



**Clear Creek Baptist Bible College  
Master of Arts in Ministry Program  
Course Catalog**

**2023-2024**

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## **Accreditation and Memberships**

Clear Creek Baptist Bible College is accredited by the Association for Biblical Higher Education. The Association for Biblical Higher Education is an institutional accrediting agency recognized by the U.S. Department of Education for the purpose of accrediting colleges that offer baccalaureate and master degrees which prepare students for Christian ministries through biblical, professional, and general studies. ABHE holds membership with the Council on Higher Education Accreditation Board (CHEA). Contact ABHE at 5850 T.G. Lee Blvd., Ste. 130, Orlando, FL 32822 or [info@abhe.org](mailto:info@abhe.org) or call 407-207-0808 for questions about the accreditation of Clear Creek Baptist Bible College.

Clear Creek Baptist Bible College is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award associate, baccalaureate, and master degrees. Clear Creek Baptist Bible College also may offer credentials such as certificates and diplomas at approved degree levels. Questions about the accreditation of Clear Creek Baptist Bible College may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC's website ([www.sacscoc.org](http://www.sacscoc.org)).

Accrediting bodies should only be contacted to verify accredited status or if there is evidence that appears to support an institution's significant non-compliance with a requirement or standard. All inquiries concerning admissions requirements, financial aid, academic programs, etc. should not be addressed to accrediting agencies, but should be addressed directly to the college.

The Council on Postsecondary Education of the Commonwealth of Kentucky has authorized the certificate, associate, bachelor's and Master's degree programs at Clear Creek Baptist Bible College. The United States Immigration and Naturalization Service has given approval for Clear Creek Baptist Bible College to consider international students as applicants.

Clear Creek Baptist Bible College is approved by both the Veterans Educational Assistance Program and the Kentucky Educational and Rehabilitation Program.

*Clear Creek Baptist Bible College does not discriminate against applicants or students on the basis of race, color, national or ethnic origin.*

## President's Message



Greetings,

What a joy it is to provide you with academic information about one of God's hidden gems, Clear Creek Baptist Bible College. Since 1926, Clear Creek has existed to train those called by God to serve in ministry according to their fullest capabilities. As a result, this institution is known throughout the country as a premier place to receive a world-class theological and ministerial education. Those who train here are equipped and prepared to go anywhere. We have alumni serving in a plethora of positions in places all over the world. Clear Creek is proudly accredited by both ABHE and SACSCOC. These accreditors assure that Clear Creek is a premiere institution of biblical higher education, and their partnership guarantees our graduates that their degrees will carry weight and acceptance in all realms of academia and practical ministry.

The College campus is in a rural retreat-like setting. Our vast campus borders Pine Mountain State Park, which allows our students to study in a place surrounded by the breathtaking beauty of God's undisturbed creation. Clear Creek also offers online students a cutting-edge delivery system. Our online students have the opportunity to connect with professors, fellow students, and the campus as a whole in ways that seemed impossible just a few years ago. Clear Creek Baptist Bible College has a family atmosphere across our physical and digital campuses. If you are a current student, we are honored to have you. And if not, we would love to see you become part of the Clear Creek Family.

Blessings,

Dr. Charlie Goodman

President

*"For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach statutes and ordinances in Israel." Ezra 7:10*



Clear Creek Baptist Bible College's seal provides a vivid representation of our priorities.



#### **THE SHIELD**

*"Above all, taking the shield of faith..." Ephesians 6:16.*

Clear Creek Baptist Bible College, from its beginning, has existed to provide educational preparation for adults called of God into Christian service. Students in this theological school have taken the shield of faith, burning bridges of security behind them by responding to God's clarion to prepare for special Christian service.



#### **THE SPIRIT**

*"I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:18.*

The college maintains a special interest in Baptist preachers who have yielded to the call to preach after they have reached mature years. Touched by the Holy Spirit's tongue of fire, Clear Creek students have exchanged personal ambitions for a torch of knowledge, a desire for an understanding of spiritual truths.



#### **THE BIBLE**

*"All Scripture is inspired by God and profitable..." II Timothy 3:16.*

The school is an adult educational institution maintained to meet a specific need in the program of Southern Baptist education. Students are offered ministerial preparation centered on the study of the Bible.



### **THE MOUNTAINS**

*"I will lift up my eyes unto the hills..." Psalms 121:1.*

From its founding the school has considered the southern mountain region as its distinctive field and its work is conducted with a view to supplying well-prepared Christian leadership for this area. Although the school's special ministry centers in the Appalachian regions, students are not limited to these areas. Students come from throughout the Southern Baptist Convention.



### **THE CROSS**

*"...that in all things He might have the preeminence." Colossians 1:18.*

The Cross--and all that word implies--is the center of this school's life. Christ commands every Christian to bear his cross and to share in the ministry of the gospel.

## College History

Dr. Lloyd Caswell Kelly, pastor of the Pineville First Baptist Church, founded Clear Creek in 1926. His mission for bringing Christian education to the mountains was twofold. He was inspired to charter Clear Creek Mountain Springs, Inc. "...for educational, recreational and religious purposes, with two objectives in mind: (1) to provide grounds for assemblies and encampments and (2) to establish a base for a 'mountain mission' program." The first sessions for preachers were held July 18-August 1, 1926 with twelve students.

In 1946, the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention) approved the name of the school as Clear Creek Mountain Preacher's Bible School. The primary focus of the school continued to be educating God-called men and women for Christian ministry.

From 1954-1982, Dr. Dennis Merrill Aldridge served as the second president of the school. Under his leadership, the school grew to offer a four-year baccalaureate degree. A charter revision in 1957 changed the name to Clear Creek Baptist School.

From 1982-1988, Dr. Leon Dennis Simpson was president. He led the school to receive accreditation from the Accrediting Association of Bible Colleges in 1986 at which time the name was changed to Clear Creek Baptist Bible College. The Pomeroy Family Life Center was constructed. An innovative class schedule was adopted that encouraged enrollment of commuting students.

From 1988-2007 Dr. Bill D. Whittaker served as president of the college. Early in his administration, the college became debt free and continues to operate without debt. In 1996, the Association of Biblical Higher Education reaffirmed the college's accreditation for ten years, and then reaffirmed the accreditation until 2017. A successful capital campaign concluded in 1998 with the completion of a new classroom building and nearly a million dollars in additional endowment. In June 1999, the college received accreditation with the Commission on Colleges of the Southern Association of Colleges and Schools, and the accreditation was last renewed in June of 2015.

Dr. Donnie Fox has served at Clear Creek since 1999 in various administrative roles in College Relations, Admissions and Development. Dr. Fox has served as the fifth President of Clear Creek since 2007 and is the first Clear Creek alumnus to serve as president of the college. The President's home was moved back on campus in the first year of his presidency to have better interaction with the campus family. Under his leadership, the college met a \$1,000,000 goal of gifts and pledges for a Student Workshop Endowment and was able to secure two decennial accreditation reaffirmations: SACSCOC and ABHE. During his administration, the college curriculum was adjusted to combine all Bachelor's Degrees into one, the Bachelor of Arts in Ministry, which is a more flexible degree. A Bachelor of Arts in Ministry degree was also developed to be delivered completely online along with the development of a high school dual enrollment program. In 2020, the college was approved to offer a direct assessment competency-based Master of Arts in Ministry degree. Campus improvements have been completed during Dr. Fox's tenure that include resurfacing campus roadways, renovation of Melzoni/Alumni Hall and the installation of screens, projectors and video cameras in the chapel to livestream chapel services. Campus classes are now livestreamed to give online students the opportunity to experience the live classroom setting. The college continues to operate without debt under his leadership.

Dr. Charles R. Goodman became President of CCBBC January 1<sup>st</sup>, 2023. He has served the college in various administrative and faculty roles, including Dean of Students and Professor of Theology, since 2004. Dr. Goodman also served as the first director of the competency-based MA in Ministry degree. Currently, under Dr. Goodman's leadership, the school has extended its degree offerings for undergraduate programs to include a BA in Pastoral Ministry and a BA in Biblical Counseling Ministry.

### **Denominational Affiliation**

In 1946, Clear Creek became a recognized educational institution of the Kentucky Baptist Convention. It shares in the money allocated to Christian Education by the Kentucky Baptist Convention. The convention nominates and elects the 32 trustees of the college. The college operates cooperatively within the policies, plans, and programs of Kentucky Baptists and has fellowship with the churches of the Southern Baptist Convention. The ministry of the college serves the needs and interests of the denomination.

### **Doctrinal Statement**

The charter of the college provides that all members of the Board of Trustees and the teaching and administrative staffs shall be members of Southern Baptist churches in good standing. The Baptist Faith and Message Statement of 1925, with revisions in 1963, 1998 and 2000 is the adopted statement of faith for all faculty, staff and trustees of the college as a witness to our beliefs and a pledge of our faithfulness to the doctrines revealed in Holy Scripture. All employees sign annual contracts signifying adherence to the college's statement of faith.



## The Baptist Faith and Message

### I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

*Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.*

### II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

#### A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

*Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.*

#### B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever-present Lord.

*Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.*

### **C. God the Holy Spirit**

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

*Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.*

### **III. Man**

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

*Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.*

### **IV. Salvation**

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes

regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

*Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.*

## **V. God's Purpose of Grace**

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

*Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.*

## **VI. The Church**

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

*Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.*

## **VII. Baptism and the Lord's Supper**

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

*Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.*

## **VIII. The Lord's Day**

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

*Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.*

## **IX. The Kingdom**

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

*Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.*

## **X. Last Things**

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

*Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.*

## **XI. Evangelism and Missions**

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

*Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.*

## **XII. Education**

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

*Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.*

### **XIII. Stewardship**

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

*Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.*

### **XIV. Cooperation**

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

*Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.*

### **XV. The Christian and the Social Order**

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

*Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.*

## **XVI. Peace and War**

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

*Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.*

## **XVII. Religious Liberty**

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

*Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.*

## **XVIII. The Family**

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

*Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.*



## **MISSION STATEMENT**

Clear Creek Baptist Bible College exists to provide educational preparation for adults called of God into Christian service.

## **INSTITUTIONAL OBJECTIVES**

1. Nurture God-called students as they prepare for the Lord's work.
2. Provide a quality Bible-based education with an emphasis on practical Christian service.
3. Initiate and maintain cooperative relationships with individual Christians, churches, associations, and conventions.
4. Manage human, physical, and financial resources guided by biblical principles.

## **CORE VALUES**

To fulfill our vision, we commit ourselves to these Bible-based core values that affect how we function. These values will guide us as we seek to fulfill God's vision for the ministry of Clear Creek.

**Centrality of Christ:** We are a community of Christians brought together by faith in Christ as savior and Lord and by surrender to His call to service. We are committed to seek His will; to communicate with Him through prayer; to deepen His lifestyle through the indwelling of the Holy Spirit; and patiently work for His unity among us.

**Trustworthiness of Scripture:** We are a community of learners who affirm the total trustworthiness of God's revealed word as the guide for our life and the foundation for our equipping ministry.

**Evangelism and Missions:** We are a community of individuals redeemed from sin by the death and resurrection of Jesus Christ, and transformed by the power of the Holy Spirit. We affirm He died for the whole world and commissions each believer to take the Gospel into the world. We commit ourselves to the priority of personal evangelism and world missions.

**Servant of the Churches:** We are a community that exists to train individuals sent to us by the churches. We commit ourselves to serve the needs of the churches.

## **NON-DISCRIMINATION**

No person shall be excluded from participation in, be denied the benefits of, or be otherwise subjected to discrimination in any program or activity of the college on the grounds of race, color, national and ethnic origin, sex or handicap in accordance with federal government regulations. Clear Creek is an equal opportunity employer.

## **Philosophy of Education**

Clear Creek Baptist Bible College believes God, the eternal Creator of heaven and earth, has revealed Himself generally in nature and human conscience and specifically through His Son, Jesus Christ, and the Holy Scriptures. We believe these Scriptures are a faultless guide for individual believers and congregations of believers. Therefore, the school's curriculum has the Bible as its basic textbook, and all studies are related to it in such a manner that its truths and principles govern the content of the courses and the conduct of the teachers and the students. We believe in the soul competency of mankind to comprehend general and special revelation with God's help.

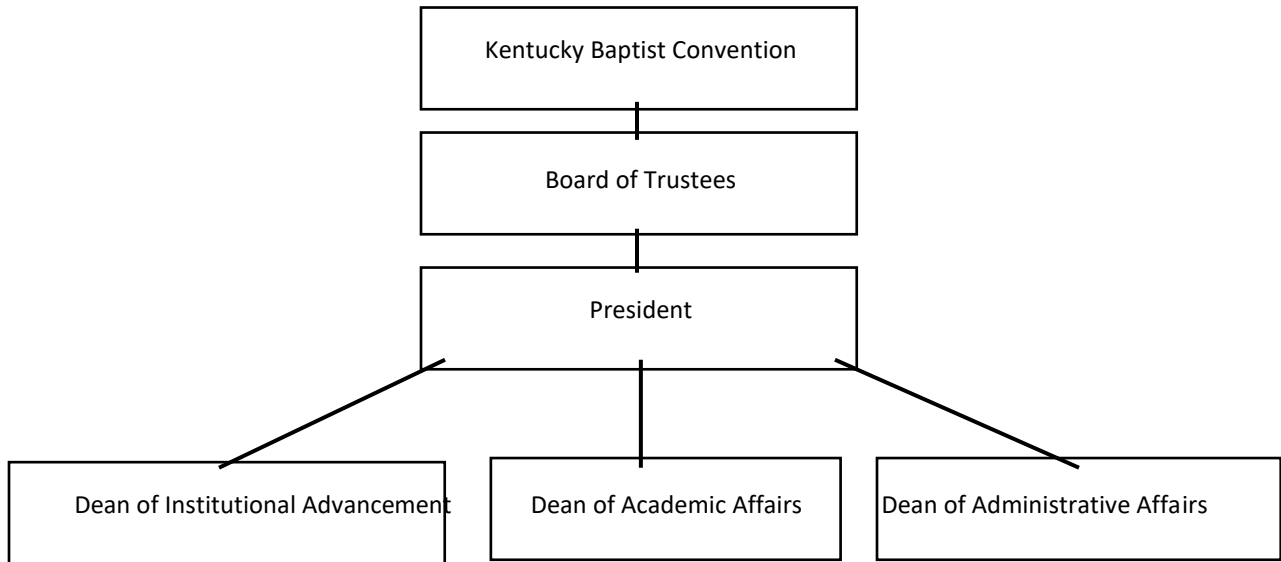
We believe God calls all believers to salvation and service in His kingdom. We believe further that God calls some members of the church to exercise their spiritual gifts as leaders of the church. God desires that these gifted people develop their spiritual gifts and grow in their ability to serve the church. People of mature years receive this special calling and deserve our assistance in their personal spiritual development. The Holy Spirit enlightens the sin-darkened minds of believers, and dedicated professors can serve as His instruments in this process of illumination carried on by the Holy Spirit.

We believe our college is a servant of the churches and should respond to and cooperate with them in the furtherance of God's kingdom. We can serve the churches by training those whose calling and gifts the churches have affirmed. This training rightly includes: spiritual development so the student can become a mature disciple of our Lord manifesting self-control and self-discipline, general education so the student can function as a respected leader in his community, biblical-theological studies so the student can understand something of the nature of God and the Christian world view, and practical training so the student can exercise his gifts in the context of the local church and community. All students should understand the church's missionary mandate and commit themselves to fulfilling their part in it.

### OWNERSHIP, SUPPORT AND ADMINISTRATIVE STRUCTURE

Clear Creek Baptist Bible College holds its charter under the ownership of the Kentucky Baptist Convention. The trustees, not to exceed 32 in number, are elected by the Convention and are responsible to the Convention for the conduct of the College.

The Kentucky Baptist Convention supports Clear Creek through allocations of funds, which are received through the Cooperative Program, both for operating purposes, and capital needs. Listed below are the three divisions of the college. Each division is charted in detail in their appropriate section of the handbook.



## What IS Direct Assessment Competency Based Education?

Competency Based and Direct Assessment are terms that have been familiar with educators in the secular realm for some time but have only recently made their way into the world of ministry training. One university offers this explanation:

Instead of simply logging hours in the classroom and taking exams, students must demonstrate their competencies—a set of knowledge, skills, and abilities—as they move along the road to their degree. A business student, for example, might have to show she can read a balance sheet or craft a marketing plan before she moves on to the next level of learning. Key skills, abilities, and knowledge must be shown. (<https://www.capella.edu/blogs/cublog/relationship-between-competency-based-education-and-direct-assessment/>)

Regional accreditors are aware of and have written policy on Competency Based education. Included in the SACSCOC policy are these clarifications:

For the purpose of the application of this policy and in accord with federal regulations, the Commission uses the following definitions:

**Competency:** A competency is a clearly defined and measurable statement of the knowledge, skill, and ability a student has acquired in a designated program.

**Competency-Based Educational Programs.** A competency-based educational program is outcome-based and assesses a student's attainment of competencies as the sole means of determining whether the student earns a degree or a credential. Such programs may be organized around traditional course-based units (credit or clock hours) that students must earn to complete their educational program, or may depart from course-based units (credit or clock hours) to rely solely on the attainment of defined competencies.

**Direct Assessment Competency-Based Educational Programs** (also referred to in this policy as direct assessment programs). Federal regulations define a direct assessment competency-based educational program as an instructional program that, in lieu of credit hours or clock hours as a measure of student learning, uses direct assessment of student learning relying solely on the attainment of defined competencies, or recognizes the direct assessment of student learning by others. The assessment must be consistent with the accreditation of the institution or program using the results of the assessment. (<http://www.sacscoc.org/pdf/081705/DirectAssessmentCompetencyBased.pdf>)

ABHE Commission on Accreditation also has policy on the subject. Raplh Enlow, writing as President of ABHE, remarked:

If you are not aware of the contemporary surge of interest in Competency Based Education, you should be. Fresh interest in CBE is being driven by innovators at the institutional level but also by policy makers at the national and international levels. One institution with a historical connection to ABHE is at the forefront of the CBE conversation. Northwest Baptist Seminary (BC) is one of two ATS-accredited seminaries that has been granted special experimental permission to develop a credible approach to accredited CBE. Over the next 4 months, I will be posting excerpts of an interview with Northwest Baptist Seminary President Kent Anderson and Director of Competency Based Theological Education, Ruth McGillivray, about this innovative approach and how you can become informed and involved. (<https://www.abhe.org/whats-buzz-about-competency-based-education/>)

ABHE currently has no schools offering Direct Assessment Competency Based education. We fully expect Clear Creek to be the pioneer in that category!

## **Four Assessment Tools to be used in the Master of Arts in Ministry Program**

Barbra Thoeming wrote an article on five ways to assess competency-based learning. The article was part of the guide “Real Life Learning: An Up Close Look at Competency-Based Education.” Though the focus was on CBE in elementary schools, the concepts were basic in content and broad in application. The insight was so broad and so basic that four of the five methods could be adapted to graduate-level education. From that article came this four-fold model of assessing ministry competencies in adult learners. These four approaches to assessment constitute the model to be used in the Master of Arts in Ministry program.

### **1. Formative Assessments—Happening in Real Time**

CBE is more of a journey than a process. Formative assessments are necessary to adjust teaching and learning as needed. Mentors and professors interact with student learning at a real-time level. This interaction allows them to modify instruction as it is happening. Teachers not only provide real-time feedback but also add, subtract, or edit assignments to fill perceived needs. This is the key to dynamic learning.

### **2. Summative Assessments—After a Learning Experience**

“Unlike formative assessments, summative assessments are evaluative in nature—taking place after instruction is complete and gauging mastery of a skill or competency” (Thoeming). The outcomes of summative assessments also help guide subsequent learning. The goals for summative assessments should be more than data. They should also be a learning experience in themselves and serve as a guide to learning that follows. These assessments can vary in type to match the competency being evaluated.

### **3. Authentic Assessments—Real World Learning**

Thoeming contends that “Authentic assessments, specifically, are student centered and focus on real life situations—performing a task, conducting an experiment, designing and building a project.” This insight highlights the opportunities for assessment tied to ministry projects performed in real situations at the ministry points. A line from a movie comes to mind: “You are in real school now!” Authentic assessments are the heart of the learning model to be employed in the Master of Arts in Ministry program at Clear Creek.

### **4. Self-Assessments—Digital Portfolios—Artifacts of Learning**

“Digital portfolios support a formative approach by encouraging students to collect artifacts that they can share with both peers and teachers” (Thoeming). The portfolios facilitate self-assessment in the process of students compiling evidence of skills and knowledge. Students, professors, and mentors all need to have access to the common repository of a digital portfolio. This resource not only serves as a key element of assessment but can be modified after graduation for use as an electronic resume. Portfolios track progress and reveal creativity. The student’s part in building the portfolio also allows opportunity to demonstrate critical thinking. “How can I demonstrate this competency by artifacts in my portfolio?” Finally, the portfolio contains an on-going narrative that the professor builds on and refines until it eventually becomes the content of the qualitative transcript for the student.

### Master of Arts in Ministry Program and Student Learning Outcomes

This program is based on twelve desired competencies which are integral to the design of the program. The twelve competencies are the basis for evaluating student success and determining when the degree should be awarded. The student learning outcomes of the program are achieved as these competencies are mastered. The four SLOs are listed next, followed by the twelve competencies.

<b>Fall Competencies:</b>	<b>Hours</b>
Research and Writing	3
Bible Knowledge	3
Biblical Exposition	3
Christian Theological Heritage	3

<b>Spring Competencies:</b>	<b>Hours</b>
Critical Thinking	3
Church Administration	3
Spiritual and Character Formation	3
Interpersonal Skills	3

<b>Summer Competencies:</b>	<b>Hours</b>
Biblical Counseling	3
Worship Leadership	3
Preaching and Teaching	3
Discipleship Making and Servant Leadership	3

**Total Hours: 36**

**SLO 1.** Students will demonstrate **Accuracy** in understanding and communicating Scripture.

**SLO 2.** Students will exhibit **Effectiveness** in servant leadership.

**SLO 3.** Students will demonstrate **Authenticity** in roles and relationships.

**SLO 4.** Students will prove **Understanding** in denominational and congregational history and culture

## List of Competencies

Each of the Four Student Learning Outcomes will be achieved and assessed in direct correlation to at least one of the twelve competencies of the Master of Arts in Ministry program. Those competencies are:

- 1. Bible Knowledge.** The student will demonstrate competence at the graduate level in their contextual understanding and interpretation of the Bible. (Relates to SLO "Accuracy.")
- 2. Biblical Exposition.** The student will demonstrate competence at the graduate level in biblical exegesis through understanding and applying proper biblical hermeneutics. (Relates to SLO 1 "Accuracy.")
- 3. Preaching/Teaching.** The student will demonstrate competence at the graduate level in the interpretation and communication of biblical truth through the ministry of the local church. (Relates to SLO 1 "Accuracy.")
- 4. Biblical Counseling.** The student will demonstrate competence at the graduate level in providing Bible-based pastoral counseling. (Relates to SLO 2 "Effectiveness.")
- 5. Worship Leadership.** The student will demonstrate competence at the graduate level in the effective facilitation of worship. (Relates to SLO 2 "Effectiveness.")
- 6. Church Administration.** The student will demonstrate competence at the graduate level in administrative leadership of the church. This competency includes the ordinances and business affairs of the church. (Relates to SLO 2 "Effectiveness.")
- 7. Christian Theological Heritage.** The student will develop and demonstrate competence at the graduate level in the foundational disciplines of Christian theology, Baptist doctrinal heritage, and theologians of the Baptist tradition. (Relates to SLO 4 "Understanding" and SLO 1 "Accuracy.")
- 8. Disciple Making and Servant Leadership.** The student will demonstrate competence at the graduate level in stimulating church health through mobilization of the church for missions, evangelism, discipleship, and church growth. This competency includes proficiency in team building. (Relates to SLO 2 "Effectiveness.")
- 9. Interpersonal Skills.** The student will demonstrate competence at the graduate level in the performance of pastoral care including communication and conflict management. (Relates to SLO 2 "Effectiveness.")
- 10. Critical Thinking.** The student will demonstrate competence at the graduate level in observation, analysis, interpretation, reflection, evaluation, inference, explanation, problem solving, and decision making. (Relates to SLO 2 "Effectiveness.")
- 11. Spiritual and Character Formation.** The student will demonstrate competence at the graduate level in providing moral leadership by modeling and mentoring Christian character and devotion. (Relates to SLO 3 "Authenticity.")
- 12. Research and Writing.** The student will demonstrate competence at the graduate level in communicating biblically, theologically, and ministerially through the means of research and writing. (Relates to SLO 1 "Accuracy.")

### Competencies and Lead Faculty Breakdown

1. **Bible Knowledge.** The student will demonstrate competence at the graduate level in their contextual understanding and interpretation of the Bible. **Lead Faculty:** Joshua Smith, D. Min.
  2. **Biblical Exposition** – The student will demonstrate competence at the graduate level in biblical exegesis through understanding and applying proper biblical hermeneutics. **Lead Faculty:** John Ditty, D. Min.
  3. **Preaching/Teaching** - The student will demonstrate competence at the graduate level in the interpretation and communication of biblical truth through the ministry of the local church. **Lead Faculty:** Joshua Smith, D. Min.
  4. **Biblical Counseling** - The student will demonstrate competence at the graduate level in providing Bible-based pastoral counseling. **Lead Faculty:** Donavon Burton, D. Min.
  5. **Worship Leadership** -- The student will demonstrate competence at the graduate level in the effective facilitation of worship. **Lead Faculty:** Matthew Nix, Doctor of Worship Studies
  6. **Church Administration** - The student will demonstrate competence at the graduate level in administrative leadership of the church. This competency includes the ordinances and business affairs of the church. **Lead Faculty:** Bruce Merrick, Ph. D.
  7. **Christian Theological Heritage** -- The student will demonstrate competence at the graduate level in understanding and interpreting Christian theological heritage and Baptist polity. **Lead Faculty:** Charles Goodman, D. Min.
  8. **Disciple Making and Servant Leadership** -- The student will demonstrate competence at the graduate level in stimulating church health through mobilization of the church for missions, evangelism, discipleship, and church growth. This competency includes proficiency in team building. **Lead Faculty:** Lonnie Brooks, D. Min.
  9. **Interpersonal Skills** -- The student will demonstrate competence at the graduate level in the performance of pastoral care including communication and conflict management. **Lead Faculty:** John Whittaker, D. Min.
  10. **Critical Thinking** - The student will demonstrate competence at the graduate level in observation, analysis, interpretation, reflection, evaluation, inference, explanation, problem solving, and decision making. **Lead Faculty:** Jay Barnett, Ed. D.
  11. **Spiritual and Character Formation** -- The student will demonstrate competence at the graduate level in providing moral leadership by modeling and mentoring Christian character and devotion. **Lead Faculty:** Andrew Dyer, D. Min.
  12. **Research and Writing.** The student will demonstrate competence at the graduate level in communicating biblically, theologically, and ministerially through the means of research and writing. **Lead Faculty:** Jay Sulfridge, Ph. D.
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### Recommended Order

The following chart represents the order in which the competencies will be offered.

Provision will be made for students entering the program in either a Spring or Summer semester to complete the “Research and Writing” in place of one of the required competencies within that semester. Note: The “Research and Writing” competency must be completed first within the program.

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<b>Fall Semester</b>	<b>Spring Semester</b>	<b>Summer Semester</b>
<b>Research and Writing</b>	<b>Critical Thinking</b>	<b>Biblical Counseling</b>
<b>Bible Knowledge</b>	<b>Church Administration</b>	<b>Worship Leadership</b>
<b>Biblical Exposition</b>	<b>Spiritual and Character Formation</b>	<b>Preaching/Teaching</b>
<b>Christian Theological Heritage</b>	<b>Interpersonal Skills</b>	<b>Discipleship Making and Servant Leadership</b>

### What Would My Studies Be Like?

- Your first step would be to select the number of competencies you want to master in a given semester (Fall, Spring, and Summer). You can think of each competency as a “course.” (It is not exactly the same, but we will start with that.)
  - Four competencies will be offered in a given semester.
  - A semester will consist of sixteen weeks.
  - Those who choose to complete the program within three semesters (Fall, Spring, and Summer) or within twelve calendar months should plan to enroll in the four competencies that are offered in each consecutive semester.
  - Students who choose to enroll in at least two competencies a semester should expect to
- All assignments within each competency must be mastered in order to successfully pass the competency, and all competencies be passed in order to complete the program. Your assignments will be received and submitted in an online format.
- The “coursework” is only part of your learning experience. You will actually do the work of ministry as you study ministry.
  - You will be responsible for choosing a place of service and a mentor.
  - The mentor will not be required to have a terminal degree, as your professors are required, but will need to be experienced in ministry.
  - As you work through the competencies, you will stay with that ministry and that mentor until completion of the program.
- “Competency Based” means you finish the program when you have demonstrated competence in the twelve areas as defined in this manual.
  - We believe the average time will be 12 months. **Note:** It is up to you and the pace you choose to work your way through the program.
  - If a student sits in a class 3 hours a week for 15 or 16 weeks, that student may or may not be competent in the subject matter. Our competency-based program integrates the theoretical with the practical by utilizing the ministry field as the classroom.
  - A student could make an “A” in Preaching and not be a competent preacher.
  - This program awards the degree when the student has demonstrated competence. Isn’t that what really matters?
- You will have an advisor (assigned by the Registrar) to guide you through the process, a mentor (selected by the student) to teach you from experience, and a lead professor to guide you through each competency.

### **ACHIEVING COMPETENCY**

1. You will serve in a ministry of your choosing, mentored by an experienced pastor or ministry leader of your choosing, and will be taught by a supervised, “hands-on” approach.
  - a. You must choose a Mentor and have that person approved by faculty prior to being fully accepted into the program.
  - b. The Mentor must be a seasoned practitioner, but will not have to have a terminal academic degree.
  - c. You will spend at least eight hours a semester in supervised ministry activity or conversation with your field mentor.
2. You will also have the benefit of a panel of credentialed faculty members who have terminal degrees and actual ministry experience.
  - a. Your Lead Faculty will write the syllabus, assign reading, and advise you on practical aspects of ministry particular to that professor’s area.
  - b. You will maintain weekly contact with your lead professor.
  - c. This may be accomplished in group discussion, seminars, conferences or one-on-one tutoring. It may also be in person or by distance methods.
3. The Director of Graduate Studies will oversee the graduate program process, ensure academic rigor, coordinate the efforts of the lead faculty and the mentor, and serve as a third resource in your learning experience. The Director of Graduate Studies and the Lead Faculty member will vote regarding whether competency has been demonstrated at an excellent level.

## **DEMONSTRATING COMPETENCY**

1. You will be assessed for competency in each of the twelve areas using at least four types of assessment tools.
  - a. Formative Assessments—Happening in Real Time. Your mentor and/or your lead professor will constantly assess your progress and adjust your training accordingly.
  - b. Summative Assessments—After a Learning Experience. This may take the form of pre-tests and post-tests. It may be a summary report of an activity to be graded.
  - c. Authentic Assessments—Real World Learning. This may be ministry evaluated by those to whom you minister.
  - d. Self-Assessments—Digital Portfolios—Artifacts of Learning. This will be a continual collection of evidence of progress and will, upon completion, be viewed as the capstone assessment. It will also serve as the final opportunity to prove proficiency within the required competencies.
2. Upon notification by the Lead Faculty that you have achieved competence at an excellent level in a given area, a certificate will be issued and added to your portfolio acknowledging completion of the respective competency.
3. When all twelve competencies have been demonstrated and approved, and the portfolio reflects those competencies, and the lead Faculty member and the Director of Graduate Studies agree that you have completed the requirements for the degree, you will be awarded the Master of Arts in Ministry degree.

## Graduate Fee Sheet Tuition and Fees

### **Tuition Charges:**

Clear Creek's Master of Arts program is designed with an affordable price point in mind. For example, unlike traditional graduate programs which charge per credit hour Clear Creek's Master of Arts program is priced per competency.

### **Option #1: Non-CCBBC Alumni Pricing:**

The following serves as the breakdown in pricing:

- \$100 (Tech Fee - Per Semester)
- \$600 (Per competency)
- \$2,000 (Block Rate: Must take four competencies in a semester.)

### **Option #2: CCBBC Alumni Scholarship:**

- \$100 (Tech Fee - Per Semester)
- \$500 (Per competency)
- \$1,600 (Block Rate: Must take four competencies in a semester.)

### **DROP/ADD ADJUSTMENTS:**

Clear Creek maintains a policy for refund in such situations as:

1. Full Refund: The student must withdraw between weeks one and four of the semester.
2. Partial Refund: The student must withdraw between weeks five and eight in order to receive at least a fifty percent refund.
3. No Refund: Students who do not withdraw prior to week eight will not be eligible for a refund.

### **Non-Refundable Fees:**

Registration Fee	50.00
Late Registration fee	50.00
Application for admission for degree seeking students	50.00
Schedule Change	20.00
Graduation Application	100.00
Returned Check (per check)	13.00
Transcript Evaluation	10.00

**The college reserves the right to alter, at its discretion, any of the information on this fee sheet.**

## Financial Aid

### Eligibility:

1. Clear Creek Baptist Bible College Alumni
2. Kentucky Baptist Convention or Southern Baptist Convention student
3. Completed FAFSA establishes financial need

### How to Apply:

1. Student must complete FAFSA
2. Student must complete Clear Creek Baptist Bible College Scholarship Application
3. Student must complete any outside scholarship application

### Clear Creek Baptist Bible College Endowments:

- CCBBC Alumni – up to \$100/Competency enrolled CCBBC Scholarship not to exceed \$2400 for the life of enrollment based upon availability of funds. Max of \$400 a semester.
- Asher Matching/Church Matching - \$50/Competency enrolled per semester from the church matched with the Asher Matching at \$50/Competency for a total of \$100/Competency enrolled per semester. Max of \$200 a semester Church Matching \$200 Asher Matching Total Max \$400 per semester.

\*CCBBC Endowed scholarships will be removed to prevent an over award on the student account

\*All Scholarships awarded per semester or per year will be disbursed within each semester the student is actively enrolled. If a student is not actively enrolled, scholarships will be removed.

\* Students must maintain Satisfactory Academic Progress to continue receive Financial Aid.

## Graduate Program Quick Reference Guide

1. Do you accept transfer credit?

No. Because of the uniqueness of the competency based educational approach we are unable to accept any transfer credit.

2. What happens if I do not withdraw from a competency prior to the week eight deadline and I cannot complete the competency by week sixteen?

If a student does not complete a competency then the transcript will show an "I-Incomplete" until the competency is passed. An "Incomplete" contract will be entered into between the student and the lead professor. The contract will arrange for the remaining assignments to be submitted within sixteen weeks or less. Note: The student cannot move on in the program until the "Incomplete" competency is mastered.

3. How often do I need to plan to meet with my ministry mentor?

Students and mentors should plan to spend a minimum of one hour discussing goals related to their respective competencies during the odd weeks of the semester (Weeks 1, 3, 5, 7, 9, 11, 13, 15). Students will document these discussions using the "Mentor Activity Report" form that will be provided in Canvas. Each competency will require the submission of this form during the odd weeks of the semester.

4. Is housing available on campus for those participating in this program?

While it is not required or necessary to live on campus when participating in this program accepted students can petition the Academic Office as a candidate for housing. (See the housing policy on Page 22.)

## CCBBC ADMISSIONS POLICY

Clear Creek Baptist Bible College is an institution of the Kentucky Baptist Convention. Our basic purpose is to provide educational preparation for men and women preparing for Christian service. The College emphasizes the preparation of vocational ministers but other believers can secure biblical training for Christian service in the church and community. The college accomplishes this purpose by providing an education that is biblical, practical, and missional from a conservative Baptist perspective.

As a Christ-centered educational institution, the college is redemptive, but not rehabilitative, in nature. Therefore, a person should not come to college with serious family, health, emotional, or financial problems. The pressures of study, family, finances, church participation, and other factors weigh heavily upon the students and their families. These pressures can affect the well-being of the student. For this reason, applicants must be a minimum of one year removed from the completion of a rehabilitative program, probation/parole and/or incarceration sentence.

All applicants for admission or readmission must qualify under the following initial minimum requirements:

1. Give evidence of divine call to vocational ministry or Christian service.
2. Have at least one year of active church membership before applying.
3. Must be free from the use of tobacco, narcotics, intoxicants, or habit-forming drugs in any form. Members of their families must also refrain from the use of such substances.

Additional requirements apply to applicants who come under "International Student Admission" or "Special Circumstances".

### **International Student Admission**

Clear Creek is permitted under Federal law, to enroll nonimmigrant international students. Such students must take the following steps to gain admission to the college.

1. Complete all of the standard admission requirements.
2. Take the Test of English as a Foreign Language (TOEFL) and arrange for the official score to be sent to the college. The minimum acceptable paper-based TOEFL score is 527 and the minimum acceptable computer-based score is 197.
3. Arrange for the Admissions Office to receive an official and final transcript for all courses attempted and completed in secondary school (the equivalent of U.S. high school).
4. Arrange for the Admissions Office to receive official transcripts from all colleges and universities previously attended and/or currently attending.

When notified of provisional acceptance, an international student must send to the Business Office an advanced payment (in U.S. funds) equal to the cost of one full year of the college's tuition, fees, room, meals, and estimated personal expenses (approximately \$20,000.00). An international student must also furnish documents that show they have the necessary finances to pay for future tuition, fees, room, meals, and personal expenses. Upon the receipt of the deposit and the necessary financial documents, Clear Creek will issue an acceptance letter and an I-20 form needed by the individual to obtain a student visa.

The acceptance letter furnished by the college must be presented to the Consular Officer of the United States. The I-20 information will be entered into SEVIS and can be accessed by the Consular Office. The student must be approved by the Immigration and Naturalization Service (INS) to attend Clear Creek. The college will not enroll students issued visas for enrollment at other colleges. The college will evaluate transcripts course by course in accordance with the Office of International Education Services (OIES) through AACRAO guidelines.



### **Special Circumstances**

1. Applicants who have been divorced and/or whose spouse has been divorced will be required to include a brief explanation of the circumstances leading to the divorce on the online application.
2. Persons who are incarcerated, on penal probation/parole, or partaking in a rehabilitation program will be considered for admission after the probationary/parole period has expired and/or their program has been completed for a minimum of one year.

### **Graduate Admissions Policy**

The prospective student should initiate the admissions process by submitting an online application. Any falsification of the applicant's information will be deemed grounds for rejection. Masters degree students must have completed high school or obtained a GED in addition to a Bachelor's degree from a dually accredited school prior to admission in the Master of Arts in Ministry program. Each applicant will be considered on an individual basis by the Admissions Director. After submitting the online application, applicants are required to submit the following:

- \$50 Application Fee
- Pastoral/Church Reference
  - All applicants are required to submit a reference from their pastor. If an applicant is the pastor of his church, he will be required to submit a reference from another church staff member or chairman of the deacons.
- Student & Mentor Commitment Contracts
- Transcripts
  - Official College Transcripts indicating the completion of a Bachelor of Arts degree
  - \$10 College Transcript Review Fee

Applicants cannot be officially enrolled until the application process is complete. Applicants will be officially notified in writing by the Director of Admissions as to the acceptance or rejection of their application. If the applicant is accepted, and they wish to be on campus, they must apply for housing. If the applicant is approved for campus housing and does not enroll and move on campus for the next semester, then the student must reapply for student housing.

### **Mentors**

NOTICE: The syllabi are written chiefly to explain the interaction between the Lead Professor and the student. This does not constitute the total activity by the student. A key component in the earning of the Master of Arts in Ministry Degree will be represented in the Student-Mentor Contract, the template for which may be found below and as appendix to each syllabus.

**Student-Mentor Contract**

**DATE:** \_\_\_\_\_

**STUDENT:** \_\_\_\_\_ **MENTOR:** \_\_\_\_\_

**CHURCH OR POINT OF MINISTRY:** \_\_\_\_\_

Mentor’s position in ministry: \_\_\_\_\_

Assigned position of student in ministry: \_\_\_\_\_

**MENTOR’S COMMITMENT**

I, \_\_\_\_\_ promise my support of the student in my role  
Mentor’s Signature

as a “guide by the side” of the student. In that affirmation, I also promise:

\_\_\_\_\_ to meet if necessary with the Lead Professor,  
INITIAL HERE

in person or by electronic means, to coordinate efforts to assist the student.

\_\_\_\_\_ to meet regularly with the student for counsel, encouragement, and evaluation,  
INITIAL HERE

\_\_\_\_\_ to push the student toward excellence in every aspect of ministry,  
INITIAL HERE

\_\_\_\_\_ to encourage the student in well-doing,  
INITIAL HERE

\_\_\_\_\_ to correct the student in wrong behavior,  
INITIAL HERE

\_\_\_\_\_ to teach the student from my experience and knowledge,  
INITIAL HERE

\_\_\_\_\_ to interact with the student in patience and Christian love,  
INITIAL HERE

\_\_\_\_\_ to claim any opportunity to assist the student’s efforts to attain:  
INITIAL HERE

**Accuracy** in understanding and communicating Scripture,

**Effectiveness** in servant leadership,

**Authenticity** in roles and relationships, and

**Understanding** denominational and congregational history and culture.

## STUDENT'S COMMITMENT

I, \_\_\_\_\_ recognize that I am student of my mentor as much  
Student's Signature

as I am a student of my professors. Therefore, I promise to apply the same level of dedication and commitment in working with my mentor as I will show in working with my professors. In that affirmation, I also promise:

\_\_\_\_\_ to meet if necessary with the Lead Professor,  
INITIAL HERE

in person or by electronic means, as they coordinate efforts toward my good,

\_\_\_\_\_ to meet regularly with Mentor to receive counsel, encouragement, and evaluation,  
INITIAL HERE

\_\_\_\_\_ to strive for excellence in every aspect of ministry,  
INITIAL HERE

\_\_\_\_\_ to be diligent in well-doing,  
INITIAL HERE

\_\_\_\_\_ to be quick to acknowledge and correct wrong behavior,  
INITIAL HERE

\_\_\_\_\_ to respect and value my mentor's experience and knowledge,  
INITIAL HERE

\_\_\_\_\_ to respond to my Mentor in respect and Christian love,  
INITIAL HERE

\_\_\_\_\_ to seek any opportunity to grow toward greater:  
INITIAL HERE

**Accuracy** in understanding and communicating Scripture,

**Effectiveness** in servant leadership,

**Authenticity** in roles and relationships, and

**Understanding** denominational and congregational history and culture.

List at least three ministry opportunities, generally or specifically defined, that will be available to the student. (Use back of page if necessary.)

List any requirements or limitations, generally or specifically defined, that will be placed upon the student. (Use back of page if necessary.)

**MENTOR ACTIVITY REPORT WEEK NUMBER \_\_\_\_\_**  
 (To be completed and submitted during weeks 1, 3, 5, 7, 9, 11, 13, and 15.)

Student: \_\_\_\_\_  
 Mentor: \_\_\_\_\_

Date: \_\_\_\_ / \_\_\_\_ / \_\_\_\_

**Competency Discussed:**

I am currently working on the following competency:	Check the Box that Applies:
Research & Writing	
Biblical Exposition	
Bible Knowledge	
Christian Theological Heritage	
Spiritual and Character Formation	
Critical Thinking	
Worship Leadership	
Preaching/Teaching	
Disciple Making and Servant Leadership	
Biblical Counseling	
Interpersonal Skills	
Church Administration	

***During this reporting period: (Use this form as a template.)***

What goal(s) related to this competency did you discuss with your mentor this week?

What advice or insight did your mentor provide related to this competency and your respective goal(s)?

What do you identify as a personal weakness related to this competency?

What do you identify as a personal strength related to this competency?

How are you implementing your reading and research related to this competency within the context of your ministry?

Have you encountered any problems? If so, what?

***Instructions: Complete and submit through CANVAS by the respective due date.***

## Distance Education

### Mission

The Office of Educational Technologies seeks to provide the on-campus and online community with the technology needed for high-quality biblical education in the context of today's culture. Since all classes are offered online, students can obtain the MA in Ministry degree offered at CCBBC through an online platform.

### Online Orientation

Clear Creek's innovative online orientation allows the online student to have a firm grasp of the online platform (Canvas). It walks the student through the requirements for an optimal online experience, advises the student on how to interact with the online platform, demonstrates where the student should go for academic assistance, and much more. The online orientation is the gateway to the student's online education. It is used for informational and practical purposes, and it can be a helpful resource for the online student throughout their educational experience.

### Online Tutoring Center

Online tutoring center services are provided for the benefit of all online students. All online students have access to the Online Tutoring Center site at the beginning of each semester. The center is operated by a faculty member and qualified staff members who meet the college's criteria to serve as a tutor. The tutoring center is a tool to help the student achieve their academic goals. It can be used to receive assistance through a difficult course or to glean helpful insight before the submission of an assignment. Students can communicate with a tutor online face-to-face or call during the scheduled tutoring hours.

### Technology Requirements for Online Classes

All online courses at Clear Creek are mobile friendly. However, students must meet the following technology requirements before taking online courses:

All online students must have access to:

- (1) A broadband internet connection (Cable/DSL).
- (2) A reliable computer with Windows 10 or Mac OS X 10.14 or newer (If a student does not have access to a computer, a Chromebook device may be used)
- (3) Office 365 (This software is free for online and on-campus students)

### Online Attendance Policy

Just as in a face-to-face course, attending an online course is important. Clear Creek Baptist Bible College expects all online students to participate in all instructional activities.

Online courses will, at a minimum have weekly activities for student participation, which can be documented by any or all of the following methods:

- (1) Submission of an academic assignment.
- (2) Completion of a quiz or an examination.
- (3) Participation in a posted online academic discussion.
- (4) Communication with the instructor of the course concerning any of the items listed above.

**Please note:** logging into an online class without active participation (as described above) does not constitute official weekly attendance. Students who do not log on to the course and complete the syllabus quiz or other activity within the first week of the course will be dropped from the course at the beginning of the second week. Students who fail to maintain active participation in an online course as defined in

the course syllabus will be processed in accordance with the college's attendance policy. (No student can neglect participation in more than 25% of the course and complete the course with a passing grade.)

**Online Support Team**

It is the goal of the Office of Educational Technologies to offer online students the same quality support as on-campus students. All students in need of technical assistance may contact [HelpDesk@cbbc.edu](mailto:HelpDesk@cbbc.edu) and support will be given in a timely manner

## **Academic Policies**

### **Orientation**

Special features of the new student orientation include: acquainting new students with CCBBC regulations and academic requirements, introducing the new student to school personnel, and the online format in which they will be taking their competencies.

### **Academic Support**

CCBBC staff is available, by appointment, for assistance in course work. Please contact the Academics Office for details.

### **Program Advising**

Upon entry, each student is assigned a program advisor. This advisor is the student's counselor regarding all academic matters. Any academic procedure such as registration, dropping or adding classes, or withdrawal from school must begin with the program advisor. Normally, a student will have the same program advisor during his entire academic career. A student who changes programs must enter a program under the catalog in place at the time of the change.

### **Registration Procedure**

Registration procedures will be communicated to students prior to each semester. Students must consult with their assigned program advisor prior to registration. No one will be allowed to register after the first week of classes without the approval of the Registrar's Office.

### **Dual Enrollment**

Students who are in their final year of their undergraduate degree at CCBBC can apply to be dually enrolled in the MA in Ministry program. The student will only be able to take two competencies per semester while designated as a MA-dual enrollment student.

### **Transfer of Credit to Other Institutions**

Credits earned at Clear Creek Baptist Bible College may be transferred to other institutions. Decisions concerning acceptance of credit is under the control of the receiving institution. Students anticipating transferring credits to another institution should consult that institution prior to enrolling. Accreditation does not guarantee transferability of credits.

### **Course Load**

Any student enrolled in 9-12 credit hours is considered full-time. Any student enrolled in less than 9 hours is considered part-time.

### **Class Changes**

Once a student has registered, his or her schedule can be changed by following the established drop/add procedure which must begin with their advisor. Students may only add or drop a class during the first week of class. Students may withdraw from a class up until the eighth week and receive a grade of "I" which is not calculated in the GPA. A Drop/Add/Withdrawal form will be sent to the student's email by their advisor after they have spoken with their advisor. The form is not considered complete until the student has been notified by the Registrar. Any student who feels he must withdraw from school should confer with the Registrar. If withdrawal is deemed necessary, he should follow the established withdrawal procedures.

## **Program Changes**

If a student wishes to change programs, they must first consult the decision with their advisor. The advisor will walk the student through a degree audit and advise the student upon the feasibility of transfer. After receiving approval from their advisor, the student is responsible for notifying the Registrar's office of their desired program change. There is a program change fee which will be imposed upon the student's account after the program change has been finalized.

## **The Family Educational Rights and Privacy Act**

The Family Educational Rights and Privacy Act (FERPA) affords students certain rights with respect to their educational records. They are:

1. The right to inspect and review the student's educational records.
2. The right to request the amendments of the student's educational records to ensure that they are not inaccurate, misleading, or otherwise a violation of the student's privacy or other rights.
3. The right to consent to disclosure of personally identifiable information contained in the student's educational records, except to the extent the FERPA authorizes disclosure without consent.
4. The right to file with the U.S. Department of Education a complaint concerning alleged failures by the college to comply with the requirements of FERPA.
5. The right to obtain a copy of the college's student record policy. You can obtain a copy of the policy from the Registrar's Office.

This institution is in compliance with 34 CFR 99, which is the Code of Federal Regulations concerning the Family Educational Rights and Privacy Act.

## **Tutoring Services**

Tutoring services are available during the school year by contacting Director of Tutoring Services and Developmental Studies. Any student may take advantage of these services at no charge, including Distance Education students who can meet with tutors electronically.

## **Competency Attendance Tracking**

Online Students are responsible for all work from the first day of the semester and online students are expected to attend all classes. Online students will have a weekly assignment by which the professor will track their attendance. Failure to complete the weekly assignment will count towards an absence for the online student. Absences beyond 3 for a 3-hour class, 2 for a 2-hour class or 1 for a 1-hour class will be penalized at the discretion of the professor. A student who misses the equivalent of three weeks of class fails unless an appeal is made and a waiver granted. If that student then misses the equivalent of a fourth week, he or she fails without opportunity to appeal. When a waiver is granted, all absences continue to accumulate. Any student who misses 25% of the sessions of a class automatically fails.

## **Withdrawal Procedures**

If for any reason it becomes necessary for a student to leave school, a withdrawal form must be completed. This form is obtained from the student's advisor and must be completed by the student.

Withdrawal is not complete until student housing is vacated, the Physical Plant/Kelly Hall is notified, all appropriate financial arrangements have been made in the business office, and the student receives a copy of the completed withdrawal form. If the student drops out of the institution without notifying the institution (i.e. does not officially withdraw), the last recorded date of class attendance by the student, as documented by the institution, will be considered the withdrawal date. See student fee sheet for refund information.



- **You are responsible** for turning in **ALL** keys to the Physical Plant/Kelly Hall **before** vacating the premises.
- The Physical Plant will notify the Business Office if there are any charges or refunds to be assessed to your student account.

The Business Office will send you a current statement within seven business day **after** you have completed the withdrawal process **and** vacated the premises.

### **Divorce**

If a student is divorced in the course of his/her studies at the College, divorces during the course of study at the College, the student will be required to drop out of Clear Creek at the end of the presently enrolled semester in order to recover from the shock of this experience. The student must remain out for one full semester. Application for readmission must be submitted.

### **Graduation Procedures**

Completion of academic requirements does not guarantee graduation. Student must complete the following steps:

1. Submit online application to the Academic Office for graduation one semester prior to anticipated graduation date.
2. Settle all financial accounts and return all items to the library.
3. Be appraised as having proper moral conduct and attitude appropriate for a graduate of a Clear Creek Baptist Bible College.
4. Participate in graduation exercises or inform the Academic Office of graduation in absentia.

### **Participation in Graduation Exercises before Completing All Requirements**

Clear Creek Baptist Bible College has only one graduation ceremony each year. Students who have not completed all the requirements may participate in graduation exercises under the following guidelines:

1. No degree is granted until all requirements are met. Students allowed to “walk” receive only the cover.
2. Students finishing work after the ceremony are designated by a plus sign (+) on the program.
3. Electronic form contracts must be on file in the Academic Office describing the work to be completed and the plan to finish the requirement.
4. Students must be able to complete all requirements during the summer following graduation.
5. Any student who fails to complete the work in the calendar year of the graduation ceremony must reapply for graduation and pay all fees associated with graduation, including the printing of a new diploma. The unused diploma with the improper date will be destroyed by the registrar.

### **Transcripts**

Clear Creek Baptist Bible College has partnered with Parchment to process transcript orders for the institution through the internet. Go to CCBBC website, hover over Academics and on the drop-down, click on Transcript Requests. Create an account with Parchment then follow the instructions. Transcripts will only be processed if no hold has been placed on the student’s account by the business office.

### **Accessing Course Catalogs**

Clear Creek Baptist Bible College provides students access to current and archived course catalogs to support their academic needs.

- **Digital Catalogs (2008–Present):** Digital versions of course catalogs from 2008 to the current academic year are available online at [www.cbbc.edu/academics/course-catalogs](http://www.cbbc.edu/academics/course-catalogs).
- **Print Catalogs (1961–2007):** A complete collection of print course catalogs from 1961 to 2007 is securely housed in the Academic Office. These physical copies are available for review upon request.

For assistance or additional information, please contact the Academic Office.

## PROCEDURE FOR STUDENT CONCERNS/COMPLAINTS

Formal complaints by students in reference to issues that relate to accreditation standards are the concern of the academic office. The academic office maintains records relating to issues raised by students as well as action taken by the college to resolve those issues. The proper procedure for formal complaints are as follows:

1. Student's Professor
2. Student's Advisor
3. Director of Graduate Studies
4. Academic Dean
5. President
6. Board of Trustees (at President's Initiative)
7. Accrediting Association (contact information in *College Catalog* p. 1)

### STUDENT CONCERNS/COMPLAINTS

The proper procedure for a student to follow in registering a concern, suggestion, criticism, complaint or conflict is as follows:

1. If the student is experiencing issues with a professor or fellow student, then it is recommended for the professor to be notified of the issue and given the ability to address the issue a student is facing.
2. If the matter is not resolved satisfactorily, the student should go to his/her Program Advisor for further assistance in resolution of the student's conflict.
3. If the student is still not satisfied and the matter deals with an academic issue such as a competency, curriculum, grade(s), or professor, a written statement should be emailed to the Director of Graduate Studies (with a copy to the Academic Dean).
4. If the student feels the need to further pursue this matter, a written statement should be emailed to the Academic Dean (with a copy to the President). All written statements need to be addressed in a fair and professional manner. The Academic Dean will issue a written response in a timely manner.
5. If the student feels the need to further pursue this matter, a written statement should be given to the to the President. All written statements need to be addressed in a fair and professional manner. The President will issue a written response in a timely manner.
6. If the student feels the need to further pursue this matter, they may request the President to have their issue to be heard by the full board of trustees at the next scheduled meeting.
7. If the student still feels as if the issue has not been addressed or handled properly, they can reach out to the accreditation agencies from the information on pg. 1.

### Code of Conduct

Clear Creek Baptist Bible College students, faculty and staff are expected to abide by a code of Christian conduct based on biblical principles. The college administration believes that each person involved in the college should maximize his/her influence for Christ both on and off the campus. Without being unduly legalistic, the following guidelines have been set forth to govern specific areas of student life:

1. **OUR TALK:** Strive to speak with love, kindness and compassion even when others do not talk, act and dress as we think they should.
2. **OUR ACTIONS:** Act toward others the way Jesus would in similar circumstances. This will help us to maintain a wholesome respect for each other.
3. **OUR DRESS:** As a Christian and a member of the Clear Creek Baptist Bible College family each person is accountable for the image or appearance he/she portrays. Students are to be careful at all times of their personal hygiene, modesty, and neatness. For both men and women, clothing should never be too tight or revealing. All persons are encouraged to use Christian integrity concerning dress, hair length and wearing of jewelry. (Please refer to *Student Handbook* for further details.)

A student may be placed on probation or dismissed from school for behavior or attitudes which violate the Christian commitment, standards of conduct and/or regulations or policies of the school.

## GRADUATE PROGRAM HOUSING

1. Undergraduate students desiring to remain on campus in student housing for the graduate program, must notify either the Student Life office or the Physical Plant office and be enrolled, accepted, and registered for classes no later than May 1<sup>st</sup> for the Summer semester. Undergraduate students planning to begin the graduate program in the Fall semester will be responsible for summer rent and must be enrolled, accepted, and registered for classes by May 30<sup>th</sup>.
2. To remain active in the graduate program and live in campus housing, students must be full time, taking at least three competencies each semester. In special circumstances, students may apply for a housing waiver for part-time status through the Academic office. Students must remain enrolled on a continuous basis in order to remain in student housing. If a student ceases to maintain continuous enrollment, they will have 30 days to vacate student housing.
3. Graduate students must apply for housing by completing an online housing application form as follows: Single graduate students will apply for dorm housing through the Student Life Office. Single graduate students may also apply for a single dwelling apartment at Hemlock Heights through the Physical Plant office. Married graduate students will apply for housing through the Physical Plant office.
4. Graduate students may apply for a housing rent scholarship through the Financial Aid office.
5. Graduate students are responsible to adhere to all Clear Creek handbook policies and procedures.
6. Graduate students living in single student dorm housing are not required to attend weekly floor meetings and monthly joint hall meetings.
7. Graduate students living in single student dorm housing are required to undergo a room inspection once a semester conducted by Directors of Student Life. The Directors of Student Life may enter the room, with appropriate notice given.
8. Graduate students living in single female student dorm housing will be required to help clean common areas.
9. Graduate students in single student dorm housing will report directly to Student Life and are not under the Resident Assistants. However, all Graduate students are expected to uphold an attitude of Christian love.
10. Graduate students living in a single student apartment at Hemlock Heights apartments must follow all policies for non-dorm housing per the Student Handbook. See Student Handbook sections *Standards of Conduct* on pages 23-27 and *Physical Plant* on pages 76-80.

## FORM and STYLE

Early in the Master of Arts program, administration heard feedback concerning style guides. We have addressed that problem. The resolution is evidenced in the following narrative.

We had an old resource that was once very useful to Clear Creek students. Though Turabian is the standard for form and style, a separate document called the “Clear Creek Style Guide” was produced years ago as a quick reference. The Clear Creek Style Guide also had some information that was unique to our school. Unfortunately, it has become obsolete with later versions of Turabian being published.

At the November 2020 faculty meeting, faculty re-affirmed Turabian as the official and only style guide and declared the Clear Creek Style Guide obsolete and invalid. Wherever the Clear Creek Style Guide is mentioned in existing syllabi, the reader is asked to make this correction:

**Anytime you see “Clear Creek Style Guide” in a syllabus, please substitute “The latest version of Turabian.”**

The Library also has a copy of “Quality Research Papers for Students of Religion and Theology” on reserve. It has an entire chapter dedicated to using Turabian. It condenses Turabian focusing on research papers for students of Religion and Theology. Students will find it quite helpful, but need to be aware, it does not replace or supersede the style guide, which is the latest version of Turabian. Currently, that is **“A Manual for Writers of Research Papers, Theses, and Dissertations, 9th edition” by Kate L. Turabian.**

Any professor has the right to request a variation from the norm in presentation or form and style for a particular assignment. In these cases, it is the responsibility of the professor to communicate to the student what is required for that assignment. Wherever no such communication has taken place, the student is to assume Turabian is the correct guide.

## Graduate Faculty

### ***Full-Time:***

#### **Burton, Donavon**

B.A. University of Kentucky - 1997  
M.Div. Southern Baptist Theological Seminary - 2009  
D. Min. Southern Baptist Theological Seminary – 2015

#### **Ditty, John**

B.Th. Clear Creek Baptist Bible College - 1983  
M.Div. Southwestern Baptist Theological Seminary - 1988  
D.Min. Southwestern Baptist Theological Seminary – 1993

#### **Goodman, Charlie**

B.A. Clear Creek Baptist Bible College – 2009  
M.R.E. Covington Theological Seminary – 2010  
M.A.C.S. University of Cumberlands – 2014  
M.T.S. Liberty University – 2018  
M.A. Liberty University - 2019  
D.Min. Liberty University – 2021

#### **Mitchell, Eric**

##### **Director of Graduate Studies**

B.A. Baylor University - 1981  
M.Div. Mid-America Baptist Theological Seminary - 1994  
Ph.D. Southern Baptist Theological Seminary – 2002

#### **Nix, Matthew**

B.S. Liberty University - 2011  
M.A. Liberty University - 2013  
D.W.S. Liberty University – 2020

#### **Smith, Joshua**

B.A. Clear Creek Baptist Bible College - 2008  
M.Div. Liberty University - 2011  
D.Min. Liberty University – 2021

***Part-Time:***

**Dyer, Andrew**

B.A. Campbellsville University - 1999  
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