

STUDENT HANDBOOK



THE MASTER'S UNIVERSITY

THIS IS A PUBLICATION OF
THE MASTER'S UNIVERSITY STUDENT LIFE DEPARTMENT

(subject to change without notice)

REVISED 2016

LETTER FROM THE VICE PRESIDENT OF STUDENT LIFE

The Master's University is a remarkable place. It is a place that celebrates the Lordship of Christ and the sufficiency of His Word to address every academic discipline and detail of life. It is a place where students can grow spiritually in a comprehensive way and avoid fabricated standards of maturity that are rooted in either legalism or license. At Master's, students are shaped by an exclusively biblical worldview, which transforms them in order to advance the Truth, combat error, and promote wisdom. It endeavors to be a distinctively Christian University and make a lasting contribution to the Kingdom of God worldwide. This is not a sinless place, but one where the students themselves shape a culture committed to seeing everyone be more like the Master. On behalf of the faculty, staff, and administration, I invite you to join us and participate in what God is doing here and belong to something truly remarkable.

See you around campus,

A handwritten signature in cursive script, appearing to read "Joe Keller". The signature is fluid and stylized, with a large initial "J" and a long, sweeping underline.

Joe Keller

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CONTACT INFORMATION

The Master's University Website

For the most current information regarding The Master's University, please access our website at www.masters.edu.

Written Correspondence

When corresponding with a particular individual or department, please address correspondence as follows:

Individual's and/or Department's Name

Box Number # ____

The Master's University

21726 Placerita Canyon Road Santa Clarita, CA 91321-1200

E-Mail Correspondence

When e-mailing students, the convention is last name followed by first initial and middle initial @mail.masters.edu.

For example, if the student's name is Jane Rachel Doe, her e-mail address will be doejr@mail.masters.edu.

When e-mailing a faculty or staff member, our standard e-mail address is the first initial of the first name followed by full last name @ masters.edu. For example, John Doe could be e-mailed using the following address: jdoe@masters.edu.

Because of duplicates, there are some exceptions. Student, faculty, and staff e-mail addresses can be verified by e-mailing postmaster@masters.edu.

Telephone and Fax Correspondence

We welcome every opportunity to speak with you personally. Always feel free to call us: 661.259.3540.

You may request an individual and/or department by name or by extension number. You may also leave messages before or after regular office hours using our automated voice messaging system from a touch-tone phone.

(In an effort to maintain students' privacy in harmony with Federal Laws, none of the offices are permitted to give out students' contact information to any party requesting such information.)

Student Handbook Revisions

Students, faculty, and staff are notified through campus email of revisions to the Student Handbook. The current edition of the Student Handbook is accessible anytime online at www.masters.edu/handbook.

Academic Programs

The Master's University has several graduate and non-traditional (DCP and Online) academic programs with additional student handbooks that describe particular responsibilities for participating students. All Students shall abide by this Student Handbook unless specific exemptions are provided by the auxiliary academic program handbooks.

Student Communication Expectations

Students are assigned a campus mailbox and e-mail. The student is expected to regularly check and held accountable for all incoming institutional communication distributed therein.

DEPARTMENT NAME	EMAIL	EXT.
Academic Affairs	academicaffairs@masters.edu	2227
Accounting		2686
Admissions	admissions@masters.edu	2601
Alumni Relations	alumni@masters.edu	2203
ASB	asb@masters.edu	2834
Athletics	athletics@masters.edu	2761
Biblical Counseling	biblicalcounseling@masters.edu	2641
Biblical Studies	bible@masters.edu	2621
Biological & Physical Sciences	biologicalsciences@masters.edu	2705
Bookstore	bookstore@masters.edu	2862
Business Administration	busadmin@masters.edu	2702
Campus Activities		2834
Campus Ministries	campusministries@masters.edu	2834
Campus Security	campusecurity@masters.edu	2500
Career Services	careerservices@masters.edu	2267
CFO/Development		2210
Chapel Media	chapelmedia@masters.edu	2297
Communications	communications@masters.edu	2218
Computer & Information Sciences	computerscience@masters.edu	2218
Computer Services / Helpdesk	helpdesk@masters.edu	2876
Deans' Office	deansoffice@masters.edu	2833
Degree Completion Program	degreecompletion@masters.edu	2673
Development	development@masters.edu	2210
Disability Services Office	humanresources@masters.edu	2843
English	english@masters.edu	2286
Financial Aid	financialaid@masters.edu	2290
Fitness Center		3940
Food Service	foodservice@masters.edu	2851
Health Center	nurse@masters.edu	2662
Home Economics	homeec@masters.edu	2751
Human Resources	humanresources@masters.edu	2843
IBEX	ibexoffice@masters.edu	2616
International Students	iso@masters.edu	2249
Library	library@masters.edu	2278
MABC	mabc@masters.edu	2644
MABC SIP		2652
MABS	biblicalstudies@masters.edu	2652
Mail Center		2349
Mathematics		2705
Music	music@masters.edu	2256
Newsletter	TMUcurrent@masters.edu	2220
Nurse	nurse@masters.edu	2662
Physical Education		2762
Plant Operations	plantops@masters.edu	2794
Political Studies / History		2286
President's Office	presidentsoffice@masters.edu	2220
Provost's Office		2220
Registrar	registrar@masters.edu	2812
Sports Information		2775
Student Employment	studemp@masters.edu	2678
Student Finance Center	accountinfo@masters.edu	2212
Student Life	studentlife@masters.edu	2821
Teacher Education	teachereduc@masters.edu	2235
Transcripts	registrar@masters.edu	2812
Veterans Affairs	veterans@masters.edu	2812
University Marketing	marketing@masters.edu	2361
Web Office	webmaster@masters.edu	2219

A BRIEF HISTORY

The Master's University originated as Los Angeles Baptist Theological Seminary in 1927 in the vision of Dr. William A. Mathews. He felt that there should be a Baptist seminary on the West Coast that would be true to the whole Bible and to the Lord Jesus Christ, that would emphasize the consecrated and Spirit filled life, and that would have a passion for lost men all over the world. He communicated his feelings to Dr. W. F. Farr and Dr. B.F. Fellman. After prayerful consideration of the question these men felt led to proceed with the organization of such a seminary. In sincere dependence upon God, the new Seminary was launched in September 1927.

In 1946, under the leadership of President Dr. H. C. Theisen the seminary developed into a graduate program and launched an undergraduate school for the purpose of offering a Bachelor of Arts degree. This step marked the launch of Los Angeles Baptist College as an undergraduate school and was the first step in the College and seminary becoming separate institutions (the seminary would eventually relocate in 1974 to Tacoma Washington, and become known as Northwest Baptist Seminary). In August 1959, Dr. John R. Dunkin became the president of the Seminary and by the spring of 1961 the school had moved from its original location in downtown Los Angeles to the Placerita Canyon area of Newhall, California. The seminary program would eventually separate from the undergraduate program in 1974 and relocate as Northwest Baptist Seminary. The remaining undergraduate program received its initial regional accreditation from the Western Association of Schools and Colleges in the spring of 1975. Under the canopy of Dr. Dunkin's leadership the school enjoyed a season of unprecedented growth and establishment of a residential program. It was during this time, that many of the most recognizable buildings on campus were established Rutherford Hall, King Hall, Vider Hall, Powell library, Hotchkiss Dormitory, and Bross gymnasium.

In 1985, John MacArthur became the University's eighth president. His commitment to the sufficiency of scripture, the Lordship of Jesus Christ, promotion of a distinctive Christian life, and the global advancement of the gospel made him the perfect fit. The institution changed its name to The Master's College so it could better communicate the meaning and purpose of the education it was committed to provide. The Master's College transitioned to The Master's University in August 2016. Under the leadership of Dr. MacArthur the University has reestablished the residential program and expanded the undergraduate program to include 13 fields of study encompassing 60 distinct emphasis areas. At the graduate level, the University offers a fifth year California Single Subject and Multiple Subject credential and Master of Arts program in Biblical Counseling.

This commitment to educate tomorrow's Christian leaders began more than eighty years ago, The Master's University continues to train those who desire to serve in the pulpit or on the mission field as well as those who desire to influence for Christ's sake in commerce, industry sciences and the arts. The story of The Master's University is ongoing and the pages of history are being written today in

and through the lives of the students, faculty and staff. The University will continue to expand and change to meet the challenges of a modern world, but it will never change on our foundational commitment to build a school that truly honors The Master.¹

At Master's we believe in the education of the whole student. This takes place inside and outside the classroom. We want to educate the heart as well as the mind. As a complement to the work of the faculty, the Student Life Department exists to facilitate the education of the heart outside of the classroom. We desire to maintain an atmosphere that will be conducive to the development of spiritual maturity and discernment. Because each student who comes to The Master's University professes faith in Jesus Christ, we expect students to grow in that faith through the work of the Holy Spirit. We believe that our commitment to our foundational Distinctives found in God's Word helps us minister to students as they grow in that relationship.

THE DISTINCTIVES OF BIBLICAL LIVING

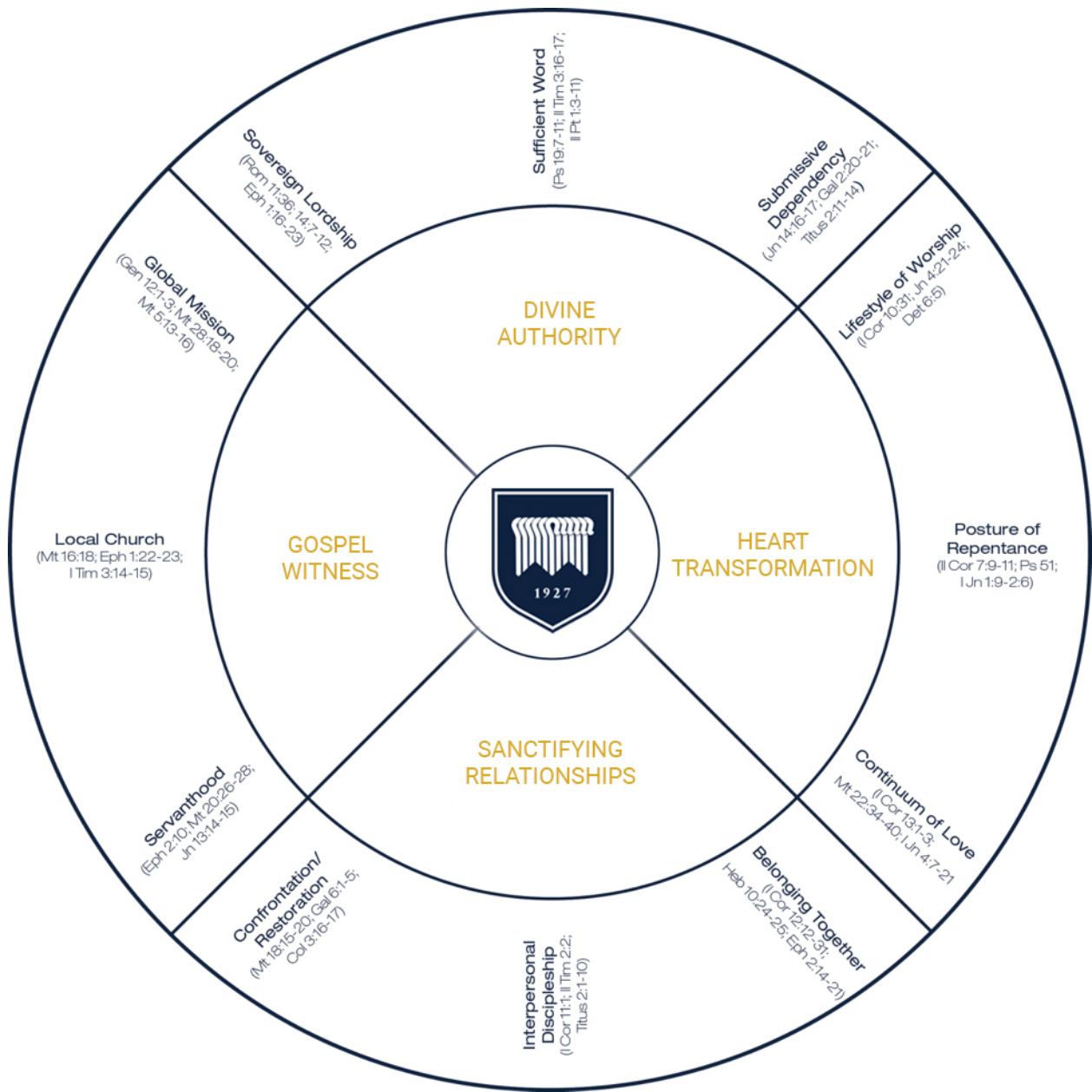
The undergraduate experience encompasses the whole person, developing biblical wisdom that is applied to every academic discipline and detail of life. Christian higher education far exceeds the acquisition of intellectual knowledge. A distinctive Christian higher education promotes comprehensive Christian life within a believing community to harmonize what a student is learning inside the classroom to what the student lives outside the classroom.

The Master's University emphasizes four fundamental biblical principles that promote a student's comprehensive spiritual development. These Distinctives flow out of the University's mission statement and influence all our strategies and programs. The Distinctives are not an exhaustive list of dynamics relating to the Christian life, rather they are select, interrelated, principles, which compose the essential philosophy of how The Master's University encourages students to live and develop distinctively biblical lives during their University years and beyond. These Distinctives are as follows:

- Divine Authority
- Heart Transformation
- Sanctifying Relationships
- Gospel Witness

These Distinctives are individually defined by several interrelated biblical principles. The collective result is a framework for developing a distinctively Christian life. A review of these biblical truths will inform how the policies and procedures of Student Life are shaped.

¹ "A Brief History" has been adapted from LABTS, LABC, and Master's historical documents. For more information and to view a display of institutional artifacts, please visit the Legacy Room in Rutherford Hall at 21726 Placerita Canyon Road Newhall, Ca. 91321.



DIVINE AUTHORITY

Every expression and pursuit of the Christian life (renewing of the mind, prayer, worship, sanctification, evangelism, etc.) is empowered and experienced from Him, to Him, and through Him. We view spiritual development under the direct oversight of Divine authority. The Distinctive of DIVINE AUTHORITY is defined by the interrelated biblical principles of SOVEREIGN LORDSHIP, SUFFICIENT WORD, and SUBMISSIVE DEPENDANCY.

- **SOVEREIGN LORDSHIP:** Christ is sovereign Lord over all creation and reigns as the authoritative head of the church. As the mediator of the New Covenant, His comprehensive rule is the powerful authority by which a distinctive Christian life is experienced and directed.

Job 42:2; Romans 11:36; 14:7-12; Ephesians 1:16-23; Romans 13:1-2

Questions for Reflection:

What does it truly mean to submit to the Lordship of Christ on a daily basis?

Reflect upon who you are most accountable to, and relate that to your accountability to God.

Is Christ the ultimate authority in your life?

Further Study:

Passages relating SOVEREIGN LORDSHIP with SUFFICIENT WORD: Isaiah 66:2, John 8:31, Colossians 3:15-17

- **SUFFICIENT WORD:** Scripture is the Word of God to man and is sufficient to address everything pertaining to life and godliness without error or equal. It stands as the authoritative standard by which truth and error are both revealed and understood. Scripture alone is the authoritative revelation by which a distinctive Christian life is guided. Psalm 19:7-14; II Timothy 3:16-17; II Peter 1:3-11

Questions for Reflection:

How does the sufficiency of Scripture shape your decision making on a daily basis?

How do the scriptures relate to being discerning and wise?

Are you governed increasingly by God's Word?

Further Study:

Passages relating SUFFICIENT WORD with SUBMISSIVE DEPENDENCY: Jeremiah 31:31-40, John 17:17, Ephesians 6:17-18, Hebrews 4:11-16

- **SUBMISSIVE DEPENDENCY:** Development of the whole student in community is a supernatural experience in the human condition. The Christian life is exclusively dependent upon the empowering grace of God to realize the submissive obedience required by divine authority. Numbers 11:16-30; John 14:16-17; Galatians 2:20-21; Titus 2:11-14

Questions for Reflection:

What are some practical ways that you can depend upon the grace of God while striving for loving obedience to His Word?

What does your prayer life look like?

How do you cultivate a life that is "walking in the Spirit"?

Passages relating SUBMISSIVE DEPENDENCY with LIFESTYLE OF WORSHIP: Ezekiel 11:19-20, Romans 11:33-12:21, Philipians 2:9-13

HEART TRANSFORMATION

A superficial change in external behavior is not the authenticating mark of a distinctively biblical life. The Master's University desires to see genuine change in the student's life that is sustainably rooted in the transformation of his or her intellect, affections, and resolve. By focusing on what the Bible describes as the heart, we can confidently exhort and encourage a student's comprehensive development without reverting to legalistic methodologies. The Distinctive of HEART TRANSFORMATION is defined by the interrelated biblical principles of LIFESTYLE OF WORSHIP, POSTURE OF REPENTANCE, and CONTINUUM OF LOVE.

- **LIFESTYLE OF WORSHIP:** Our priorities and actions flow out of a heart of worship. Within the fellowship of believers, spiritual development is realized as the hearts of the people unite in worshipping the true God over counterfeit ones. This commitment views everything in life as an opportunity to glorify the Lord and find satisfaction in Him. Deuteronomy 6:5; I Corinthians 10:31; John 4:21-24

Questions for Reflection:

Where do acts of worship begin?

Everything we do either worships God or something that is not God; what keeps your heart aware and active in pursuing all things as an act of worship that is pleasing to God?

What would you say to someone who believed that worship was only for local church services?

Further Study:

Passages relating LIFESTYLE OF WORSHIP with POSTURE OF REPENTANCE: Isaiah 6:1-6, Acts 17:22-31, I Thessalonians 1:9-10

- **POSTURE OF REPENTANCE:** Though our hearts are transformed at the moment of regeneration, the believer continues to grow in godliness through the process of progressive sanctification. The sanctification process includes a posture of repentance—turning away from sinful desires and actions and refocusing our affections on the one true God. The fruit of sanctification is seen in visible acts of obedience that flow from a heart that loves the Lord. II Psalm 51; II Corinthians 7:9-11; I John 1:9-2:6

Questions for Reflection:

Do you grieve over your sin? Are you quick to repent?

Would you characterize yourself as a teachable person?

How you can cultivate a posture of repentance in your life?

Further Study:

Passages relating POSTURE OF REPENTANCE with CONTINUUM OF LOVE: Luke 3:7-14, James 5:16, I Peter 1:3-22

- **CONTINUUM OF LOVE:** There is a direct connection between a heart of love and the distinctive Christian life. Love is the greatest commandment and the foundational heart motivation by which

believers can comprehend and experience all that is revealed in Scripture. Matthew 22:34-40; I Corinthians 13:1-3; I John 4:7-21

Questions for Reflection:

What does it mean to love someone as defined in Scripture?

What would encourage your loving pursuit of God and others?

What are some practical ways you can flee from the sin of partiality?

Further Study:

Passages relating LOVE with BELONGING TO ONE ANOTHER: John 13:34-35, Colossians 3:13-17, I John 3:23

SANCTIFYING RELATIONSHIPS

Relationships are the context by which a student's distinctively biblical life is cultivated and experienced. We reject hyper individualism and promote a sanctified pursuit of friendships that are committed to mortifying sin while seeking personal holiness in everyday life. The Distinctive of SANCTIFYING RELATIONSHIPS is defined by the interrelated biblical principles of BELONGING TOGETHER, INTER-PERSONAL DISCIPLESHIP, and CONFRONTATION-RESTORATION.

- **BELONGING TOGETHER:** A distinctive Christian life is not lived in independent isolation. The people of God are characterized by their relational interconnectedness in spirit and life. Comprehensive student development that is distinctively biblical occurs within the context of relationships committed to experiencing the realities of the Christian life to the glory of God. Genesis 1:27; I Corinthians 12; Hebrews 10:19-25; Ephesians 2:14-21

Questions for Reflection:

What are some practical ways you can fight against independence and pursue knowing and being known by those around you?

Do you need other people in your life to grow spiritually? Why or why not?

In what ways are you promoting the biblical "one-another's" around you?

Further Study:

Passages relating to BELONGING TOGETHER with PERSONAL DISCIPLESHIP: Deuteronomy 6, Ephesians 4:25-32, Romans 12:1-8, I Thessalonians 2:8

- **INTER-PERSONAL DISCIPLESHIP:** The purpose of relationships in a believing community is to encourage one another towards Christ-likeness by the grace of God and according to His Word. This process of mutual sanctification occurs by interpersonal pursuit of one another to advance the knowledge of Christ into everyday life. Matthew 28:16-20; II Timothy 2:2; Titus 2:1-10; I Corinthians 11:1

Questions for Reflection:

Who are you going to pursue discipleship with this year?

Who are you seeking to be discipled by this year?

What are some practical strategies to promote discipleship in your life and the lives of those around you?

Further Study:

Passages relating to PERSONAL DISCIPLESHIP with CONFRONTATION-RESTORATION: Hebrews 3:12-13, Colossians 1:28-29, I Thessalonians 5:14

- CONFRONTATION-RESTORATION: Relationships focused on progressing in Christ-likeness includes the exhortation to mortify sinful dispositions and actions. The journey of confrontation of sin, repentance, and restoration cannot be excluded from the process of spiritual development in a believing community. II Samuel 12:1-15; Proverbs 27:5-6; Matthew 18:15-20; Galatians 6:1-5; Colossians 3:16-17

Questions for Reflection:

Are you faithful to confront sin in love to those around you?

What is difficult about confrontation-restoration, and how do those concerns relate to our responsibility as believers to one another?

What are some biblical encouragements and exhortations that help you remain faithful in this area?

Further Study:

Passages relating to CONFRONTATION-RESTORATION with SERVANTHOOD: Galatians 6:1-5, Ephesians 4:15-16, Colossians 3:16-17

GOSPEL WITNESS

A distinctively biblical life has the primary purpose of reflecting and magnifying the redemptive work of Christ to the world. It is the responsibility of every believer to steward the truth of the Gospel in both word and deed. This commitment postures every student to proclaim the Truth to their generation within the context of God's unfolding plan of redemption. The Distinctive of GOSPEL WITNESS is defined by the interrelated biblical principles of SERVANTHOOD, LOCAL CHURCH, and GLOBAL MISSION.

- SERVANTHOOD: A distinctive Christian life moves sanctifying relationships beyond a right understanding of the gospel to good works of righteousness. A life committed to servanthood gives witness to the world the implications of the gospel in action. Matthew 20:26-28; John 13:14-16; I Peter 4:10-11; Ephesians 2:10

Questions for Reflection:

What are some practical ways that you can serve those around you for the sake of the gospel every day?

What motivates your heart to serve others?

How does Servanthood relate to leadership?

Further Study:

Passages relating SERVANTHOOD with LOCAL CHURCH: Acts 6:1-7, Ephesians 4:12, Romans 12:3-7, I Peter 4:10-11

- **LOCAL CHURCH:** The church stands as the institution that the Lord has assigned to advance and give witness to the glories of the Gospel. The local church is the regional manifestation of the people of God and is to be cultivated and protected. Matthew 16:18; Acts 2:37-47; I Timothy 3:14-15; Ephesians 1:22-23

Questions for Reflection:

Are you a member of a local church in the greater Santa Clarita area?

In what ways can you promote the ministry in the local church to those around you?

Do you consider participation in a local church as another activity or a lifestyle?

Further Study:

Passages relating to LOCAL CHURCH with GLOBAL MISSION: Acts 13:1-5, II Corinthians 5:17-21, I Thessalonians 1:6-10

- **GLOBAL MISSION:** The Master's University promotes a comprehensive biblical worldview development in a believing community to advance the greater global community of faith as an exemplary light of redemption by which Christ would call sinful man to repentance. The mission of God is to call individuals from every tribe, tongue, and nation and we desire to promote that plan. Genesis 12:1-3; Matthew 28:18-20; Matthew 5:13-16

Questions for Reflection:

Do you share the gospel to those around you on a regular basis?

In what ways can you promote global evangelism in your life as a University student in a Christian University?

In what ways can you invite those around you to join in advancing the gospel globally?

Further Study:

Passages relating to GLOBAL MISSION with SOVEREIGN LORDSHIP: Romans 16:25-27, I Peter 1:3-2:2, Romans 10:9-17

The Distinctives become a lens that illuminates everything that happens at Master's. There is an expectation that our students desire to grow as a Christian. We are confident that when an individual develops in their understanding and commitment to the Distinctives they will yield a foundational biblical framework to live a distinctively Christian life during their University years and beyond.

COMMUNITY COVENANT

In accordance with the Distinctives of Biblical Living, The Master's University invites all students who are serious about realizing their calling as a Christian to consider their responsibility to the greater Christian community when making application to the University. Not only are students applying to a course of study, they are applying to join a community of dedicated Christians who live, work, and study together for God's greater purposes. Therefore, students of the University are asked to purposely decide to participate and contribute to the welfare and benefit of others while at the University, both on and off campus. Those who become a part of The Master's University have decided that they have as their goal to be like the Master, and thus welcome the input of other godly individuals into their lives. This commitment is distinctively biblical and rejects the values of our culture, which promote self-interest, a demanding spirit, or a rights-based attitude.

Individual students can expect to receive the care, pursuit, encouragement, exhortation, and support provided from the administration, faculty, staff, and fellow students at The Master's University. The leadership of the University will strive to consistently apply the biblical principles of loving leadership, spiritual oversight, and practical care modelled by Christ. A student can expect that the University community will provide avenues for discovering and employing their unique gifts and vocational interests. The University will offer multiple forums for fellowship, spiritual dialog, loving counsel, and settings for personal and corporate worship. In addition, the student should expect to experience the granting of forgiveness when true repentance is demonstrated, acceptance and care when sincerely striving for victory over sin, and practical assistance when facing physical needs.

With these goals and purposes in mind, we call every student to join the administration, faculty, and staff to uphold the Community Covenant of The Master's University.

We as the administration, faculty, and staff of The Master's University covenant to:

- Serve the students of The Master's University as a faithful stewardship to the responsibilities given by our Sovereign Lord Jesus Christ.
- Subject everything we teach and administrate to the sufficient truth of the Word of God.
- Rely upon the work of the Sprit in the lives of our students to accomplish genuine spiritual growth.
- Emphasize the development of the heart over behavior modification to cultivate an environment where the whole of the curriculum develops genuine worship.
- Recognize a posture of repentance in a student's life when faced with the realities of their sin.
- Pursue all of our efforts at The Master's University out of a heart of love for God and others.
- Relate to each student as a new creation in Christ and joint heirs of the inheritance we share in Christ.
- Educate as an expression of interpersonal discipleship in our lives.
- Sustain an environment of accountability and corrective discipline according to the biblical model of restoration.
- Enable students to employ the instruction they receive through practical and on-going acts of godly service to others.
- Invest into the lives of our students with the goal of strengthening the local church

- Mobilize the community of The Master's University to advance the gospel of Jesus Christ worldwide.

We as the students of The Master's University covenant to:

- Submit to the leadership of The Master's University as an expression of our commitment to the Lordship of Christ.
- Seek to relate every academic discipline and detail of life to the sufficient truth of the Word of God.
- Strive in walking according to the Spirit and not according to the flesh.
- Advance in redeeming every-day opportunities as worship to God from the heart.
- Pursue a contrite heart as we honestly deal with the implications of sin in our lives.
- Increase in our love for God and relating that to how we love others.
- Perceive our belonging to the community of believers at The Master's University as an expression of the greater membership of the body of Christ.
- Cultivate relationships that promote discipleship in our lives and those around us.
- Address sin in the lives of those around us in a spirit of gentleness and peace-making as we desire to present every person complete in Christ.
- Develop opportunities to employ the instruction we receive through practical and on-going acts of godly service to others.
- Invest in the local church through membership and ministry as a stewardship of our education and expression of giftedness.
- Be an ambassador of Jesus Christ in every context to advance the proclamation of the Gospel worldwide.

STUDENT LIFE PROGRAMS

The Student Life Department is led by the Vice President of Student Life and a team of Student Affairs professionals with a united commitment to cultivate an environment where every student can grow into a greater likeness of the Master. The various programs of Student Life are designed to aid students in their growing understanding and commitment to living out a distinctive Christian life.

CAMPUS MINISTRIES

Campus Ministries designs every opportunity to promote a student's spiritual development through enriching programs year round. The following is a brief survey of some of the many ways a student can invest during their University years.

Chapel

Chapel is a dynamic program our University community enjoys together as we gather to worship the Lord. We enjoy singing His praises together, hearing reports of what He is doing in our midst, praying for world evangelism, and being challenged by the preaching of His Word.

Our goal in chapel is to bring students the best biblical teaching we can on subjects that are relevant to collegians and young adults. We will typically select a theme (e.g., morality, the attributes of God, worship, discipleship) and develop it over the course of a week. Chapel speakers include our President, Dr. John MacArthur, members of the University community, and men of God from across the country and around the world who are uniquely gifted and qualified to address collegians.

Chapel provides inspiration and worship for the entire University family. Therefore, chapel is considered a vital part of The Master's University curriculum, complimenting a student's academic and spiritual experience.

The Truth and Life Conference

The Truth & Life Conference annually invites our Master's alumni, friends, and family to join our current students, faculty and staff for a unique four-day event on the campus of The Master's University. TLC is designed to be a powerful worship experience for those who wish to be refreshed and renewed with one central focus – the expositional preaching and teaching of the Scriptures. Since 1993, the Truth & Life Conference has purposed to proclaim the inerrant authority of Word of God to the glory of God and the sanctification of His people. Past TLC speakers who have joined our President Dr. MacArthur include: Kevin De Young, Mark Dever, and Ligon Duncan. For more information about TLC, please access www.truthandlife.org.

Servant Leadership Staff (SLS)

The Student Life Department believes that biblical community life on this campus is initiated and modeled by its students. The mission of Master's as defined in the doctrinal statements and modeled through the Distinctives is fleshed out in the context of a life-on-life community. It is through the lives of committed students who are faithful to pursue this goal and call others to follow that the reality of a biblical community can be lived out on campus.

Being on Servant Leadership Staff at The Master's University is an incredible privilege and at the same time a

great responsibility. It is the aim of Servant Leadership Staff to be a team that honors the Lord in all they do, to sacrifice of themselves for the growth of the community, and to model Christlikeness consistently, with the goal of impacting lives on The Master's University campus for the Kingdom.

With these goals in mind, Servant Leadership Staff provides an opportunity for various students to serve in specific ministry capacities both on and off campus. These opportunities include service as a member of the Associated Student Body, as a Global Outreach missions team leader, as a Commuter Assistant, or as a Resident Assistant, Assistant Resident Assistant, Dorm Representative, or Senior Dorm Representative in one of the residence halls.

First-Year Experience

We understand that the first year is when a student transitions into becoming a beloved member of this University community. Our First-Year Experience program aims at helping every student gain the most out of their University years. This effort includes our Week of Welcome orientation program (www.masters.edu/wow), Essentials of Christian Thought, Stages, and First-Year Leadership opportunities. These programs harmonize to give the student all the tools and opportunities to gain the most out of their time at Master's.

Day of Prayer

A day is set aside each fall semester as a special time for the entire University community to gather for heart-searching prayer and praise. Prayer time is spent in chapel, in residence hall groups, and in academic departments.

STUDENT ACTIVITIES

The Office of Campus Ministries exists to further the Distinctives of The Master's University and the Student Life Department by providing opportunities for recreation, entertainment, and fellowship for the entire campus community comprised of students, faculty, and staff. The Associated Student Body (ASB) is comprised of Servant Leadership Staff members whose purpose is to facilitate relationship building on campus by providing various dorm-based and campus-wide activities. These activities include dorm activities, campus activities, Day of Prayer, and Community Day, as well as the facilitation of on-campus societies.

Campus Events

Student Activities understands that in addition to classroom and chapel involvement, the University experience includes social activities as well. So, ASB gives significant effort to produce events that make our campus exciting and fun. Everything from major amusement parks to talent shows, our ASB organizes a wide variety of events to make a student's University experience complete.

Dorm Events

Dorm Representatives and Senior Dorm Representatives are members of ASB who work in coordination with the RD and RAs of their residence hall, to plan group activities and events. These activities could include wing events, brother/sister dorm events, Christmas and end-of-year parties, and the coordinating of all special

events within the residence halls.

Student Societies

The purpose of societies at Master's is to create opportunities for students to meet and engage others who share similar interests, goals, and talents. Societies are effective in encouraging the development of student leadership, mobilizing students toward common goals, and stimulating social, intellectual, and spiritual growth on campus.

Intramurals and Fitness Center

Research shows that a student's overall intellectual development is enhanced through physical activity. We agree, but we also think it is fun and healthy. Students can participate in intramural leagues for every fitness level throughout the school year. Sign-ups are regularly announced and administrated by our office of Campus Activities. The fitness center is open daily with hours that complement a student's lifestyle, giving them the opportunity to stay fit and study, sometimes at the same time.

GLOBAL OUTREACH

The Global Outreach Office at The Master's University exists to provide awareness about global missions and opportunities for the campus community to participate in vocationally-based short-term mission trips.

Global Outreach Teams

The Office of Global Outreach desires to provide each student with an opportunity to participate in and learn from the work of God in an overseas cross-cultural setting. Ministry opportunities are selected based on the following critical factors: partnership with a local church, evangelistic opportunities, vocational participation, length of service, and partnership with Master's alumni. Teams are formed during the fall semester, receive training during the spring semester, and serve overseas during the summer. All teams that minister through the Office of Global Outreach are led by students who are members of the Servant Leadership Staff.

The Preparation for Global Outreach class trains students in theological, philosophical, and practical aspects of short term missions: theology of missions, cultural research methods, logistical details, team-building, and tropical health, among others.

Global Mobilization Week

The Master's University sets aside one week each November to focus the attention of the community on how God is bringing men and women to Himself around the world. This week includes seminars from missions agency representatives, a special chapel series, missions photography exhibit, and an international marketplace. Students will be encouraged to consider how and where God might use their training.

Outreach Week

Outreach Week is an aid in the spiritual formation of our students and the building of strategic partnerships with local churches. We have students who want to utilize their gifts within a local church. We have churches that are looking for assistance with their ministries. Through Outreach Week we are able to both meet needs

and build lasting partnerships. Many of our students make long term commitments to churches they visit during Outreach Week and many churches offer our students internship positions. During October the University sets aside five days and allows students to go in teams to local churches and serve. Local churches and communities are exposed to our students while our students are plugged into a local church that, prayerfully, they can call home while at Master's.

Local Church Ministries

We desire to provide opportunities for students to integrate into a local church body by encouraging interaction and developing relationships among older men and women. Student Life seeks to encourage students to serve a local church body in faithfulness and provide avenues to grow in their understanding of their function in God's plan for His people. Our purpose is practically fulfilled through strategic partnerships with churches. Students may access the directory information of local churches at www.masters.edu.

Strategic Ministries

We have selected several para-church ministries that represent a wide variety of ministry opportunities for our students. These ministries are serving in strategic areas, both in L.A. County and around the world. We believe that students who participate in these ministries, in conjunction with their service in the Local Church, will give them broader appreciation for how their giftedness can be employed for the gospel. For a detailed list of these strategic ministries check our website at www.masters.edu/campusministries.

Missionaries in Residence (MIR)

Each year, The Master's University welcomes a new missionary family to live on campus and minister among our students. The Missionaries in Residence serve as a global resource on campus by teaching missions-related classes, mentoring students interested in missions, and participating in discipleship activities with International Students and Third Culture Kids. The MIR can be contacted through e-mail at GO@masters.edu.

STUDENT ADVANCEMENT PROGRAMS

International Student Advancement

The international community at The Master's University includes over 100 international and Third-Culture Kid (TCK) students from nearly 40 different countries. We desire to shepherd these students through their transition to The Master's University, mobilize them toward involvement in all areas of campus, share their unique backgrounds with the campus at large, and provide opportunities for them to build authentic relationships with one another. Our staff actively promotes the spiritual, academic, and social success of these students through a pre-WOW orientation, a fall international retreat, service projects, prayer partners, a celebration of completion, interpersonal discipleship, and other community events.

Multi-Cultural Student Advancement

We are committed to developing a distinctively Christian multi-cultural community under the lordship of Christ and according to His Word. We recognize that cultures not only stem from continents and countries, but arise within cities and regions in our nation. Through our Multi-Cultural Student Advancement Office, we seek to serve and care for students who join us from diverse contexts. We desire to see students of different

cultures participating in and contributing to campus life as well as the community through service and ministry opportunities. Societies like the C3 Unity Club work to grow interpersonal relationships on campus and promote genuine Christian unity. Our culturally diverse chapel program and on-campus public forums provide opportunity for every student to grow in awareness and compassion toward multi-cultural issues.

Military Student Advancement

Our Military Resource Office aims to serve students in their transition into civilian and student life. Our office is here to support students by promoting community, fellowship and offering encouragement as they become familiar with The Master's University. Through special events and forums, we seek to provide opportunities for involvement in all areas of the campus. Whether students have served in the military, are serving, planning to serve, or involved in a ROTC program, we seek to be a resource during their time at Master's. Our office is also available to assist the students in answering any questions they may have regarding military educational benefits, such as the GI Bill and Tuitions Assistance.

RESIDENCE LIFE

The Associate Deans of Students oversee all residence and commuter life programs as well as student shepherding and formal biblical counseling. They also lead the staff of Resident Directors, Resident Assistants, and Assistant Resident Assistants who serve in the residence halls. Unlike other schools, Resident Life staff is people you want to know and be known by. They are individuals whose primary role on campus is to guide and help students grow spiritually through every day University life.

On-Campus

The Residence Halls of The Master's University are a primary forum for students to live out the commitments of the Community Covenant. Living within each residence hall are several full-time and student staff members whose aim is to cultivate a community that glorifies God.

. Resident Director (RD)

The RD is a full-time, post-graduate position responsible for oversight of a given residence hall. Their primary responsibility is the shepherding of students in their residence hall. This includes leading RAs and ARAs, discipleship, formal biblical counseling, overseeing the discipline of students in their residence hall, and maintaining a healthy learning community.

. Resident Assistant (RA)

RAs are paid student employees who assist the RD and work closely with each resident on their wing. They are members of Servant Leadership Staff whose primary responsibility is to minister to the students on their wing. This includes peer discipleship, planning wing events, and maintaining a healthy wing community.

Commuter Students

The Commuter Coordinators (CC) provide leadership for commuter students. The Commuter Assistants are students, on SLS, who volunteer to work with the CC to help minister to our commuter students. Students can contact the Commuter Coordinators by e-mail commuterlife@masters.edu.

STUDENT STANDARD OF CONDUCT

The Master's University is committed to helping students develop into people who obey God because they are personally accountable to Him and His Word rather than to man and his arbitrary rules. To bring clarity in this regard, our standards of student conduct are divided into two categories, Biblical Mandates and University Policies. Biblical Mandates are specific commands from God's Word which apply to every believer's life. University Policies are student requirements designed by the University administration to facilitate an educational environment which honors the Lord.

While a student's personal convictions may differ from these standards, the student's choice to become a part of The Master's University community declares a commitment to willingly abide by these standards. The student, by virtue of his or her signature on the Application for Admission, commits to live within the framework of the standards of the University both on and off campus while each semester is in session (including Thanksgiving Break, Winterim, Easter Break, Spring Break, and Post-session) or while living in the residence halls or participating in any University-sponsored program. Students on Christmas or summer break are expected to honor the Lord by living a life submitted to biblical mandates and honor parents, church leaders, and employers with regard to matters of personal preference.

For further clarity, even though the student handbook is not a legal contract, the students are held accountable to guidelines found therein. A resident student is held accountable to the guidelines of the Student Handbook from their residence check-in until the Sunday after finals week in the fall and spring semesters. A commuter student is held accountable to the guidelines of the Student Handbook from the first day of classes until the Sunday after finals week in the fall and spring semesters. For all students, Christmas break begins the Sunday after finals week and concludes 8:00am the first day of the Truth and Life Conference. Summer break begins Sunday after finals week. By adhering to these policies the student is not only loving his brothers and sisters who attend Master's, but is also honoring the leadership of Master's.

Any student who is employed or commissioned to participate in any University function or service is considered "on contract" for the extent of the agreed duration. Any student living in residence for any amount of time is considered "on contract" for the duration of that agreement.

All University Policies are in effect on the Master's campus and at all University events, whether or not the student is "on contract." The Master's University campus and events are under the purview of the Student Handbook guidelines. Violation of any of the Biblical Mandates or University Policies by a registered student, whether the student be "on" or "off contract," while attending or visiting The Master's University campus, extended campus, or campus events is strictly prohibited.

STUDENT STANDARD OF CONDUCT: BIBLICAL MANDATES

We expect student conduct that is in harmony with loving obedience to the Word of God. In other words, we

promote what the Bible promotes in the lives of our students, and we prohibit what the Bible prohibits in the lives of our students.

We seek to lovingly serve students by encouraging them to pursue the fruit of the Spirit and put off the works of the flesh (Galatians 5:16-23; Colossians 3:5-17; Ephesians 4:17-32). The following are some key biblical mandates (certainly not all of them) to consider while living in the University community. Those listed under “Walking in the Spirit” should be manifested in the heart and life of every believer. Those listed under “Walking in the Flesh” describe sin which is characteristic of slavery to sin and not consistent with the transformed heart and life of a believer.

Some examples of Walking in the Spirit include:

Loving One Another

As believers we are called to love another (Col. 3:12-14). This love is not always easy, and applies to loving family, University faculty and staff, fellow students, and even roommates. We will call students to love, honor, and prefer one another, and to manifest that love in their lifestyle.

Submission to Authority

Romans 13:1-7 states that believers should have an attitude of submission towards all authorities as God ordained. We will call students to submit to all authorities in their life, including parents, school administration, and government.

Stewardship

God is the giver of all things to man, whether spiritual or physical. The believer is called to honor God with his or her possessions in Proverbs 3:9. Everything that God has entrusted to a person, their money, time, belongings, skills and abilities, are to be used to glorify God. We will call students to be good stewards of their belongings, room, education, time, and spiritual gifting.

Modesty

All believers are called to exhibit modesty. This is expressed in an attitude of submission rather than pride in 1 Peter 3:8. Modesty can be seen in speech, in action, and in choice of clothing or personal appearance. We will call both men and women to have a humble spirit and therefore to be modest in word, deed, and appearance. For more information on the issue of modesty and clothing, please see Appendix 1: *Discernment in Christian Liberty*.

Some examples of Walking in the Flesh include:

Anger

Galatians 5:20 lists “outbursts of anger” as a fruit of the flesh. Often times, pride will deceive our heart into thinking that our needs are the most important. This can result in anger when we don’t get our way. Philippians chapter 2 shows that as believers we are called to look out for the interests of others and exalt

others above ourselves. We will call students to consider others as more important than themselves.

Jealousy

Jealousy is also listed in Galatians 5:20 as a fruit of the flesh. Again we can be tempted to desire what others have because we think we deserve it or we are better than them. This is another area where pride infects our thinking. We must learn to be content in whatever circumstances, as Paul teaches in Philippians 4:10-14. "I can do all things through Him who strengthens me" refers to living in any physical circumstance, whether in poverty or in riches. We will call students to be content in their present circumstance.

Deception

Ephesians 4:25 calls believers to lay aside falsehood and speak the truth with others. Deception can occur in many subtle forms. We can be tempted to lie outright, to change circumstances to make ourselves or others look better, to hide the truth in silence, or to spread lies about others. All of these are sin and have destructive consequences. We will call students to speak truthfully.

Unwholesome Speech

Ephesians 4:29 calls believers not to speak with unwholesome words, but to build up others with their speech. The sin is in speaking words that tear people down, disrespect people, that are spoken with the intent to hurt others, and that contain coarse or sensual joking. We will call students to speech which edifies others.

Stealing

Exodus 20:15 expresses a simple command from the Lord: "You shall not steal." While this may seem elementary, there are constant temptations to steal from others. There may be temptations to steal others' property, money, or even academic work (see statement on academic honesty below). We will call students to not steal.

Lust

In 1 Peter 2:11 God calls believers to abstain from "fleshly lusts." Our flesh will tempt us to pursue its desires without thinking. These may be sexual desires, material desires, or proud desires. We will call students to manifest self-control. We also recognize that sin is manifested when others tempt a fellow believer to lust. We call our students to love each other by setting aside dress, speech, or possessions which unnecessarily tempt their brother or sister to sinful lust.

Sexual Immorality

First Thessalonians 4:3-5 says, "For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God." Sexual intimacy is designed by God within the context of marriage between one man and one woman (Gen 2:23-24; Heb 13:4). Any form of sexual immorality such as pornography, fornication, adultery, homosexuality, bi-sexual conduct, is sinful and outside of God's design for sexual intimacy (Lev 18:1-30; Romans 1:18-29). God's standard is toward progressive purity and holiness, with both the desires of the heart and the actions of the body. We will call students to sexual purity in identity, thought and deed (1 Cor.6:9-11).

Substance Abuse

Ephesians 5:18 calls believers to not be drunk with wine, but to be “filled with the Holy Spirit.” The difference is control. God doesn’t want alcohol or any other substance to control our behavior, but He wants His Holy Spirit to control our behavior. We will call students to be controlled by the Spirit rather than by substances.

STANDARD OF CONDUCT: UNIVERSITY POLICIES

Our University Policies are not Biblical Mandates, but are reasonable standards of conduct that promote a comprehensive learning community committed to living out a distinctive Christian life.

There are several reasons to have University policies relating to a student’s conduct at The Master’s University.

- First, there are standards that are valuable for conducting everyday life in residence that is civil and promote safety. We seek to limit our policies to promote independent life management while managing a campus that is profitable as a learning community.
- Second, we recognize that there is a broad spectrum of life experiences, ages, cultures, and maturity among a large group of Christian young people. It is reasonable to ask the community as a whole to set aside personal preferences to allow every member of this community to be undistracted in their commitment to spiritual development.
- Finally, these standards of conduct are designed in loving protection from common sinful strongholds that are often sources of temptation for the maturing University student.

A student’s adherence to these University Policies does not necessarily indicate spiritual maturity. However, laying aside individual preferences for this season does promote a collective commitment to cultivate an intentional community to develop comprehensive lives that are distinctively biblical.

General Policies

- Master’s prohibits students from possessing or viewing any pornographic material (video, Internet, video games, or printed).
- Master’s prohibits students from bringing on campus any kind of weapons, explosives, fireworks, firearms, pellet guns, airsoft guns, paintball guns, and other objects or materials that the Associate Deans judge may be harmful to student safety.
- Master’s prohibits students from dancing. Students with previous training in professionally recognized forms of artistic dance (tap, ballet, ballroom, etc.) may submit a written request to the Deans’ Office for permission to continue in their artistic pursuits in studios or performances.
- Master’s prohibits students from gambling.
- Master’s prohibits any use of Electronic Media that is inconsistent with our profession as Christ’s followers committed to holiness and truth. Use of Electronic Media may include, but not be limited to: email, text, chat, email attachments, video files, audio files, electronic/internet gaming, web page viewing or file transfers is expressly forbidden. All Internet use and e-mail is monitored by Master’s staff. For more information please see Appendix 6: Media Ethics Policy Statement.

Drugs and Alcohol

The Master's University seeks to foster an alcohol- and drug-free environment in which students work, live, learn, and grow. As a Christian University, we approach alcohol and drug use with a combination of direct compassion, encouragement and instruction from a biblical perspective. In addition to Appendix 4 *The Master's University Drug and Alcohol Abuse Policy and Prevention*, the following applies to students while they are "On Contract."

- It is a violation of University policy to possess or consume: alcoholic beverages, drugs (including medical marijuana and the misuse of prescription drugs) and tobacco products (including e-cigarettes and vapes) at any time on or off campus while "on contract."
- It is a violation of University policy for any student to supply: alcohol, drugs or tobacco products to students "on contract."
- It is a violation of University policy to host or in any way assist in promoting an off-campus gathering that violates this policy.
- It is a violation to be in the company of students who are violating this University policy.

Minors on Campus

The University hosts several academic and enrichment programs for minors as well as inviting the community to all public events (concerts, outreach activities, athletic events, etc.). Students should be aware of the presence of minors on-campus and consider their actions accordingly.

APPEARANCE AND DRESS CODE

The purpose of a dress code at The Master's University is to assist the student to demonstrate a God-glorifying lifestyle by maintaining a modest posture and appearance. As cultural fashion is constantly changing and clothes fit different people in different ways, The Master's University administration, faculty, and staff reserves the opportunity to ask a student to refrain from wearing anything that is disruptive to an environment of learning or that is inappropriate, based on the principles of biblical wisdom and modesty.

Daily Dress Guidelines:

A student's conduct (including dress) reflects upon themselves, the mission of Master's and the greater Christian community. The following are examples of a student's appropriate and inappropriate daily dress guidelines:

Appropriate:

- Pants, jeans, skirts, dresses
- Collared or dress shirts or tops; modest, neat, and appropriate designed T-shirts
- Shorts
- Athletic apparel (for further explanation, see Recreational Dress)
- Appropriate Footwear

Inappropriate:

- Bare Feet
- Short shorts (whose hem length is mid-thigh or shorter)
- Short skirts or dresses (whose hem or slit are higher than a hand width from the knee)
- Tight Jeans, Spandex shorts or pants
- Low-riding pants
- Revealing shirts (that expose midriff; extremely tight, backless, racerback, spaghetti straps, strapless, sheer, or lingerie tops; revealing or drawing attention to the bust line. Women may wear tank tops with straps at least one inch wide)
- Pajamas worn in public, common spaces
- Cross-gendered apparel

Class and Chapel Dress Guidelines:

Just as specific events, employment, or athletic commitments may require appropriate apparel, we desire that students would apply principles of biblical wisdom towards appropriate and respectful dress while participating in class and chapel. Class and Chapel dress guidelines apply to classes and chapels before 5:00pm. Daily Dress guidelines apply to all non-traditional classes such as evening, post, winter, summer, and final exam classes. In addition to those Daily Dress Guidelines, the following are some examples of both appropriate and inappropriate chapel and class dress.

Appropriate:

- Pants, jeans, skirts, dresses
- Collared or dress shirts or tops; modest, neat, and T-shirts (designs in harmony with biblical mandates)

Inappropriate (in addition to the inappropriate Daily Dress Guidelines):

- Shorts
- Tank tops for men
- Work overalls
- Ragged clothing
- Athletic apparel, including sweats, athletic warm-ups, and jerseys
- Military fatigues unless required by Military Service

General Appearance

- Hair: Hair color and styles must not be distracting. Men's hair should be kept trimmed at or above a dress shirt collar.
- Body piercing: Students are not to wear or receive any form of body piercing while a student, with the exception of earrings for women. Men or women with stretched ears must wear plugs that completely fill the ear holes (no tunnels). If a student has an existing piercing, all jewelry and spacers must be removed prior to arrival on campus, prior to the beginning of the semester for the duration of the school year.
- Tattoos: Tattoos are not to be received while the semester is in session. Visible tattoos must not be

inappropriate or distracting. Questionable tattoos must be covered in public.

Recreational Dress

- Athletic apparel is defined as professional sport jerseys/uniforms and athletic recreational clothing. While participating in athletic activities, students are to refrain from wearing revealing clothing. Certain kinds of sports and activities require specific apparel (volleyball shorts, swimwear, cross country gear). All students transitioning out of their recreational, practice or competition apparel are required to change into clothes according to the daily dress guidelines for all public common areas (including the library, cafeteria, and lounges). Students not adhering to these Recreational Dress policies may be asked to change to appropriate apparel.
- Swimsuits: Sunbathing and swimwear on campus is restricted to the pool area. All swimwear should be modest. Women are to wear bathing suits that have a modest neck-line and cover the midriff.

Formal Dress

- Daily Dress guidelines apply to formal activities, however, spaghetti straps are acceptable for formal activities. Strapless dresses are not appropriate for this context.

CHURCH ATTENDANCE

Master's requires that all students attend the main worship service plus one additional activity at the same local church each week. The main weekly congregational service is considered a "main worship service" and any Sunday school, evening church service, Mid-week Bible study groups, outreach ministry, youth group, or children's ministry sponsored by the student's local church are some examples of "additional activities". This gives the student a foundational engagement in the Local Church by which further ministry and service can be cultivated. Eight absences are permitted each semester to be used for illness, travel, emergencies, athletic and music events, or other situations. Students missing more than eight cumulative services and/or activities will be placed on Church Probation. For more information on Church Probation, please see the Chapel/Church Probation statement under the section entitled "Disciplinary System."

Church attendance is to be reported in chapel on the following Monday morning. If for some reason a student is not in chapel that Monday, he/she may report his church attendance before Wednesday's Chapel on Content Management.

CHAPEL ETIQUETTE AND ATTENDANCE

In order to cultivate an atmosphere of worship and to remove distractions so that all in the community may enjoy and participate in chapel, the following chapel etiquette has been established:

- Be on time and make sure to sign in; chapel begins at 9:10am and sign-ins will be taken down at 9:10am.
- Food and drink except water in a closed cup or bottle are not allowed in chapel. Leave no trace behind.

- The use of all electronic devices is prohibited during chapel, including but not limited to: laptops/tablets (unless able to un-distractingly use for note-taking and reference), cell phones (for calling, text messaging, gaming, or any other use), iPods or other music devices, and cameras.
- No sleeping in chapel.
- No doing homework in chapel.
- Please do not come to chapel if you are ill and will distract or infect those around you.
- You may save a seat for one person next to you.
- Do not rearrange the position of seats as this might cause a violation of the state fire code. The State fire code, states that no one is allowed to sit on the floor of the gym during chapel.
- The doors behind the chapel stage (including both exterior gym doors and both locker room doors) are not to be used before or during chapel, except in the case of an emergency.
- You may not occupy reserved faculty and staff seating until the first song.

If a student violates chapel etiquette as stated above, any Student Life staff member may administer a miss to the student's chapel attendance.

Master's requires that all students attend chapel every Monday, Wednesday, and Friday. 8 absences are permitted each semester to be used for illness, emergencies, athletic and music events, or other situations. Tardiness to chapel services of more than five minutes or leaving chapel before it is over are considered as an absence. Students accruing more than 8 absences to chapel will be placed on Chapel Probation. For more information on Chapel Probation, please see the Chapel/Church Probation statement under the handbook section entitled "Disciplinary System."

Chapel attendance is recorded by signing in. Sign-in sheets will be posted according to housing assignments. Each student must sign in for himself; signatures by proxy will not be counted toward Chapel attendance.

Students who falsify attendance records will be placed on Chapel Probation immediately and forfeit their remaining absences for the semester.

In cases of unexpected misses, emergencies, or chronic illnesses, an additional Chapel Request Form is available from a student's Resident Director. The student is eligible to submit the Additional Chapel Request Form only after they have used their allocated chapel misses for the semester and must be approved by the Resident Director. The Additional Chapel Request Form must be submitted to the Resident Director prior to the absence(s) or within one week after the absence(s).

Chapel exemption applications are available online only for commuter students with extenuating situations. For exemption must be acquired prior to making any job or ministry commitment. Application for exemption must be filed each semester before the first chapel. Exemptions are granted on a semester-by-semester basis. Please allow one week for processing.

TRUTH AND LIFE CONFERENCE

Truth and Life Conference is an annual inauguration of the new year and the Spring semester; and is a time for the University community to unify our hearts through, fellowship, through prayer, song, and teaching. All students are required to attend. Each absence from a TLC main session will constitute a chapel miss for the semester.

HOUSING ASSIGNMENT POLICIES

We are intentional in our housing assignments. Other schools might offer dormitories that are organized by major, year in school, or athletic teams. The Master's University desires to promote a student's spiritual development in the context of the diversity in the body of Christ. Therefore we seek to balance housing assignments to represent a cross section of the community as a whole. We admit that the process of prioritizing student preferences and personalities can be difficult, but we see the benefit of cultivating an environment for mutual sanctification from different vantage points on the same biblical principles more valuable.

On-Campus Residence

Due to the social and spiritual development acquired through a biblically centered community residence and the increased opportunities for participation in campus life and academic success, all unmarried students who are taking a total of 9 units or more and who are not living with their parents are required to live on campus. In order to maximize the impact of relationships in the residence halls we do not isolate students by class, team, or major. In addition, we only adjust students housing arrangements under extenuating circumstances listed under "off-campus housing" on the Student Life homepage.

Room Assignments

Room assignments are made by members of the Housing Committee. All roommate requests submitted are carefully considered; however, all room and roommate assignments are at the discretion of the Housing Committee. The Housing Committee thoughtfully considers every student placement and reserves the exclusive right to assign housing. Room assignments are given to students as part of the check-in process on the first day the student is required to be on-campus. All housing preferences changes after the registration process has been completed are submitted to housing@masters.edu

Off-Campus Housing

All students requesting to live off-campus must submit an electronic application, available through Content Management. Qualifications for being considered for off-campus housing are: a student living with parents, a non-traditional student who is 22 years old or older, an academic senior, or a student who has lived six semesters on the Master's campus. Being qualified for consideration, however, does not guarantee approval. The Associate Deans and Resident Directors will carefully consider each submitted application.

All applications for off-campus housing must be submitted to the office of Student Life no later than August 1, except in cases when the Associate Deans publish another deadline. No student can move off-campus once

a semester has begun as the housing contract with the school is for the entire semester.

RESIDENCE HALL POLICIES

Guidelines and Procedures

Rules, guidelines, and procedures in the residence halls are to cultivate an atmosphere that is conducive to study, fellowship, sleep, and mutual respect of all residents. The residence hall staff functions with the full authority of the Office of Student Life in helping to maintain a healthy campus environment. We ask every student to respect all of the University facilities.

General Residence Hall Policies

Residence Hall Specific Rules

Rules specific to each residence hall will be explained in the mandatory fall residence hall meeting.

Residence Hall/Wing Meetings

All residence hall/wing meetings are mandatory. There is a \$20 fine for missing any residence hall or wing meeting.

Quiet Hours

For the consideration of different schedules, general quietness should be maintained in the residence halls from 10:00pm-7:00am.

Residence Hall Activities

Students are to refrain from boisterous activities in the halls and lounges. Students will be obligated for all damages they cause.

Lounges

The lounges are for relaxation and enjoyment. Special care should be taken in keeping them presentable and in being considerate to guests or fellow students. Casual, modest dress is acceptable in residence hall lounge areas. The student on lounge duty will promote a calm and studious environment and evacuate all dorm residents from the lounge at 1:00 am every night.

Lounge furniture is provided for the mutual enjoyment of all and must remain in the lounge for that purpose. Destructive activity is not allowed. Students will be obligated to pay for any furniture they damage.

Group use of the lounges is acceptable with permission from the Resident Director. Each group using the lounge is responsible for clean-up.

Sign-in/Sign-out Policies

All on campus students are required to sign out for any overnight stays outside of their residency and to sign-in upon their return. This gives the Residence Life staff important information in the case of an emergency. The Sign in/Sign out list is located outside the Resident Director's Apartment.

Laundry Facilities

Each residence hall is equipped with coin-operated laundry facilities. Please keep this area free of bottles and boxes and be prompt in picking up clothing. To avoid disturbing others, please finish laundry prior to 12:00 midnight.

Water and Water Balloons

Neither water nor water balloons may be thrown from any building on campus.

Room and Car Security

Students should keep rooms and cars locked. The University is not responsible for lost, stolen, or damaged articles.

Bicycles

Bicycles should be kept outside the residence halls in the bike racks provided by the University.

Pets and Animals

Pets are limited to fish only, with no greater than a 10-gallon tank.

Earthquake and Fire Procedure

In the event of a fire drill or earthquake, follow the procedure posted in the residence hall and the instructions given by the Resident Director. Do not return to buildings until instructed to do so.

Fire-protection equipment is for the protection of life and property. To use fire-fighting equipment or alarms for any other purpose is not only unlawful, but it also endangers the lives of others in the community. Discharging such equipment is a serious offense. The student responsible will be charged for the replacement of the fire extinguisher and any property damage incurred.

Transportation

All students are required to review the Campus Safety Vehicle Codes for all campus guidelines and restrictions pertaining to all forms of transportation.

Room Policies

Bedding and Linens

Each student is responsible to supply and clean his or her own pillow, extra-long twin sheets, blankets,

bedspread, towels, and washcloths.

Kitchen Equipment

Students may use coffee pots. One small refrigerator is also allowed in each residence hall room. Hot plates, Foreman grills, toaster ovens, sandwich makers, and other appliances are not permitted. One microwave per wing is permitted.

Fire Code Regulations

California Fire Code mandates the following regulations:

- No decorations on the ceilings.
- There must be twelve (12) inches of space between the ceiling and any combustible material placed on the walls.
- For every five (5) feet of continuous combustible decorations, a twelve (12) inch separation needs to be made to help prevent the spread of fire.
- No combustible decorations are to be placed on exit doors.
- Christmas trees are not allowed unless they are flame retardant.
- Curtains, blinds, or drapes must be flame retardant material.
- Residence hall room doors are not to be propped open.
- Halls and stair wells must be clear of obstructions.
- Extension cords are to be used sparingly. Surge protectors may be used but not plugged one into another.
- Floor heaters must be UL rated and kept away from flammable items.
- Absolutely no burning candles/incense, or open flame are to be used in the residence halls.

(For more information on the California Fire Code, please see the California Fire Code segment of the section entitled Compliance with Local, State, and Federal Laws.)

Room Care and Room Checks

Rooms can be checked Monday through Friday. The Resident Assistant will announce room checks. The following list can help in proper room care.

- General: Beds need to be made, floors clean, belongings in orderly fashion, and wastebaskets not overflowing. To avoid insects, empty food containers should be removed.
- Walls: Walls must not be marred.
- Items Displayed: Items displayed (i.e., posters, pictures, etc.) should be in keeping with the policies and spirit of the University.
- Students will be asked to remove any item considered sensual, coarse, or ethnically disparaging.
- Furniture: Students should not tamper with furniture or facilities in any way.
- Air Conditioners: Nothing should be placed on or directly in front of the air-conditioners.

Room checks are to be done once a week by each wing's Resident Assistant. Three room failures will result in a meeting with your RD and a \$20 fine. If a fourth room failure should occur, the student must meet with the Associate Deans.

Room Check-Out at Mid-Semester

For those leaving the University mid-semester for any reason, check out with the Office of Student Life and the appropriate Resident Director during office hours Monday through Friday. Also, they must complete the checkout sheet and turn in room keys. A forwarding address must be left with the Mail Room and the appropriate paperwork must be completed with the Registrar's Office.

Room Check-out at the End of a Semester

Students must check out with their Resident Assistant during scheduled checkout times, completing the checkout sheet and turning in room and lounge keys. Students should leave a forwarding address with the Mail Room. Any student who fails to complete check-out will receive a \$250 fine, charged to their student account.

Television

Cable and satellite television is not permitted in the residence hall rooms. TV monitors no greater than 40 inches are allowed for appropriate entertainment and gaming.

Projectors

The use of any projector must be approved by the Resident Director.

Room Keys

Room keys are issued when the signed Room Rental Contract is given during registration. If a student should lose their key, they should report the loss to Plant Operations. The cost for replacing a room or lounge key is \$25. Duplicating a school key is illegal.

Entering Students' Rooms

When there is reason to believe that the biblical mandates and/or University policies are being violated, members of the University administration may enter and search a room, preferably in the presence of its occupant(s). Individuals and their cars may be searched under similar circumstances. Students may not enter another student's room without an invitation, nor remain in the room when asked to leave. The personal property rights of others must be respected.

Communicable Diseases

HIV and AIDS

Consideration of the existence of AIDS or HIV will not be part of a student's initial admission decision. The University reserves the right to require HIV testing for a student known to have engaged in behavior considered to be "high risk" as determined by the Surgeon General of the United States. Any student who knows that they have contracted the HIV virus must report their condition in writing to the Vice President of Student Life. The University also reserves the right to deny a student's acceptance if their medical condition requires hospitalization or specialized care or puts others at risk.

The Master's University will allow students with HIV or AIDS full access to classroom building and University

facilities including the gym, dining hall, and common areas as long as they are physically able and have no uncontrolled physical symptoms. It is expected that all students with HIV or AIDS will adhere to a lifestyle that prevents transmission of the virus. Any activity which intentionally endangers the health of other students will be considered cause for dismissal.

Decisions about housing students with HIV or AIDS in a residence hall will be made on a case-by-case basis. This decision will be made by the committee consisting of the Campus Nurse, the Associate Deans of Students, and the Vice President of Student Life.

Health Guidelines

The Health Center provides support care for the wellness of our students. This includes guidelines and best practices relating to all communicable diseases. This includes the student's accessibility guidelines for residency. All questions regarding the institution's care in this regard should be directed to the Campus Nurse healthcenter@masters.edu

Guests and Visitors

Guests

Regular guest rooms are not available, but guests of a student may stay in their residence hall. Each student will be responsible for the conduct and behavior of their guest. Be sure to secure consent from roommates and obtain approval from your Resident Assistant prior to the guest's arrival. Note that extended visits are prohibited, and the University staff reserves the right to ask any guest to leave the campus at any time. Guests may stay up to three nights each semester without charge. If a student desires to have their guest stay more than three nights, permission must be obtained from the Resident Director prior to the guest's arrival. They will then be charged \$15.00 per night. Guests are under the same closed campus policy as the student they are visiting and are expected to comply with these restrictions. Guests are required to obtain a guest parking pass from Campus Security for their vehicle. Students are also responsible for any parking tickets given to their guests if the guests do not pay the tickets.

Students Visiting from Another Residence Hall or Commuter Students

We understand that staying overnight is both fun and helpful at times. Students are welcome to stay in a residence hall that is not their own according to the following guidelines:

- Students may stay overnight in a residence hall that is not their own a maximum of once per week.
- As a courtesy, please make sure that all roommates are OK with the student staying.
- In situations that necessitate more than the allotted amount of overnights stays, the student may ask the RD to give an exception to the once per week policy.
- There will be no charge for Master's commuters staying overnight in a dorm.

Members of the Opposite Sex

Men and women are not permitted in each other's dorm rooms at any time during the academic year. Men are only permitted in women's housing, and women in men's housing, during scheduled open-dorm events, or

with the permission of the RD or Dean. Men and women are allowed in each other's student lounges. Members of the opposite sex are asked not to put themselves in a position where they might violate another's privacy. Specific areas of concern include wing doors, residence hall room windows, and hallways immediately in front of rooms.

Solicitation

Soliciting by non-students is not permitted in University residence halls since it interferes with study and sleep, can be used for purposes of theft, and may compromise general security on campus. Any student wishing to sell merchandise in the residence hall should obtain permission from his or her Resident Director and requisite permits.

Break Housing and Early Arrival

Break Housing Policy

Students are welcome to stay in the campus residence halls during Thanksgiving break, Easter break, and spring break; however, meals during these breaks are not included in meal plan charges. The residence halls will be closed during the Christmas and summer breaks. Semester charges do not include housing and meals during the Christmas and summer breaks. The student must apply for housing during this time and will be charged a weekly rate. Student Life reserves the right to consolidate students as the need arises.

A student must be returning to Master's the following semester in order to request housing during the Christmas or summer breaks, with the only exception being graduating seniors enrolled in winterim or post session classes. In addition, the student must meet one of the following criteria: employed on-campus, instructor for sport camps (only for the duration of the camps) and taking post-session classes (only for the duration of the classes).

Housing during the Christmas and summer breaks may be requested in King Hall while registering for winterim or post session. Subject to availability, anyone requesting housing or early arrival for another approved University departmental sponsorship purpose must stop by King Hall for a Housing Registration Form.

Those students who are eligible to reside in the residence halls during Christmas and summer breaks will be required to uphold the Biblical Mandates and University Policies regarding student conduct for the duration of their stay in the residence hall. If at any point a student is in violation of these policies, Student Life reserves the right to ask them to secure another residence. Each student is responsible to pay designated fees prior to their residence. Each student is responsible to check in at the designated residence hall during the hours assigned for check-in and to follow the check out procedure as established by the Break Housing Coordinator.

Early Arrival Procedure

Students may return early to the residence halls after Christmas or summer break only for a Master's-related or sponsored event. Early arrival will be arranged by your University Sponsor through the Dean's Office.

Students who return to campus early under the Early Arrival Procedure may return only on the specified day. Once an Early Arrival student has checked into their assigned residence hall, the student will be held responsible to abide by all Biblical Mandates and University Policies as established in the Student Handbook.

Those who move into the dorms prior to their check-in date will be fined \$250 and told to move out until their check-in date. This includes athletes whose teams have specific Early Arrival dates and times. If you will be arriving in Santa Clarita prior to your allowed check-in date, you must arrange temporary off-campus housing with a church member, friend, Master's student, or coach.

Closed Campus Policy

The campus is open daily from sunrise to 12:00am. When the campus is closed, all campus buildings are closed and locked. Students and guests are not permitted to loiter or wander on campus during these hours and lounge occupancy is restricted to the residents of that dorm. Both students and guests will be required to show identification to access upper campus during closed hours. Student Life guides students to get the proper rest and reflection needed to engage in the fast-paced, rigorous University climate and encourages resident students to be in their halls by closed campus. Proper renewal gives every student the opportunity to develop the life management skills that cultivate a healthy mental, physical and spiritual life during their University experience. The Resident Life Staff will routinely monitor late night arrivals and approach any student who displays a pattern of returning to campus after it is closed. This discussion will explore if the student's late night activities (employment included) adversely affects the student's academic and spiritual development. The Resident Life Staff will determine with the student appropriate guidelines for late night arrivals and give personal accountability towards that end. If the student displays a disregard for these guidelines, he or she can be placed on student probation along with a nightly curfew monitored by their Resident Life Staff.

Appropriate Activity

The Master's University is a fun and exciting place to live and learn. We encourage students to creatively initiate activities that build strong friendships within this intentionally biblical community. All campus activities should be an expression of the greatest commandment and the golden rule (Mathew 7:12, 22:37-40) with practical respect to the overseeing guidance of the University leadership. In addition, all student activities must refrain the following:

1. Theft and/or destruction of property
2. Trespassing
3. Violation of another's privacy
4. Humiliation and/or slandering of another's character
5. Disturbance of Placerita Canyon neighbors
6. Disruption of University business (including classroom lectures)

Feedback

We value the feedback of our students and encourage all comments and to be submitted on the feedback section of the Student Life homepage. All feedback will be submitted to the appropriate department and responded

accordingly.

OFF-CAMPUS RESIDENCE POLICIES

The comprehensive education offered at The Master's University is designed as a residential experience where students live and learn in a biblical community. However, we recognize that not everyone has the resources and opportunity to live in residence. It is our commitment to serve our commuter population with the same intentionality as our resident students. There are challenges to being a commuter student, but we are committed to help make your educational experience the best it can be.

Commuter Servant Leadership

The Commuter Coordinators provide leadership for our commuter students. A Commuter Assistant is a student who volunteers through the SLS program to work with the RD to help minister to off-campus students.

Commuter Information

Commuter students may access The Master's University website to find calendar events and special commuter events. For further information check out the commuter section of the Student Life homepage.

Chapel/Church Attendance

Commuter students are not automatically exempt from recording church and chapel attendance. Chapel exemption applications are available online for Commuters with special situations. Application for exemption must be made prior to making the job or ministry commitment. Exemptions are granted on a semester-by-semester basis, so application for exemption must be filed each semester by the last day to add a class as stated by the Registrar's Office. Allow two weeks for processing.

Online Classes

Any student taking one or more traditional undergraduate course(s), no matter how many online courses, are subject to all policies and procedures found within this handbook.

LEGAL CONSIDERATIONS

STATEMENT ON SUBMISSION

God calls all believers to submit to the governing authorities of the land. Romans 13 says, "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God...render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor" (vv. 1, 7). 1 Peter 2:17 says, "Honor all men; love the brotherhood, fear God, honor the King." The Master's University considers all violations of state and federal law to be sin, and will call students to submit to all governing authorities.

The following are legal notices which apply to admissions and student conduct.

While every effort is made to provide accurate and up-to-date information, the University reserves the right to change, without notice, statements in the catalog concerning policies, academic offerings, rules of conduct, and charges for tuition, room and board.

The appropriate catalog, along with bulletins and student handbooks, determines student rights and duties with respect to the University. Matriculation constitutes an agreement by the student to abide by the rules, regulations, and policies of The Master's University.

Accreditation materials may be reviewed in the Office of the Vice President for Academic Affairs.

DISCRIMINATION POLICIES AND GRIEVANCES

General Statement

Title VI of The Civil Rights Act of 1964 together with Title IX of the Educational Amendments of 1972, require University's "to adopt and publish grievance procedures providing for prompt and equitable resolution of student complaints" alleging discrimination based upon age, gender, race, color, ethnic or national origin, qualified mental or physical disability, veteran status, or medical condition. Inquiries regarding compliance may be directed to the Office of the President, The Master's University, 21726 Placerita Canyon Road, Santa Clarita, CA, 91321 or by phone at (661) 259-3540.

The Master's University does not discriminate on the basis of race, color, national origin, ancestry, gender, age, marital status, medical condition, veteran status, or any physical or mental disability for either employment or in any of the educational programs or activities it conducts. We are committed to practicing principles of equal opportunity and diversity in employment and admissions based upon Biblical principles. In conformance with various regulations, The Master's University requires individuals (whether applicants or students) to identify specific requests for reasonable accommodations that may be necessary due to the existence of a qualified disability. Questions regarding discrimination or disabled student services should be addressed to The Master's University Office of Human Resources and Disability Services: 21726 Placerita

Canyon Road, Santa Clarita, CA 91321-1200.

Because God's Word commands us to live out God's character, The Master's University views discrimination as a violation of God's law (Acts 10:34). As such, that matter will be handled in the same manner as other sins. Scripture commands us to be fervent in resolving conflict (Romans 12:18). Thus, resolutions in matters of discrimination will be addressed promptly.

Grievance Procedure

Open communication between students, faculty and administration is encouraged and solicited. Whenever a student has a concern or grievance, he should first discuss it with the person directly involved. If no satisfactory resolution is reached, he should then approach his Resident Director. If the concern is still unresolved a formal grievance procedure may be initiated. This procedure is outlined below:

Occasionally, situations may arise in which you would feel the need of a procedure by which specific actions could be objectively reviewed by neutral parties. The formal grievance procedures have been developed so that you will be able to follow an orderly process when seeking resolution of serious concerns that have not been resolved using the informal procedures. It is important to note that, in all cases, resolution with the parties directly involved (as outlined in the informal grievance procedures) should first be attempted. Only when all informal attempts have been exhausted should the following procedures be initiated.

Step One: If the grievance is not resolved by the informal procedure above, the grievant may file a formal Grievance Complaint, in writing, with the Associate Dean of Students. All Grievance Complaints must include a fully detailed and thorough explanation of the allegations and/or complaints involved and must be filed within 25 working days of the date on which the grievant knew or should have known of the action(s) or condition(s) which occasioned the grievance, or within 10 working days of any informal hearing and decision rendered. The Associate Dean of Students shall respond to the grievant, in writing, within 10 working days.

Step Two: If the grievance is not resolved at Step One and the grievant desires to pursue the matter, the grievant may file the grievance with the Vice President of Student Life within 10 working days of the Step One decision. The grievance must state the specific policy, regulation, or procedure alleged to have been misinterpreted, misapplied or violated, and the resolution requested. The Vice President of Student Life shall investigate the grievance and respond to the grievant in writing within 10 working days. The Vice President of Student Life's decision will be final.

COMPLIANCE WITH LOCAL, STATE AND FEDERAL LAWS

Sexual Misconduct

Master's strictly prohibits the offenses of domestic violence, dating violence, sexual assault and stalking. It is the policy of Master's that, upon learning that an act of sexual misconduct has taken place, immediate action will be taken to address the situation. This includes disciplinary action through Master's and working with state and local law enforcement to bring possible criminal charges should the complainant choose to do so. Please refer to Appendix Five to review our policy and prevention program.

Hazing/Initiation Activities

The Master's University recognizes the danger associated with initiation activities when students behave in a manner that produces harm or injury to another student. This includes acts resulting in physical injury, public humiliation, emotional trauma, and/or sexual harassment. It is the policy of the University that such activities are not promoted or allowed by any student groups or athletic teams. Students who participate in activities determined to be hazing will be disciplined according to the determination of the Associate Deans. Hazing is considered a serious violation and recognized as a criminal offense according to California Penal Code 245.6, as amended by the California Senate Bill 1454, effective January 1, 2007. Students are urged to abstain from any activity that may be considered a violation of this standard.

Pranks

The Master's University recognizes the danger associated with inappropriate pranks. It is the policy of the University that any prank that results in physical injury, public humiliation, emotional trauma, and/or sexual harassment is not promoted or allowed by any student group or individual. Students participating in a prank that is harmful or dangerous to others will be disciplined according to the determination of the Associate Deans. Any prank that violates local or federal law will be reported to the appropriate law enforcement department. All students involved in such pranks will be expected to comply with local and national law enforcement, and to provide appropriate restitution. Students are encouraged to abstain from any activity that may be considered a violation of this standard.

Following are citations from various California Penal Codes, which would have relevance to potential pranks. This is by no means an exhaustive list of laws related to proper conduct, rather a reminder of the standard that the United States federal system has instituted for the safety and security of all.

California Penal Codes 12301, 12303, and 12303.3 prohibit the construction, possession, and detonation of destructive devices, which would include but not be limited to dry ice bombs and any projectile containing any explosive or incendiary material or any other chemical substance. Possession of a destructive device is considered a misdemeanor, and possession, explosion, or igniting, with intent to injure or intimidate is considered a felony.

According to California Penal Codes 240-245, assault is defined as the unlawful attempt with present ability to commit a violent injury on the person of another. Assault is considered a misdemeanor. Battery is defined as any willful and unlawful use of force or violence upon the person of another, and is considered a misdemeanor

or a felony depending on the degree of injury.

Breaking and entering is considered trespassing. Trespassing with the intent to commit theft or any malicious intent is considered a felony, according to California Penal Codes 459 and 460. In addition, California Penal Code 466 states that possession of certain types of tools associated with burglary is considered a misdemeanor offense.

California Fire Code

The California Fire Code as found in the California Code of Regulations governs the decorating and use of all residence hall spaces, in particular CCR 3.08 and CCR 3.19 as seen below:

California Code of Regulations- Title 19: CCR 3.08- In every Group A, E, I, R-1 & D Occupancies all drapes, hangings, curtains, drops and all others decorative material, including Christmas Trees, that would tend to increase the fire and panic hazard shall be made from a non-flammable material, or shall be treated and maintained in a flame retardant condition by means of a flame retardant solution or process approved by the State Fire Marshal. Exits, exit lights, fire alarm sending stations, wet standpipe hose cabinets, and fire extinguisher locations shall not be concealed, in whole or in part, by any decorative material.

California Code of Regulations- Title 19: CCR 3.19- Every building or portion of a building shall be maintained in a neat, orderly manner, free from any condition which would create a fire or life-hazard or a condition which would add to or contribute to the rapid spread of fire, and on exiting the building during a fire or other disaster

STUDENT CARE

Suicide

The University reserves the right to require a student to seek a medical examination, assessment and treatments for ongoing formal biblical counseling to maintain student status. The University recognizes the concern of parents for the welfare of their sons and daughters and reserves the right to communicate with parents about these requirements to meet emergencies or to maintain student status.

Any talk of or attempt at suicide as well as any other self-destructive behavior will be taken seriously. The University staff strives to create trusting and caring relationships with students. In the event a student begins to struggle with issues related to suicide, eating disorders, self-mutilation, or any self-destructive behavior, we would request they confide in someone so that they could receive the help and counsel needed.

Counseling

As an extension of the Office of the Associate Dean of Students, The Master's University has supervised "Care Counselors," making formal biblical counseling available for our students.

Be aware that our Care Counselors (CC) are not certified by the State of California in psychology or psychiatry. Counsel given is in accordance with the Association of Certified Biblical Counselors and is not designed or intended to be the provision of professional mental health services.

Counseling will be done by an assigned member of the CC, who will be supervised by the Office of the Associate Dean of Students in accordance with the biblical mandates and University policies of the Student Handbook. All counseling will be conducted according to the counselor's understanding of the Scriptures. Counsel is not based on the counselor's personal opinion or experience, but seeks to provide biblical truth as the authoritative rule of faith and standard of conduct. The counselee is held fully responsible for how he/she implements that counsel.

Confidentiality is respected. The CC strongly prefers not to disclose personal information to others, and they will make every effort to help find ways to address problems as privately as possible. Therefore, CC will not release information about particular counselees except in the few situations required by the Bible or the laws of our state. Some examples are but not limited to:

- a. When a crime is involved or mandatory government reporting is required
- b. When someone is in danger of harming themselves or others
- c. To gain insight and direction from that counselor's supervisor(s),
- d. To gain insight from a counselee's local church leadership and/or Master's overseer
- e. When someone persistently refuses to stop a sinful pattern, and it is necessary to seek assistance from his/her overseers to encourage proper change (see Matthew 18:15-20 and Romans 13:1-7).

To request a Care Counselor please contact the Office of the Associate Deans (studentlife@masters.edu and/or 661.362.2833) and a supervisor will respond accordingly.

Classroom Content

In a Christian liberal arts university, its breadth of curriculum requires that subjects of study will sometimes involve content containing morally objectionable elements. These are identified as "profanity, scatological realism, erotic realism, sexual perversion, lurid violence, occultism, and erroneous religious or philosophical assumptions." Such elements may be encountered in many courses, such as those in literature, journalism, history, art, music, psychology, sociology, and communication media. They may also occur in any subjects in which "erroneous religious or philosophical assumptions" are studied in themselves or are contrasted with truth.

It is the goal of the faculty of The Master's University to achieve a biblical approach to morally objectionable elements if and when they occur in the course of study. This means that faculty will be neither "inclusivists" nor "exclusivists," but will follow biblical guidelines for encountering and dealing with such elements. For a detailed discussion of this biblical approach, the reader should consult the article on "A Biblical Approach to Objectionable Elements (Christian Educational Censorship)" which can be found at the following Internet website:

http://www.bjup.com/resources/articles/objectionable_elements.html

Missing Student Policy

In the interest of student safety, The Master's University complies with the following Missing Person Policy as required by the Higher Education Opportunity Act of 2008.

We consider a resident student to be a "missing person" if the person's absence interrupts their usual pattern of behavior (i.e., not attending class, not eating meals in the cafeteria, not sleeping in their room) and there is concern that the missing person is a victim of unusual circumstances or foul play.

Students who are under the age of eighteen, who are not emancipated are considered minors. In the event that such persons are determined missing, the University will notify a custodial parent or legal guardian in addition to the student's designated contact. With students who are over eighteen, the University will contact the person who the student has designated as their emergency contact. All students will be given the opportunity each academic year to designate an individual or individuals to be contacted by the University in the event that they have been determined to be missing. This designation will remain in effect unless changed by the student.

Procedures

Any individual who has reason to believe a resident student is missing should notify the Vice President of Student Life and the Director of Campus Security as soon as possible.

- Upon Notification from any entity that a student may be missing, several resources will be used to assist in locating the student.
These resources may be used in any order and combination:
- Security may search on campus public locations to find the student (library, cafeteria, dorm lounges, etc.).
- Security may issue an ID picture to assist in identifying the missing student.
- Information Services may be asked to look up email logs for last login and use of Master's email system.
- The student's designated contact will be officially notified by the Vice President of Student Life, or designee, within 24 hours (or as soon as possible) after the student has been determined by the University officials to be missing.
- The Vice President of Student Life, or designee, will gather information from the individual reporting the student missing as well as the resident's roommate, family, faculty members, known friends or acquaintances to determine who the student may have last been seen with, what they were wearing, additional contact information, as well as other distinguishing information (i.e. class or work schedule, vehicle description, information about the student's well being as of late).
- Campus staff will be notified and included in the information gathering to determine what has happened to the student (i.e. Residence Life Staff, professors, coaches, etc.).
- Within 24 hours (or as soon as possible) after determining the student is missing, the Campus Security Office will provide local law enforcement with a Missing Person's Report. If there is any indication of foul play, the local police department will be contacted for assistance immediately.

Student Consumer Information

Students can access The Master's University information regarding student consumer and compliance

information (Equity in Athletics, FERPA, Graduation Rates, etc) at www.masters.edu/heoa. Please contact the Office of Financial Aid if you would like any of this information in printed form (call 661-362-2290; office hours are Monday-Friday, 9:00am-5:00pm).

DISCIPLINARY SYSTEM

The purpose of the disciplinary system of The Master's University is to promote personal godliness and to maintain an atmosphere conducive to maximum academic and spiritual growth. We ask that all students adhere to all school policies based upon their own integrity. Because each student has agreed to follow both Biblical Mandates and University Policies, violations of either will be considered a sin issue. The process for confronting sin prescribed in Matthew 18 will be followed in each case (see the distinctive of Sanctifying Relationships above). If a student is found to be unrepentant after repeated violations of Biblical Mandates or University Policies he or she will meet with the Associate Deans. The Associate Deans will determine at that point what disciplinary action will be taken. The Associate Deans, consistent with these commitments, maintain regular hours for counseling, and students are encouraged to take advantage of that opportunity. Likewise, the Resident Directors and faculty and staff are ready to help.

Master's encourages students to use biblical discernment to conduct themselves in a way that is reflective of both biblical mandates and University policies. The University administration reserves the right to take disciplinary action in response to behavior off campus that violates these guidelines. The University also reserves the right to take disciplinary actions for violations of biblical mandates and University policies for graduates awaiting degrees and students who withdraw from school while a disciplinary matter is pending.

Confidentiality is respected. The University administration strongly prefers not to disclose personal information to others, and they will make every effort to help find ways to address problems as privately as possible while acquiring relevant information regarding the issue. Therefore, the University administration will not release information about a particular student except in the few situations required by the Bible or the laws of our state. Some examples are but not limited to:

- a. When a crime is involved or mandatory government reporting is required
- b. When someone is in danger of harming themselves or others
- c. To gain insight and direction from an overseeing staff member's supervisor(s),
- d. To gain insight from a counselee's local church leadership and/or Master's overseer
- e. When someone persistently refuses to stop a sinful pattern, and it is necessary to seek assistance from his/her overseers to encourage proper change (see Matthew 18:15-20 and Romans 13:1-7).

Disciplinary action may take one of the following forms:

Counseling

Students may be assigned a "Care Counselor" for ongoing biblical counseling as a part of corrective discipline process. The scope and duration for counseling is assigned and assessed by the office of the Associate Dean of Students in conjunction with the Care Counselor.

Reprimand

A Reprimand is a formal notification that a student's activity is not in harmony with the either biblical mandates or University policies and needs to discontinue or be subject to further disciplinary actions.

Work Details

Work details may be assigned by the Associate Deans in an effort to correct inappropriate behavior or restore damage to school properties. Such details may be given in conjunction with other disciplinary action.

Fines

Fines may be levied by the Resident Assistants, Resident Directors, or the Associate Deans.

Fines are administered to serve as a deterrent to violators, to teach students that inappropriate behavior has consequences, and to allow the community to be compensated for violations of community standards. A list of fines will be published in the residence halls at the beginning of each school year.

Church/Chapel Probation

Students exceeding their allotted absences in church or chapel by one will be placed on church/chapel probation for the remainder of the semester and must meet with their Resident Director. Those students who exceed their allotted absences by two will be subject to disqualification during the following semester and must meet with the Associate Deans. Any student acquiring three misses beyond what is allowed is subject to immediate disqualification and will be required to meet with the Associate Deans who will determine the individual's continuing status as a student.

If a student accumulates two church probations or two chapel probations during the course of their duration as a student at The Master's University, the student will be subject to disqualification during the following semester and must meet with the Associate Deans. If a student accumulates three church or three chapel probations during the course of their duration as a student at The Master's University, the student will be subject to immediate disqualification and will be required to meet with the Associate Deans who will determine the individual's continuing status as a student.

Student Probation

Student Probation is notification that the student's continued University attendance is in jeopardy and under evaluation. If the student violates the terms of his Student Probation, the Associate Deans reserve the right to dismiss the student immediately.

Academic Probation

Students who are on academic probation or academic monitoring are required to sign an academic probation contract and meet eight times during the semester with the Academic Counselor as a condition of enrollment for the duration of their probation or monitoring. The Associate Deans will be notified of the student's status on academic probation or academic monitoring and will be invited into the community of accountability. Failure to sign and return the academic probation or monitoring contract and/or failure to schedule a first appointment with the Academic Counselor by the date assigned by the Academic Counselor will be counted as one absence for an academic counseling session. Those students who accumulate two absences for academic

counseling sessions are subject to disqualification during the following semester and must meet with the Associate Deans. Any student acquiring three absences is subject to immediate disqualification and will be required to meet with the Associate Deans who will determine the individual's continuing status as a student.

Social Suspension

Social Suspension excludes the student from aspects of University activities and/or events, including leadership responsibilities, co-curricular events, athletic competitions, music concerts, social activities, and academic ceremonies.

Suspension

Students who have been placed on suspension must leave campus for a period of time determined by the Deans' staff. A student is not allowed to attend class, field-trips, or participate in any co-curricular programs, including but not limited to participation or attendance of music and athletic events. Homework which is due on the days a student is suspended must be submitted to the professor in advance of the class session in order to receive credit. The student will receive a zero for any test, quiz, or work done in class that day.

Reapplication Status

At the end of each semester the Student Life Staff reserves the right to review a student's files and evaluate his or her spiritual, academic, and social progress and identification with the overall goals and philosophy of the University. Students who have experienced difficulty in those areas may be asked to reapply after a minimum of one full year.

When a student is placed on reapplication status a student is asked to reapply, the following process will be followed:

- The student will not be allowed on campus for any activity or event without prior permission from the Deans' Office.
- The student will be allowed to re-apply to the University at the Dean's discretion after a minimum of one full year if the following process is pursued by the student:
- Functioning commitment to the local church.
- The student submits to an accountability relationship with a staff member at his/her local church or another appropriate person agreed to by the Dean.
- The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

Dismissal

When expelled from the University, all current educational activities are terminated immediately and may not be resumed. When a student is dismissed or asked to withdraw from the University, the following process will be followed:

- The student will not be allowed on campus for any activity or event without prior permission from the Associate Deans or the Vice President of Student Life.
- The student is responsible to move out of their room by 5:00pm of the day they are informed of the Associate Deans' decision.

- The student remains financially responsible for the balance of their student account. If the student's account is paid in full, then the schedule for refunds listed in the catalog will be followed, using the date of dismissal as the determining date.
- The student will receive the notation of "W" (Withdrawn) for all courses the student is enrolled in that semester.
- The student will be allowed to re-apply to the University at the Associate Deans' discretion after a minimum of one full year if the following process is pursued by the student:
 - Functioning commitment to the local church.
 - The student submits himself to an accountability relationship with a staff member at their local church or other appropriate person agreed to by the Dean.
 - The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

Academic Dishonesty

It is the responsibility of the faculty member to pursue suspected incidents of academic dishonesty occurring within his courses. If a student is found to be guilty of cheating, plagiarism or another form of academic dishonesty, the faculty member is required to document the incident in writing and submit the report to the Vice President of Academic Affairs. The Office of Academic Affairs will confer with the Office of Student Life as necessitated by the scope of the offence and applicable disciplinary actions. The first documented incident of academic dishonesty will result in the student failing the assignment or the course at the instructor's discretion, depending on the severity of the incident. Any subsequent documented offense of academic dishonesty by the student (regardless of whether it occurs in the same or any other course taken by the student at the University) will result in automatic failure of the course and expulsion of the student from the University for a minimum of one academic year.

Transcript Notation

Disciplinary action could include making specific notations to a student's academic file, withholding diploma, and revocation of degree.

Council on Student Conduct

The COSC reviews cases presented by the Vice President of Student Life with a view toward evaluating student behavior within the framework of purposes and policies and to initiate action deemed necessary to address the student's comprehensive spiritual development. This committee consists of the Vice President of Student Life, the Associate Deans, two faculty members, the President of the ASB, the ASB Chaplain, and the student's Resident Director and Resident Assistant.

A meeting of the Student Conduct Committee in no way resembles a trial, because the decision to enact formal discipline has been established prior to the meeting. After hearing and discussing the situation, the committee decides on the best course of action for helping the individuals involved. The Vice President of Student Life reserves the right to discern between any disciplinary action he would initiate himself or actions he would refer to the committee.

Student Appeals Committee

Should a student's conduct put his or her standing with the school in jeopardy because of violations of student policy, the issue shall be brought before the Associate Deans and the Vice President of Student Life. If, after their careful consideration of the issue, they conclude it is in the best interests of the individual and the University for the student to be dismissed, it is in their power to take such action.

Should the student wish to appeal that decision, he or she may do so through the Vice President of Student Life within two business days. The appeal must be made by the student in writing; appeals from outside parties will not be processed. An Appeals Committee will convene consisting of the Vice President of Student Life (non-voting), a faculty member (student's choice), a staff member (student's choice), ASB Chaplain, a Student Life senior staff member, the Director of Admissions, and if the appealing student desires, two character references of their choice may be provided to the committee (with no vote). A character reference may be anyone within the University family who would have information relevant to the issue on the appealing student's behalf. The Vice President of Student Life may also invite any student or staff member with relevant information to provide testimony to the committee.

Once the committee has convened, the presiding officer will invite the appropriate Associate Dean into the meeting, along with the appealing student. The Associate Dean will be asked to state the issues, after which the appealing student will be given an opportunity to state his/her appeal. Character witnesses and additional testimonies will be invited to present relevant information by the Vice President of Student Life in due order. When all parties are satisfied that the issues have been clearly communicated and understood, the Associate Dean, appealing student, and any testimony or character witnesses will be asked to leave, although the committee may request the return of any individual testimony for further clarification. After any needed deliberation, the committee will come to a decision. Both the Associate Dean and the student in question will then be asked to return. If the committee was not in agreement with the dismissal decision, they will give their reasoning and recommend a change in the decision. If the committee upholds the Associate Dean's decision, no further provision for appeal is available.

Appeal Committee for Sexual Misconduct

Should a student wish to appeal a decision administered by Student Life in regards to sexual misconduct that was in coordination with the Title IX Administrator or Deputies, they may do so in compliance with the guidelines delineated in Appendix 5 "Sexual Misconduct Policy."

Arbitration

In the event a dispute arises between a student and faculty, staff, administrator or agent of The Master's University that is irreconcilable through biblical mediation, the student agrees to settle the matter under binding arbitration. The arbitrator's decision shall be final binding judgment and may not be challenged. In the event a party fails to proceed with arbitration, unsuccessfully challenges the arbitrator's award, or fails to comply with arbitrator's award, the other party is entitled of costs of suit including a reasonable attorney's fee for having to compel arbitration or defend or enforce the award.

APPENDICES

The following appendices are meant to provide additional information about specific sections of the Student Handbook.

APPENDIX 1

Discernment in Christian Liberty

“There are three ways in which the law may be abused. First, by self-righteous hypocrites who fancy that they can be justified by the Law. Secondly, by those who claim that Christian liberty exempts a Christian from the observance of the Law. . . . Thirdly, the Law is abused by those who do not understand that the Law is meant to drive us to Christ. When the Law is properly used its value cannot be too highly appraised. It will take me to Christ every time.”

“God has given poor consciences, which lie captive under the accusation and curse of the law, the comfort of spiritual liberty. But the devil interprets this as liberty of the flesh and creates nothing but confusion and disorder. As a result, his dupes want to be free in everything, lords of all government, and rulers of everybody. In this way the devil sanctimoniously disguises himself under the semblance of the Gospel and Christian Liberty and yet overthrows both the Gospel and Christian liberty.”

-Martin Luther

Believers must daily make decisions about issues that are not explicitly mentioned in God’s Word. At these times the believer must exercise discernment about what is God honoring. The following sections include help in thinking through how to make decisions in regards to Christian liberty in general and discuss several specific issues.

The following is taken from: “Using Your Liberty” by John MacArthur² available from Grace to You, (800)554-7223.

Here are ten questions which help apply biblical principles to making decisions regarding Christian liberty:

Expedience

Will it be spiritually profitable? I Corinthians 6:12 says, “All things are lawful.” That is a true statement if you qualify the “all things.” Is murder lawful? No. Is lying lawful? No. Is stealing lawful? No. Is cursing God lawful? No. What we want to say is, all things that are lawful are lawful. Anything not unlawful is lawful. Anything in and of itself that is not a moral issue is lawful. It’s permissible.

² John MacArthur, “Using Your Liberty”, <http://www.gty.org/resources/sermons/TMU239/using-your-liberty?Term=expedience%20edificaiton%20excess%20enslavement%20equivocation%20encroachment%20example%20evangelism%20emulation%20exaltation>, Code: TMU239.

We would have to say that TV in and of itself is not forbidden in the Bible. It's not an evil thing. It's a box full of wires and wood or plastic and glass. You plug it into the wall and the electricity goes through it, and there's nothing moral about any of that. So anything that is not unlawful is in and of itself lawful. Yet Paul responded with this statement: "But all things are not profitable."

The Greek word translated "profitable" is *sumphero*. It basically means "to bring together to your advantage." Ask yourself, Will this be to my advantage? In context Paul was talking about spiritual advantage. I'm going to go to a movie. Is it going to profit me spiritually? Remember, we're answerable to God for how we use our time.

On the other hand, will doing what I'm contemplating doing lead me into spiritual laziness, spiritual apathy, or spiritual indifference? Will it take me away from the things that are spiritual, and foster in my mind a concern about things that are fleshly? I was talking to someone the other day, and he said to me, "You know the basic problem with my wife's spiritual life? She sleeps in every day. I can't get her out of bed." I said, "You think that's her basic spiritual problem?" He replied, "Yes, because I know it's not spiritually profitable for her to be undisciplined."

Let's call this principle Expedience. Is what you're wondering about really expedient or to your advantage? After all, you need to be concerned about what's best for you.

Edification

Will it build me up? Will it move me along a path of spiritual development? In I Corinthians 10:23 Paul says, "All things are lawful, but not all things edify." The word translated "edify" (*oikodomeo*) basically means to build a house. In I Corinthians 14:26 Paul says, "Let all things be done for edification." In II Corinthians 12:19, he says, "We do all for your upbuilding beloved." In other words, "We do everything to build you up; we don't do anything that won't build you up."

Look back at I Corinthians 9:24. Paul says, "Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win." The whole point of the race is to win. So what you need to do in your spiritual life is that which helps you win - that which is immediately profitable and that which in the long term sustains you in the race to bring victory. Verse 25 says "Everyone who competes in the games exercises control in all things. They then do it to receive a perishable wreath, but we an imperishable." If you're not a disciplined person, you will not succeed in athletics at any other than a mediocre level. The difference between an average athlete and a great athlete may be nothing more than a commitment through the process of discipline. If the world does that to obtain a corruptible crown, how much more we should do it to obtain an incorruptible crown?

What you have to ask yourself is, Will this build me up? Will it move me along the path of spiritual maturity where there is an increasing frequency of righteousness and a decreasing frequency of sin? I Thessalonians 4:4 says, "(Let) each of you know how to possess his own vessel in sanctification and honor." We are to control our bodies, seeking that which will build them up.

Excess

Will it slow me down in the race? We picked up the race metaphor in I Corinthians 9. Let's follow it a little further and ask, Will it slow me down in the race? Do I need this? Do I really need to add this baggage to my life? I have an evening free. I could sit down and watch responsible television. I could watch people answering questions about history on a game show and learn a little bit. I could take four hours and watch a cultural program. But I have to remind myself: I'm in a spiritual race - what am I going to do with those four hours to make me run faster to win the prize? Is this it? Maybe the answer is yes. Maybe you spent nine hours studying and need to relax. Well, God bless your relaxation. But, if you've done nothing but flake off for the last three weeks, another four hours off would be a spiritual disaster.

Hebrews 12:1 says "Lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us." Note the things you have to set aside: encumbrance and sin. Those are two different things. Encumbrances are anything that slows us down in the spiritual race. And this is not a sprint; this is a long-distance run.

It reminds me of when I ran the half mile for the first time in high school. Because I was a sprinter, I ran the half mile like I ran the 100-yard dash. I was sensational for the first 120 yards; then it was total disaster for about a lap and three-quarters. If you're going to run an endurance race effectively, you have to pace yourself and lay aside every encumbrance. And we are running an endurance race - the race of faith.

I remember that when a great Soviet sprinter who had won a gold medal in the Olympics came to Los Angeles a few years after the Olympics to run in a meet, he was defeated by a couple of Americans. When he was interviewed afterwards, he said he had gained too much weight. Now is weight evil? No, but if you're going to run a 100-meter and you have a potbelly, you'd better get rid of it. So you have to ask yourself, what it is you're after in life? An encumbrance is whatever weighs you down, diverts your priorities, takes your attention, sucks your energy, dampens your enthusiasm for the things of God, and retards the progress of your movement toward the goal. You have to get rid of it if you're going to win.

My grandfather used to say to me, "Johnny, if you just do one thing right in your life, you'll be ahead of most people." So strip down and do one thing right. Just one. You can't do everything, so you learn to narrow your focus. If you study the life of Christ, you'll see how narrow His focus was - how He rid himself of all kinds of baggage that wouldn't in and of itself have been wrong so He could clearly focus on what God had sent Him to do.

So you're trying to attain a spiritual goal, progress along a path to the glory of God, get your ministry where it ought to be, use your spiritual gift, and please God with all your heart. Ask yourself, Is this thing necessary or does it retard the progress?

Enslavement

Will it bring me into bondage? Let's go back to I Corinthians 6:12 again: "All things are lawful for me, but I will not be mastered by anything." Do you know there are some people whose lives are controlled by things? There are people who shake visibly if they can't get hold of a cigarette or a cup of coffee. This is a man created

in the image of God - the king of the earth, the summum bonum of God's creation: controlled by a pile of weeds or liquid. Ridiculous!

There are some people who, when they go home, walk in the door and go straight to the TV whether they want to or not. Their lives are controlled by it. Many are in bondage to soap operas.

There are people who are in bondage to physical exercise. If they can't get out and do their jogging or lift their weights, they can't make it.

Of course a very serious issue now is drugs. But do you know that drugs in and of themselves are not evil? Did you know that cocaine is not evil? Cocaine has never sinned. It never has. It just grows. Marijuana is not evil either.

My brother-in-law, an M.D., has studied curare. It's what natives in South America extracted from a bush and used to tip their darts when shot from blowguns. The curare paralyzed their victim. In South America it was used to kill people, but my brother-in-law was developing it to be used as an anesthetic. You can go to the hospital and you'd better hope and pray that they give you drugs if you're going to have surgery.

You see, the point is that in and of themselves, drugs are not an evil thing, but when you can't survive the day without sticking a needle into your arm, you've allowed yourself to be controlled by them. That's a severe case of bondage.

Some people are controlled by hamburgers, or even ice cream. Amazing! Some people have to have chocolate. Can you imagine that? It's harmless stuff yet it can control men.

Years ago I learned that there are some things I have a right to do, but I don't do them because I don't want to train myself to be dependent on them. So there are some things that I would like to do, and I just say no, I'm not going to do that.

Do you know there are some people, and I shudder to think about this, who can't survive without music being on? It's true. Our whole society needs to shut off music, and that's what God is going to do some day (Revelation 18:22). Do you know what will happen to the world when there's no music? People will panic! How will they drown out the reality of life without their music? We have a society of people who are addicted to such things.

There are some people who are addicted to clothes. They already have a closet full of clothes. But shopping is a compulsion to some. There's nothing wrong with clothes unless you're a slave to them. So you have to ask the question, "Will this enslave?"

Equivocation

Will it hypocritically cover my sin? I Peter 2:16 says, "Act as free men and do not use your freedom as a covering for your evil." You have on this nice cloak and it says "Christian Liberty," but sin is underneath it.

One person might take this approach to movies: "I'm free to go to a movie - I'm free. I'm mature in Christ. Everyone knows there is immorality in the world, so what's wrong with going to a movie?" So you go to a movie and that expression of your freedom may be nothing more than a mask you wear over your lust. It's using your liberty as a cloak for your evil. Galatians 5:13 says the same thing: "You were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh." Yes, you're free to use your freedom to build you up and strengthen you, but not as a cloak for your evil.

Encroachment

Will it violate my conscience? Romans 14 most directly speaks to this question. First, we need to establish the background: Some in the early church understood their freedom in Christ. On the other hand, some new converts out of Judaism were still holding to the Sabbath, the dietary laws, and ceremonial rituals. Those who fully understood their liberties could easily offend those who were not yet free in their own minds.

Romans 14:2-3 says "One man has faith that he may eat all things, but he who is weak eats vegetables only. Let not him that eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats." That's the principle. Don't condemn each other for your freedoms or lack thereof. A strong believer shouldn't condemn a weak believer, who because of his conscience doesn't feel he can do such and such. Neither should a weak believer condemn a strong believer if he in his conscience feels free to do something that is not forbidden in Scripture. So, don't despise the weak for his weakness, or the strong for his strength. Verse 3 says, "God has accepted him." Since God receives them both, we need to receive them both as well.

Verse 4 says, "Who are you to judge the servant of another?" You can't judge someone who works for someone else. To his own master, he stands or falls. And everyone's master is God.

Verse 5 says, "One man regards one day above another, another regards every day alike." Some are Sabbatharians and some are not. "Let each man be fully convinced in his own mind" (v. 5).

Ask yourself this question: Will it violate my understanding of the lordship of Christ? If it will, then it will violate your conscience. That is a serious matter because your conscience is your self-judging faculty. It is the little voice that says, "Don't do that" or assures you that something is right.

Your conscience can be trained to do right, or it can be trained to do wrong. It is only a flywheel; the engine is the mind. The conscience responds to the mind. If you train yourself to ignore your conscience, you will deaden it. You'll get what I Timothy 4:2 refers to as a conscience seared with a hot iron - scar tissue that's insensitive. Whatever you do, don't cultivate an insensitive conscience.

Romans 14:7-9 says, "Not one of us lives to himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord both of the dead and the living." That establishes the lordship of Christ. We are to live to please the Lord, for He is our Sovereign Master.

There was a book written a few years ago called Decision Making and the Will of God. I don't know whether

you've seen it. It's a great big, thick book; 450 pages, on God's will. The intent of the book, basically, is to say there is no subjective leading of the Holy Spirit in the matter of the will of God. The main thesis of the book is that there is no specific will of God in your life which the author calls "the dot." He's trying to get rid of that "dot" theory: There's one place to be, one person to marry, one decision in life about career, one school to go to, and so forth and so on. A very narrow view, but in reacting the other way, what he comes up with is this: If there isn't a scripture verse that speaks of the issue, you're free to do whatever you want. The problem with that is, you've just eliminated the subjective ministry of the Spirit of God. Part of the subjective ministry of the Spirit of God, which has myriad of examples in Scripture, is through the conscience. So learn to listen to your conscience, or some day you'll be sad and wake up and realize that the voice of conscience is not as loud as you would wish it to be to restrain you from evil things.

In I Corinthians 10:25-29, three times Paul refers to doing this or that for conscience's sake. It is very important to maintain a clear conscience. Let's call that principle the principle of encroachment. When you do what you believe in your own heart violates the lordship of Christ, you have encroached on His territory.

Second Corinthians 5:10 tells us we'll stand before the judgment seat of Christ that we may be recompensed for what we've done whether good or worthless. But it isn't only what we've done that will be judged. First Corinthians 4:5 says, "Do not go on passing judgment before the time, but wait until the Lord comes, who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God."

Ultimately before the Lord, sin will be a very clear-cut issue. In the matter of gray areas, you will be judged on the basis of your motive. If you have a weaker brother who says, "I would never run a lap on Sunday. I wouldn't violate the Sabbath," he will be commended by the Lord if his motive was a desire to be submissive to the lordship of Christ. Pure motives speak of the integrity of a person's heart.

The spectrum of Christian behavior in the gray-area range is very broad. Since they are non-moral things in and of themselves, the criteria by which God evaluates your doing them or not doing them is the motive of your heart. If you do or don't do something because you believe it would violate the Lord, that's a good motive. But if you say to yourself, "I'm going to do it anyway, even though in my heart I believe it would dishonor Him," then you have willfully dishonored Him with your motive even though the act itself didn't dishonor Him. That's a very important principle - the principle of encroachment.

Example

Will it help other Christians by its example? Will what I do, if seen, strengthen or encourage others?

I could say, for example, I have the freedom to drink wine. But if I were to do that and someone said, "John MacArthur drinks; it must be okay for me to drink" and that individual became an alcoholic, my choice has not been helpful to him.

Romans 14:13 says "not to put an obstacle or a stumbling block in a brother's way." You would never want to do anything that, if followed, would lead some other brother into sin or into grief, anxiety, and guilt.

Verse 15 says, “Do not destroy [Gk. apolumi] with your food him for whom Christ died.” Apolumi has the idea of ruination, of devastating someone’s spiritual development because you did something, they saw you do it, they did it, and it devastated them because they couldn’t handle it.

You never want to do anything that will lead another person astray - if he says, “I can’t do that,” don’t force him to do it. Be careful what example you set. That really puts a tremendous burden on you to walk circumspectly and to be thoughtful.

In verse 20, Paul says, “Do not tear down the work of God for the sake of food.” All believers are the work of God, and the last thing you and I ever want to do is tear down what God is trying to build up. Paul closes out in verses 22 and 23 by telling us not to flaunt our liberty. That’s the principle of example.

Evangelism

Will it lead others to Christ? We skipped over a little section in Romans 14 purposely. Verses 16-18 say “Do not let what is for you a good thing to be spoken of as evil; for the kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit. For he who in this way serves Christ is acceptable to God and approved by men.” You have to think about the testimony that you have - even outside the family of the redeemed. Will it lead someone to Christ?

In I Corinthians 10:27-30 you have a perfect illustration of that. Let’s say you’re a Christian - you’ve just been saved out of paganism. You used to worship in an idolatrous temple that represents everything vile and evil. Now you go to dinner at the home of an unbeliever with a Christian friend. The host serves you meat from the very temple out of which you’ve been saved - meat offered to idols. And you just can’t bring yourself to eat that stuff. Like so many people converted out of alcoholism, who now hate alcohol, or out of rock music, who despise the very sound of it, you can’t touch it.

Now let’s focus on the other Christian. He too has been saved from an idolatrous background, but has had the chance to realize that an idol is nothing (I Corinthians 8:4-6). Should he eat the meat to avoid offending the non-Christian host or not eat to avoid offending his young Christian friend.

Do you know what Paul says to do? Don’t eat. It’s important that the host see your clear conscience and the love you have for your brother because the most convincing witness for evangelism is the love that we share. That is what the Lord said in John 13:35: “By this all men will know that you are My disciples, if you have love for one another.” The world aches to see that kind of loving character, pure conviction, and concern for each other.

Emulation

Will it be consistent with Christ-likeness? Is this something Jesus would do? This is a very important question. I John 2:6 says, “The one who says he abides in Him ought himself to walk in the same manner as He walked.” Let’s call that the principle of emulation. We want to emulate Christ. Would Jesus do it? Frankly, that question may be the only question you need to ask.

Exaltation

Will it bring glory to God? I Corinthians 10:31, "Whether you eat or drink or whatever you do, do all to the glory of God." The context is Christian liberty, the weaker and the stronger, and all things we've been talking about. We're to do all to God's glory and "give no offense either to Jews or to Greeks or to the church of God" (v. 32). In verse 33 Paul concludes, "Just as I also please all men in all things, not seeking my own profit, but the profit of the many that they may be saved." That's one of the scriptures that highlights the point of evangelism. In restricting your liberty on any point, you do it so that people can be saved and that God may be glorified. Let's call that the principle of exaltation.

Here is the summary of questions to ask yourself:

Expedience – Will it be to my spiritual advantage?

Edification – Will it build me up?

Excess – Will it slow me down in the race?

Enslavement – Will it bring me to bondage?

Equivocation – Will it be covering for my sin?

Encroachment – Will it go against what I understand to be the lordship of Christ?

Example – Will it set a helpful pattern for others to follow?

Evangelism – Will it lead others to Christ?

Emulation – Will it be like Christ?

Exaltation – Will it glorify God?

Conclusion

- Live as a citizen of the kingdom. You do not have to earn or merit God's favor. He has removed the penalty for your sin. Enter into your relationship with God freely.
- Live as a slave to righteousness. Change your life orientation. You have been set free from the obligation to sin.
- Live as a lover of others. Be an example of God's love by serving others as Christ served us. Incarnate the Gospel.

APPENDIX 2

Restoration

Questions about restoration and repentance:

Do I have to have a relationship with a sinning brother beyond the casual “hello” before I become involved?

No. Obviously it is better to know the person well, but it is not necessary. By confessing Christ, you are in relationship to every other believer. It is Christ’s reputation at stake. Your involvement with a sinning brother comes as a result of God’s command regarding the importance of restoration. Scripture nowhere limits it to believers who have achieved a certain level of friendship. Rather, knowledge of a brother’s sin is the determining factor. If you know of the sin, you are responsible to seek that brother’s restoration.

What if I have sinned in the same area in the not-too-distant past? Does that disqualify me from involvement in the restoration process?

It depends. Remember the “spiritual” are those who walk by the Spirit and have a life characterized by the fruit of the Spirit. If you have stumbled in a particular area in the recent past but your life during this year or semester has evidenced the fruit of the Spirit, you are probably not disqualified. You may even be better equipped to relate to the person because of your experience.

On the other hand, if your failure in that area was somewhat severe and the recovery period very brief, you may indeed be temporarily disqualified. The best policy under those circumstances might be to consult a third party (using only general terms and leaving the fallen brother unidentified) to help you determine your readiness for involvement.

What if I know of a brother in sin but am not qualified because my life isn’t characterized by the fruit of the Spirit?

The best approach in that case would be to go to the fallen brother with a gentle spirit and confirm your knowledge of his sin. If you have the facts straight, attempt to mutually select a third party who is qualified to lead in the restoration process. If the fallen brother is reluctant to go that route, then it is your responsibility to hold him accountable to initiate the process in a reasonable amount of time (several hours to a few days, depending on the sin) with a qualified brother. If that reasonable amount of time elapses and the fallen brother has not taken appropriate action, then you would need to take the facts to a qualified brother.

What should I do when a fallen brother is guilty of serious sins such as criminal acts, drunkenness, cheating, drugs, or sexual immorality?

Within our Christian community, you should first seek the counsel of one of the RAs, RDs, Deans, or members of the faculty. The Bible tells us that there is wisdom in a multitude of counselors (Proverbs 11:4). Seeking the counsel of others when working for the restoration of a brother is a good idea whether you are working in the context of a local church, a mission agency, or a Christian school. Again, the identity of the fallen brother should remain confidential as you need to relate only the facts of the situation and not the names of those involved.

What do I do when I know of a sin and more than one person is involved?

All those involved need to be restored. The question is how to go about it. In most cases it is wise to start with the person you know best or one you think is most likely to respond positively. The goal is to win one of the fallen brothers who can offer help restoring the others involved.

What if I go to my brother who is in sin, but he denies it?

This is where the principles of Matthew 18 come into play. Verse 15 says that if your brother listens to you, you have won him back. Verse 16 adds, “But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed.” The idea here is that in bringing “one or two more,” the facts can be more clearly established. If the fallen brother still attempts to skirt or deny the issue, it becomes increasingly difficult as two or three loving brothers work to restore him. Verse 17 says, “If he refuses to listen to them, tell it to the church.” The point in telling the church is so that anyone in the assembly who could help with restoration might be aware of the need. The Master’s University is not a church, so we attempt to bridge this principle into our Christian community as best we can. Legally, we cannot tell a person’s sin to the student body as you can in a church. We do, however, still want very much the restoration of the brother. If you have spoken to him yourself, having brought along one or two others to help, and there is still no repentance and restoration, it is best to bring the issue to one of the RDs or Associate Deans. At this point, the level of accountability is very high and the possibility of gaining repentance and restoration much improved. Sometimes parents are brought into the picture at this point, and they too can work for restoration.

In the context of Christianity and life at The Master’s University, the words “I am sorry, please forgive me” are particularly relevant. They express a Christian’s repentance over some displeasing practice, act, or word. They may be voiced in private to the Lord or in response to the confrontation of an offended believer. Whatever the case, those words are meant to indicate a person’s heartfelt repentance. Unfortunately our actions don’t always measure up to our words. Many of us have expressed our sorrow to the Lord and others regarding poor behavior, and sometimes within days or even hours we are back at the same behavior again. In an effort to help you understand what you ought to mean when you say you are sorry and what the confronting Christian ought to expect when he has sought and secured those words, let us examine what constitutes true biblical repentance and what elements give indication of its presence.

What is the meaning of repentance?

In the Old Testament the Hebrew word commonly translated “to repent” means primarily to sigh, groan, lament, or grieve over one’s doings. Genuine repentance, according to the Old Testament, not only involves sorrow but always leads to a changed life. In the New Testament the word used for “repent” means primarily to change one’s mind about something. According to the New Testament, a change of action is one proof that there has been a change of mind.

What are the elements of true repentance?

I Samuel 7:1-6 spells out at least five elements of true biblical repentance. These are helpful indicators we can use to evaluate the repentance of ourselves and others. Israel had lost the Ark of the Covenant, the symbol of God’s presence in their midst, because they had begun to treat it as an idol. After a period of more than twenty

years without the Ark, during which they fell into sin, the Israelites were ready to repent. Verse 2 says, “It came about from the day that the ark remained at Kiriath-jearim that the time was long, for it was twenty years; and all the house of Israel lamented after the Lord.” Samuel replied, “If you return to the Lord with all your heart, remove the foreign gods and the Ashtaroth from among you and direct your hearts to the Lord and serve Him alone; and He will deliver you from the hand of the Philistines” (v. 3).

- Emotional sorrow. Note that Israel “lamented after the Lord” (v. 2). The verb refers to audible crying, which comes from emotional sorrow. True repentance is both preceded and accompanied by sorrow.

In both the Old and New Testaments we see a link between repentance and sorrow. Job 42:6 tells us Job’s repentance was with “dust and ashes,” a Near-Eastern symbol of great grief and sorrow. Psalm 38:17-18 says that David’s repentance was associated with sorrow. According to Psalm 51:17, a “broken and contrite” heart characterizes repentance acceptable to God. In Isaiah 22:12 we see that God associates sorrow with repentance. Jonah 3:5-8 shows us that Ninevah’s true repentance was characterized by sorrow and grief. In Matthew 11:21 Jesus associates sorrow with repentance and in II Corinthians 7:9-10 Paul declares that godly sorrow precedes repentance.

However, there is a sorrow that does not indicate true repentance. Esau, though he evidenced tearful sorrow, did not truly repent. Judas, though feeling remorse (Matthew 27:3-5), did not truly repent. His was not godly sorrow but “the sorrow of the world,” which results in death (II Corinthians 7:10).

The godly sorrow of repentance is to center on our mistreatment of God (Psalm 51:4), the wrongness of the act committed (Psalm 51:4), humiliation of self (Job 42:6), and the consequence of sin (Psalm 38).

- Turning to the Lord. Samuel told the Israelites, “Return to the Lord with all your heart” (I Samuel 7:3). “Return” demands turning from something (in this case, idolatry and sin) and turning to something (in this case, God). True repentance involves a wholehearted and unreserved turning from one’s sin and an equally wholehearted seeking after God. There is no double-mindedness or secret longing for sin where there is genuine repentance. Godly repentance is literally “without regret” (II Corinthians 7:10).
- Turning from sin. Godly sorrow and an inward turning of the heart are to be evidenced by an outward break with sin. The physical objects representing the sin of the Israelites, the idols unto foreign gods, were to be removed and destroyed. In true biblical repentance, anything associated with one’s sin is removed and destroyed. A person is truly repentant when he outwardly breaks with his sin and makes no provision for returning to his sin.
- Making a commitment. Samuel further said, “Direct your hearts to the Lord” (v.3). The Hebrew term translated “direct” means “to fix,” “establish,” or “be firm.” The same word is used in Psalm 93:1 about the earth which is in a firmly established position. True repentance involves fixing one’s heart on the Lord. It is a resolve to honor your commitment to the Lord regardless of circumstances, pressures, or desires from within. A person who truly repents does not cave in, but is committed to doing that which honors God.

- Serving God. Samuel's final word on repentance was to "serve Him alone" (v.3). When a person truly repents, his life will be characterized by service to God, and he will work toward advancing His kingdom. A repentant man will do things that reflect his repentance. "Alone" qualifies that service as rendered to God, as opposed to self or others, and speaks of the repentant person's undivided allegiance toward God.

So for a Christian to say, "I am sorry, please forgive me," and then not demonstrate the elements that characterize true repentance is not to repent at all. You must learn to examine yourself before you say you are sorry and to decide if you are willing to do all that is biblically required with those words. Although it is both difficult and time-consuming, true repentance is worth pursuing, for it honors God and results in the blessing of God (I Samuel 7:3).

APPENDIX 3

Modesty and the Christian Woman

The following is taken by permission from Dr. Lisa Tatlock, published by Moody Press in 2004.

“Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; but rather by means of good works, as befits women making a claim to godliness.”

I Timothy 2:9-10 NASB

While there are many principles in scripture to consider when selecting clothes, there seems to be one principle that serves as an umbrella for all others — the principle of modesty. If I do not violate the principle of modesty, I generally will not violate the other principles seen in scripture which we apply to clothing. For example, looking back over a few of the principles from our previous list –

- Modesty allows me to select what is proper, moderate, and not extreme in style.
- Modesty allows for fashionable clothes - beautiful in style, materials, color, or workmanship.
- Modesty reflects I have implemented discretion in my clothing choices.
- Modesty allows me to reflect biblical femininity (others know I am a woman).
- Modesty allows my character to remain the focus by not drawing attention to any specific part of my physical body.
- Modesty in the quantity of clothes helps me practice good stewardship.
- Modesty protects my current and/or potential relationship with my spouse.
- Modesty prevents me from being a stumbling block to my brothers or sisters in Christ.
- Modesty will separate me from an ungodly society.

As you can see, practicing the principle of modesty is important because it helps you carry out other principles in scripture related to clothing selection. What exactly does it mean to be modest? Let's look at I Timothy 2:9-10 to answer this question. Paul is addressing several doctrinal issues, including the behavior of women in the church. In this passage women are told to adorn themselves with proper clothing. “Adorn” is from the word *kosmeo*, from which we get our English word “cosmetic.” It means “to arrange,” “to put in order,” or “to make ready.” The first lesson we see about dressing modestly is that as Christian women we do need to give thought to our appearance. Our appearance should reflect that we have thoughtfully selected our clothes and carefully prepared our outer appearance. The term “proper clothing” communicates that everything about the woman is prepared to worship God - her clothes and attitudes (or another way to say this is that both the inner and outer woman are prepared to worship). One author puts it this way, “the well-ordering is not of dress and demeanor only, but of the inner life, uttering indeed and expressing itself in the outward conversation.” John MacArthur in his commentary on I Timothy explains this passage by stating, “A woman must arrange herself appropriately to join God's people as they worship. Part of that important preparation involves the outside, the wearing of proper clothing. Proper translates *kosmio*, which like *kosmeo*, derives from the noun *kosmos*. *Kosmos* is often translated “world,” but it really means “order,” or “system.” It is the antonym of “chaos.” *Katastole* (clothing) encompasses not only the clothing itself, but also the look - the whole demeanor. Women are to come to

corporate worship ready to face the Lord. They must not come in slovenly disarray or personal display because of an unbecoming wardrobe or demeanor. There is a place for lovely clothes that reflect the humble grace of a woman, as evidenced in Proverbs 31:22, “Her clothing is fine linen and purple.” Proper adornment on the outside reflects a properly adorned heart.

Paul goes on to identify specific ways women in the church were drawing attention to themselves rather than reflecting the principle discussed above (being prepared to worship the Lord). He mentions braided hair, gold, pearls, and costly garments (verse 9). He is not forbidding these practices or adornments, but simply using them to illustrate how women were drawing more attention to themselves, rather than to the Lord. Women still struggle today with making good choices about what to wear. We may not wear braided hair, gold, or pearls—but we could substitute any form of extreme, indecent, lavish, or expensive fashion from our current society and we would become just like the women Paul was addressing—women who draw attention to themselves rather than their character (character which should reflect a humble godliness).

The words modestly and discreetly further define a Christian woman’s attitude towards her clothing (verse 9). Aidos is the word used for modestly. It refers to a woman’s humility and her concern for others—concern that she would not cause another to sin (the temptation to lust because of how she is dressed). “Modestly” indicates that she is very sensitive to the temptations of other people – so much so that it impacts how she dresses. She carefully chooses her clothes so she does not become a stumbling block to others (Matthew 18:6-10). The word “discreetly” simply reinforces this concept of being sensitive to how our dressing impacts others. Discreetly means self-control. Self-control can be viewed in two ways—self-control over our own sexual passions and self-control so we do not cause another to sin because of our behavior (or how we are dressed). The lesson we learn from this is that our personal preferences for clothing styles is secondary to our concern for others. Fashion does not dictate what I choose to wear; my character dictates what I wear. In other words, fashion preferences are not wrong as long as they do not compromise our character.

Paul ends this part of his discussion on women by emphasizing that a woman’s good works will be what she is known for, rather than her expensive fashions (verse 10). Her “good works” are another indicator of her character. There must be consistency when comparing appearance and character if a woman claims to be godly. Selecting proper clothing allows your godly character to be emphasized rather than your physical body. To summarize, modesty is a command for Christian women so they will draw attention to their Lord rather than to their bodies. Secondly, modesty is critical for Christian women to embrace because they are members of a community—a community of believers. Christian women dress modestly so they will not become a stumbling block to other believers; this is more important to a godly woman than being fashionable.

How do we know the specific type of garments that are modest (e.g. how short is too short, how low is too low, how tight is too tight)? There is an element of modesty that is tied to cultural definitions or personal preferences. For example, a hundred years ago it was considered very immodest to reveal ankles and calves! I would encourage you to pray through each of the scriptures we have discussed and ask the Lord to reveal if there are areas you need to change in your dressing. If your heart is tender and teachable, I am confident the Lord will give you a peace or lack of peace over your clothing choices. Also, you can do the following practical steps to discern what is modest:

- Ask a godly dad, brother, or husband his opinions. Men respond to the visual and are impacted by women's clothing differently; Christian men who love us will be honest with us when we seek their advice. Listen to their counsel.
- Sit in front of a mirror and observe what others see, for example:
 - bend over to check how revealing your necklines are;
 - sit down and cross your legs to check shorts and skirts;
 - bend over to see how high your skirt moves up;
 - take a large step to look at skirt slits, etc.
- Ask yourself what do you want men to see who are NOT going to be your husband?
- Are you dressing to maintain your sexual purity?
- Are you visually preserving yourself for your husband?
- Ask yourself if you are willing to defer your preferences out of love for others – evaluate why you dress the way you do.
- Do you give priority to being “in style” over biblical principles?
- Do you follow fashion at all cost?
- Have you reviewed scripture to identify principles related to clothing (as we discussed earlier in the chapter)? Ask yourself if you are violating any of these principles.

Finally, I would encourage you to “err” on the side of modesty—if there is a potential to becoming a stumbling block to another individual or potential to offend another believer, avoid the clothing completely—as we would say in our everyday conversations “don’t even go there girl!” A godly woman defers her preferences (and yes, even rights to wear certain clothes) because she is more concerned about others. This principle can be seen in I Corinthians 10:23-24, “all things are lawful, but not all things are profitable. All things are lawful, but not all things edify. Let no one seek his own good, but that of his neighbor”—this includes how we dress (for further study of this principle see I Corinthians 6:12-20; Galatians 5:13-25; Philippians 2:1-11).

When it comes to making choices about what entertainment we will participate in, there are many factors to consider. The content of the entertainment should weigh heavily in the decision. We recognize that the issues of language, nudity, or vulgarity are only elements of a non-Christian world view. It is also important to consider the impact your entertainment choice will have on those around you. The level of volume may need to be adjusted for a studying roommate, or the content may not be appropriate for certain age groups or people with certain backgrounds. We need to love others even while making choices in regards to entertainment. The use of time is the hidden cost of entertainment. Before choosing to do something, we should always consider how much time it will cost and whether or not it is worth the price.

APPENDIX 4

Statement on Life, Marriage, and Sexuality

We teach that God as Creator established life (Gen 1:1, 26-28), marriage (Gen 2:22-23; Matt 19:4-6), and the moral implications therein (Gen 2:24; Lev 18:1-30; Matt 5:28; 1 Thess 4:1-8). We teach this is exclusively, authoritatively, and sufficiently expressed in Scripture and that such definitions are universal truths which define reality and do not change (Ps 19:8-15; 2 Tim 3:16-17) John 17:17, Prov 8:22-36).

We teach that humans bear the image of God (Gen 1:26-27; 9:6; James 3:9) and are such persons at conception (Ps 139:13, 15; cf. Job 3:3) as directly recognized by God (Ps 22:10; Isa 49:1; Jer 1:5; Luke 1:41-44; Rom 9:10-11; Gal 1:15). God does not differentiate between murder in or outside of the womb (Exod 21:12; 22-24). Therefore, any form of abortion is murder, a defiant act against the God of life (John 5:26) and against children whom He cares about (Matt 18:10) and gives as blessings (Ps 127:3). We teach that those created in the image of God must be treated with dignity (Gen 9:6; Luke 13:15-16; James 3:9) and that this must extend to these persons in the womb.

We teach that marriage was given by God as part of His common grace, and that it has no meaning other than as He has provided (Gen. 2:18-24). We teach that marriage is subject to the curse of the Fall, but this curse does not change the definition of marriage established at creation (Matt. 19:1-9). We teach that the term “marriage” has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in scripture (Gen. 2:23-24). Believers, living in obedience to the Scripture and under the control of the Holy Spirit, can begin to experience peaceful, productive, and fulfilled marriage as intended by God (Gen. 3:16; 1 Peter 3:7).

We teach that the marriages of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loves the church and the wife responding to her husband’s loving leadership as the church responds to Christ (Eph. 5:18-33).

We teach that as believers’ marriages are to illustrate Christ’s relationship with His church, believers should choose to marry those who share their faith and regenerate life (2 Cor. 6:14).

We teach that marriage is always a public, formal, and officially recognized covenant between a man and a woman. We teach that without such a covenant, which may include a “common law marriage,” where valid in specific cases under pertinent law, prolonged conjugal cohabitation does not establish, and is not equivalent to, marriage (John 4:18). Biblically, such a relationship is fornication (1 Cor. 6:9) requiring repentance of such behavior. We teach that where no such covenant exists, or can be discerned, between a cohabiting couple prior to coming to faith in Christ, family units should be preserved to the extent possible and, if otherwise appropriate, solemnization encouraged. We teach that where a valid marriage has been established prior to coming to faith in Christ, the couple should remain married (1 Cor. 7:24).

We teach that God hates divorce, permitting it only where there has been unrepentant sexual sin (Mal. 2:14-16; Matt. 5:32, 19:9) or desertion by an unbeliever (1 Cor. 7:12-15). We teach that remarriage is permitted to a faithful partner, but only when the divorce was on biblical grounds.

We teach that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We teach that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman (Heb. 13:4).

We teach that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, pornography, in desire or behavior (Matt. 5:28) is sinful and offensive to God. In addition, any attempt to change one's sex or disagreement with one's biological sex is sinful and offensive to God who ordained the sexes of male and female at creation (Gen 1:26-28) and one's particular sex at conception (Lev. 18:1-30; Deut. 22:5; Matt. 5:8; Rom. 1:26-29; 1 Cor. 5:1, 6:9; 1 Thess. 4:1-8).

We teach that homosexuality, in particular, is subject to God's wrath of abandonment, is a matter of choice and not inherited status, and epitomizes man's ungrateful rebellion against God (Rom. 1:18-28).

We teach that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture or the doctrines of the church. We teach that the faithful proclamation of the Scripture, including the call to repentance, does not constitute hate speech, or hateful and harassing behavior, but is instead a fundamental part of the church's loving mission to the world (Matt. 28:16-20; 2 Cor. 5:11-20; 1 Tim. 1:5; 2 Tim. 4:1-2).

We teach that God offers redemption and forgiveness to all who confess and forsake their sin, including sexual sin, seeking His mercy and forgiveness through Jesus Christ. We teach that His forgiveness is total and complete (Ps. 103:11-12, 130:3-4; Is. 43:25, 44:22; John 5:24; Col. 2:13-14) and that God imputes the full righteousness of Christ (2 Cor. 5:21) to the believing sinner. We teach that the forgiven sinner has been cleansed from the guilt of sin, set apart unto God, or made holy, and justified before Him (1 Cor. 6:9-11). We teach that any man or woman who has received that forgiveness is "in Christ" and is a "new creation" (2 Cor. 5:17), able to persevere in and pursue a way of life that pleases the Lord by the power of the Spirit (Rom. 8:10-15; 2 Cor. 3:16; Phil. 2:13).

APPENDIX 5

Drug and Alcohol Abuse Prevention Program

Introduction

The Master's University and Seminary (Master's) seeks to foster an alcohol-and-drug-free environment in which to work, live, learn, and grow. As a Christian University, we approach alcohol and other drug abuse with a combination of compassion, encouragement, directness, and concerned firmness. An aspect of this caring approach is the regular communication (campus seminars, community meetings and website information) and enforcement of the regulations on alcohol and other drugs and substances contained within this policy. The purpose of this policy is to ensure a safe environment that is consistent with the mission of the University and its goal to foster an alcohol-and-drug-free environment. The unlawful use, possession, or distribution of alcoholic beverages, illicit drugs, or other controlled substances (including misuse of prescribed medications or use of any substance with the intent of becoming impaired/intoxicated) by a Master's student or employee is prohibited and violates this policy as well as Master's standard of conduct. Master's is operating in conformity with the Drug-Free Schools and Communities Act of 1989 (Public Law 101-336) and Drug-Free Workplace Act of 1988. The following summarizes Master's policy and program:

The Master's University Policy Regarding Alcohol & Drugs

All students and employees are held responsible to applicable federal, state, local, laws and Master's policies pertaining to alcohol and other drugs and substances. When violations of law or policy come to the attention of school officials, the offending party may be referred for prosecution and Master's sanctions will be imposed. Harm to persons or damage to property arising from the actions of individuals under the influence will be the full and sole responsibility of such individuals.

The Master's University Policy for Alcohol and Other Drugs

- Any violation of alcohol or drug laws is prohibited.
- It is a violation to promote, distribute, sell, possess, or use alcohol or narcotics or other impairing or intoxicating substances on-campus.
- Operating a motor vehicle while under the influence of alcohol or a controlled substance is a serious threat to oneself and the community. Doing so is strictly prohibited.
- The attempt to obtain, use, possess, distribute, or sell any amount of any potentially harmful or illegal drug (including marijuana), any substance used with the intent of becoming impaired/intoxicated, or drug-related paraphernalia is strictly prohibited.
- The possession or use of medicinal marijuana is prohibited on-campus.
- Promoting the consumption of drugs or alcoholic beverages may not be undertaken within the confines of University properties or through University-sponsored or approved publications. No displays of any kind that promote a lifestyle of drinking or drug use are permitted, including in vehicles parked on campus. Examples include: alcohol brand advertisements or clothing; pictures or posters of drugs or alcohol; alcohol-carrying containers or bottle caps.
- Anyone found supplying alcohol at University-sponsored off-campus events will be subject to disciplinary action.
- It is a violation to encourage another to consume alcoholic beverages or any substance as a means to induce that individual to engage in behavior that would otherwise be against that person's will.
- It is a violation to sexually assault another person who is intoxicated.

Students and employees may be dismissed or terminated for the following policy violations on the first offense:

- Operating a motor vehicle while under the influence of alcohol or controlled substance.
- Being involved in the sale or distribution of drugs on or off campus.
- Encouraging another to consume alcoholic beverages or any substance as a means to induce that individual to engage in behavior that would otherwise be against that person's will.
- Sexually assaulting or attempting to sexually assault another person who is intoxicated.

The Master's University Policy for Smoking and Tobacco

Research demonstrates that tobacco smoke is a health hazard to both smokers and non-smokers. According to the Surgeon General, cigarette smoking is the leading preventable cause of illness and premature death in the United States. Non-smokers who are regularly exposed to second-hand smoke are also at increased risk of illness. In the interest of creating a safe and healthy environment, Master's has adopted the following policy. This policy applies to all University facilities on the Santa Clarita campus. All persons using the facilities of the University are subject to this policy.

- Smoking (on- or off-campus), possessing and/or using any tobacco products (e.g. cigarettes, snuff, cigars, pipe tobacco, chewing tobacco, and including e-cigarettes) are in violation of University policy.
- Smoking (including e-cigarettes) is prohibited on all University facilities, either inside buildings or outside.
- Smoking (including e-cigarettes) is prohibited in any vehicle owned, leased, or operated by the University.
- The sale, distribution, or advertisement of tobacco products and e-cigarettes is prohibited on campus.
- Clothing, posters, containers, or other materials displaying tobacco product logos or trademarks are prohibited on campus.

Legal Sanctions for Alcohol and Drugs

In addition to the University process, the University will involve local law enforcement officials when appropriate. Illegal possession, use, or distribution of illicit drugs, or illegal use or possession of alcohol, is punishable under applicable local, state, and federal law. The following is not intended to be a comprehensive list of all applicable laws. Moreover, laws may change over time. Individuals are expected to be aware of current federal, state, and local laws.

Federal Laws Governing Illicit Drugs

- The manufacture, sale, or distribution of all scheduled (illicit) drugs constitutes a felony.
- Possession for personal use of all scheduled drugs except marijuana is chargeable as a felony at the discretion of U.S. Attorney. Scheduled Drugs include the various narcotics, barbiturates, amphetamines, cocaine, cannabis, hallucinogens, and synthetic drugs, e.g., PCP, MPT, and MDMA.
- Section 5301 of the federal Anti-Drug Abuse Act of 1988 states: if you are convicted of drug distribution or possession, your eligibility for Title IV student financial aid is subject to suspension or termination.

California Laws Governing Marijuana and Other Drugs

- The cultivation (i.e., growing or harvesting), the possession for sale, or the sale of marijuana constitutes a felony. A felony conviction can involve serving time in a state prison.
- Possession of one ounce or more of marijuana for personal use constitutes a misdemeanor, the conviction of which could include paying a fine and/or serving time in jail.
- Possession of less than one ounce of marijuana for personal use constitutes a misdemeanor, the conviction of which could carry a fine up to \$100.00.
- The California Health & Safety Code states that “Every person who possesses any controlled substance shall be punished by imprisonment in the state prison for a minimum of one year” (H&S 11350), and “Every person who possesses for sale, or purchases for sale, any controlled substance shall be punished by imprisonment in the state prison for two to four years” (H&S 11351).
- In addition, the unlawful distribution or possession of a prescribed medication is also prohibited and punishable by imprisonment in the state penitentiary (B&P 4059 & 4060).

California Laws Governing Alcohol

- No person may sell, furnish, give, or cause to be sold, furnished, or given away, any alcoholic beverage to a person under the age of 21, and no person under the age of 21 may purchase, or attempt to purchase, alcoholic beverages (California B&P Code 25658 and 25658.5).

- It is unlawful for any person under the age of 21 to possess alcoholic beverages on any street or highway or in any place open to the public view (Calif. B&P Code 25662).
- It is a misdemeanor to sell, furnish, or give away an alcoholic beverage to any person under the age of 21 (Calif. B&P Code 25658) or to any obviously intoxicated person (Calif. B&P Code 25602).
- It is a misdemeanor for any person to sell, give, or furnish to any person under the age of 21 years, any false or fraudulent written, printed, or photo static evidence of the majority and identity of such person or to sell, give, or furnish to any person under the age of 21 years evidence of the majority and identification of any other person (Calif. B&P Code 25660.5).
- It is a misdemeanor for any person under the age of 21 years to present or offer to any licensee, his agent or employee, any written, printed, or photo static evidence of age and identify which is false, fraudulent, or not actually his or her own for the purpose of ordering, purchasing, attempting to purchase or otherwise procuring or attempting to procure, the serving of alcoholic beverage, or who has in his or her possession any false or fraudulent written, printed, or photo static evidence of age and identity (Calif. B&P Code 25661).
- It is a misdemeanor for any person under the age of 21 years to enter and remain in a business licensed for the sale of alcoholic beverages without lawful business therein (Calif. B&P Code 25665).
- It is a misdemeanor to sell alcoholic beverages any place in the state without a proper license from the Department of Alcoholic Beverage Control (Calif. B&P Code 23301).
- It is unlawful for any person to drink and drive, or to have an open container of an alcoholic beverage in a moving vehicle. With a blood alcohol level of .08% or higher, a driver is presumed under the influence of alcohol. Between .05% and .08% a person may be found guilty of driving under the influence.
- It is unlawful for a person under the age of 21 years who has a blood-alcohol concentration of 0.01 percent or greater to drive a vehicle (Calif. Vehicle Code 23136).
- It is unlawful for any person who is under the influence of any alcoholic beverage or drug, or under the combined influence of any alcoholic beverage and drug, to drive a vehicle (Calif. Vehicle Code 23152).
- It is unlawful for any person to drink any alcoholic beverage while driving a motor vehicle, or while a passenger in a motor vehicle, upon any highway (Calif. Vehicle Code 23220 and 23221).
- It is unlawful for any person under the age of 21 years to knowingly drive, or be a passenger in, any motor vehicle carrying any alcoholic beverage, unless the person is accompanied by a parent, responsible adult relative, any other adult designated by the parent, or legal guardian for the purpose of transportation of an alcoholic beverage, or is employed by a licensee under the Alcoholic Beverage Control Act and is driving the motor vehicle during regular hours and in the course of the person's employment (Calif. Vehicle Code 23224).

Health & Lifestyle Risks

The use or abuse of alcohol and other drugs/substances could increase the risk for a number of health related and other medicinal, behavioral, and social problems. These include the acute health problems related to intoxication and overdose (blackouts, convulsions, coma, death); physical and psychological dependence; malnutrition; long-term health problems, including cirrhosis of the liver, organic brain damage, high blood pressure, heart disease, ulcers, and cancer of the liver, mouth, throat, and stomach; contracting diseases such as AIDS through the sharing of hypodermic needles; pregnancy problems including miscarriages, still birth

and learning disabilities; fetal alcohol syndrome; psychological or psychiatric problems; diminished behaviors (hangovers, hallucinations, disorientation, slurred speech); unusual or inappropriate risk-taking, which may result in physical injury or death; violent behavior towards others, such as assault or rape; accidents caused by operating machinery while impaired; impaired driving resulting in alcohol and drug-related arrest, traffic accidents, injuries, and fatalities; negative effects on academic and work performance; conflicts with co-workers, classmates, family, friends, and others; conduct problems resulting in disciplinary actions, including loss of employment; and legal problems including imprisonment.

Assistance in Overcoming Alcohol & Other Drug Abuse

If you need help or know someone with an alcohol, drugs, or substance-related problem, please know that the Resident Directors, Associate Deans, Student Life Administration, or Human Resources Department will provide assistance to those who come forward seeking help. The Deans' Office also makes referrals to outside counseling and treatment services as needed.

Master's Disciplinary Sanctions Regarding Alcohol & Drug Policy Violations

Students and employees violating this policy are subject to disciplinary actions up to and including suspension or dismissal (for students); or termination (for employees) from the University and referral for prosecution in accordance with University policies and procedures.

Review of Program and Policy

Biennially, the University will review its alcohol and drug prevention program and its policy to determine the program's effectiveness to implement changes if needed and to ensure that the University's disciplinary sanctions are consistently enforced.

APPENDIX 6

Sexual Misconduct Policy

GENERAL POLICY:

The Master's University and Seminary (Master's) is committed to creating and maintaining a community where all individuals who participate in Master's programs and activities can work together in an atmosphere free of violence, harassment, discrimination, exploitation, or intimidation. Master's strictly prohibits the offenses of domestic violence, dating violence, sexual assault, stalking and all forms of sexual harassment, discrimination and misconduct.

The Master's University is committed to fostering holiness in the lives of our students, faculty and staff. This includes issues of sexuality. Scripture is clear that any sexual activity outside of marriage between a man and a woman is sin and not to be pursued. Students who engage in sexual activity, even consensually, outside the bonds of marriage, are acting in a manner that violates student conduct standards as described in the student handbook in conjunction with the doctrinal statement of The Master's University. When a member of our community sexually violates another, the University is committed to pursuing investigation and disciplinary actions according to Title IX regulations and delineated in the following policy for sexual misconduct.

All members of the Master's community are expected to conduct themselves in a manner that does not infringe upon the rights of others. When an allegation of misconduct is brought to an appropriate administrator's attention, protective measures will be taken to reasonably ensure that such conduct ends and is not repeated. Remedial measures will be taken to reasonably ensure that the effects on the reporting party and community are remedied, including serious sanctions when a responding party is found to have violated this policy. This policy is intended to define community expectations and establish procedures for determining when those expectations have been violated.

Master's uses the preponderance of the evidence (also known as "more likely than not") as the standard of proof for whether a violation occurred. In campus resolution proceedings, legal terms like "guilt," "innocence," and "burdens of proof" are not applicable, but Master's never assumes a responding party is in violation of University policy. Campus resolution proceedings are conducted to account for the totality of all evidence available, from all relevant sources.

TITLE IX ADMINISTRATOR / DEPUTY COORDINATORS

The Master's Title IX Administrator oversees compliance with all aspects of the Sexual Misconduct Policy. The Administrator reports directly to the Vice President of Student Life, and is based at the office of Campus Safety on the North Academic Campus. Questions about this policy should be directed to the Title IX Administrator.

Anyone wishing to make a report relating to discrimination or harassment may do so by reporting the concern to the Master's Title IX Administrator or one of the Deputy Coordinators listed in this policy:

Chris Powell, Director of Campus Safety; Title IX Administrator; Clery Act Administrator
Campus Safety Business Office: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321 Phone: (661) 362-2208
E-mail: TitleIXAdministrator@masters.edu

Depending on the reporting party's affiliation with the University, a specific Title IX Deputy will be assigned to oversee the investigation.

Title IX Deputy Coordinators for undergraduate and graduate student (or applicant) reporting party:

Dave Hulet, Associate Dean of Students
King Hall: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2832
Email: dhulet@masters.edu

Jenn Kintner, Associate Dean of Students
King Hall: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2831
Email: jkintner@masters.edu

Sabrina Jensen, Campus Nurse
Health Center: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2662
Email: sjensen@masters.edu

Steve Waldeck, Director of Athletics
The MacArthur Center: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2767
Email: swaldeck@masters.edu

Title IX Deputy Coordinator for The Master's University and Seminary faculty, administration and staff:

Kent Haney, Director of Human Resources
Vider Hall: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2844
Email: khaney@masters.edu

Sarah DeWolfe, Human Resources Benefits Manager
Vider Hall: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2843
Email: sdewolfe@masters.edu

Anonymous reports can be made by reporting parties and/or third parties by emailing:
TitleIXAdministrator@masters.edu. Note that anonymous reports may prompt a need for the institution to conduct an inquiry.

In the event that an incident involves alleged misconduct by the Title IX Administrator, reports may be made directly to:

Dr. Joseph Keller, Vice President of Student Life
King Hall: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2226
E-mail: jkeller@masters.edu

Individuals experiencing harassment or discrimination also always have the right to file a formal grievance with government authorities:

San Francisco Office
Office for Civil Rights
U.S. Department of Education
50 Beale Street, Suite 7200
San Francisco, CA 94105-1813
Telephone: (415) 486-5555
Email: ocr.sanfrancisco@ed.gov

OVERVIEW OF POLICY EXPECTATIONS WITH RESPECT TO PHYSICAL SEXUAL MISCONDUCT

As previously stated, consensual sexual activity is in violation of our doctrinal commitments and standards of student conduct; however, for the purposes of this policy a description of Consent is provided.

Consent is sexual permission. Consent can be given by word or action, but nonverbal consent is not as clear as talking about what you want and what you don't want sexually. Consent to some form of sexual activity cannot be automatically taken as consent to any other form of sexual activity. Previous consent does not imply consent to sexual activity in the future. Silence or passivity—without actions demonstrating permission—cannot be assumed to show consent. Consent, once given, can be withdrawn at any time. There must be a clear indication that consent is being withdrawn. Additional guidance from the State of California is provided within the California Crime Definitions section of this policy on "Consent."

Additionally, there is a difference between seduction and coercion. Coercing someone into sexual activity violates this policy in the same way as physically forcing someone into sex. Coercion happens when someone is pressured unreasonably for sex.

Because alcohol or other drug use can call into question the capacity to consent, sober sex is less likely to raise

such questions. When alcohol or other drugs are being used, a person will be considered unable to give valid consent if they cannot fully understand the details of a sexual interaction (who, what, when, where, why, or how) because they lack the capacity to reasonably comprehend the situation. Individuals who consent to sex must be able to understand what they are doing. Under this policy, “no” always means “no,” and “yes” may not always mean “yes.” Anything but a clear, knowing and voluntary consent to any sexual activity is equivalent to a “no.”

OVERVIEW OF POLICY EXPECTATIONS WITH RESPECT TO CONSENSUAL RELATIONSHIPS

There are inherent risks in any romantic or sexual relationship between individuals in unequal positions (such as teacher and student or supervisor and employee). These relationships may be less consensual than perceived by the individual whose position confers power. The relationship also may be viewed in different ways by each of the parties, particularly in retrospect.

Consensual romantic or sexual relationships in which one party maintains a direct supervisory or evaluative role over the other party are unethical. Therefore, persons with direct supervisory or evaluative responsibilities who are involved in such relationships must bring those relationships to the timely attention of their supervisor, which will likely result in removing the employee from the supervisory or evaluative responsibilities, or shifting the student out of supervision or evaluation by someone with whom they have established a consensual relationship. This includes Resident Advisors (RAs) and students over whom they have direct responsibility. While no relationships are prohibited by *this* policy, failure to self-report such relationships to a supervisor as required can result in disciplinary action for an employee as specified in the employee handbook.

FEDERAL COMPLIANCE OBLIGATIONS

The Master’s University is required to operate in compliance with applicable federal and state non-discrimination laws and regulations in conducting its programs and activities and in its employment decisions. Such laws and regulations include, but are not limited to:

1. Title VI of the Civil Rights Act of 1964, which prohibits discrimination based on race, color and national origin in the programs and activities of the University. This policy of non-discrimination also complies with the Internal Revenue Service Revenue Ruling 71-447 required to maintain the University’s tax-exempt status.
2. Title VII of the Civil Rights Act of 1964, which prohibits employment discrimination based on sex, race, religion, color or national origin.
3. Section 504 of the Rehabilitation Act of 1973, which prohibits discrimination on the basis of disability in the recruitment and admission of students, the recruitment and employment of faculty and staff, and the operation of its programs and activities.

4. The Americans with Disabilities Act of 1990 (Public Law 101-336), the purpose of which is to afford the disabled equal opportunity and full participation in life activities and to prohibit discrimination based on disability in employment, public service, public accommodations, telecommunications and transportation.
5. The Age Discrimination Act of 1975, which prohibits age-based discrimination against persons of all ages in programs and activities of the University.
6. The Age Discrimination in Employment Act of 1967, which prohibits discrimination against persons aged 40 and over regarding employment decisions.
7. The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act (20 USC § 1092(f)), which requires Universities and universities across the United States to disclose information about crime on and around their campuses. The Clery Act is tied to an institution's participation in federal student financial aid programs and it applies to most institutions of higher education both public and private. The Clery Act is enforced by the United States Department of Education.
8. Title IX of the Education Amendments of 1972, which prohibits all forms of discrimination on the basis of sex (including sexual harassment) in programs and activities of the University. Title IX is enforced by the Office for Civil Rights.

“No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance.” Title IX of the Education Amendments of 1972, and its implementing regulation at 34 C.F.R. Part 106 (Title IX)

As a religious educational institution, Master's is exempted from certain provisions of the above laws and regulations relating to discrimination on the basis of religion.

FEDERAL CRIME DEFINITIONS:

For the offenses of domestic violence, dating violence, sexual assault, and stalking, such statistics shall be compiled for the campus Annual Security and Fire Safety report (Clery Act report) in accordance with the federal crime definitions used in section 4002(a) of the Violence Against Women Act of 1994.

Domestic Violence (42 USC § 13925): The term “domestic violence” includes felony or misdemeanor crimes of violence committed by a current or former spouse of the victim, by a person with whom the victim shares a child in common, by a person who is cohabitating with or has cohabitated with the victim as a spouse, by a person similarly situated to a spouse of the victim under the domestic or family violence laws of the jurisdiction receiving grant monies, or by any other person against an adult or youth victim who is protected from that person's acts under the domestic or family violence laws of the jurisdiction.

Sexual Assault (42 USC § 13925): The term “sexual assault” means any nonconsensual sexual act proscribed by Federal, tribal or State law, including when the victim lacks capacity to consent.

Dating Violence (42 USC § 13925): The term “dating violence” means violence committed by a person

- (A) Who is or has been in a social relationship of a romantic or intimate nature with the victim, and
- (B) Where the existence of such a relationship shall be determined based on a consideration of the following factors:
 - (i) The length of the relationship
 - (ii) The type of relationship
 - (iii) The frequency of interaction between the persons involved in the relationship.

Stalking (42 USC § 13925): The term “stalking” means engaging in a course of conduct directed at a specific person that would cause a reasonable person to

- (A) Fear for his or her safety or the safety of others, or
- (B) Suffer substantial emotional distress.

CALIFORNIA CRIME DEFINITIONS:

This section is included to provide community members with State of California laws related to sexual misconduct, including but not limited to, the definition of consent in relation to sexual offenses, domestic violence, dating violence, sexual assault and stalking.

Consent: Consent is an affirmative, unambiguous and conscious decision by each participant to engage in mutually agreed-upon sexual activity.

Consent is voluntary. It must be given without coercion, force, threats, or intimidation. Consent means positive cooperation in the act or expression of intent to engage in the act pursuant to an exercise of free will.

Consent is revocable. Consent to some form of sexual activity does not imply consent to other forms of sexual activity. Consent to sexual activity on one occasion is not consent to engage in sexual activity on another occasion. A current or previous dating or sexual relationship, by itself, is not sufficient to constitute consent. Even in the context of a relationship, there must be mutual consent to engage in sexual activity. Consent can be revoked at any time. Once consent is withdrawn, the sexual activity must stop immediately.

Consent cannot be given when a person is incapacitated. A person cannot consent if s/he is unconscious or coming in and out of consciousness. A person cannot consent if s/he is under the threat of violence, bodily injury or other forms of coercion. A person cannot consent if his/her understanding of the act is affected by a physical or mental impairment.

Consent in California Penal Code includes: “For the purposes of this policy, the age of consent is consistent with 261.5 PC. Additional information on ‘consent’ may be found in 261.6 PC and 261.7 PC, for purposes of

prosecution under 261 PC, 262 PC, 286 PC, 262 PC, 288a PC, and 298 PC.”

Domestic Violence: This is defined as using force or violence against an adult or a minor who is a spouse or former spouse, cohabitant or former cohabitant or someone with whom the abuser has a child, has an existing dating or engagement relationship, or has had a former dating or engagement relationship. Domestic Violence in California Penal Code includes: 243(e)(1) PC; 273.5 PC; 262 PC; 422 PC; 273d PC; 273a PC; 368 PC.

Dating Violence: Under California law, dating violence is covered by the definition and statutes of domestic violence when the act constitutes a crime and is committed by a person in an “intimate relationship” with the individual. Dating Violence in California Penal Code includes: Refer to Domestic Violence laws.

Sexual Assault: This occurs when physical sexual acts are performed without the consent of the other person or when the other person is unable to consent to the activity. The activity or conduct may include physical force, violence, threats, intimidation, ignoring the objections of the other person, causing the other person’s intoxication or incapacitation through the use of drugs or alcohol, or taking advantage of the other person’s incapacitation (including voluntary intoxication). Sexual Assault in California Penal Code includes: 243.4(d)(1) PC; 243.4(a) PC; 261 PC; 261.5 PC; 262 PC; 266c PC; 289 PC; 286 PC; 288(a). A conviction of sexual assault may result in the requirement to register as a sex offender under 290 PC for the rest of one’s life.

Stalking: This is behavior in which a person repeatedly engages in conduct directed at a specific person that places that person in reasonable fear of his or her safety or the safety of others. Punishment ranges from misdemeanor to felony offense. Stalking in California Penal Code includes: 646.9 PC.

ADDITIONAL SEXUAL MISCONDUCT OFFENSES INCLUDE, BUT ARE NOT LIMITED TO:

1. SEXUAL HARASSMENT

Sexual harassment is:

- unwelcome,
- sexual, sex-based and/or gender-based verbal, written, online and/or physical conduct (purpose or intent is not an element of sexual harassment).

Anyone experiencing sexual harassment in any University program is encouraged to report it immediately to the Title IX Administrator or Deputy Coordinator. Remedies, education and/or training will be provided in response.

Individuals engaged in sexual harassment may be disciplined when their actions take the form of quid pro quo harassment and/or retaliatory harassment and/or create a hostile environment.

A hostile environment is created when sexual harassment is sufficiently severe or persistent or pervasive

and objectively offensive, so that it unreasonably interferes with, denies or limits someone's ability to participate in or benefit from the University's educational [and/or employment], social and/or residential programs.

Quid Pro Quo Harassment is defined as unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature by a person having power or authority over another. Submission to such sexual conduct is made either explicitly or implicitly a term or condition of rating or evaluating an individual's educational or employment progress, development, or performance. This includes when submission to such conduct would be a condition for receiving the benefits of any educational or employment program.

2. *NON-CONSENSUAL SEXUAL CONTACT*

Non-Consensual Sexual Contact is:

- any intentional sexual touching,
- however slight,
- with any object,
- by a person upon another person,
- without consent and/or by force.

3. *NON-CONSENSUAL SEXUAL INTERCOURSE*

Non-Consensual Sexual Intercourse is:

- any sexual intercourse
- however slight,
- with any object,
- by a person upon another person,
- without consent and/or by force.

4. *SEXUAL EXPLOITATION*

Sexual exploitation occurs when one person takes nonconsensual or abusive sexual advantage of another for his/her own advantage or benefit or for the benefit or advantage of anyone other than the one being exploited, and if the behavior does not otherwise constitute one of other sexual misconduct offenses.

Force: Force is the use of physical violence and/or imposing on someone physically to gain sexual access. Force also includes threats, intimidation (implied threats) and coercion that overcomes free will or resistance or that produces consent.

Coercion: Coercion is unreasonable pressure for sexual activity. When someone makes clear to you that they do not want sex, that they want to stop, or that they do not want to go past a certain point of sexual interaction, continued pressure beyond that point can be coercive.

- There is no requirement for a party to resist the sexual advance or request, but resistance is a clear demonstration of non-consent. The presence of force is not demonstrated by the absence of resistance. Sexual activity that is forced is by definition nonconsensual, but nonconsensual sexual activity is not by definition forced.

This policy also covers a person whose incapacity results from mental disability, sleep, unconsciousness, involuntary physical restraint, or the influence of rape drugs. Incapacitation is defined as a state in which someone cannot make rational, reasonable decisions because they lack the capacity to give knowing consent (i.e., to understand the “who, what, when, where, why or how” of their sexual interaction). Use of alcohol or other drugs will never function to excuse any behavior that violates this policy. (Possession, use and/or distribution of any of these substances, including Rohypnol, Ketamine, GHB, Burundanga, etc., is prohibited, and administering one of these drugs to another student is a violation of this policy. More information on these drugs can be found at <http://www.911rape.org>). For reference to the pertinent criminal statutes on sexual misconduct offenses, please see the Federal Crime and California Crime Definitions section of this policy.

OTHER MISCONDUCT OFFENSES (WILL FALL UNDER TITLE IX WHEN SEX OR GENDER-BASED)

- Threatening or causing physical harm, extreme verbal abuse, or other conduct which threatens or endangers the health or safety of any person;
- Discrimination, defined as actions that deprive other community members of educational or employment access, benefits or opportunities on the basis of sex or gender;
- Intimidation, defined as implied threats or acts that cause an unreasonable fear of harm in another;
- Hazing, defined as acts likely to cause physical or psychological harm or social ostracism to any person within the University community, when related to the admission, initiation, pledging, joining, or any other group-affiliation activity (as defined further in the Student Handbook);
- Bullying, defined as repeated and/or severe aggressive behavior, likely to intimidate or intentionally hurt, control or diminish another person, physically or mentally: that is, speech or conduct not otherwise protected by the 1st Amendment;
- Intimate Partner Violence, defined as violence or abuse between those in an intimate relationship with each other;
- Stalking (1 and 2)
 - Stalking 1 is:
 - A course of conduct

- Directed at a specific person
 - On the basis of actual or perceived membership in a protected class
 - That is unwelcome, AND
 - Would cause a reasonable person to feel fear
- Stalking 2 is:
 - Repetitive and menacing
 - Pursuit, following, harassing and/or interfering with the peace and/or safety of another
- Any other University policies may fall within this section when a violation is motivated by the actual or perceived sex or gender of the reporting party.

RETALIATION:

Retaliation is defined as any adverse action taken against a person participating in a protected activity because of their participation in that protected activity subject to limitations imposed by the 1st Amendment. Retaliation against an individual for an allegation, for supporting a reporting party or for assisting in providing information relevant to an allegation is a serious violation of University policy.

Master's prohibits any form of retaliation against a reporting party. No member of the Master's community shall retaliate, intimidate, threaten, coerce or otherwise discriminate against a person who files a complaint, serves as a witness, or assists or participate in a proceeding in any manner. Any allegations of retaliation will result in an immediate investigation and appropriate action and should be reported to a Title IX Administrator or Deputy Coordinator.

SANCTIONS:

The following sanctions may be imposed upon any member of the community found to have violated the Sexual Misconduct Policy. Factors considered in sanctioning may be further defined in the Student Handbook, Faculty Handbook, and Employee Handbook. The following are the typical sanctions that may be imposed upon students or organizations singly or in combination:

Student Sanctions (listed below and defined in the Student Handbook)

- Reprimand
- Fines
- Work details
- Required counseling
- Probation
- Suspension
- Expulsion from the residence halls or from the institution
- Withholding diploma
- Revocation of degree
- Transcript notation

- Other actions

The decision-making body reserves the right to lessen or broaden any range of recommended sanctions in the case of serious mitigating circumstances or egregiously offensive behavior. Neither the initial hearing officers nor any appeals body or officer will deviate from the range of recommended sanctions unless compelling justification exists to do so.

CONFIDENTIALITY AND REPORTING OF OFFENSES UNDER THIS POLICY

All University employees (faculty, staff, and administrators) are expected to immediately report actual or suspected discrimination or harassment to appropriate officials, though there are some limited exceptions. In order to make informed choices, it is important to be aware of confidentiality and mandatory reporting requirements when consulting campus resources. On campus, some resources may maintain confidentiality (meaning they are not required to report actual or suspected discrimination or harassment to appropriate University officials), thereby offering options and advice without any obligation to inform an outside agency or individual unless a reporting party has requested information to be shared. Other resources exist for a reporting party to report crimes and policy violations and these resources will take action when an incident is reported to them. The following describes the two reporting options at the University:

CONFIDENTIAL REPORTING

If a reporting party would like the details of an incident to be kept confidential, the reporting party may speak with:

- On-campus:
 - Members of the pastorate/chaplains working within the scope of their licensure or ordination
- Off-campus:
 - Licensed professional counselors
 - Local rape crisis counselors
 - Domestic violence resources
 - Local or state assistance agencies
 - Clergy/Chaplains

All of the above employees will maintain confidentiality except in extreme cases of immediate threat or danger or abuse of a minor. On-campus members of the pastorate/chaplains working within the scope of their licensure or ordination are strongly encouraged to submit timely, anonymous, aggregate statistical information for Clery Act purposes unless they believe it would be harmful to a specific client, patient or parishioner.

FORMAL REPORTING OPTIONS:

All University employees (including student employees) have a duty to report, unless they fall under the “Confidential Reporting” section of this policy. Reporting parties may want to consider carefully whether

they share personally identifiable details with non-confidential employees, as those details must be shared by the employee with the Title IX Administrator or Deputies. Employees must share all details of the reports they receive. Generally, climate surveys, classroom writing assignments, or human subject research do not provide notice that must be reported to the Administrator or Deputies by employees. Remedial actions may result without formal University action.

If a reporting party does not wish for their name to be shared, does not wish for an investigation to take place, or does not want a formal resolution to be pursued, the reporting party may make such a request to the Title IX Administrator or Deputies, who will evaluate that request in light of the duty to ensure the safety of the campus and comply with federal law. In cases indicating pattern, predation, threat, weapons and/or violence, the University will likely be unable to honor a request for confidentiality. In cases where the reporting party requests confidentiality and the circumstances allow the University to honor that request, the University will offer interim supports and remedies to the reporting party and the community but will not otherwise pursue formal action. A reporting party has the right and can expect to have reports taken seriously by the University when formally reported, and to have those incidents investigated and properly resolved through these procedures.

Formal reporting still affords privacy to the reporter, and only a small group of officials who need to know will be told. Information will be shared as necessary with investigators, witnesses and the responding party. The circle of people with this knowledge will be kept as tight as possible to preserve a reporting party's rights and privacy.

Additionally, anonymous reports can be made by reporting parties and/or third parties by emailing TitleIXAdministrator@masters.edu. Note that these anonymous reports may prompt a need for the institution to investigate. Reports to the Title IX Administrator or Deputies can be made via email, phone or in person. See the contact information listed in this policy.

Failure of a non-confidential employee, as described in this section, to report an incident or incidents of sex or gender harassment or discrimination of which they become aware, is a violation of University policy and can be subject to disciplinary action for failure to comply with University policies.

FEDERAL STATISTICAL REPORTING OBLIGATIONS

Certain campus officials—those deemed Campus Security Authorities—have a duty to report sexual assault, domestic violence, dating violence and stalking for federal statistical reporting purposes (Clery Act). All personally identifiable information is kept confidential, but statistical information must be passed along to Campus Safety regarding the type of incident and its general location (e.g., on or off-campus, in the surrounding area, etc.) for publication in the Annual Security Report. This report helps to provide the community with a clear picture of the extent and nature of campus crime, to ensure greater community safety. Mandated federal reporters include Master's Student Life Department, Campus Safety, local police, coaches, athletic directors, residence life staff, student activities staff, Human Resources staff, advisors to student organizations and any other official with significant responsibility for student and campus activities. The information to be shared includes the date, the location of the incident (using Clery location categories)

and the Clery crime category. This reporting protects the identity of the reporting party and may be done anonymously.

FEDERAL TIMELY WARNING REPORTING OBLIGATIONS

Victims of sexual misconduct should also be aware that University administrators must issue immediate timely warnings for incidents reported to them that are confirmed to pose a substantial threat of bodily harm or danger to members of the campus community. The University will ensure that a reporting party's name and other identifying information is not disclosed while still providing enough information for community members to make safety decisions in light of the danger.

TRAINING OF OFFICIALS

The investigation and any hearing for incidents of sexual misconduct will be conducted by campus officials who receive training in how to identify these offenses, conducting an investigation, and how to conduct a hearing process that protects the safety of reporting party and promotes accountability. The process will be conducted by officials who do not have a conflict of interest or bias for or against the accuser or accused.

INVESTIGATION AND RESOLUTION PROCEDURES

Master's considers all forms of sexual misconduct a serious violation of biblical principles and institutional policy and uses formalized procedures to prevent, correct and discipline any violation of these policies. The biblical principles and policy guidelines that inform this process and additional student disciplinary processes may be found within the Student Handbook.

DEFINITIONS

1. **Reporting Party:** In this process, the person alleging a violation of policy is referred to as the reporting party.
2. **Responding Party:** In this process, the person who is alleged to have violated campus policy is referred to as the responding party or respondent.
3. **Complaint:** A complaint is an allegation that a student or employee has been subjected to discrimination or sexual harassment.

OVERVIEW OF REPORTS CONCERNING DISCRIMINATION AND/OR HARASSMENT

The University does not permit discrimination in its programs and activities on the basis of race, color, national origin, sex, disability, veteran status, age, or any other characteristic protected by University policy. Anyone who believes they have been subjected to discrimination or harassment in violation of this policy should follow the procedure outlined in these policies and report these concerns.

This process involves a prompt preliminary inquiry to determine if there is reasonable cause to believe the

nondiscrimination policy has been violated. If so, the University will initiate an investigation that is thorough, reliable, impartial, prompt and fair. This investigation will determine whether the University nondiscrimination policy has been violated. If so, the University will promptly implement an effective remedy designed to end the discrimination, prevent its recurrence and address its effects.

The University aims to bring all allegations to a resolution within a 60-business-day time period, which can be extended as necessary for appropriate cause by the Title IX Administrator or Deputies with notice to the parties. In overview, the timeline for resolution begins with notice to a mandated reporter. The Title IX Administrator or Deputies engage in a preliminary inquiry that is typically 1-3 days in duration. From there, the allegation can lead to a formal investigation, which usually starts within days of the preliminary inquiry's conclusion. Investigations range from days to weeks, depending on the nature and complexity of allegations, with the University commonly aiming for a completion window of 10-14 days. The parties are regularly apprised of the status of the investigation as it unfolds. The process may then end or continue. If it continues, barring necessary extensions, the investigation leads to formal and informal resolution options, which the University aims to complete in 10-14 days from the end of the investigation. A failed informal resolution which triggers a formal resolution may require the University to extend this timeline accordingly. From there, appeals may be requested, with a three-day window to file appeal requests once a formal determination is reached, a three-day window to grant or deny the appeal request and another 7-10 days for a final resolution to be reached. In rare cases where a remanded decision results in a new hearing, the results of that hearing can be appealed once, which would typically add another 10-14 days to the final results.

The reporting party and the community must work together to prevent further violations. The University will keep interim remedies and actions as private as possible.

These remedies may include, but are not limited to:

- ☐ Referral to counseling and health services
- ☐ Education for the community
- ☐ Altering the housing situation of the responding party (resident student [or the reporting party, if desired])
- ☐ Altering work arrangements for student employees
- ☐ Academic issues such as (but not limited to) altering academic schedules, missed classes or exams, requesting extensions regarding coursework
- ☐ Changing the respondent course schedule as needed
- ☐ Access to academic support
- ☐ Implementing contact limitations between the parties

Master's may provisionally suspend a student, student employee or organization pending the completion of an investigation and resolution, particularly when, in the judgement of the Title IX Administrator or Deputies, the safety or well-being of any member(s) of the campus community may be jeopardized by the presence on campus of the responding party or the ongoing activity of a student organization whose behavior is in question. In all cases for which an interim suspension is imposed, the responding party will be

given the opportunity to meet with the Title IX Administrator or Deputies prior to such suspension being imposed, or as soon thereafter as reasonably possible, to explain why they believe the suspension should not be implemented. The Title IX Administrator and Deputies have discretion to implement or stay an interim suspension and to determine its condition and duration.

Violation of an interim suspension under this policy is grounds for expulsion from Master's or termination of student employment. During an interim suspension a student or student employee may be denied access to University housing and/or the University campus/facilities/events. As determined by the Title IX Administrator or Deputies, this restriction can include classes and/or all other University activities or privileges for which the student might otherwise be eligible. At the discretion of the Title IX Administrator or Deputies, alternative coursework options may be pursued (in consultation with the Department of Academic Affairs) to ensure as minimal an impact as possible on the responding party.

The institution will maintain as confidential any accommodations or protective measures, provided confidentiality does not impair the institution's ability to implement the accommodations or protective measures.

Formal and Informal Resolution Procedure for Reports of Misconduct

This procedure applies to any member of the University community (faculty, student, staff and administration) who engages in discrimination or harassment. Any person can report alleged harassment or discrimination, including faculty, students, staff, administration, guests, visitors, etc. All allegations of misconduct not involving harassment or discrimination will be addressed through the procedures elaborated in the respective student, faculty and employee handbooks.

Informal Resolution

Before pursuing the Formal Resolution Process, every reasonable effort should be made to constructively resolve conflict with students, faculty, staff or administrators. The person impacted should keep a written log that can aid in future investigation and resolution. Whenever possible and safe, the problematic behavior, conflict or misconduct should first be discussed by the impacted person and the person engaged in the problematic behavior, conflict or misconduct. The Office of the Title IX Administrator or Deputies will facilitate such conversations, upon request, and monitor them for safety. Various conflict resolution mechanisms are available, including mediation. Mediation is not used when violent behavior is involved, when the Coordinator determines a situation is not eligible, or the parties are reluctant to participate in good faith. The University does not require an impacted party to contact the person involved or that person's supervisor if doing so is impracticable, or if the impacted party believes that the conduct cannot be effectively addressed through informal means. If informal efforts are unsuccessful, the formal resolution process may be initiated. Either party has the right to end the informal process and begin the formal process at any time prior to resolution.

Formal Resolution Process for Reports of Misconduct by Students

The Office of Student Life is designated to formally investigate reports of discrimination and/or harassment by students, to address inquiries and to coordinate the University's compliance efforts regarding reports of misconduct by students, regardless of the University role of the reporting party (e.g., student, faculty, staff, guest or visitor). The University will act to end the discrimination and/or harassment, prevent its recurrence, and remedy its effects on the reporting party and the University community.

Notice of a formal report can be made in person, by phone, via email or in writing to the Title IX Administrator or Deputies.

The following are recommended elements for a report made to the Title IX offices:

- Clear and concise description of the alleged incident(s) (i.e., when and where it occurred)
- Any supporting documentation and evidence
- Clear demonstration of all informal efforts, if any, to resolve the issue(s) with the responding party and their supervisor
 - This includes names, dates and times of attempted or actual contact along with a description of the discussion and the manner of communication used in the course of each effort.
 - If contacting the person involved and/or the supervisor is impracticable, the reporting party should state the reasons why.
- The desired remedy sought
- Name and all contact information for the reporting party
- Signature of the reporting party

Upon receipt of a report, the Deputies will confer with the Title IX Administrator on interim action, accommodations for the reporting party (at no cost to the reporting party where possible), or other necessary remedial short-term actions.

If the reporting party wishes to pursue a formal resolution or if the University, based on the alleged policy violation, wishes to pursue a formal resolution, then the Title IX Administrator will appoint trained investigators (typically using a team of two deputies) to conduct the investigation, usually within two business days of determining that a resolution should proceed. Investigations are to be completed expeditiously, normally within 10-14 business days of notice to the Title IX Administrator or Deputies. Investigations may take longer depending on their nature or complexity.

The University's resolution will not typically be altered or precluded on the grounds that civil or criminal charges involving the same incident have been filed or that charges have been dismissed or reduced. However, the University may briefly delay (for several days or weeks) its investigation or resolution process in order to cooperate with law enforcement (e.g., to allow for criminal evidence collection) when criminal charges are being investigated for the incident in question. The University will promptly resume its

investigation and processes once notified by law enforcement that the initial evidence collection process is complete.

All investigations will be thorough, reliable and impartial, entailing interviews with all relevant parties and witnesses, collection of available evidence and identification of expert sources when necessary.

The investigators or investigation team will take the following steps (not necessarily in this order):

- In coordination with campus partners (e.g., the campus Title IX Team), initiate any necessary remedial actions.
- Determine the identity and contact information of the reporting party.
- Identify the exact policies allegedly violated.
- Conduct an immediate initial inquiry to determine if there is reasonable cause to charge the responding party, and which policy violations should be alleged as part of the report.
- If there is insufficient evidence to support reasonable cause, the inquiry should be closed with no further action.
- Meet with the reporting party to finalize their statement
- Prepare the notice of charges on the basis of the initial inquiry.
- Commence a thorough, reliable and impartial investigation by developing a strategic investigation plan, including a witness list, evidence list, intended timeframe and order of interviews for all witnesses and the responding party, who may be given notice prior to or at the time of the interview.
- Complete the investigation promptly and without unreasonable deviation from the intended timeline of ten (10) business days.
- As appropriate, provide regular updates to both the reporting and responding parties throughout the investigation.
- Make a finding, based on a preponderance of evidence (whether a policy violation is more likely than not).
- Present the findings to the responding party, who may accept the findings, accept the findings in part and reject them in part, or reject all findings.
- Share the findings and update the reporting party on the status of the investigation and the outcome.

At any point during the investigation, if it is determined there is no reasonable cause to believe that a University policy has been violated, the Title IX Deputies, in consultation with the Title IX Administrator, have authority to terminate the investigation and end resolution proceedings.

Where the responding party is found not responsible for the alleged violation(s), the investigation will be closed. The reporting party may request from the Title IX Administrator an extraordinary decision to re-open the investigation or to refer the matter to a hearing, which will only be granted by the Title IX Administrator in exceptional circumstances.

The parties will receive written notification of the outcome, to the extent permitted or mandated by law. In

cases involving sexual misconduct, sexual harassment, stalking and/or intimate partner violence, the written notification includes the finding, any resulting sanctions, and the rationale for the decision. This written notification of final decision, delivered to the parties without undue delay between the notifications, explains appeals options and procedures and any changes to the results that could occur before the decision is finalized.

In the event that the responding party rejects the findings in part or entirely, the Vice President of Student Life may convene the Appeal Committee for Sexual Misconduct to determine whether the responding party is in violation of the contested aspects of the report. The goal of the appeals hearing is to provide an equitable resolution via an equitable process, respecting the civil and legal rights of all participants.

Where the responding party is found in violation as the result of a hearing, the Office of Student Life will impose appropriate sanctions for the violation, in consultation with the Title IX Administrator, when applicable.

Participation of Advisors in the Resolution Process

All parties are entitled to one (1) advisor of their choosing to guide and accompany them throughout the campus resolution process. The advisor may be a friend, mentor, family member, attorney or any other supporter who is both eligible and available. People who will be called as witnesses may not serve as advisors. The parties may choose advisors from outside the campus community, but those advisors may not have the same level of insight and training on the campus process as do those trained by the University, and they are not eligible to be trained by the University.

The parties are entitled to be accompanied by their advisor in all meetings at which the party is entitled to be present, including intake, interviews, hearings and appeals. Advisors should help their advisees prepare for each meeting and are expected to advise ethically, with integrity and in good faith. The University cannot guarantee equal advisory rights, meaning that if one party selects an advisor who is an attorney, but the other party does not select or cannot afford an attorney, the University is not obligated to provide one.

All advisors are subject to the same campus rules, whether they are attorneys or not. Advisors may not present on behalf of their advisee in a meeting, interview or hearing and should request or wait for a break in the proceedings if they wish to interact with campus officials. Advisors may confer quietly with their advisees as necessary, as long as they do not disrupt the process. For longer or more involved discussions, the parties and their advisors should ask for breaks or step out of meetings to allow for private conversation.

Advisors are expected to refrain from interference with the University investigation and resolution. Any advisor who steps out of their role in any meeting under the campus resolution process will be warned once and only once. If the advisor continues to disrupt or otherwise fails to respect the limits of the advisor role, the advisor will be asked to leave the meeting. When an advisor is removed from a meeting, that meeting will typically continue without the advisor present. Subsequently, the Title IX Administrator or Deputies will determine whether the advisor may be reinstated, whether s/he may be replaced by a different advisor or whether the party will forfeit the right to an advisor for the remainder of the process.

The University expects that the parties will wish the University to share documentation related to the allegations with their advisors. The University will provide a consent form that authorizes such sharing. The parties must complete this form before the University is able to share records with an advisor. The parties are not otherwise restricted from discussing and sharing information relating to allegations with others who may support them or assist them in preparing and presenting. Advisors are expected to maintain the privacy of the records shared with them by the University. These records may not be shared with third parties, disclosed publicly or used for purposes not explicitly authorized by the University. The University may seek to restrict the role of any advisor who does not respect the sensitive nature of the process or who fails to abide by the University's privacy expectations.

The University expects an advisor to adjust their schedule to allow them to attend University meetings when scheduled. The University does not typically change scheduled meetings to accommodate an advisor's inability to attend. The University will, however, make provisions to allow an advisor who cannot attend in person to attend a meeting by telephone, video and/or virtual meeting technologies as may be convenient and available.

A party may elect to change advisors during the process and is not locked into using the same advisor throughout.

The parties must advise the investigators of the identity of their advisor at least two (2) business days before the date of their first meeting with investigators. Likewise, the parties must notify the investigators at least two (2) business days in advance of any change in advisors during the process. It is the sole responsibility of the parties (not the investigators) to provide any previously disclosed documentation and/or information to advisors. No audio or video recording of any kind other than as required by institutional procedure is permitted during meetings with campus officials.

REQUESTING AN APPEAL

In the event that the responding party accepts the findings of the investigation, those findings cannot be appealed. Sanctions imposed by the Office of Student Life post investigation can be appealed by any party according to the grounds described below. Post hearing, any party may appeal the findings and/or sanctions only under the grounds described below.

All sanctions imposed by the original hearing body will remain in effect during the appeal.

A request may be made to the Vice President of Student Life to delay implementation of the sanctions until the appeal is decided, but the presumptive stance of the institution is that sanctions will go into effect immediately. Graduation, study abroad, internships/externships, etc. do NOT in and of themselves constitute exigent circumstances, and students may not be able to participate in those activities during their appeal. In cases where the appeal results in reinstatement to the University or resumption of privileges, all reasonable attempts will be made to restore the student to their prior status, recognizing that some opportunities lost may be irreparable in the short term.

Any party who files an appeal request must do so in writing to the Vice President of Student Life, within 3-5 business days of receiving the written decision, for a review of the decision or the sanctions imposed. The written decision will be provided in person and/or mailed to the local mailing address of the respective party as indicated in University records and emailed to the party's University-issued email accounts. If there is no local address on file, mail will be sent to the party's permanent address. Once received in person, mailed or emailed, the notice of decision will be deemed presumptively delivered.

The Office of Student Life will share the appeal request with the other party (i.e., if the responding party files an appeal, the appeal is shared with the reporting party, who may also wish to file a response and/or bring their own appeal on separate grounds; this response or appeal will be shared with the initial appealing party). A letter will be sent from the Vice President of Student Life to both parties with one of three possible outcomes for the appeal:

1. It may dismiss an appeal request as untimely or ineligible.
2. It may grant an appeal and remand the finding and/or sanction for further investigation or reconsideration at the hearing level.
3. It may modify a sanction.

The original finding and sanction will stand if the appeal request is not timely or substantively eligible, and that decision is final. The party requesting an appeal must show clear error in the original finding and/or a compelling justification to modify a sanction, as both finding and sanction are presumed to have been decided reasonably and appropriately during the original hearing.

The ONLY grounds for appeal are as follows:

1. A procedural (not substantive) error occurred that significantly impacted the outcome of the hearing (e.g. material deviation from established procedures, etc.).
2. To consider new evidence, unavailable during the original hearing or investigation, that could substantially impact the original finding or sanction. A summary of this new evidence and its potential impact must be included.
3. The imposed sanctions fall outside the range of sanctions designated for this offense and the cumulative conduct history of the responding party.

If the appeal request is remanded to reopen the investigation, the results of a revised investigation can be subsequently forwarded for reconsideration at the hearing level, at the discretion of the Office of Student Life. If the appeal remands to the hearing body for review, the reconsideration of the hearing body is not appealable.

In rare cases where a procedural error cannot be cured by the original hearing officer (as in cases of bias), a new hearing may be required with new hearing officer(s). The results of a reconvened hearing cannot be appealed. The results of a new hearing can be appealed, once, on any of the three applicable grounds for appeals.

The procedures governing the hearing of appeals include the following:

- All parties should be promptly informed of the status of requests for appeal, the status of the appeal consideration and the results of the appeal decision.
- Every opportunity to return the appeal to the original hearing body for reconsideration (remand) should be pursued.
- Appeals are not intended to be full rehearings of the allegation (de novo). In most cases, appeals are confined to a review of the written documentation or record of the original hearing and pertinent documentation regarding the grounds for appeal.
- Appeals hearings should defer to the original hearing body, making changes to the finding only where there is clear error and to the sanction only if there is a compelling justification to do so.
- An appeal is not an opportunity for appeals officers to substitute their judgment for that of the original hearing body merely because they disagree with its finding and/or sanctions.
- Sanctions imposed are implemented immediately unless the Vice President of Student Life stays their implementation in extraordinary circumstances, pending the outcome of the appeal.
- The appeals officer will typically render a written decision on the appeal to all parties within five (5) business days of hearing of the appeal. The appeals officer's decision to deny an appeal request is final.

Additional Notes

Master's students are responsible for knowing the information, policies and procedures outlined in this document. The University reserves the right to make changes to this document as necessary and once those changes are posted online, they are in effect. Students are encouraged to check the online Student Handbook for the updated versions of all policies and procedures. If government regulations change in a way that impacts this document, this document will be adjusted to comply with government regulations in their most recent form. Reports of misconduct made after the fact may raise issues of policy and procedure application, if policies and procedures have changed. Unless the parties accept current policies, all reports are governed by the policies that were in place at the time the alleged misconduct occurred. Procedures applicable are those that are in place at the time of resolution.

This document does not create legally enforceable protections beyond the protection of the background state and federal laws which frame such codes generally.

Special Resolution Process Provisions

a. University-initiated Proceedings

As necessary, the University reserves the right to initiate a report and to initiate resolution proceedings without a formal report or participation by the reporting party.

b. Notification of Outcomes

The outcome of a campus hearing is part of the education record of the responding party and is protected from release under a federal law, FERPA. However, the University observes the legal exceptions as follows:

- Parties to nonconsensual sexual contact/intercourse, sexual exploitation, sexual harassment, stalking, and intimate partner violence incidents have an absolute right to be informed in writing of the outcome, essential findings/rationale, and any sanctions that may result, without condition or limitation, and without substantial delay between notifications to each party.
- The University may release publicly the name, nature of the violation and the sanction for any student who is found in violation of a University policy that is a “crime of violence,” including arson, burglary, robbery, criminal homicide, sex offenses, assault, destruction/damage/vandalism of property, intimate partner violence, stalking and kidnapping/abduction. In doing so, the University will not release any information that could lead to the identification of the reporting party.

c. Alternative Testimony Options

For sexual misconduct reports and other reports of a sensitive nature, whether the reporting party is serving as the reporting party or as a witness, alternative testimony options will be given, such as allowing the reporting party to testify apart from the physical presence of the responding party (e.g., by Skype or phone). While these options are intended to help make the reporting party more comfortable, they are not intended to work to the disadvantage of the responding party.

d. Past Sexual History/Character

The past sexual history or sexual character of a party will not be admissible as evidence from the other party in the investigation or hearing unless such information is determined to be highly relevant. All such information sought to be admitted will be presumed irrelevant, and any request to overcome this presumption by the parties must be reviewed in advance of the hearing by the Vice President of Student Life. While previous conduct violations by the responding party are not generally admissible as information about the present allegation, the Vice President of Student Life may supply previous reports of good faith allegations and/or findings to the investigators, the hearing officers, and appeals officer to consider as evidence of a pattern and/or predatory conduct.

e. Witness participation in an investigation

Witnesses are expected to cooperate with and participate in the University’s investigation. Any witness who declines to participate in or cooperate with an investigation will not be permitted to offer evidence or testimony later in a hearing. Witnesses may provide written statements in lieu of interviews during the investigation and may be interviewed remotely by phone, Skype or similar technology if they cannot be interviewed in person. Parties who elect not to participate in the investigation will have the opportunity to offer evidence during the hearing and/or appeal stages of the process, though failure to offer evidence prior to an appeal does not constitute grounds for appeal on the basis of new evidence. Any witness scheduled to participate in a hearing must have been interviewed first by investigators (or have proffered a written statement), unless all parties consent to the participation of that witness in the hearing.

f. Training for those implementing these procedures

Personnel tasked with implementing these procedures (e.g., Title IX Administrator, Deputies or investigators, hearing officer, appellate officer, etc.) will be trained at least annually. This training will include, but is not limited to, how to appropriately remedy, investigate, render findings and determine appropriate sanctions in reference to sexual harassment and discrimination allegations; the University's Sexual Misconduct Policies and Procedures; confidentiality and privacy; and applicable laws, regulations and federal regulatory guidance.

g. Conflicts of Interest and Bias

The University is committed to ensuring that its resolution processes (e.g., investigation, hearing, appeal, etc.) are free from actual or perceived bias or conflicts of interest that would materially impact the outcome. Any party who feels that there is actual or perceived bias or conflict of interest that would materially impact the outcome may submit a written petition for the person's removal from the process. The petition should include specifics as to the actual or perceived bias or conflict of interest the reason why the petitioner believes the bias or conflict could materially impact the outcome. When the allegation involves a responding party who is an employee, petitions should be submitted promptly to the Director of Human Resources. When the allegation involves a responding party who is a student, petitions should be submitted promptly to the Vice President of Student Life. Such petitions may also be made to the Title IX Administrator or to the University Executive Vice President in the event that the potential conflict or bias involves the Title IX Administrator.

h. Record-keeping

In implementing these procedures, records of all allegations, investigations, and resolutions will be kept on file by the Title IX Deputy Coordinator (Human Resources for employees; Student life for students) and/or Title IX Administrator.

STATEMENT OF THE RIGHTS OF THE REPORTING PARTY

The rights of the reporting party are as follows:

- The right to investigation and appropriate resolution of all credible reports or notices of sexual misconduct or discrimination made in good faith to University officials.
- The right to be informed in advance of any public release of information regarding the incident.
- The right of the reporting party not to have any personally identifiable information released to the public without his or her consent.
- The right to be treated with respect by University officials.

- The right to have University policies and procedures followed without material deviation.
- The right not to be pressured to mediate or otherwise informally resolve any reported misconduct involving violence, including sexual violence.
- The right not to be discouraged by University officials from reporting sexual misconduct or discrimination to both on-campus and off-campus authorities.
- The right to be informed by University officials of options to notify proper law enforcement authorities, including on-campus and local police, and the option to be assisted by campus authorities in notifying such authorities, if the party so chooses. This also includes the right not to report, if this is the reporting party's desire.
- The right to have reports of sexual misconduct responded to promptly and with sensitivity by campus safety and other campus officials.
- The right to be notified of available counseling, mental health care, victim advocacy, health care, legal assistance, student financial aid, visa and immigration assistance or other student services for victims of sexual assault, both on campus and in the community.
- The right to a campus no contact order (or a trespass order against a non-affiliated third party) when someone has engaged in or threatens to engage in stalking, threatening, harassing or other improper behavior that presents a danger to the welfare of the reporting party or others.
- The right to notification of, options for, and available assistance in changing academic and living situations after an alleged sexual misconduct incident, if so requested by the reporting party and if such changes are reasonably available (no formal report or investigation, campus or criminal, need occur before this option is available). Accommodations may include:
 - Change of an on-campus student's housing to a different on-campus location;
 - Assistance from University support staff in completing the relocation;
 - Transportation accommodations;
 - Arranging to dissolve a housing contract and pro-rating a refund;
 - Exam, paper or assignment rescheduling;
 - Taking an incomplete in a class;
 - Transferring class sections;
 - Temporary withdrawal;
 - Alternative course completion options.
- The right to have the institution maintain such accommodations for as long as is necessary, and for protective measures to remain confidential, provided confidentiality does not impair the institution's ability to provide the accommodations or protective measures.

- The right to be fully informed of campus policies and procedures, as well as the nature and extent of all alleged violations contained within the report.
- The right to ask the investigators to identify and question relevant witnesses, including expert witnesses.
- The right to review all documentary evidence available regarding the allegation, including the investigative report, subject to the privacy limitations imposed by state and federal law, at least 48 hours prior to the hearing.
- The right to be informed of the names of all witnesses who will be called to give testimony, at least two business day prior to the hearing, except in cases where a witness' identity will not be revealed to the responding party for compelling safety reasons. (This does not include the name of the reporting party, which will always be revealed.)
- The right not to have irrelevant prior sexual history admitted as evidence in a campus hearing.
- The right to regular updates on the status of the investigation and/or resolution.
- The right to have reports heard by hearing and appeals officers who have received annual sexual misconduct training.
- The right to a panel comprised of representatives of both genders, if a panel is to be used.
- The right to preservation of privacy, to the extent possible and permitted by law.
- The right to meetings, interviews and/or hearings that are closed to the public.
- The right to petition that any member of the conduct body be recused on the basis of demonstrated bias.
- The right to bring a victim's advocate or advisor of the reporting party's choosing to all phases of the investigation and resolution proceedings.
- The right to provide evidence by means other than being in the same room with the responding party.
- The right to have the University compel the presence of student, faculty and staff witnesses, the opportunity (if desired) to ask questions (indirectly) of all present witnesses (including the responding party), and the right to challenge documentary evidence.
- The right to make or provide an impact statement in writing to the Title IX Administrator or

Deputies following determination of responsibility, but prior to sanctioning.

- The right to be informed in writing of the outcome and sanction of the resolution process, without undue delay between the notifications to the parties, and usually within one (1) business day of the end of the process.
- The right to be informed in writing as to when a decision of the University will be considered final (any changes to the sanction must occur before the decision is finalized), to be informed of the right to appeal the (finding and) sanction of the resolution process, and to be informed of the procedures for doing so in accordance with the standards for appeal established by the University.

STATEMENT OF THE RESPONDING PARTY'S RIGHTS

The rights of the responding party are as follows:

- The right to investigation and appropriate resolution of all credible reports of sexual misconduct made in good faith to University administrators.
- The right to be informed in advance, when possible, of any public release of information regarding the report.
- The right to be treated with respect by University officials.
- The right to have University policies and procedures followed without material deviation.
- The right to be informed of and have access to campus resources for medical, health, counseling and advisory services.
- The right to be fully informed of the nature, policies and procedures of the campus resolution process and to timely written notice of all alleged violations within the report, including the nature of the violation and possible sanctions.
- The right to review, at least two (2) business days prior to the hearing, all documentary evidence available regarding the allegation, including the investigative report, subject to the privacy limitations imposed by state and federal law.
- The right to be informed, at least two (2) business days prior to the hearing, of the names of all witnesses who will be called to give testimony, except in cases where a witness' identity will not be revealed to the responding party for compelling safety reasons. (This does not include the name of the reporting party, which will always be revealed.)
- The right not to have irrelevant prior sexual history admitted as evidence in a campus resolution process.

- The right to have reports heard by hearing and appeals officers who have received annual training.
- The right to petition that any member of the conduct body be recused on the basis of demonstrated bias.
- The right to a panel comprised of representatives of both genders if a panel is to be used.
- The right to meetings, interviews and hearings that are closed to the public.
- The right to have the University compel the presence of student, faculty and staff witnesses, the opportunity to ask questions (indirectly) of all present witnesses, and the right to challenge documentary evidence.
- The right to have an advisor of the responding party's choice to accompany and assist in the campus resolution process.
- The right to a fundamentally fair resolution, as defined in these procedures.
- The right to make or provide an impact statement in writing to the Title IX Administrator or Deputies following determination of responsibility, but prior to sanctioning,
- The right to a decision based solely on evidence presented during the resolution process. Such evidence shall be credible, relevant, based in fact and without prejudice;
- The right to be informed of the outcome and sanction of the resolution process in writing, without undue delay between the notifications to the parties, and usually within one (1) business day of the end of the process.
- The right to be informed in writing as to when a decision of the University will be considered final (any changes to the sanction must occur before the decision is finalized), to be informed of the right to appeal the (finding and) sanction of the resolution process, and to be informed of the procedures for doing so in accordance with the standards for appeal established by the University.

Additional Policy Provisions

a. Attempted Violations

In most circumstances, the University will treat attempts to commit any of the violations listed in this policy as if those attempts had been completed.

b. False Reports

The University will not tolerate intentional false reporting of incidents. It is a violation of the Student Handbook to make an intentionally false report of any policy violation, and it may also violate state criminal statutes and civil defamation laws.

c. Limited Amnesty for Reporting Parties and Witnesses

The University community strongly encourages the reporting of misconduct and crimes by reporting parties and witnesses. Sometimes, reporting parties or witnesses are hesitant to report to University officials or participate in resolution processes because they fear that they themselves may be accused of policy violations, such as underage drinking at the time of the incident. It is in the best interests of this community that as many reporting parties as possible choose to report to University officials and that witnesses come forward to share what they know. While policy violations cannot be overlooked, there is the potential for limited amnesty from any consequences of minor policy violations that come to light as a result of a reporting party's report of sexual misconduct, for the reporting party or those who offer their assistance to others in need.

d. Parental Notification

The University reserves the right to notify parents/guardians of dependent students regarding any health or safety risk or change in student status or conduct situation, particularly alcohol and other drug violations. The University may also notify parents/guardians of non-dependent students who are under age 21 of alcohol and/or drug policy violations. Where a student is non-dependent, the University will contact parents/guardians to inform them of situations in which there is a significant and articulable health and/or safety risk. The University also reserves the right to designate which University officials have a need to know about individual conduct reports pursuant to the Family Educational Rights and Privacy Act.

EDUCATION AND TRAINING PROGRAMS

It is the collective responsibility of the Master's community to foster a safe and secure campus environment. In an effort to promote this environment and prevent acts of sexual misconduct from occurring, Master's provides primary prevention and awareness programs to students and employees to prevent domestic violence, dating violence (includes rape and acquaintance rape), sexual assault and stalking, in addition to providing ongoing prevention and awareness campaigns for students and faculty.

PRIMARY AND ONGOING PREVENTION AND AWARENESS PROGRAMS AND CAMPAIGNS

- All incoming Master's students, continuing students, and employees are frequently taught the degradation of sexual immorality and the design of abstinence prior to marriage from a biblical worldview. These biblical principles are strategically communicated through student and faculty/staff chapel messages, class lectures and resident hall meetings.
- The Master's community is made aware annually of sexual assault prevention resources, including

educational material on risk reduction and bystander intervention available free to all students, faculty and staff upon request by contacting the office of Student Life and Campus Safety. Risk reduction and bystander intervention educational material is also readily available within this policy.

- A DVD program called *Speak Out & Stand Up* raises awareness about sexual assault. This DVD program is available for checkout from the Library, the Office of Student Life, and the Campus Safety Business Office.
- The Human Resources Department requires a two-hour sexual harassment prevention training for all new employees.

BYSTANDER INTERVENTION PROGRAM

A *bystander* is someone who sees a risk to an individual for sexual misconduct and takes steps of positive intervention to prevent it. This training program offers safe and positive options that may be carried out by an individual or individuals to prevent harm or intervene when there is a risk of domestic violence, dating violence, sexual assault or stalking. It includes recognizing situations of potential harm, understanding cultural conditions that facilitate violence, overcoming barriers to intervening, identifying safe and effective intervention options and taking action to intervene.

Bystander Intervention Steps:

1. **Recognize when to intervene.** You are not being asked to place yourself in jeopardy to stop a crime in progress. There are many situations that occur prior to the incident of domestic violence, dating violence, sexual assault or stalking that are appropriate for intervention. Bystander intervention encourages people to watch for those behaviors and situations that appear to be inappropriate, coercive and harassing.
2. **Consider whether the situation needs attention.** You are encouraged to embrace your biblical responsibility to pay attention to situations that put friends, family and co-workers at risk for incidents of domestic violence, dating violence, sexual assault or stalking.
3. **Decide if there is a responsibility to act.** The following factors are commonly understood to influence a person's willingness to act. These include the presence of other witnesses, the uncertainty of the situation, the apparent level of danger or risk to the individual and the setting of the event. Personal characteristics of the bystander also contribute to a decision to act.
4. **Take Action.** There are a variety of ways to intervene. Some of them are direct, and some of them are less obvious to the perpetrator. Choosing a method of intervention that de-escalates the situation is safer than attempting a confrontation. There is no single rule that can account for every situation so use good judgment and always put safety first. Specific actions to take include:
 - ☐ Make up an excuse to get him/her out of a potentially dangerous situation.
 - ☐ Let your friend or co-worker know that his or her actions may lead to serious consequences.
 - ☐ Never leave his/her side, despite the efforts of someone to get him/her alone or away from you.
 - ☐ Use a group of friends to remind someone behaving inappropriately that his or her behavior should be respectful.
 - ☐ Create a diversion, such as turning on lights or turning off music.
 - ☐ Call the authorities when the situation warrants.

RISK REDUCTION PROGRAM

Risk Reduction refers to options designed to decrease perpetration and bystander inaction in order to promote safety and to help individuals and communities address conditions that facilitate violence.

Risk Reduction Tips:

Risk reduction tips can often take a victim-blaming tone, even unintentionally. Only those who commit sexual violence are responsible for those actions. We offer the tips below with no intention to victim-blame, with recognition that these suggestions may nevertheless help you to reduce your risk of experiencing a nonconsensual sexual act. Suggestions to avoid committing a nonconsensual sexual act are also offered below:

- ☐ Establish biblical convictions on issues relating to sexual immorality and personal holiness.
- ☐ Hang out with others who share your biblical convictions.
- ☐ Make known your limits as early as possible.
- ☐ Tell a sexual aggressor “NO” clearly and firmly.
- ☐ Try to remove yourself from the physical presence of a sexual aggressor.
- ☐ Find someone nearby and ask for help.
- ☐ Give serious thought before sharing intimate content, pictures, images and videos with others, even those you may trust.
- ☐ Take care of your friends and ask that they take care of you. A real friend will challenge you if you are about to make a mistake. Respect them when they do.
- ☐ Hang out where there are other people and you feel safe.
- ☐ Abstain from alcohol and drugs. Your best defense is having a clear mind. If you do not abstain from alcohol and drugs, recognize that alcohol/drugs lower your sexual inhibitions and may make you vulnerable to someone who views a drunk or high person as a sexual opportunity.
- ☐ Be aware of “date rape drugs” and how they are used. Do not leave your beverage unattended or accept a drink from an open container.
- ☐ Establish “buddy systems” with your friends and watch out for one another. Agree to tell each other when you are leaving.
- ☐ Always have extra money to get home.
- ☐ Have a plan for someone you can call if you need help.
- ☐ Do not allow yourself to be isolated with a person you do not know or trust. Travel with a friend or in a group. If you go on a date with someone you do not know very well, tell a close friend what your plans are. Do not be alone with him/her in his/her home, your home or a friend’s home. Be aware of your surroundings at all times.
- ☐ Don’t do anything that you don’t want to do just to avoid disagreement, unpleasantness or embarrassment.
- ☐ Trust your conscience and act courageously. If you feel uncomfortable, scared or pressured, act quickly to end the situation. Say, “Stop it” and leave or call for help. Use a confident voice and body posture. Look directly at him or her and say “No” in a firm, serious voice. Match your body language to your words; don’t laugh and smile while saying “No.”
- ☐ Keep the doors to homes, dorm rooms and cars locked.

- ☐ Walk only in lighted areas after dark.
- ☐ Know where the phone is located.

These suggestions are not meant to endorse any form of biblical immorality but may help you reduce the risk of being accused of nonconsensual sexual misconduct:

1. Clearly communicate your intentions and give the other person a chance to clearly relate their intentions to you.
2. Understand and respect personal boundaries.
3. DON'T MAKE ASSUMPTIONS about consent, about someone's sexual availability, about whether they are attracted to you, about how far you can go, or about whether they are physically and/or mentally able to consent. Your partner's consent should be affirmative and continuous. If there are any questions or ambiguity then you DO NOT have consent.
4. Mixed messages from your partner are a clear indication that you should stop, defuse any sexual tension and communicate better. You may be misreading them. They may not have figured out how far they want to go with you yet. You must respect the timeline for sexual behaviors with which they are comfortable.
5. Don't take advantage of someone's drunkenness or altered state, even if they willingly consumed alcohol or substances.
6. Do not share intimate content, pictures, images and videos
7. Understand that consent to some form of behavior does not automatically imply consent to any other forms of behavior.
8. Silence, passivity or non-responsiveness cannot be interpreted as an indication of consent.

RED FLAG PROGRAM

RECOGNIZE WARNING SIGNS OF ABUSIVE BEHAVIOR AND ATTACK AVOIDANCE

It is important to identify the warning signs of abusive behavior for domestic violence, dating violence, sexual assault and stalking. We will identify these behaviors as “red flags.” Red flags are small signs in a person’s behavior or communication that tell you things are NOT OK. Red flags are things said or done that make you feel the person you are with is not safe or cannot be trusted. A red flag is sometimes described as that feeling inside you that is warning you something isn’t right and to be careful. What constitutes a red flag may differ from person to person, so pay attention to what you think and feel. If something makes you uncomfortable or doesn’t seem right, pay attention and be careful!

It’s a “Red Flag” if the person you are with:

- ☐ Has a reputation for being sexually promiscuous.
- ☐ Makes suggestive remarks about your clothes or your appearance.
- ☐ Ignores, interrupts or makes fun of you.
- ☐ Sits or stands too close to you or stares at you.
- ☐ Misuses alcohol or uses illegal drugs.
- ☐ Tries to get you to use drugs or alcohol.
- ☐ Tries to touch or kiss you or gets into your “personal space” when you barely know him/her.
- ☐ Wants to be alone with you before getting to know you.
- ☐ Gets angry or sulks if he/she doesn’t get what he/she wants.
- ☐ Pressures you to be alone together.
- ☐ Tries to make you feel guilty for saying “no.”
- ☐ Checks your cell phone or email without permission.
- ☐ Constantly puts you down.
- ☐ Has extreme jealousy or insecurities.
- ☐ Has an explosive temper.
- ☐ Tries isolating you from family or friends.
- ☐ Physically hurts you in any way.
- ☐ Acts possessive.

Ways to Say No:

- ☐ Say “No.”
- ☐ Give a reason.
- ☐ Give an excuse.
- ☐ Suggest an alternative.
- ☐ Avoid or leave the situation.

WHAT SHOULD I DO IF I AM SEXUALLY ASSAULTED?

If you are in immediate danger, call 911. Your first priority should be to get to a place of safety. You should then tell a trusted friend.

Master's encourages prompt reporting of sexual misconduct. The following section outlines the procedures a victim should follow if a sex offense, domestic violence, dating violence, sexual assault or stalking has occurred.

Filing a report with Master's will not:

- ☐ Obligate the victim to prosecute, nor
- ☐ Subject the victim to scrutiny or judgmental opinions.

The adult reporting party of a sexual assault has the choice of whether:

- ☐ The investigation should be pursued through the criminal justice system and/or campus grievance proceedings
- ☐ Master's will assist the victim in notifying authorities, if s/he so chooses

Assault victims have the right to decline to notify such authorities.

An assault victim, who legally obtains valid orders of protection, no-contact orders, restraining orders or similar lawful orders issued by a criminal, civil or tribal court, are encouraged to bring a copy to the Department of Student Life and Campus Safety for evaluation and civil enforcement.

DO I NEED MEDICAL ATTENTION?

For your safety and well-being, immediate medical attention is encouraged to evaluate for physical injury, sexually transmitted diseases and pregnancy, and to preserve evidence for potential prosecution against the offender.

To preserve evidence, it is best that you do not bathe, shower, or change clothes before a medical exam. Even if you have already bathed, you are still encouraged to have prompt medical care. Additionally, you are encouraged to gather bedding, linens or unlaundered clothing and any other pertinent articles that may be used as evidence.

Time is a critical factor for evidence collection and preservation. Whether or not you decide to go forward with prosecution of the offender, it's critical for medical professionals to collect forensic evidence within 72 hours of the assault.

WHAT WILL HAPPEN AT THE MEDICAL FACILITY?

First, a sexual assault nurse examiner will interview you to get an account of what happened. The nurse will perform a forensic examination to evaluate injuries and collect physical evidence, which is similar to a

gynecological examination. Once the exam is finished, the evidence will be packaged up by the nurse and turned over to the Sheriff's department for processing. Because hospital employees are mandated reporters they will call law enforcement, but victims of sexual assaults are not required to cooperate or participate in the criminal justice system. You may simply decline to speak with law enforcement.

WHO CAN I CONTACT?

Master's seeks to give care and support to victims of sexual misconduct. The following are some institutional, regional and national resources available to every student and employee.

MASTER'S RESOURCES:

Student:

- Los Angeles County Sheriff's Department: 911
- Campus Safety Department: (661) 362-2500
- Weekend On Call Resident Director: (661) 362-2211
- Associate Dean of Students (Women): (661) 362-2831
- Associate Dean of Students (Men): (661) 362-2832
- Campus Nurse: (661) 362-2662

Employee:

- Los Angeles County Sheriff's Department: 911
- Campus Safety: (661) 362-2500
- Human Resources Department: (661) 362-2843
- Campus Nurse: (661) 362-2662

COMMUNITY RESOURCES

- Strength United (formerly known as Valley Trauma Center): Rape crisis advocates are available on the 24-hr. hotline (818) 886-0453 or (661) 253-0258. Strength United serves the San Fernando and Santa Clarita Valleys with free or low-cost services, such as individual, family and group counseling. Address: 25115 Avenue Stanford, Suite 122, Valencia, CA 91355-4819. Tel: (661) 253-1772 or (661) 253-0258; fax: (661) 253-2316
<http://www.csun.edu/eisner-education/strength-united>
- (CATS) Center for Assault Treatment Services: CATS is a program of Northridge Hospital Medical Center located in Van Nuys, California. CATS is a 24-hour, seven-day-a-week program for COMPLAINANTS of domestic and sexual assault and child COMPLAINANTS of sexual abuse of all ages in the San Fernando and Santa Clarita Valleys of Los Angeles County, California. Tel: (818) 908-8632
<http://www.abuse-assaultservices.org>
- Santa Clarita Pregnancy Center: Patient Education: pregnancy options, sexually transmitted

disease/infection, sexual self-control, sexual health education and post-abortion care and education. Women's Health Services: pregnancy testing, ultrasound confirmation of pregnancy, prenatal care referrals, adoption referrals, HIV screening, STD/STI testing and/or referral and STD/STI treatment and/or referral. Men's Health Services: HIV screening, STD/STI testing and/or referral and STD/STI treatment and/or referral. SCV Pregnancy Center Also Offers: life skills education, community resource referrals, post-abortion support groups and educational presentations.

Tel: (661) 255-0082

<http://www.scvpc.org>

- Domestic Violence Center of Santa Clarita Valley:

Tel: (661) 259-HELP (4357)

<http://dvc-scv.com>

- Child Protective Services Abuse Reporting Telephone Numbers:

Tel: (800) 540-4000

<http://www.childsworld.ca.gov/res/pdf/cpsemergnumbers.pdf>

NATIONAL RESOURCES:

- National Sexual Assault Hotline:

Tel: (800) 656-HOPE

<https://rainn.org>

- National Teen Dating Abuse Helpline:

Tel: (866) 331-9474

<http://www.loveisrespect.org>

- Suicide and Crisis Hotlines:

Tel: (800) 784-2433; (800) 273-8255; (800) 799-4TTY

- National Domestic Violence Hotline: Call 24 hours a day, seven days a week. They can help you in more than 100 languages. It is free and private. The National Domestic Violence Hotline links you to the following resources in your community: domestic violence shelters, emergency shelters, legal help and social service programs.

Tel: (800) 799-7233; (800) 799-7233; (800) 787-3224; TDD: (800) 787-3224

<http://www.thehotline.org>

APPENDIX 6

Media Ethics Policy Statement

All students are required to read www.masters.edu/mediaethicspolicy and will be held accountable for abiding by it.

APPENDIX 7

Campus Security Vehicle Code

All students are required to read the Security Codes and will be held accountable for abiding by them: www.masters.edu/security.