



THE MASTER'S
UNIVERSITY
FOR CHRIST & SCRIPTURE

STUDENT HANDBOOK

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

(subject to change without notice)
REVISED AUGUST 2022



Welcome from the Office 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 become more like the Master. On behalf of the faculty, staff, and administration, we invite you to join us and participate in what God is doing here and belong to something truly remarkable.

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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

Email Correspondence

When emailing students, the convention is last name followed by first initial and middle initial @masters.edu. For example, if the student's name is Jane Rachel Doe, her email address will be doejr@masters.edu.

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

Telephone 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 of revisions to the Student Handbook through campus email. The current edition of the Student Handbook is accessible 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 email. The student is expected to regularly check and is held accountable for all incoming institutional communication distributed therein.

DEPARTMENTAL CONTACT LIST

DEPARTMENT NAME	EMAIL	EXT.
Academic Affairs	academic-affairs@masters.edu	2626
Admissions	admissions@masters.edu	2363
Alumni Relations	alumni@masters.edu	2333
Athletics	athletics@masters.edu	2761
Biblical Counseling	biblicalcounseling@masters.edu	2644
Biblical Studies	bible@masters.edu	2621
Biological & Physical Sciences	biologicalsciences@masters.edu	2705
Bon Appetit (Cafeteria)	bonappetitchef@masters.edu	2853
Business Administration	busadmin@masters.edu	2702
Campus Life	campuslife@masters.edu	2833
Campus Safety	campussecurity@masters.edu	2500
Career Services	careerservices@masters.edu	2351
Communications	communication@masters.edu	2218
Computer & Information Sciences	computerscience@masters.edu	2213
Computer Services / Helpdesk	servicedesk@masters.edu	2876
Development	development@masters.edu	2210
English	english@masters.edu	2286
Financial Aid	financialaid@masters.edu	2290
Food Service	foodservice@masters.edu	2853
Health Center	healthassistant@masters.edu	2655
Human Resources	humanresources@masters.edu	2843
IBEX	ibexoffice@masters.edu	2616
International Students	iso@masters.edu	2249
IT Helpdesk	servicedesk@masters.edu	2876
Library	library@masters.edu	2278
MABC	mabc@masters.edu	2644
MABS	biblicalstudies@masters.edu	2652
Music	music@masters.edu	2279
Office of Disability Services	kantariska@masters.edu	2269
Plant Operations	plantoperations@masters.edu	2794
President's Office	presidentsoffice@masters.edu	2220
Registrar / Transcripts	registrar@masters.edu	2812
Residence Life	residencelife@masters.edu	2289
Student Employment	osepd@masters.edu	2238
Student Finance Center	accountinfo@masters.edu	2212
Student Housing	housing@masters.edu	2289
Teacher Education	teachered@masters.edu	2235
University Exchange	ue@masters.edu	2665

A BRIEF HISTORY OF THE MASTER'S UNIVERSITY

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—one that would emphasize the consecrated and Spirit-filled life, and would have a passion for lost people all over the world. He communicated his feelings to Dr. W. F. Farr and Dr. B.F. Fellman. After prayerful consideration, 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. Men and women came to study the Bible at LABTS to prepare for service in the church, at home and around the world.

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 Placerita Canyon in Newhall, California. The seminary program eventually separated from the undergraduate program in 1974 and relocated to Tacoma, Washington 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, including 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, including a growing online program. At the graduate level, the University offers a fifth year California Single Subject and Multiple Subject Credential, Master of Arts in Biblical Studies, Master of Education, Master of Arts in Biblical Counseling, and Master of Business Administration. In 2019, John MacArthur transitioned to the role of Chancellor Emeritus and John Stead was named Interim President, having served the University for 49 years as a professor and administrator. The University now enjoys the leadership of Dr. Abner Chou as Interim President and John F. MacArthur Endowed Fellow.

This commitment to educate tomorrow's Christian leaders began more than ninety years ago. Today, 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 commerce, industry sciences, and the arts for Christ's sake. The story of The Master's University is on-going, 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 progress to meet the challenges of a modern world, but it will never abandon our foundational commitment to build a school that truly honors The Master.²

² "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.

STUDENT LIFE PHILOSOPHY

The Distinctives of Biblical Living

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 Residence 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 foundational distinctives found in God's Word helps us minister to students as they grow to be more like the Master.

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:

- 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 Residence Life are shaped.



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?

- **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?

- **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"?

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 the MOTIVATION OF LOVE, a POSTURE OF REPENTANCE, and a LIFESTYLE OF WORSHIP.

- **MOTIVATION 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?

- **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. (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?

- **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?

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 RELATIONSHIPS is defined by the interrelated biblical principles of BELONGING TOGETHER, INTER- PERSONAL DISCIPLESHIP, and 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?

- **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?

- **RESTORATION:** Relationships focused on progressing in Christ-likeness includes the exhortation to mortify sinful dispositions and actions. The journey of dealing with 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 this biblical principle, 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?

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 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?

- **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?

- **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?

The distinctives become a lens that illuminates everything that happens at Master's. There is an expectation that our students desire to grow as Christians. 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 by 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 dialogue, 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 Spirit 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 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.

As the students of The Master's University, we 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 to walk according to the Spirit and not according to the flesh.
- Advance in redeeming everyday 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 relate 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

Student Life Programs

The Student Life Department provides year-round opportunities for recreation, entertainment, and fellowship for the entire campus community comprised of students, faculty, and staff. Student Life designs all activities and programs to promote personal, spiritual, and relational development. The following is a brief survey of some of the many ways a student can invest during their University years.

Campus Life Programs

CAMPUS LIFE TEAM

Campus Life is comprised of members who are trained and mentored as leaders under the leadership of the Dean of Campus Life. Their purpose is to facilitate relationship-building on campus by enhancing and providing various campus-wide activities, as well as by offering meaningful representation from student body to University leadership.

CAMPUS EVENTS

Student Life understands that in addition to classroom and chapel involvement, the University experience includes vibrant social activity. Campus Life gives significant effort to produce events that make our campus exciting and fun. Everything from major amusement parks to talent shows, our Campus Life team organizes a wide variety of events to make a student's University experience complete.

STUDENT CLUBS

The purpose of clubs at Master's is to create opportunities for students to meet and engage others who share similar interests, goals, and talents. Clubs 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 RECREATION

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 the Athletics Department. The **fitness center** is also open daily with hours that complement a student's lifestyle, giving them the opportunity to stay fit and study—sometimes at the same time.

Chapel Programs

CHAPEL

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

Our goal in chapel is to bring students the best biblical teaching we can on subjects that are relevant to collegians and young adults. Chapel speakers include our Chancellor Emeritus, Dr. John MacArthur, members of the University community, and other gifted expositors 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. Both the chapel band and chapel tech team are student-led.

THE TRUTH & 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 three-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. For more information about TLC, please access www.truthandlife.org.

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 together on campus, in residence hall groups, and in academic departments.

Outreach Programs

The Outreach Office at The Master's University exists to provide awareness and training for a wide variety of service and evangelism opportunities both locally and internationally. In addition, the Outreach office gives support and outreach to our military, international, and first-generation students.

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 student Global Outreach leaders.

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.

ENGAGE

In October, the University provides opportunities for students to go in teams to serve domestic churches. These churches are often looking for assistance with a variety of ministries. Engage aids in the spiritual formation of our students by placing them in unique ministry contexts and by exposing them to unique ministry opportunities. Through engage, students can develop their ministry-passions and sharpen their ministry-gifts to be employed in lifelong service of the Lord's church.

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.

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 retreat, service projects, a celebration of completion, interpersonal discipleship, and other community events.

Residence Life Programs

Residence Life is led by the Dean of Men and Dean of Women with a united commitment to cultivate an environment where every student can grow into a greater likeness of the Master. These programs complement a student's comprehensive education at TMU and are designed to aid students in their growing understanding and commitment to living out a distinctive Christian life.

DEANS

The Dean of Men and Dean of Women oversee all residence and off-campus programs as well as student shepherding and biblical counseling in partnership with students' local churches.

They also lead the staff of Resident Directors, Resident Assistants, and Wing Assistants who serve in the residence halls. The Residence Life staff includes individuals whose primary role on campus is to guide and help students grow spiritually through everyday University life.

ON-CAMPUS STAFF

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 DIRECTORS (RDs)

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 WAs, discipleship, informal biblical counseling, overseeing the discipline of students in their residence hall, and maintaining a healthy learning community.

RESIDENT ASSISTANTS (RAs)

RAs are student staff members receiving a scholarship and leadership training in exchange for assisting the RD and working closely with each resident on their wing. Their responsibility is to implement the vision of the RD in their respective dorm and serve the needs of the students. This includes peer conversations, planning wing events, emergency service assistance, and maintaining a healthy wing community.

WING ASSISTANTS (WAs)

WAs are trained volunteer student staff members who assist RDs and RAs with the above responsibilities.

OFF-CAMPUS STAFF

The Off-Campus Directors (OCDs) provide leadership and care for our off-campus community. The Off-Campus Assistants (OCAs) are students who volunteer to work with the OCDs to help minister to our off-campus students. Since there is not a central location for off-campus housing, the OC staff prioritizes good communication and event planning to bring this group together.

LOCAL CHURCH

In partnership with Church Relations, 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. Residence 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.

STUDENT STANDARD OF CONDUCT

The Master's University is committed to helping students develop into men and women 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 University Policies, 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 and class registration, commits to live within the framework of the standards of the University both on and off campus while each semester is in session (including Fall Break, 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 through the Saturday after finals week in the fall and spring semesters. An off-campus student is held accountable to the guidelines of the Student Handbook from the first day of classes through the Saturday after finals week in the fall and spring semesters. For all students, Christmas break begins the Sunday after finals week and concludes 8:00 a.m. 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 or her 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, a University-sponsored trip, or University-sponsored events is strictly prohibited.

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", will be manifested in the heart and life of every believer in progressive fashion. Those listed under "Walking in the Flesh", describes sin which is characteristic of slavery to sin and should thus be decreasing in frequency in a believer's life. Consistent manifestation of "walking in the flesh" is not in step with a transformed heart and life of a believer.

Examples of Walking in the Spirit

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 toward 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*.

Examples of Walking in the Flesh

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 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 circumstance we are in, 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 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, or bisexual 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 in any form.

UNIVERSITY POLICIES

Our University Policies are not Biblical Mandates but are reasonable standards of conduct for The Master's University community that promote a comprehensive learning environment committed to living out the 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 are civil and promote safety. We seek to limit our policies in order to promote independent life management while managing a campus that is beneficial to the whole 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 educational and 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. Indeed, one could obey every policy without a heart that is submissive to Christ. However, for this season, laying aside individual preferences is a communal commitment that seeks to cultivate a healthy campus in order to undistractedly pursue Christ while in an environment of higher education.

General Prohibitions

PORNOGRAPHY

Possessing or viewing any pornographic material (video, Internet, video games, or printed) is not permitted.

WEAPONS

Bringing on campus any kind of weapons, explosives, fireworks, firearms, pellet guns, airsoft guns, paintball guns, and other objects or materials that the Deans' Office judge may be harmful to student safety is not permitted.

GAMBLING

Gambling is not permitted.

General Policies

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 compassion, encouragement, and instruction from a biblical perspective. In addition to Appendix 5 *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." CBD oil is therapeutically allowable if it contains less than 0.3% THC, per FDA regulations.

- 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.

DANCING

Dancing of an immodest, sensual, or provocative nature is not permitted under any circumstance on or off campus, nor is dancing at night clubs. Students should consider the messaging of the music they choose to listen to and evaluate whether it is consistent with the purpose of the gospel (2 Cor 5:21) and the Christian's call to holiness and Christlikeness in thought, word, and action (Phil 4:8; Eph 5:3-4; 1 Pet. 1:16). Students are expected and will be held accountable to conduct themselves in a respectable manner which honors the Lord and upholds the reputation of the University in accordance with Biblical Mandates.

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.

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.

USE OF ELECTRONIC MEDIA

Any use of Electronic Media that is inconsistent with our profession as Christ's followers committed to holiness and truth is not permitted. 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. All Internet use and email is monitored by Master's staff. For more information, please go to www.masters.edu/media-ethics-policy.html.

SOCIAL MEDIA POLICY

Social media is an inevitable part of our culture. It allows for the dissemination of information that can be either edifying or destructive. Ephesians 4:29 states: “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.” The same holds true for written communication. Social networking sites are public and permanent, which means there is virtually no privacy; anything posted online can be accessed worldwide and never truly goes away, even when it has been deleted. Posts in one forum are many times replicated in others through trackbacks and reposts or references. Understanding this, it is best to write as if everyone knows you and only state things you would say out loud to all parties involved. Basic etiquette also includes not posting anything overly personal or confidential. A few examples of social media/networking platforms would be: Facebook, Instagram, YouTube, Snapchat, Twitter, WhatsApp, LinkedIn, etc.

- If you are a student employee or volunteer using departmental accounts that represent TMU, remember that you may only post with the approval of TMU Marketing and the oversight of your supervisor.
- In regard to personal accounts, please use your own personal devices rather than those belonging to TMU and remember that everything you say or do is a representation of TMU and our Lord Jesus Christ.
- Always seek to avoid gossip and slander (1 Peter 2:1) and demonstrate the fruit of the Spirit when writing or talking to others (Galatians 5:22-23).
- No TMU student shall post to social media any words or pictures depicting themselves or other current or former employees violating a biblical mandate or TMU policy.
- No TMU student shall post confidential and/or disparaging statements about the University.

FEEDBACK

We value the feedback of our students and encourage all comments to be submitted to Student Life by emailing residencelife@masters.edu. All feedback will be submitted to the appropriate department and responded to accordingly.

Appearance and Dress Code

The purpose of a dress code at The Master's University is to assist students in demonstrating a God-glorifying lifestyle by maintaining a modest posture and appearance. Though students' own standards and convictions regarding modesty may vary, we define the biblical principle of modesty as follows:

- showing honor and respect for one's body by covering areas which are meant to be kept private (1 Cor 12:23)
- promoting godly character over external adornment (1 Pet 3:3-4)
- cultivating humility rather than seeking unnecessary attention (1 Jn 2:15-16)
- loving one's neighbor by avoiding becoming an undue source of temptation (Mt 18:7)

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 is deemed inappropriate based on the principles of biblical wisdom and modesty.

DAILY DRESS

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 appropriately designed t-shirts with messaging/graphics in harmony with biblical mandates
- Shorts
- Athletic apparel (for further explanation, see Recreational Dress)
- Appropriate Footwear

Inappropriate:

- Revealing pants, shorts, skirts, and dresses (including spandex, uncovered leggings, and/or any items which are excessively short, tight, sheer, and/or draw undue attention to certain body parts)
- Revealing tops (including items which expose the midriff, are excessively tight, sheer, and/or reveal or draw attention to the bust or bra)
- Shirtlessness
- Bare feet in public spaces (office buildings, cafeteria, etc.)
- Pajamas worn in public, common spaces (including dorm lounges)"
- Cross-gendered apparel

CLASS AND CHAPEL DRESS

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, winter, summer, and final exam classes. In addition to daily dress guidelines, the following are some examples of both appropriate and inappropriate chapel and class dress.

Appropriate:

- Pants, jeans, skirts, dresses, and dress/chino shorts.
- Collared or dress shirts or tops; modest, neat, and appropriately designed t-shirts with messaging/graphics in harmony with biblical mandates.

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

- Tank tops for men
- Work overalls or coveralls
- Ragged clothing
- Athletic apparel: this includes sweats, warm-ups, joggers, and jerseys
- Military apparel unless required by Military Service

RECREATIONAL DRESS

- Certain kinds of intercollegiate sports and activities require specific uniforms (volleyball shorts, swimwear, cross country gear). While otherwise participating in athletic activities, students are to refrain from wearing revealing clothing keeping in mind body shape and coverage. No uncovered leggings are allowed, per TMU dress code standards. Sleeveless tops must not reveal the chest, sports bra, or midriff.
- 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 and/or lose facility privileges.
- Swimsuits: Sunbathing and swimwear on campus is restricted to the pool area. Women are to wear bathing suits that have a modest neckline and cover the midriff. All swimwear for men and women should be modest.

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, and all other dress code standards still apply.

Church Involvement and Attendance

CHURCH INVOLVEMENT

Master's requires that all students attend the main worship service plus one additional service or activity at the same local church each week. The central weekly congregational service is considered a "main worship service" and any Sunday school, evening 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 services or activities". This gives the student a foundational engagement in the local Church by which further ministry and service can be cultivated.

By the end of their first semester at Master's, each student will register their local church on Content Management, including contact information for a pastor or ministry leader with whom they have a relationship.

CHURCH ATTENDANCE

Students will record their church attendance for the week by the end of the day on Wednesday. Students who do not record their attendance will be automatically given 2 misses.

Chapel Etiquette and Attendance

CHAPEL ETIQUETTE

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 beverages in a closed cup or bottle with a lid) are not allowed in chapel. Please remember to take trash with you.
- The use of all electronic devices is prohibited during chapel, including laptops, tablets, and cell phones (except for notetaking or Bible apps). In addition, students are also encouraged to turn off all notifications for the duration of chapel.
- Please do not sleep in chapel.
- Please do not do homework in chapel.
- Please do not come to chapel if you are ill and will distract or infect those around you.
- Please do not leave chapel early for work, class, etc.
- 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.
- Please do not occupy reserved faculty and staff seating until the transition to the speaker.

If a student continues to violate chapel etiquette after being warned, the Dean may administer a miss to the student's chapel attendance.

Master's requires that all students attend chapel every Monday, Wednesday, and Friday. Eight absences are permitted each semester to be used for illness, emergencies, athletic and music events, or other situations. Tardiness to chapel services 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

Chapel attendance is recorded by signing in via signature and/or student ID card swipe. Each student must sign in for him/herself; signatures and/or sign-ins by proxy will not be counted toward Chapel attendance.

Students who falsify attendance records will be placed on Chapel Probation immediately and are subject to forfeiture of their remaining absences for the semester.

Students who have no choice but to exceed their eight allowed absences due to an emergency should submit a written request to their RD within seven days of the emergency. The RD will review the request and notify the student of whether or not their additional absence(s) has/have been waived.

CHAPEL EXEMPTION

Chapel exemption applications are available online only for off campus students with extenuating situations and those involved in ROTC. An exemption must be submitted *prior* to making any job or ministry commitment. Application for exemption must be submitted each semester before the last day to drop a class (usually two weeks from the first day of classes). Exemptions are granted on a semester-by-semester basis according to the overall weighting of the student's mandatory responsibilities (work requirements, family, travel time, class units, etc.). Please allow up to two weeks for processing.

THE TRUTH & LIFE CONFERENCE

The Truth & 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, prayer, song, and teaching. All students are required to attend. Each absence from a TLC main session will constitute a chapel miss for the spring semester.

Housing Assignment Policies

The Master's University desires to promote a student's spiritual development in the context of the diversity in the body of Christ. Dorms will represent a cross section of the community as a whole, which includes a variety of classes, nationalities, majors, and athletic and co-curricular interests.

ON-CAMPUS RESIDENCE

All students who are taking a total of 9 units (online units not included) or more are required to live on campus. **All housing assignments seek to accommodate student preferences and are prioritized by registration date. On-campus dormitories are reserved for traditional undergraduate students 29 years of age or younger.**

ROOM ASSIGNMENTS AND HOUSING REQUESTS

All roommate and room requests properly submitted are carefully considered; however, all assignments are at the discretion of the Housing Committee. All housing preference changes can be submitted to housing@masters.edu for review by the committee.

OFF-CAMPUS HOUSING

All students requesting to live off campus must submit an electronic application, available through Content Management online. Qualifications for being considered for off-campus housing are: a student living with parents, a married student, 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 Dean of Men/Women and Resident Directors will carefully consider each submitted application.

All applications for off-campus housing must be submitted online through Content Management no later than August 1st for the fall semester, except in cases when another deadline is published for special circumstances. Please allow two weeks for processing. No student can move off campus once a semester has begun in accordance with the housing contract, unless written permission is given from the Deans' Office.

Residence Hall Policies

GENERAL RESIDENCE HALL GUIDELINES AND PROCEDURES

Guidelines, procedures, and rules in the residence halls are intended to cultivate an atmosphere that is conducive to study, fellowship, sleep, and mutual respect of all residents. The residence hall staff ensures this functionality as an extension 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 to participate in creating a healthy home for all.

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 in order to explain necessary safety, emergency, and administrative information. 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 (including all lounges and parking lots) from 10:00pm-7:00am. If a student should continue to disregard quiet hours after being warned by Residence Life staff, the Resident Director may administer fines in accordance with posted residence hall policies.

RESIDENCE HALL ACTIVITIES

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

LOUNGES

Resident hall 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 according to daily dress guidelines is acceptable in-residence hall lounge areas. The student on lounge duty will promote a calm and studious environment and dismiss all dorm residents from the lounge at 1:00am 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.

OUTDOOR SPACES

Fire Pits: Students may use firepits at their leisure, but they must follow instructions for turning the gas on and remember to turn it off once they are finished. Students are not permitted to cook food over the firepits. All firepits will close at midnight.

BBQ Grill: Students must attain permission from their RD to use the grills. They must thoroughly clean grill once finished.

*The use of firepits and grills will be limited during times of high winds advisory.

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 on each wing by the Resident Assistant's room.

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.

Residence Hall 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 automatic shut-off coffee pots or hot water kettles, and one small refrigerator is also allowed in each residence hall room. Hot plates, Foreman grills, toaster ovens, sandwich makers, rice cookers, instant pots, crock pots, blenders, 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.
- Absolutely no floor heaters, burning candles/incense, or open flames 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 days and times for room checks. The following list entails 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 Dean of Men or Dean of Women.

ROOM CHECK-OUT AT MID-SEMESTER

For those leaving the University mid-semester for any reason, check out with the Student Life Department and the appropriate Resident Director during office hours Monday through Friday. Also, the student 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 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 key is \$50 and a lounge key is \$100. 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.

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 OFF-CAMPUS 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 overnight 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 off-campus students 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.

Food Service

Each on-campus resident student is required to purchase a meal plan as delineated in the student information disclosed in the registration process. The following are some helpful insights to navigating the requirements:

- Resident Students must purchase at minimum a 10-meal plan
- Only Off-Campus Students may purchase a 5-meal plan
- There is no food service during fall and spring breaks
- Students with allergies and specific food needs should contact Leo Reyes lreyes@masters.edu or speak with him personally at the Mustang Grill to design a personal menu to service all their needs. If Bon Appetite is unable to accommodate a student's food needs, they may request to opt out of the food service requirement by submitting a doctor's note in writing to the Office of Disability Services and coordinating all additional administration guidelines with the Dean's Office.

Break Housing and Early Arrival

BREAK HOUSING POLICY

Students are welcome to stay in the campus residence halls during fall break, 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. Residence 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), international student, and taking post-session classes (only for the duration of the classes).

IBEX students who desire to stay in the resident halls prior or post travel may request accommodations through the Student Life office. The cost is \$15 a day past the first three days in the dorm, with no food service provided.

Housing during the Christmas and summer breaks may be requested through the online form found on the Student Portal while registering for winterim or post session. Subject to availability, anyone requesting housing or early arrival for another approved University departmental sponsorship purpose must contact King Hall for approval prior to completing the online 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, Residence Life reserves the right to ask them to secure another residence. Each student is responsible to pay designated fees of \$120 a week 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 Student Life Office.

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.

Students traveling from out of state may check in to the residence 24 hours prior to any published check in date to accommodate flight and travel needs. All out-of-state early arrival requests can be made to housing@masters.edu.

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, including all outdoor spaces, 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 the closed campus time. 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 Residence 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 Residence Life Staff.

Unsanctioned Activity

We encourage students to creatively initiate activities that build strong friendships within the residence 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 from the following:

1. Theft, vandalism, 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 local neighbors
6. Disruption of University business (including offices, chapel, and classroom lectures)

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 Provost.

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 universities "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 for 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 Dean of Men/Women. 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 Deans' Office 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 appropriate Dean 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 Deans' Office shall investigate the grievance and respond to the grievant in writing within 10 working days. The Dean's decision will be final.

If any student wishes to file an anonymous grievance instead, they may do so via this link:

<http://masters.ethicspoint.com>.

Health and Safety

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 Deans' Office. 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 and the Deans' Office.

HEALTH GUIDELINES

The Health Center provides support care for the wellness of all students. This includes guidelines and best practices relating to all communicable diseases, as well as 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).

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 5 to review our policy and prevention program.

MEDIA ETHICS POLICY STATEMENT

All students are required to read www.masters.edu/media-ethics-policy.html and will be held accountable for abiding by it.

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 Deans' Office. 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, vandalism or destruction of property, 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 Deans' Office. 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.

NOTICE OF NONDISCRIMINATION & AFFIRMATION OF THE MASTER'S UNIVERSITY'S COMMITMENT TO SCRIPTURE

The Master's University is committed to Scripture, our mission, and our purpose.

The mission of The Master's University is to empower students for a life of enduring commitment to Christ, biblical fidelity, moral integrity, intellectual growth, and lasting contribution to the Kingdom of God worldwide.

The Master's University operates in compliance with all applicable federal and state anti- discrimination laws and is committed to providing a learning and living environment that promotes student safety, transparency, personal integrity, civility, and mutual respect. The Master's University has received approval of the regulatory exemption available under Title IX, 34 C.F.R. Section 106.12. The statutory exemption is self-executing as set forth in 20 U.S.C. Section 1681(a)(3).

The Master's University is also exempt from the non-discrimination restrictions in California Education Code Section 66270 (the "Act"), in accordance with Section 66271 of the Act, to the extent such restrictions are not consistent with the religious tenets of the institution. As an educational institution controlled by a religious organization within the meaning of Title IX, The Master's University is exempt from the application of Title IX and the Act to the extent such regulations are not consistent with the institution's religious tenets.

The activities from which The Master's University is exempt are comprised of the following:

- Policies regarding student recruitment and admissions prohibitions on the basis of sex
- Policies regarding rules of behavior, sanctions, or other treatment
- Policies regarding limitation of rights, privileges, advantages, or opportunities
- Policies regarding all shared private spaces (i.e. residence halls, restrooms, locker rooms)
- Policies regarding athletics
- Policies regarding employment, including pre-employment inquiries, recruitment, and discrimination in employment for pregnancy leave, childbirth, termination of pregnancy, sexual orientation, and gender identity
- Policies regarding pregnancy and marital status

The following person has been designated to handle inquiries regarding the University's compliance:

Kim Wilson, *Director of HR and Title IX Coordinator*
21726 PLACERITA CANYON ROAD, SANTA CLARITA, CA 91321 661.362.2844

CALIFORNIA LEGISLATIVE INFORMATION

EDUCATION CODE - EDC

TITLE 3. POSTSECONDARY EDUCATION [66000 - 101060]

(Title 3 enacted by Stats. 1976, Ch. 1010.)

DIVISION 5. GENERAL PROVISIONS [66000 - 70110]

(Division 5 enacted by Stats. 1976, Ch. 1010.)

PART 40. DONAHOE HIGHER EDUCATION ACT [66000 - 67400]

(Part 40 enacted by Stats. 1976, Ch. 1010.)

CHAPTER 15.5. Student Safety [67380 - 67386]

(Heading of Chapter 15.5 renumbered from Chapter 16 by Stats. 2017, Ch. 561, Sec. 46.)

67386. (a) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall adopt a policy concerning sexual assault, domestic violence, dating violence, and stalking, as defined in the federal Higher Education Act of 1965 (20 U.S.C. Sec. 1092(f)), involving a student, both on and off campus. The policy shall include all of the following:

(1) An affirmative consent standard in the determination of whether consent was given by both parties to sexual activity. "Affirmative consent" means affirmative, conscious, and voluntary agreement to engage in sexual activity. It is the responsibility of each person involved in the sexual activity to ensure that he or she has the affirmative consent of the other or others to engage in the sexual activity. Lack of protest or resistance does not mean consent, nor does silence mean consent. Affirmative consent must be ongoing throughout a sexual activity and can be revoked at any time. The existence of a dating relationship between the persons involved, or the fact of past sexual relations between them, should never by itself be assumed to be an indicator of consent.

(2) A policy that, in the evaluation of complaints in any disciplinary process, it shall not be a valid excuse to alleged lack of affirmative consent that the accused believed that the complainant consented to the sexual activity under either of the following circumstances:

(A) The accused's belief in affirmative consent arose from the intoxication or recklessness of the accused.

(B) The accused did not take reasonable steps, in the circumstances known to the accused at the time, to ascertain whether the complainant affirmatively consented.

(3) A policy that the standard used in determining whether the elements of the complaint against the accused have been demonstrated is the preponderance of the evidence.

(4) A policy that, in the evaluation of complaints in the disciplinary process, it shall not be a valid excuse that the accused believed that the complainant affirmatively consented to the sexual activity if the accused knew or reasonably should have known that the complainant was unable to consent to the sexual activity under any of the following circumstances:

(A) The complainant was asleep or unconscious.

(B) The complainant was incapacitated due to the influence of drugs, alcohol, or medication, so that the complainant could not understand the fact, nature, or extent of the sexual activity.

(C) The complainant was unable to communicate due to a mental or physical condition.

(b) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall adopt detailed and victim-centered policies and protocols regarding sexual assault, domestic violence, dating violence, and stalking involving a student that comport with best practices and current professional standards. At a minimum, the policies and protocols shall cover all of the following:

(1) A policy statement on how the institution will provide appropriate protections for the privacy of individuals involved, including confidentiality.

(2) Initial response by the institution's personnel to a report of an incident, including requirements specific

to assisting the victim, providing information in writing about the importance of preserving evidence, and the identification and location of witnesses.

(3) Response to stranger and nonstranger sexual assault.

(4) The preliminary victim interview, including the development of a victim interview protocol, and a comprehensive followup victim interview, as appropriate.

(5) Contacting and interviewing the accused.

(6) Seeking the identification and location of witnesses.

(7) Providing written notification to the victim about the availability of, and contact information for, on- and off-campus resources and services, and coordination with law enforcement, as appropriate.

(8) Participation of victim advocates and other supporting people.

(9) Investigating allegations that alcohol or drugs were involved in the incident.

(10) Providing that an individual who participates as a complainant or witness in an investigation of sexual assault, domestic violence, dating violence, or stalking will not be subject to disciplinary sanctions for a violation of the institution's student conduct policy at or near the time of the incident, unless the institution determines that the violation was egregious, including, but not limited to, an action that places the health or safety of any other person at risk or involves plagiarism, cheating, or academic dishonesty.

(11) The role of the institutional staff supervision.

(12) A comprehensive, trauma-informed training program for campus officials involved in investigating and adjudicating sexual assault, domestic violence, dating violence, and stalking cases.

(13) Procedures for confidential reporting by victims and third parties.

(c) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall, to the extent feasible, enter into memoranda of understanding, agreements, or collaborative partnerships with existing on-campus and community-based organizations, including rape crisis centers, to refer students for assistance or make services available to students, including counseling, health, mental health, victim advocacy, and legal assistance, and including resources for the accused.

(d) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall implement comprehensive prevention and outreach programs addressing sexual violence, domestic violence, dating violence, and stalking. A comprehensive prevention program shall include a range of prevention strategies, including, but not limited to, empowerment programming for victim prevention, awareness raising campaigns, primary prevention, bystander intervention, and risk reduction. Outreach programs shall be provided to make students aware of the institution's policy on sexual assault, domestic violence, dating violence, and stalking. At a minimum, an outreach program shall include a process for contacting and informing the student body, campus organizations, athletic programs, and student groups about the institution's overall sexual assault policy, the practical implications of an affirmative consent standard, and the rights and responsibilities of students under the policy.

(e) Outreach programming shall be included as part of every incoming student's orientation.

(Amended by Stats. 2015, Ch. 303, Sec. 115. (AB 731) Effective January 1, 2016.)

STUDENT CARE

Suicide

The University reserves the right to require a student to seek a medical examination, assessment, and 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

Residence Life staff members, including Resident Directors and Deans, routinely provide students with informal biblical counsel as they seek to honor the Lord through the trials of life. When a student presents with a complex need requiring a process of formal biblical counseling, the Dean's office will facilitate an appropriate referral:

- If the student's local church is equipped with trained biblical counselors, the referral will be made through that church's counseling ministry.
- If the student's local church is not equipped in this manner, the referral will be made to one of University's supervised "Care Counselors."

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

Counseling will be conducted by an assigned CC, who will be supervised by the Deans' Office 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 counseling referral, please contact the Dean's Office (residencelife@masters.edu and/or 661.362.2289) and a supervisor will respond accordingly.

Classroom Content

In a Christian liberal arts university, the 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.

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 18, 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 18, 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.

Missing Student Procedures

Any individual who has reason to believe a resident student is missing should notify the Deans’ Office 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 Deans’ Office or designee, within 24 hours (or as soon as possible) after the student has been determined by the University officials to be missing.

- The Deans' Office, 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 wellbeing 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 category will be considered a serious 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 and/or severe violations of biblical mandates or University policies, he or she will meet with the Deans. **The Deans will determine at that point what disciplinary action will be taken based on the unique needs of the student and the situation.** The Deans, consistent with these commitments, maintain regular hours to meet with students, 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)

Possible disciplinary actions include, but are not limited to the following forms:

A. REQUIRED COUNSELING

Students may be assigned to a trained biblical counselor for ongoing biblical counseling as a part of corrective discipline process. The scope and duration for counseling is assigned and assessed by the Deans' Office in conjunction with the assigned counselor.

B. REPRIMAND

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

C. WORK DETAILS

Work details may be assigned by the Deans in an effort to restore damage to University property and/or promote a lifestyle of humble service. Such details may be given in conjunction with other disciplinary action. Examples may include but are not limited to: manual labor and campus beautification in coordination with our Plant Operations department, as well as administrative tasks overseen by the office of Student Life.

D. ASSIGNMENTS

Students may be required to complete a range of written assignments corresponding to their violations and/or infractions, as determined by the Resident Directors and the Deans.

E. FINES

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

F. 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 further exceed their allotted absences, fail to comply with the terms of their probation, and/or receive multiple semesters of probation will be required to meet with the Deans and are subject to disciplinary action.

G. STUDENT PROBATION

Student Probation is notification that the student's continued University attendance is in jeopardy and under evaluation. The Dean will meet with the student at the start of the probation period to discuss detailed terms by which the student will be expected to abide. If the student violates the terms of his/her Student Probation, the Deans reserve the right to dismiss the student immediately.

H. 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 Deans' Office 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 Deans. Any student acquiring three absences is subject to immediate disqualification and will be required to meet with the Deans who will determine the individual's continuing status as a student.

I. SOCIAL SUSPENSION (ON-CAMPUS)

On-Campus 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.

J. SOCIAL SUSPENSION (OFF-CAMPUS)

Off-Campus Social Suspension excludes the student from **all** aspects of University life. The student is required to leave campus at their own expense for a period of time determined by the Deans. During this time, they may still work with their professors to complete academic requirements.

K. FULL SUSPENSION

Students who have been placed on suspension must leave campus for a period of time determined by the Office of the Deans. 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.

L. REAPPLICATION STATUS

At the end of each semester the Deans' Office reserves the right to review a student's file and evaluate his or her spiritual, academic, and social progress in identification with the overall goals and philosophy of the University. Students who are on probation or significantly struggling in these areas may be asked to reapply.

When a student is placed on reapplication status, 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 once the following process is sufficiently pursued by the student:
 - » The student demonstrates a 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.

M. DISMISSAL

When dismissed from the University, all current educational activities are terminated immediately and may not be resumed. When a student is dismissed or withdrawn 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 Deans' Office.
- The student is responsible to move out of their room by 5:00pm of the day they are informed of the Dean's Office 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 Dean's discretion once the following process is sufficiently pursued by the student:
 - » The student demonstrates a functioning commitment to the local church.
 - » The student submits to an accountability relationship with a staff member at his/her local church or other appropriate person agreed to by the Dean.
 - » The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

N. 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 Provost. The Office of the Provost will confer with the Deans' Office as necessitated by the scope of the offense 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 take 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.

O. TRANSCRIPT NOTATION

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

Student Conduct Council

The Student Conduct Council may review certain student conduct cases presented by the Dean's Office in order to evaluate student behavior at TMU and address the student's comprehensive spiritual and academic development. This committee may consist of various Residence Life staff members as well as faculty and/or staff from other departments on campus.

This Student Conduct Council assists the Dean's Office in gaining a fuller perspective on student conduct. After hearing and evaluating, the committee recommends the best course of action for helping the individual(s) involved. The Dean's Office reserves the right to decide on any disciplinary action that should follow after the council has assembled.

Student Appeals Committee

If a student is dismissed and the student wishes to appeal that decision, he or she may do so through the Deans' Office within two business days. The appeal must be made by the student in writing; appeals from outside parties will not be processed. A four-person Review Committee consisting of the Campus Pastor (non-voting), Dean of Men, Dean of Women, and one other faculty or staff member will meet together to determine whether or not the student's appeal will be heard. Appeals will only be heard in cases where relevant information was not considered prior to the dismissal and/or student conduct policies were misapplied.

If the Review Committee determines that the student's appeal should be heard, an Appeals Committee will then convene consisting of the Campus Pastor (non-voting), a faculty member (student's choice), a staff member (student's choice), ASB Chaplain, a Student Life staff member, the Director of Admissions, the student's academic Dean, 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 Deans' Office 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 Dean (of Men or Women) into the meeting, along with the appealing student. The 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 Deans' Office in due order. When all parties are satisfied that the issues have been clearly communicated and understood, the Deans' Office, 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 appropriate 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 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 the Deans' Office 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 make daily 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 and discuss several specific issues.

The following is taken from: “Using Your Liberty” by John MacArthur² available from Grace to You, at (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.

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.

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.

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 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 Sabbatarians 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 someday 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 restoration 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 very much want 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 the appropriate Dean. 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 IS 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 Ashteroth 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: 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 4: 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 AND 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 year” (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 or 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 AND 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 AND OTHER DRUG ABUSE

If you need help or know someone with an alcohol, drugs, or substance-related problem, please know that the Resident Directors, Deans' Office, 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 AND 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 5: Sexual Harassment Policy and Prevention

TMUS prohibits discrimination based on sex and is prepared to investigate, adjudicate, and discipline any student and/or employee who commits sexual harassment against another person in TMUS programs and activities within the United States. Anyone who believes he or she has been a victim of sexual harassment is strongly encouraged to notify the Title IX Coordinator.

The Title IX policy is written to provide students and employees with clear and transparent requirements for how TMUS is obligated to respond to sexual harassment so that every complainant receives appropriate support, respondents are treated as responsible only after receiving due process and fundamental fairness, and TMUS officials serve impartially without bias for or against any party.

Nothing precludes TMUS from vigorously addressing misconduct (sexual or otherwise) that violates TMUS code of conduct standards under other provisions of the student/employee handbooks, or offering supportive measures to individuals impacted by misconduct or trauma even when Title IX and its implementing regulations do not require such actions.

REGULATORY INFORMATION

TMUS is required to operate in compliance with federal and state non-discrimination laws and regulations in conducting its programs and activities and in its employment decisions. Such laws and regulations applicable to the Title IX policy, include but are not limited to:

- Title IX of the Education Amendments of 1972 (Title IX), which prohibits discrimination on the basis of sex in programs and activities of TMUS in the United States. “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 includes its implementing regulation at 34 C.F.R. Part 106, as the same may be amended from time-to-time. Title IX is enforced by the Office for Civil Rights.
- The **Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act (20 USC § 1092(f))** (“Clery Act”), which requires colleges 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.
- The Violence Against Women Reauthorization Act of 2013 as “VAWA” (34 U.S.C. 12291 et seq), which amended the Clery Act to require institutions to compile statistics for incidents of dating violence, domestic violence, sexual assault, and stalking and to include certain policies, procedures, and programs pertaining to these incidents in their annual security reports.
- California Education Code § 67386, which conditioned state funding on adoption of student safety policies regarding sexual assault, domestic and dating violence, and stalking. Applicable codes include “affirmative consent” and “preponderance of evidence” standards; victim-centered student policies and protocols; sexual assault response protocols; complainant and witness amnesty provisions; trauma informed training program for involved officials; procedures for confidential reporting; prevention and outreach programming for incoming students. TMUS is exempt from certain other provisions of Ed. codes [67380-67386] based on a full-time enrollment of less than 1,000 students.

NON-DISCRIMINATION POLICY AND EXEMPTIONS

TMUS operates in compliance with all applicable federal and state anti-discrimination laws in conducting its programs and activities and is committed to providing a learning and living environment that promotes student safety, transparency, personal integrity, civility and mutual respect.

As a Christian institution, TMUS has applied for and received approval of the regulatory exemption available under Title IX, 34 C.F.R. Section 106.12. The statutory exemption is self-executing as set forth in 20 U.S.C.

Section 1681(a) (3). TMUS is also exempt from the non-discrimination restrictions in California Education Code Section 66270 (the "Act"), in accordance with Section 66271 of the Act. In essence, these laws provide that an educational institution controlled by a religious organization within the meaning of Title IX and the Act is exempt from the application of such laws to the extent they are not consistent with the institution's religious tenets.

The categories of activities from which TMUS is exempt include the following:

- Policies regarding student recruitment and admissions prohibitions on the basis of sex
- Policies regarding rules of behavior, sanctions, or other treatment
- Policies regarding limitation of rights, privileges, advantages, or opportunities
- Policies regarding all shared private spaces (i.e. residence halls, restrooms, locker rooms)
- Policies regarding athletics
- Policies regarding employment, including pre-employment inquiries, recruitment, and discrimination in employment for pregnancy leave, childbirth, termination of pregnancy, sexual orientation, and gender identity
- Policies regarding pregnancy and marital status

In addition to the foregoing items, as a non-profit religious organization, TMUS is exempt from anti-discrimination laws in making hiring or employment decisions for jobs that are "ministerial" in nature. Whether a position is ministerial involves evaluating the functions of the job, including whether the duties primarily consist of teaching, spreading the faith, church governance, supervision of a religious order, or supervision or participation in religious ritual and worship. TMUS is also permitted to make employment decisions based on an employee's conduct or religious beliefs and whether such conduct or belief aligns with TMUS's religious tenets.

TITLE IX COORDINATOR

TMUS has designated several employees to coordinate its efforts to comply with the responsibilities under this policy, identified respectively as Title IX Coordinator or Deputy Coordinator (interchangeably "Coordinator").

Any person may report sex discrimination, including sexual harassment (whether or not the person reporting is the person alleged to be the victim of conduct that could constitute sex discrimination or sexual harassment), in person, by mail, by telephone, or by electronic mail, using the contact information listed for the Title IX Coordinator, or by any other means that results in the Title IX Coordinator receiving the person's verbal or written report. Such a report may be made at any time (including during non-business hours) by using the telephone number or electronic mail address, or by mail to the office address, listed for the Title IX Coordinator.

Kimberly Wilson, Title IX Coordinator
TMUS Director of Human Resources
Address: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2844 | Email: TitleIXCoordinator@masters.edu

Isaias Muñoz, Deputy Title IX Coordinator
TMS Staff Services Coordinator | Executive Asst. for D.Min.
Address: 13248 Roscoe Blvd., Sun Valley, CA 91352
Phone: (818) 909-5742 | Email: imunoz@tms.edu

In the event that an incident involves alleged misconduct by the Title IX Coordinator, please contact the Deputy. Anonymous reports of sexual harassment may be given but can prompt a need for a coordinator to reach out to a complainant to inquire into whether he or she wishes to file a formal complaint.

Title IX Complaints may also be filed:

Office for Civil Rights
 U.S. Department of Education
 50 United Nations Plaza, San Francisco, CA 94102
 Telephone: (415) 486-5555
 Email: ocr.sanfrancisco@ed.gov

GENERAL RESPONSE TO SEXUAL HARASSMENT

Once TMUS has actual knowledge of sexual harassment in an education program or activity against a person in the United States, a response must promptly be made in a manner that is not deliberately indifferent. TMUS is deliberately indifferent only if its response to sexual harassment is clearly unreasonable in light of the known circumstances.

The Title IX Coordinator will promptly contact the complainant to discuss the availability of supportive measures, consider the complainant's wishes with respect to supportive measures, inform the complainant of the availability of supportive measures with or without the filing of a formal complaint, and explain to the complainant the process for filing a formal complaint.

BASIC REQUIREMENTS FOR GRIEVANCE PROCESS

TMUS grievance process requires:

- Equitable treatment of complainants and respondents by providing remedies to a complainant when a determination of responsibility for sexual harassment has been made against the respondent, and by following a grievance process that complies with this policy before the imposition of any disciplinary sanctions or other actions that are not supportive measures against a respondent. Remedies will be designed to restore or preserve equal access to TMUS's education program or activity, and may include the same individualized services (i.e., "supportive measures"), however, remedies need not be non-disciplinary or non-punitive and need not avoid burdening the respondent.
- An objective evaluation of all relevant evidence – including both inculpatory and exculpatory evidence – and provide that credibility determinations may not be based on a person's status as a complainant, respondent, or witness.
- Any individual designated as a Coordinator, investigator, decision-maker, or any person designated to facilitate an informal resolution process, not have a conflict of interest or bias for or against complainants or respondents generally or an individual complainant or respondent.
- Any person who facilitates an informal resolution process receive training on the definition of sexual harassment, the scope of TMUS's education program or activity, how to conduct an investigation and grievance process including hearings, appeals, and informal resolution processes, as applicable, and how to serve impartially, including by avoiding prejudgment of the facts at issue, conflicts of interest, and bias.
- Decision-makers will receive training on any technology to be used at a live hearing and on issues of relevance of questions and evidence, including when questions and evidence about the complainant's sexual predisposition or prior sexual behavior are not relevant.
- Investigators will receive training on issues of relevance to create an investigative report that fairly summarizes relevant evidence.
- Any materials used to train Coordinators, investigators, decision-makers, and any person who facilitates an informal resolution process, must not rely on sex stereotypes and must promote impartial investigations and adjudications of formal complaints of sexual harassment, to the extent these materials are not contrary to the doctrinal statement and religious exemption of TMUS.

- Presumption that the respondent is not responsible for the alleged conduct until a determination regarding responsibility is made at the conclusion of the grievance process, including reasonably prompt time frames for filing and resolving appeals and informal resolution processes, and a process that allows for the temporary delay of the grievance process or the limited extension of time frames for good cause with written notice to the complainant and respondent of the delay or extension and the reasons for the action. Good cause may include considerations such as the absence of a party, a party's advisor, or a witness, concurrent law enforcement activity, or the need for language assistance or accommodation of disabilities.
- A description of the range of possible disciplinary sanctions and remedies that may be implemented following any determination of responsibility.
- The use of a preponderance of the evidence standard to determine responsibility and will apply the same standard for all formal complaints of sexual harassment against students or employees (including faculty) under this Title IX policy.
- Procedures and permissible bases for the complainant and respondent to appeal.
- A description of the range of supportive measures available to complainants and respondents.
- No allowance, reliance, or otherwise use of questions or evidence that constitute, or seek disclosure of, information protected under a legally recognized privilege, unless the person holding such privilege has waived that privilege.

DEFINITIONS

"Sexual harassment" is conduct on the basis of sex that satisfies *one or more* of the following:

1. An employee of TMUS conditioning the provision of an aid, benefit, or service of TMUS on an individual's participation in unwelcome sexual conduct (often called "*quid pro quo*" harassment); or
2. Unwelcome conduct determined by a reasonable person to be so severe, pervasive, and objectively offensive that it effectively denies a person's equal access to TMUS's education program or activity; or
3. **"Sexual assault"** as defined in 20 U.S.C. 1092(f)(6)(A)(v), **"dating violence"** as defined in 34 U.S.C. 12291(a)(10), **"domestic violence"** as defined in 34 U.S.C. 12291(a)(8), or **"stalking"** as defined in 34 U.S.C. 12291(a)(30). These sex offenses are further defined in the "additional" section at the conclusion of this policy.

"Coordinator" is an employee designated by TMUS to oversee compliance with the requirements of this Title IX policy (i.e., Title IX Coordinator and/or Deputy Coordinator).

"Complaint" is an allegation that a student or employee has been sexually harassed before a formal complaint is submitted.

"Complainant" is an individual who is alleged to be the victim of conduct that could constitute sexual harassment.

"Consent" Title IX does not require TMUS to adopt a particular definition of consent with respect to sexual assault, but CA ED. Code does (see additional, at conclusion of this policy).

"Respondent" is an individual who is reported to be the perpetrator of conduct that could constitute sexual harassment.

"Witness" is an individual who may have information or evidence relative to an investigation.

"Supportive measures" are individualized services reasonably available that are non-punitive, non-disciplinary and not unreasonably burdensome to the other party, while designed to ensure equal educational access, protect safety, or deter sexual harassment.

“Informal Grievance Process” is an option for addressing a formal complaint of sexual harassment but does not require adherence to the Title IX formal investigation/hearings/adjudication procedures.

“Formal Complaint” is a document filed by a complainant or signed by the Title IX Coordinator alleging sexual harassment against a respondent and requesting that TMUS investigate.

“Formal Grievance Process” is an option for addressing a formal complaint of sexual harassment that requires adherence to the Title IX formal investigation/hearings/adjudication procedures.

“Official with Authority” is an employee with authority to institute corrective measures who has a duty to report sexual harassment to the Title IX Coordinator and trigger a TMUS response.

“Notice” occurs when a “Coordinator” or “official with authority” witnesses sexual harassment; hears about sexual harassment or sexual harassment allegations from a complainant (i.e., a person alleged to be the victim) or a third party (e.g., the complainant’s parent, friend, or peer); receives a written or verbal complaint about sexual harassments or sexual harassment allegations; or is otherwise notified by other means.

“Preponderance of Evidence” is the standard of evidence that will be used in TMUS’s Title IX grievance processes to determine responsibility. It is understood to mean, concluding that a fact is “more likely than not” to be true.

EMPLOYEE DUTY TO REPORT

Employees of TMUS, depending on their role, “*must*” “*must only*” or “*may*” report sexual harassment to the Title IX Coordinator and trigger a TMUS response, as follows:

- Officials with Authority “*must*” report sexual harassment to a Coordinator, and include: President, Vice President/Provost, Chief Financial Officer, Human Resources Director, Vice President of Student Life, Dean(s) of Students, Resident Directors, Athletic Director, Athletic Coaches, Campus Safety Director, Campus Safety Officer.
- Confidential resources “*must only*” with a complainant’s written informed consent, report sexual harassment to a Coordinator.
- All others “*may*” report sexual harassment to a Coordinator but are not under obligation.

The mere ability, or a separate obligation to report sexual harassment, or to inform a student about how to report sexual harassment, or having been trained to do so, does not qualify an individual as one who has authority to institute corrective measures on behalf of TMUS. “Notice” requires a report of sexual harassment to a Coordinator or “Official with Authority” as defined in this Title IX policy. Irrespective, if anyone reports sexual harassment to a person to whom notice charges TMUS with actual knowledge (i.e, Coordinator or Official with Authority), then TMUS is obligated to respond.

CONFIDENTIAL RESOURCES

Employees working in specific roles as pastoral counselors or professional licensed counselors (i.e. “confidential resources”), when providing informed consent to a complainant of sexual harassment, are exempt from a duty of reporting to a Coordinator and must maintain confidentiality.

The following roles, on and off campus, are confidential resources:

- On-campus:
 - » Members of the pastorate or chaplains working within the scope of their licensure or ordination
 - » Professional counselors working within the scope of their licensure

- Off-campus:
 - » Licensed professional counselors
 - » Local rape crisis counselors
 - » Domestic violence resources
 - » Local or state assistance agencies
 - » Clergy/Chaplains

All of the above offer confidentiality, but only when working within those roles and not in extreme cases of immediate threat or danger or abuse of a minor.

On-campus members of the pastorate/chaplains and other on-campus confidential resources working within the scope of their licensure or ordination are strongly encouraged by the Clery Act to submit timely, *anonymous*, aggregate statistical information unless they believe it would be harmful to a specific client, patient or parishioner. Clery reports are submitted to the Director of Campus Safety.

PRE-COMPLAINT MEETING

After receiving notice of sexual harassment, the Coordinator will request a meeting with the complainant to ask questions about the allegations and offer available supportive measures. A complainant will not be forced to come to the meeting and may decline to answer any questions he or she chooses, and still receive supportive measures.

A complainant will be offered a copy of the Title IX Policy and informed of their rights outside of this policy, such as the right to contact law enforcement and pursue criminal charges.

If a complainant desires to file a formal complaint, the Coordinator will outline the options for each grievance process (informal vs formal). If a complainant does not desire to file a formal complaint, the Coordinator will facilitate supportive measures and document any notes on the meeting as a complainant retains the right to change their mind and file a complaint.

REQUESTS FOR CONFIDENTIALITY

The only persons at TMUS who can file a formal complaint to initiate a Title IX grievance process are: (1) the complainant themselves; or (2) the Title IX Coordinator (who is in a specially trained position to evaluate whether a grievance process is necessary under particular circumstances even without a complainant desiring to file the formal complaint or participate in the grievance process).

If a complainant wishes to file a formal complaint the Title IX Coordinator will provide them with the information needed to file a complaint. If a complainant does not wish to file a formal complaint and/or requests confidentiality (in the sense of a complainant's identity not being exposed to the respondent and not launching an investigation) the Title IX Coordinator will offer supportive measures without an investigation being conducted – unless the Title IX Coordinator believes it would be clearly unreasonable in light of known circumstances to *not* investigate a complainant's allegations against the respondent.

SUPPORTIVE MEASURES

Supportive measures are non-disciplinary, non-punitive, individualized services offered as appropriate, as reasonably available, and without fee or charge to the complainant or the respondent before or after the filing of a formal complaint or where no formal complaint has been filed. Such measures are designed to restore or preserve equal access to TMUS's education program or activity without unreasonably burdening the other party, including measures designed to protect the safety of all parties or TMUS's educational environment, or deter sexual harassment. TMUS's response must treat complainants and respondents equitably, meaning that for a complainant, TMUS must offer supportive measures, and for a respondent, TMUS must follow a grievance process that complies with the regulations before imposing disciplinary sanctions.

Supportive measures may include:

- Counseling
- Extensions of deadlines or other course-related adjustments
- Modifications of work or class schedules,
- Campus escort services (as available)
- Mutual restrictions on contact between the parties
- Changes in work or housing locations (as available)
- Leaves of absence
- Increased security and monitoring of certain areas of the campus
- Other similar measures.

TMUS will maintain confidentiality related to the supportive measures provided to the complainant or respondent, to the extent that maintaining such confidentiality would not impair the ability of TMUS to provide the supportive measures. The Title IX Coordinator is responsible for coordinating the effective implementation of supportive measures.

EMERGENCY REMOVAL

Nothing in this policy precludes TMUS from removing a respondent from TMUS's program or activity on an emergency basis, provided that TMUS undertakes an individualized safety and risk analysis, determine that an immediate threat to the physical health or safety to any student or other individual arising from the allegations of sexual harassment justifies removal, and provides the respondent with notice and an opportunity to challenge the decision immediately following the removal. TMUS will maintain confidentiality related to emergency removals, provided said confidentiality does not impair TMUS's ability to implement the emergency removals. Unless other exigent circumstances exist, once a decision is made on emergency removal, an appropriate safe exit plan will be developed in consultation with the Director of Campus Safety, Deans and/or the Director of Human Resources, as applicable.

Nothing in this policy precludes Human Resources from placing a non-student employee respondent on administrative leave during the pendency of a grievance process.

RETALIATION

TMUS expressly prohibits retaliation by any person, including TMUS officials, against any person exercising rights under Title IX, and complaints for retaliation may be filed at any time to the Title IX Coordinator.

No person may intimidate, threaten, coerce or discriminate against any individual for the purpose of interfering with any right or privilege secured by Title IX, or because the individual has made a report or complaint, testified, assisted, or participate or refused to participate in any manner in an investigation, proceeding, or hearing. Intimidation, threats, coercion, or discrimination, including charges against an individual for code of conduct violations that do not involve sex discrimination or sexual harassment, but arise out of the same facts or circumstances as a report or complaint of sex discrimination, or report or formal complaint of sexual harassment, for the purpose of interfering with any right or privilege secured by Title IX, constitutes retaliation.

The exercise of rights protected under the First Amendment does not constitute retaliation as prohibited under this section.

Charging an individual with a code of conduct violation for making a materially false statement in bad faith in the course of a grievance proceeding also does not constitute retaliation; however, a determination regarding responsibility, alone, is not sufficient to conclude that any party made a bad faith materially false statement.

DISCIPLINARY SANCTIONS

Sanctions may be imposed, singly or in combination, upon a respondent only after a finding of responsibility. Factors considered in sanctioning are further defined in the Student/Employee 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

Range of Employee Disciplinary Measures

- Suspension, termination, or other disciplinary action as appropriate.
- Removal from the premises or withdrawal of consent to enter or be present on the premises pending the outcome of an investigation and thereafter, if required.
- Notification of security and law enforcement agencies of any threats and violent acts, and initiation of criminal arrests and prosecutions.
- Reassignment/relocation of personnel or job duties, if required.
- Termination of any business relationship.
- Any other action TMUS deems to be necessary or required under the circumstances.

FILING FORMAL COMPLAINT

At the time of filing a formal complaint, a complainant must be participating in or attempting to participate in the education program or activity of TMUS with which the formal complaint is filed. A formal complaint may be filed with the Title IX Coordinator in person, by mail, or by email, by using the contact information listed for the Title IX Coordinator in this policy.

Once a complainant signs a formal complaint the Title IX Coordinator will respond to the filed formal complaint by initiating the specific grievance process desired by the complainant (except where dismissal is required).

When a Title IX Coordinator signs a formal complaint, a coordinator is not in an adverse position in relation to a respondent. The Title IX Coordinator is initiating an investigation based on allegations of which he or she has become aware and does not become a party to the grievance process nor become a complainant.

Procedures

- A formal complaint must be a *written* document or electronic submission (such as by email or through an online portal provided for this purpose by TMUS), that contains the complainant's physical or digital signature, to ensure that the complainant is the person filing the formal complaint.

- The complaint must include:
 - » A request that TMUS investigate the allegation of sexual harassment,
 - » The identity (i.e., name and address) of a complainant must be disclosed,
 - » The identity (i.e., name or address, if known) of a person(s) alleged to be responsible for the sexual harassment, and
 - » Sufficient details of the alleged harassment *must be included* (i.e., what, when, where, why, how).
- The formal complaint *must be signed* and dated by the complainant alleging sexual harassment against themselves, or by the Title IX Coordinator. Such date shall be the “date of the complaint” for purposes of this policy.

When a grievance process is initiated in situations where a complainant *did not wish* to file a formal complaint and the Title IX Coordinator signed the complaint, a complainant retains the *right to refuse to participate*.

If the case proceeds, the Title IX Coordinator is obligated to send all parties notices during the formal grievance process (e.g., the Title IX Coordinator must send *both parties* written notice of allegations, a copy of the evidence for inspection and review, written notice of interviews requested, a copy of the investigative report, written notice of any hearing, and a copy of the written determination regarding responsibility). The sending of required notices is meant to preserve the right of a complainant to change their mind and participate and is *not meant* to pressure a complainant to participate (and is a requirement of federal law). This practice is equally provided to respondents who choose not to participate in a formal grievance process. This means a complainant and respondents will receive notifications about the formal grievance process even where the complainant and/or respondent do not wish to participate in the process or receive any notifications.

Consolidation:

TMUS may consolidate formal complaints as to allegations of sexual harassment against more than one respondent, or by more than one complainant against one or more respondents, or by one party against the other party, where the allegations of sexual harassment arise out of the same facts and circumstances. Where a grievance process involving more than one complainant or more than one respondent, references in this policy to the singular “party,” “complainant,” or “respondent” include the plural, as applicable.

NOTICE OF ALLEGATIONS

Upon receipt of a formal complaint, TMUS must provide the following written notice to the parties who are known:

- Written notice of TMUS’s grievance process that complies with this section, including any informal resolution process.
- Written notice of the allegations of sexual harassment potentially constituting sexual harassment (as defined in the Title IX policy), including sufficient details known at the time and with sufficient time to prepare a response before any initial interview. Sufficient details include the identities of the parties involving in the incident, if known, the conduct allegedly constituting sexual harassment, and the date and location of the alleged incident, in known.
- Written notice that the respondent is presumed not responsible for the alleged conduct and that a determination regarding responsibility is made at the conclusion of the grievance process.
- Written notice that informs the parties that they may have an advisor of their choice, who may be, but is not required to be, an attorney, and may inspect and review evidence.
- Written notice that informs the parties of any provision in TMUS’s code of conduct that prohibits knowingly making false statements or knowingly submitting false information during the grievance process.
- Written notice that informs the parties of other relevant information the Title IX Coordinator believes will assist the parties in preparation for the grievance process.

If in the course of an investigation, TMUS decides to investigate allegations about the complainant or respondent that are not included in the notice provided by this section, TMUS must provide notice of the additional allegations to the parties whose identities are known.

DISMISSAL OF A FORMAL COMPLAINT

TMUS “must” dismiss the formal complaint or any allegations therein for the purposes of sexual harassment under Title IX, if at any time during the investigation or hearing: (1) the conduct alleged in the formal complaint would not constitute sexual harassment as defined in this Title IX policy even if proved, or (2) did not occur in TMUS’s education program or activity; or (3) did not occur against a person in the United States.

“Education program and activity” means locations, events, and circumstances in the United States where TMUS exercises substantial control over both the respondent and the context in which the sexual harassment occurred, and includes buildings owned or controlled by student organizations officially recognized by TMUS. The Title IX Coordinator is trained to think through the scope of TMUS’s program or activity for the purposes of Title IX.

TMUS “may” dismiss the formal complaint or any allegations therein, for the purposes of sexual harassment under Title IX, if at any time during the investigation or hearing: (1) a complainant notifies the Title IX Coordinator in writing that the complainant desires to withdraw the formal complaint or allegations therein; (2) the respondent is no longer enrolled or employed by the school; or (3) specific circumstances prevent TMUS from gathering sufficient evidence to reach a determination as to the formal complaint or allegations therein.

Upon a dismissal required or permitted pursuant to this section, TMUS must promptly send written notice of the dismissal and reason(s), simultaneously to the parties.

Title IX policy dismissals do not preclude action under another provision of TMUS’s code of conduct.

INFORMAL GRIEVANCE PROCESS

After a formal complaint is filed, a complainant may choose to participate in a TMUS facilitated informal resolution process so long as both parties give voluntary, informed, written consent. TMUS will not require as a condition of enrollment or continuing enrollment, or employment or continuing employment, or enjoyment of any other right, waiver of the right to an investigation and adjudication of formal complaints of sexual harassment consistent with this section. Similarly, TMUS may not require the parties to participate in an informal resolution process under this section and may not offer an informal resolution process unless a formal complaint is filed.

However, at any time prior to reaching a determination regarding responsibility TMUS may facilitate an informal resolution process that does not involve a full investigation and adjudication, provided that TMUS:

- Provides to the parties a written notice disclosing: the allegations, the requirements of the informal resolution process including the circumstances under which it precludes the parties from resuming a formal complaint arising from the same allegations, provided, however, that at any time prior to agreeing to a resolution, any party has the right to withdraw from the informal resolution process and resume the grievance process with respect to the formal complaint, and any consequences resulting from participating in the informal resolution process, including the records that will be maintained or could be shared;
- Obtains the parties’ voluntary, written consent to the informal resolution process; and
- Does not offer or facilitate an informal resolution process to resolve allegations that an employee sexually harassed a student.

FORMAL GRIEVANCE PROCESS

A formal complaint must be submitted, and written notice provided to both parties before initiating a formal grievance process under Title IX. The Title IX policy prescribes a consistent, transparent grievance process for resolving formal complaints of sexual harassment.

Investigation

When investigating a formal complaint and throughout the grievance process, TMUS must:

- Ensure that the burden of proof and the burden of gathering evidence sufficient to reach a determination regarding responsibility rest on TMUS and not on the parties.
 - » TMUS cannot access, consider, disclose, or otherwise use a party's records that are made or maintained by a physician, psychiatrist, psychologist, or other recognized professional or paraprofessional acting in the professional's or paraprofessional's capacity, or assisting in that capacity, and which are made and maintained in connection with the provision of treatment to the party, unless TMUS obtains the party's voluntary, written consent to do so for a grievance process. If a party is not an eligible student under this policy (i.e., under the age of consent), then TMUS must obtain the voluntary, written consent of a "parent" as defined in 34 CFR 99.3.
- Provide an equal opportunity for the parties to present witnesses, including fact and expert witnesses, and other inculpatory and exculpatory evidence.
- Not restrict the ability of either party to discuss the allegations under investigation or to gather and present relevant evidence.
- Provide the parties with the same opportunities to have others present during any grievance proceeding, including the opportunity to be accompanied to any related meeting or proceeding by the advisor of their choice, who may be, but is not required to be, an attorney, and not limit the choice or presence of advisor for either the complainant or respondent in any meeting or grievance proceeding. However, TMUS may establish restrictions regarding the extent to which the advisor may participate in the proceedings, as long as the restrictions apply equally to both parties.
- Provide, to a party whose participation is invited or expected, written notice of the date, time, location, participants, and purpose of all hearings, investigative interviews, or other meetings, with sufficient time for the party to prepare to participate.
- Provide both parties an equal opportunity to inspect and review any evidence obtained as part of the investigation that is directly related to the allegations raised in a formal complaint, including the evidence upon which TMUS does not intend to rely in reaching a determination regarding responsibility and inculpatory or exculpatory evidence whether obtained from a party or other source, so that each party can meaningfully respond to the evidence prior to conclusion of the investigation.
- Prior to completion of the investigative report, TMUS must send to each party and the party's advisor, if any, the evidence subject to inspection and review in an electronic format or a hard copy, and the parties must have at least 10 days to submit a written response, which the investigator will consider prior to completion of the investigative report. TMUS must make all such evidence subject to the parties' inspection and review available at any hearing to give each party equal opportunity to refer to such evidence during the hearing, including for purposes of cross-examination.
- Create an investigative report that fairly summarizes relevant evidence and, at least 10 days prior to a hearing (if a hearing is required under this section or otherwise provided) or other time of determination regarding responsibility, send to each party and the party's advisor, if any, the investigative report in an electronic format or a hard copy, for their review and written response.

Hearings

At the live hearing, the decision-maker(s) must permit each party's advisor to ask the other party and any witnesses all relevant questions and follow-up questions, including that challenge credibility. Such cross-examination at the live hearing must be conducted directly, orally, and in real time by the party's advisor of choice and never by a party personally, notwithstanding the discretion of TMUS under the Title IX policy to otherwise restrict the extent to which advisors may participate in the proceedings.

At the request of either party, TMUS must provide for the live hearing to occur with the parties located in separate rooms with technology enabling the decision-maker(s) and parties to simultaneously see and hear the party or the witness answering questions. Only relevant cross-examination and other questions may be asked of a party or witness. Before a complainant, respondent, or witness answers a cross-examination or other question, the decision-maker(s) must first determine whether the question is relevant and explain any decision to exclude a question as not relevant.

If a party does not have an advisor present at the live hearing and requests TMUS to provide one, an advisor of TMUS' choice will be provided to either party without fee or charge. The advisor will conduct cross-examination on behalf of that party. TMUS assigned advisor(s) are not trained attorneys and will not be able to assist you with complex legal issues related to your case. TMUS advisors are trained to maintain a support and counseling role similar to the role of a Resident Director.

Questions and evidence about the complainant's sexual predisposition or prior sexual behavior are not relevant, unless such questions and evidence about the complainant's prior sexual behavior are offered to prove that someone other than the respondent committed the conduct alleged by the complainant, or if the questions and evidence concern specific incidents of the complainant's prior sexual behavior with respect to the respondent and are offered to prove consent.

If a party or witness does not submit to cross-examination at the live hearing, the decision-maker(s) must not rely on any statement of that party or witness in reaching a determination regarding responsibility; provided, however, that the decision-maker(s) cannot draw an inference about the determination regarding responsibility based solely on a party's or witness's absence from the live hearing or refusal to answer cross-examination or other questions. Live hearings pursuant to this paragraph may be conducted with all parties physically present in the same geographic location or, at TMUS's discretion, any or all parties, witnesses, and other participants may appear at the live hearing virtually, with technology enabling participants simultaneously to see and hear each other. TMUS must create an audio or audiovisual recording, or transcript, of any live hearing and make it available to the parties for inspection and review.

Determination Regarding Responsibility

TMUS provides for a determination regarding responsibility following the hearing. Decision-maker(s), who cannot be the same person(s) as the Title IX Coordinator or the investigator(s), must issue a written determination regarding responsibility following the hearings process. To reach this determination, the decision-maker(s) must apply the preponderance of evidence standard as described in this policy.

The written determination must include:

- Identification of the allegations potentially constituting sexual harassment as defined in this Title IX policy,
- A description of the procedural steps taken from the receipt of the formal complaint through the determination, including any notifications to the parties, interviews with parties and witnesses, site visits, methods used to gather other evidence, and hearings held,
- Findings of fact supporting the determination,
- Conclusions regarding the application of TMUS's code of conduct to the facts,
- A statement of, and rationale for, the result as to each allegation, including a determination regarding responsibility, any disciplinary sanctions TMUS imposes on the respondent, and whether remedies designed to restore or preserve equal access to TMUS's education program or activity will be provided by TMUS to the complainant, and
- TMUS's procedures and permissible bases for the complainant and respondent to appeal.

TMUS must provide the written determination to the parties simultaneously. The determination regarding responsibility becomes final either on the date that TMUS provides the parties with the written determination of the result of the appeal, if an appeal is filed, or if an appeal is not filed, the date on which an appeal would no longer be considered timely. The Title IX Coordinator is responsible for effective implementation of any remedies.

Appeals

TMUS must offer both parties an appeal from a determination regarding responsibility, and from a TMUS's dismissal of a formal complaint or any allegations therein, on the following bases:

1. Procedural irregularity that affected the outcome of the matter,
2. New evidence that was not reasonably available at the time the determination regarding responsibility or dismissal was made, that could affect the outcome of the matter, and
3. The Title IX Coordinator, investigator(s), or decision-maker(s) had a conflict of interest or bias for or against complainants or respondents generally or the individual complainant or respondent that affected the outcome of the matter.

There are no additional bases for appeal to a determination (or dismissal) under the Title IX policy.

As to all appeals, TMUS must:

- Notify the other party in writing when an appeal is filed and implement appeal procedures equally for both parties,
- Ensure that the decision-maker(s) for the appeal is not the same person as the decision-maker(s) that reached the determination regarding responsibility or dismissal, the investigator(s), or the Title IX Coordinator,
- Ensure that the decision-maker(s) for the appeal comply with the same standards of impartiality (i.e., without prejudgment of the facts, and without bias or conflicts of interest for or against either party) and training set forth for decision-maker(s) in this Title IX policy,
- Give both parties a reasonable, equal opportunity to submit a written statement in support of, or challenging, the outcome,
- Issue a written decision describing the result of the appeal and the rationale for the result,
- Provide the written decision simultaneously to both parties.

ADDITIONAL

Accessible Format

Individuals with disabilities can obtain this policy and/or any associated forms in an accessible format by making a request to the Title IX Coordinator.

Limited Amnesty

In accordance with CA ED. Code 67386, providing that an individual who participates as a complainant or witness in an investigation of sexual assault, domestic violence, dating violence, or stalking will not be subject to disciplinary sanctions for a violation of TMUS's student conduct policy at or near the time of the incident, unless the institution determines that the violation was egregious, including, but not limited to, an action that places the health or safety of any other person at risk or involves plagiarism, cheating, or academic dishonesty.

Consent

In accordance with CA ED. Code 67386, the following definition of consent will be used in determinations of sexual assault, dating violence, domestic violence, and staking.

Affirmative consent means affirmative, conscious, and voluntary agreement to engage in sexual activity. It is the responsibility of each person involved in the sexual activity to ensure that he or she has the affirmative consent

of the other or others to engage in the sexual activity. Lack of protest or resistance does not mean consent, nor does silence mean consent. Affirmative consent must be ongoing throughout a sexual activity and can be revoked at any time. The existence of a dating relationship between the persons involved, or the fact of past sexual relations between them, should never by itself be assumed to be an indicator of consent. In evaluating the existence or non-existence of consent, the following additional considerations apply:

It shall not be a valid excuse to allege lack of affirmative consent that the accused believed that the complainant consented to the sexual activity under either of the following circumstances:

- The accused's belief in affirmative consent arose from the intoxication or recklessness of the accused.
- The accused did not take reasonable steps, in the circumstances known to the accused at the time, to ascertain whether the complainant affirmatively consented.

In the evaluation of complaints in the disciplinary process, it shall not be a valid excuse that the accused believed that the complainant affirmatively consented to the sexual activity if the accused knew or reasonably should have known that the complainant was unable to consent to the sexual activity under any of the following circumstances:

- The complainant was asleep or unconscious, or under the age of 18.
- The complainant was incapacitated due to the influence of drugs, alcohol, or medication, so that the complainant could not understand the fact, nature, or extent of the sexual activity.
- The complainant was unable to communicate due to a mental or physical condition.

The written notice of determination and sanctions will be sent simultaneously by the Title IX Coordinator to the parties along with procedures for an appeal.

CSA Reports (Clery Act)

In accordance with the Clery Act, certain campus officials deemed Campus Security Authorities (CSAs), have a separate duty to report certain crimes that occur on campus and on public property surrounding the campus (*without personally identifying information*) to the Director of Campus Safety.

Delays

Temporary delays or extensions in the grievance procedures may occur for good cause (i.e., concurrent criminal investigation; absence of a party, a party's advisor, or a witness; or the need for language assistance or accommodation for disabilities). Delays will be accompanied with written notice to the complainant and respondent of the delay and extensions and the reasons for the action.

Parental Notification / Exercise of Rights

TMUS reserves the right to notify parents/guardians of dependent students in Title IX processes as required by law and/or act on behalf of a "complainant," "respondent," "party," or other individual, including but not limited to filing a formal complaint.

Past Sexual Behavior

Title IX provides rape shield protections for complainants, deeming irrelevant questions and evidence about a complainant's prior sexual behavior unless: (1) offered to prove that someone other than the respondent committed the alleged misconduct; or, (2) offered to prove consent. All such information sought to be admitted in Title IX proceedings will be presumed irrelevant, and any request to overcome this presumption by either party will need to be made in writing prior to the convening of the outcome committee.

TMUS must record or transcribe hearings, making the recordings available to the parties for review in keeping with the Title IX policy guidelines. TMUS must maintain records of supportive measures provided (*if no supportive measures were provided, documentation records must include reasons why such a response was not clearly*

unreasonable in light of known circumstances), investigations (following filing of a formal complaint), hearings (including recordings), appeals, informal resolutions and the result, and supportive measures, as well as all materials used to train Title IX officials (including those facilitating informal resolutions), for seven years.

Sexual Offenses

These offenses meet the Title IX definition of “sexual harassment” (i.e., “sexual assault,” “dating violence,” “domestic violence,” and “stalking”).

1. *“Sexual Assault”* means an offense classified as a forcible or non-forcible sex offense under the uniform crime reporting system of the Federal Bureau of Investigation. *Beginning with the 2018 data, all offense types previously published in those two categories are now published in one category as Sex Offenses.* Sex Offenses means any sexual act including Rape, Sodomy, Sexual Assault With An Object, or Fondling directed against another person, without the consent of the victim, including instances where the victim is incapable of giving consent; also unlawful sexual intercourse.
 - a. Rape: (Except Statutory Rape) means the carnal knowledge of a person, without the consent of the victim, including instances where the victim is incapable of giving consent because of his/her age or because of his/her temporary or permanent mental or physical incapacity.
 - b. Sodomy: means Oral or anal sexual intercourse with another person, without the consent of the victim, including instances where the victim is incapable of giving consent because of his/her age or because of his/her temporary or permanent mental or physical incapacity.
 - c. Sexual Assault With An Object: means to use an object or instrument to unlawfully penetrate, however slightly, the genital or anal opening of the body of another person, without the consent of the victim, including instances where the victim is incapable of giving consent because of his/her age or because of his/her temporary or permanent mental or physical incapacity
 - d. Fondling: means the touching of the private body parts of another person for the purpose of sexual gratification without the consent of the victim, including instances where the victim is incapable of giving consent because of his/her age or because of his/her temporary or permanent mental or physical incapacity
 - e. Incest: means non-forcible sexual intercourse between persons who are related to each other within the degrees wherein marriage is prohibited by law
 - f. Statutory Rape: means non-forcible sexual intercourse with a person who is under the statutory age of consent
2. *“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, and
 - iii. The frequency of interaction between the persons involved in the relationship.
3. *“Domestic Violence”* includes felony or misdemeanor crimes of violence committed by a current or former spouse or intimate partner 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 or intimate partner, 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.

4. "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

Training of Title IX Officials

Title IX Coordinator(s), investigators and decision-makers (and any person who facilitates an informal resolution process) must receive training on a number of topics, including not only policies and procedures, but also how to serve impartially. Any materials used to train these officials, must not rely on "sex stereotypes" and must promote impartial investigations and adjudications of formal complaints of sexual harassment. Materials used to train Title IX officials are publicly available at www.masters.edu/title-ix.

PREVENTION AND AWARENESS PROGRAMS AND CAMPAIGNS

TMUS offers a wide variety of faith based curriculum and teachings in the context of employment meetings, academic classes, chapel services, athletics, student life events, and extracurricular activities, which encourage students to work, study and live together in an atmosphere free of discrimination based on sex.

It is the collective responsibility of TMUS community to foster a safe and secure campus environment. In an effort to promote this environment and prevent acts of sexual harassment from occurring, primary prevention and awareness programs are offered to every incoming student and employee to prevent sexual assault, dating violence, domestic violence, and stalking, and in addition provide ongoing prevention and awareness campaigns for students and faculty, as follows:

- All incoming TMUS 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.
- All employees have these training presentations available to them, but employees with a duty to report are required to watch video training presentations on reporting obligations as applicable under Title IX (Coordinator(s), official with authority) and/or the Clery Act (CSA).
- TMUS community is made aware of sexual assault prevention resources, including educational material on risk reduction and bystander intervention which is readily available within this policy.
- The Human Resources Department requires a two-hour sexual harassment prevention training for new employees and supervisors, who must participate in this training every two years (Title VII).

BYSTANDER INTERVENTION PROGRAM

A bystander is someone who sees a risk to an individual for sexual harassment 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.
- Do not do anything that you do not 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; do not 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 harassment:

- Clearly communicate your intentions and give the other person a chance to clearly relate their intentions to you. Understand and respect personal boundaries.
- Do not 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.
- 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.
- Do not take advantage of someone’s drunkenness or altered state, even if they willingly consumed alcohol or substances.
- Do not share intimate content, pictures, images, and videos.
- Understand that consent to some form of behavior does not automatically imply consent to any other forms of behavior. Silence, passivity, or non-responsiveness cannot be interpreted as an indication of consent.

RED FLAG PROGRAM

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 is not 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 does not seem right, pay attention and be careful!

It is 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 does not 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 priority should be to get to a place of safety. You should then tell a trusted friend. TMUS encourages prompt reporting of sexual harassment.

The following section outlines the procedures a victim should follow if sexually assaulted:

Filing a report with TMUS will not:

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

The adult complainant of a sexual assault has the choice of whether:

- The investigation should be pursued through the criminal justice system and/or campus civil rights proceedings
- TMUS 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 or civil court, are encouraged to bring a copy to the Director of 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 is 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.

RESOURCES

TMUS seeks to give care and support to victims of sexual harassment. The following are some institutional, regional, and national resources available to every student and employee.

TMUS RESOURCES

University:

- Los Angeles County Sheriff's Department: 911
- Campus Safety Department: (661) 362-2500
- Human Resources Department: (661) 362-2842
- Dean of Women: (661) 362-2831
- Dean of Men: (661) 362-2832
- Campus Health Center: (661) 362-2655

Seminary:

- City of Los Angeles Police Department: 911
- Grace Community Security Officer: (818) 909-5777
- Human Resources Department: (661) 362-2842

COMMUNITY RESOURCES

- 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>
- 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: (661) 253-0258
<https://www.supportnorthridge.org/what-we-support/center-for-assault-treatment-services>
- Domestic Violence Program of the Child & Family Center:
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/cpsemernumbers.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; TTY: (800) 787-3224
<http://www.thehotline.org>

APPENDIX 6: Campus Safety Campus Code

All students should read the Campus Safety Code Manual (vehicle, parking and safety regulations) and will be held accountable for abiding by these regulations: masters.edu/campussafety for the Campus Code.



The mission of The Master's University
is to empower students for a life of
enduring commitment to Christ, biblical
fidelity, moral integrity, intellectual
growth and lasting contribution to the
Kingdom of God worldwide.



THE MASTER'S

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SINCE 1927**





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21726 Placerita Canyon Road · Santa Clarita, CA 91321