor of an ethnic church, or a leader in a social
service organization. This typically will consist of ten hours per week of reading, ministry practice and meetings with an approved ministry mentor and a spiritual director. Prerequisite: PR 442. The course will be assigned a Pass/Fail grade. One credit.

**PR 444  ICS Practicum Unit 3**
A practicum designed to develop skills and cultural awareness under the supervision of a missionary, pastor of an ethnic church, or a leader in a social service organization. This typically will consist of ten hours per week of reading, ministry practice and meetings with an approved ministry mentor and a spiritual director. The course will be assigned a Pass/Fail grade. Prerequisite: PR 443. One credit.

**THEOLOGY**
**MDV 649 Thesis for MDiv Degree**
The six-credit thesis offers an opportunity to explore a topic of interest in depth and to experience the discipline of academic research and writing. The thesis topic must be well-focused and must be formulated in consultation with the supervising faculty member. The thesis must demonstrate thorough knowledge of the topic and the literature dealing with it, independent critical judgment, and the appropriate use of research tools and methodology. Six credits.

**MTS 649 Thesis for MTS Degree**
The six-credit thesis offers an opportunity to explore a topic of interest in depth and to experience the discipline of academic research and writing. The thesis topic must be well-focused and must be formulated in consultation with the supervising faculty member. The thesis must demonstrate thorough knowledge of the topic and the literature dealing with it, independent critical judgment, and the appropriate use of research tools and methodology. Six credits.

**TH 525 Seminar in Theology**
An exploration of contemporary issues in theology. Topics will vary according to expressed interests or needs (e.g., evangelism and the emerging church; salvation; science and theology; ecotechnology; feminist theology). In contrast to a lecture-based course, the seminar format focuses primarily on guided discussion of assigned readings and student presentations. Two or three credits.

**TH 526 Christian Ethics**

**TH 531 Systematic Theology I:**
**God, Creation and the Fall**
A systematic study of major doctrines of the Christian faith, beginning with the doctrine of God, creation and the fall. Topics include the primary sources, tasks and divisions of theology, revelation in scripture, and the Trinity. The relationship between orthodoxy and orthopraxis for pastoral effectiveness and personal holiness will be explored. Three credits.

**TH 532 Systematic Theology II:**
**Christ, the Church and Last Things**
A continuation of TH 531. Included are the doctrines of Christ, salvation, the Holy Spirit, the Church, and last things. Topics will also include the different theories of church organization, mission, and sacraments. Three credits.

**TH 605 Theological Controversies**
Every Pastor Should Know
In this course we survey a range of perennial and contemporary theological debates that church leaders will commonly encounter in ministry today. This course is primarily in a seminar format. In contrast to a lecture-based course, the seminar format focuses primarily on guided discussion of assigned readings and student presentations. Three credits.

**TH 634 Christian Apologetics**
An introduction to the rational defense of the Christian faith including both the identification of evidence or grounds for Christian belief as well as evidence against non-Christian beliefs. We will also consider the biblical ground of apologetics, different models of apologetics, and the specific apologetic challenges of modernism and postmodernism. Three credits.
MTS ASSESSMENT PROJECTS

NOTE: The following three courses (TS 601, 602 and 603) are all required for the MTS degree.

Prerequisites: Students must have completed at least 30 hours in their degree program before registering for these Assessment Projects.

Prerequisites for the Scripture and Theology Projects would include all of the required Bible and Theology courses as part of those 30 hours.

TS 601 Scripture Project
At the successful completion of this course, working with a faculty mentor, the student will develop a project that demonstrates that they have the ability to interpret scripture in a credible and appropriate manner. The course will be assigned a Pass/Fail grade. (See note above.) One credit.

TS 602 Theology Project
At the successful completion of this course, working with a faculty mentor, the student will develop a project that demonstrates a commitment to developing and living out spiritual practices for lifelong transformation. The course will be assigned a Pass/Fail grade. (See note above.) One credit.

TS 603 Spiritual Practices Project
At the successful completion of this course, working with a faculty mentor, the student will develop a project that demonstrates a commitment to developing and living out spiritual practices for lifelong transformation. The course will be assigned a Pass/Fail grade. (See note above.) One credit.

WORLD RELIGIONS

WR 640 Understanding Islam
An introduction to the teachings, practices and historical developments of Islam, with special focus on the barriers that challenge the Christian mission. Historical and contemporary models of mission to Muslims will be studied and critically assessed. Three credits.
Core Faculty

ALLAN L. EFFA
Ray and Edith DeNeui Professor of Intercultural Studies
Allan.Effa@Taylor-Edu.ca
BAR - North American Baptist College, 1979
MDiv -
North American Baptist Seminary, 1982
MTh - Fuller Theological Seminary, 1991
PhD - Fuller Theological Seminary, 1998
Dr. Effa has a heart for ministry, having served churches in North America as well as in Nigeria, where he served as a professor at Mambilla Baptist Theological Seminary. His teaching and research interests include mission, evangelism, spiritual formation and ecology. Dr. Effa and his wife, Karen, have two adult children, Carmyn and Corrie.

RALPH KORNER
Associate Professor of Biblical Studies
Ralph.Korner@Taylor-Edu.ca
BAR - North American Baptist College, 1982
MA - Trinity Western, 2002
PhD - McMaster University, 2014
Dr. Ralph Korner is Academic Dean of Taylor Seminary and Associate Professor of Biblical Studies. An alumnus of Taylor ('82, BAR), he also has eleven years of pastoral experience at two NAB churches in Edmonton.
Dr. Korner’s PhD program was focused on early Christianity and early Judaism, and his published doctoral thesis explores the origin and meaning of Ekklesia (“assembly”, usually translated “church” in English New Testaments) in the early Jesus movement.

RANDAL RAUSER
Professor of Historical Theology
Randal.Rauser@Taylor-Edu.ca
BA - Trinity Western University, 1996
MCS - Regent College, 1999
PhD - King’s College, London, 2003
Prior to coming to Taylor Seminary in 2003, Dr. Rauser completed his PhD in systematic theology at King’s College, London, and taught at Briercrest Bible College. His passions include developing a biblically sound apologetic theology that meets the challenges of secular western culture. Randal blogs and podcasts as The Tentative Apologist at randalrauser.com. He is the author and coauthor of more than ten books including What’s so Confusing About Grace? (Two Cup Press, 2017) and What on Earth Do We Know About Heaven (Baker, 2013). Randal is married to Jasper and they have one daughter, Jamie.
Core Faculty, continued

Jerry E. Shepherd
Associate Professor of Old Testament
Jerry.Shepherd@Taylor-Edu.ca
MAR - Westminster Theological Seminary, 1985
PhD - Westminster Theological Seminary, 1995
Prior to joining the faculty at Taylor Seminary in 1993, Dr. Shepherd served as a part-time instructor at Manna Bible Institute, the Center for Urban Theological Studies, Westminster Theological Seminary, Deliverance Evangelistic Bible Institute, and Philadelphia College of Bible Graduate School. Dr. Shepherd’s most recent publication is a commentary on Leviticus for the Story of God Commentary series (forthcoming 2020). He and his wife, Cheryl, are the parents of Jennifer, Joel, and Timothy.

David Williams
Professor of Theology and Ethics
David.Williams@Taylor-Edu.ca
MA - Denver Seminary, 1987
MPhil - Denver Seminary, 1992
PhD - Drew University, 1998
Dr. Williams earned degrees from Dallas Baptist College and Denver Seminary, then taught for 17 years at Colorado Christian University while earning two degrees from Drew University. It was during this time that a long collaboration and friendship began with Dr. John Franke and the late Dr. Stanley Grenz. As a respected scholar and theologian, he is particularly interested in engaging the post-modern context, and is an outspoken advocate for social justice.

Originally from Texas, Dr. Williams and his wife, Jeanne, have two sons, Matthew and Andrew. The family moved to Edmonton in 2004; he has been President of Taylor since 2008.
Adjunct Faculty

JOYCE BELLOUS
Christian Faith Education
Joyce.Bellous@Taylor-Edu.ca
BA – University of Alberta, 1971
BED - University of Calgary, 1986
MA - University of Calgary, 1989
PhD - University of Alberta, 1993

KEN BELLOUS
Pastoral Care
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BA – University of Regina, 1969
MDiv – Acadia Divinity College, 1975
DMin – Bethel Seminary, 1993

KEITH BIENERT
Supervised Ministry
Keith.Bienert@Taylor-Edu.ca
BBS - Prairie College, 1980
BA - Providence College, 1982
MDiv – Taylor Seminary, 1987
DTh - IEPG Instituto Ecuémico de Pós-Graduação, 2001 (Brazil)

LYLE BUYER
Homiletics
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BAR – North American Baptist College, 1986
MDiv – North American Baptist Divinity School, 1989
DMin – Gordon-Conwell, 2012

JOEL DAVID
New Testament
Joel.David@Taylor-Edu.ca
BComm – Baring Union Christian College, 1983
MTh – University of Wales (Bangalore), 2005
PhD (cand.) – S. African Theological Seminary

CHRISTA EISBRENNER
Islam
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BCS – North American Baptist College, 1998
MA in Muslim Studies – Columbia International University, 1999

TERRENCE (TERRY) FOSEN
Pastoral Leadership
TFosen@NAB.ca
BA – University of Calgary, 1977
MDiv – North American Baptist Seminary, 1980
MA – North American Baptist Seminary, 1980
PhD – University of Alberta, 1997

DENNIS GULLEY
Pastoral Leadership
dennisgulley@gmail.com
BA - Portland State University, 1987
MA in educational Ministries - Western Conservative Baptist Seminary, 1991

ROGER HELLAND
Pastoral Care
Roger@BGCalberta.ca
BA – Vancouver Bible College, 1978
MTh – Dallas Theological Seminary, 1983
DMin – Trinity Western University, 2007

VINOD JOHN
Mission, Evangelism, and Church Planting; Applied Cultural Anthropology
Vinod.John@Taylor-Edu.ca
BDiv – Faith Theological Seminary, 1992
MTh – Union Biblical Seminary, 1995
MA – Chaudhary Charan Singh University, 2007
PhD – Asbury Theological Seminary, 2013

CARLA NELSON
Pastoral Care
Carla.Nelson@Taylor-Edu.ca
BA - University of Regina (1981)
BED - University of Saskatchewan (1984)
MDiv - Tyndale Seminary (1989)
MEd -University of Alberta (1994)
PhD - University of Alberta (2003)

GARY NELSON
Pastoral Care
Gary.Nelson@Taylor-Edu.ca
BED- University of British Columbia (1976)
MDiv – Fuller (1979)
DMin – Fuller (1987)
(presently President and CEO of Tyndale University College & Seminary; since 2010)

CAM ROXBURGH
Pastoral Leadership
Cam.Roxburgh@ForgeCanada.ca
BA – Wheaton College, 1987
MDiv – Regent College, 1992
DMin – Fuller Theological Seminary, 2013
(presently National Director, Forge Canada)

CORY SEIBEL
Pastoral Leadership, Spiritual Formation
CSeibel@Taylor-Edu.ca
BA - Liberty University, 1997
MTh - University of Wales (Spurgeon College, London), 2003
PhD - University of Pretoria, 2009

ROD SNATERSE
Christian Worship
RodSnaterse@gmail.com
BED – University of Alberta, 1996
MWS – The Robert E. Webber Institute for Worship Studies, 2010
DWS – The Robert E. Webber Institute for Worship Studies, 2013

SIOUX FALLS SEMINARY FACULTY
As part of the educational partnership between Taylor Seminary and Sioux Falls Seminary for the provision of online courses, SFS faculty function in an Adjunct Faculty role. For a list of all adjunct faculty, visit: https://sfseminary.edu/about-the-seminary/faculty-and-staff

PERSONNEL

Faculty Emeriti

J. Walter Goltz
Professor Emeritus of Sociology
1965-1998
President from 1981-1988

Richard Paetzel
Professor Emeritus of New Testament
1974-2000
Academic Dean (NABC) from 1980-1990

Sydney H. T. Page
Professor Emeritus of New Testament
1977-2012
Academic Vice-President from 1981-2000
Administration / Staff

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