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, I 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.

Because of duplicates, there are some exceptions. Student, faculty, and staff email addresses can be verified by emailing postmaster@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.
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<th>EXT.</th>
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<td>Academic Affairs</td>
<td><a href="mailto:academicaffairs@masterrs.edu">academicaffairs@masterrs.edu</a></td>
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<td>Admissions</td>
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<td>Alumni Relations</td>
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<td>Biblical Studies</td>
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<td>Biological &amp; Physical Sciences</td>
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<td><a href="mailto:bookstore@masterrs.edu">bookstore@masterrs.edu</a></td>
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<td>Communications</td>
<td><a href="mailto:communications@masterrs.edu">communications@masterrs.edu</a></td>
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<tr>
<td>Computer &amp; Information Sciences</td>
<td><a href="mailto:computerscience@masterrs.edu">computerscience@masterrs.edu</a></td>
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<td>Computer Services / Helpdesk</td>
<td><a href="mailto:helpdesk@masterrs.edu">helpdesk@masterrs.edu</a></td>
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<tr>
<td>Deans’ Office</td>
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<td>Degree Completion Program</td>
<td><a href="mailto:degreecompletion@masterrs.edu">degreecompletion@masterrs.edu</a></td>
<td>2673</td>
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<td>Development</td>
<td><a href="mailto:development@masterrs.edu">development@masterrs.edu</a></td>
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<tr>
<td>Disability Services Office</td>
<td><a href="mailto:humanresources@masterrs.edu">humanresources@masterrs.edu</a></td>
<td>2843</td>
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<tr>
<td>English</td>
<td><a href="mailto:english@masterrs.edu">english@masterrs.edu</a></td>
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<td>Financial Aid</td>
<td><a href="mailto:financialaid@masterrs.edu">financialaid@masterrs.edu</a></td>
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<td>Food Service</td>
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<td>Health Center</td>
<td><a href="mailto:nurse@masterrs.edu">nurse@masterrs.edu</a></td>
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<td>Human Resources</td>
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<td>IBEX</td>
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<td>International Students</td>
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<td>Library</td>
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<td><a href="mailto:TMUcurrent@masterrs.edu">TMUcurrent@masterrs.edu</a></td>
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<td>Plant Operations</td>
<td><a href="mailto:plantops@masterrs.edu">plantops@masterrs.edu</a></td>
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<td>President’s Office</td>
<td><a href="mailto:presidentsoffice@masterrs.edu">presidentsoffice@masterrs.edu</a></td>
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<td>Registrar</td>
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<td>Student Employment</td>
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<td>Teacher Education</td>
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<td>Transcripts</td>
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A BRIEF HISTORY

The Master’s University originated as Los Angeles Baptist Theological Seminary in 1927 in the vision of Dr. William A. Mathews. He felt that there should be a Baptist seminary on the West Coast that would be true to the whole Bible and to the Lord Jesus Christ—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 it 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 Arts in Education, Biblical Counseling, and Business.

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 ongoing and the pages of history are being written today in and through the lives of the students, faculty and staff. The University will continue to expand and 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.  

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

THE DISTINCTIVES OF BIBLICAL LIVING

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

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

- Divine Authority
- Transformation
- Relationships
- 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.

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

Every expression and pursuit of the Christian life (renewing of the mind, prayer, worship, sanctification, evangelism, etc.) is empowered and experienced from Him, to Him, and through Him. We view spiritual development under the direct oversight of Divine authority. The Distinctive of DIVINE AUTHORITY is defined by the interrelated biblical principles of SOVEREIGN LORDSHIP, SUFFICIENT WORD, and SUBMISSIVE DEPENDANCY.
• **SOVEREIGN LORDSHIP:** Christ is sovereign Lord over all creation and reigns as the authoritative head of the church. As the mediator of the New Covenant, His comprehensive rule is the powerful authority by which a distinctive Christian life is experienced and directed.  

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

Questions for Reflection:  
What does it truly mean to submit to the Lordship of Christ on a daily basis?  
Reflect upon who you are most accountable to, and relate that to your accountability to God. Is Christ the ultimate authority in your life?

• **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”?

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 TRANSFORMATION is defined by the interrelated biblical principles of LIFESTYLE OF WORSHIP, POSTURE OF REPENTANCE, and LOVE.
• LIFESTYLE OF WORSHIP: Our priorities and actions flow out of a heart of worship. Within the fellowship of believers, spiritual development is realized as the hearts of the people unite in worshiping 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?

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

Questions for Reflection:
Do you grieve over your sin? Are you quick to repent?
Would you characterize yourself as a teachable person?
How you can cultivate a posture of repentance in your life?

• 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?

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 DISCIPLESHP, 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?

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 Sprit in the lives of our students to accomplish genuine spiritual growth.
- Emphasize the development of the heart over behavior modification to cultivate an environment where the whole of the curriculum develops genuine worship.
- Recognize a posture of repentance in a student's life when faced with the realities of their sin.
- Pursue all of our efforts at The Master’s University out of a heart of love for God and others.
- Relate to each student as a new creation in Christ and joint heirs of the inheritance we share in Christ.
- Educate as an expression of interpersonal discipleship in our lives.
- Sustain an environment of accountability and corrective discipline according to the biblical model of restoration.
- Enable students to employ the instruction they receive through practical and on-going acts of godly service to others.
- Invest into the lives of our students with the goal of strengthening the local church.
• Mobilize the community of The Master’s University to advance the gospel of Jesus Christ worldwide.

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

• Submit to the leadership of The Master’s University as an expression of our commitment to the Lordship of Christ.
• Seek to relate every academic discipline and detail of life to the sufficient truth of the Word of God.
• Strive 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 SERVICES PROGRAMS

The Office of Student Activities under the Student Services Department provides opportunities for recreation, entertainment, and fellowship for the entire campus community comprised of students, faculty, and staff. The Associated Student Body (ASB) is comprised of members whose purpose is to facilitate relationship building on campus by providing various dorm-based and campus-wide activities. Student Activities designs every opportunity to promote a student's personal, spiritual, and relational development through enriching programs year round. The following is a brief survey of some of the many ways a student can invest during their University years.

STUDENT ACTIVITIES

First-Year Experience
We understand that the first year is when a student transitions into becoming a beloved member of this University community. Student Activities coordinates a First-Year Experience strategy aimed at helping students gain the most out of their University years. This effort includes our Week of Welcome orientation program (www.masters.edu/wow), Essentials of Christian Thought, Stages, and First-Year Service opportunities. These programs harmonize to give students the opportunity to gain the most out of their time at The Master’s University.

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

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

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 our office of Student Activities. The fitness center is open daily with hours that complement a student’s lifestyle, giving them the opportunity to stay fit and study—sometimes at the same time.

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

Our goal in chapel is to bring students the best biblical teaching we can on subjects that are relevant to collegians and young adults. Chapel speakers include our President, 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.

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

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.

Local Outreach Week
Outreach Week is an aid in the spiritual formation of our students and the building of strategic partnerships with local churches. These churches are often looking for assistance with their ministries, and through Outreach Week, many of our students make long-term commitments to churches they visit. During October the University sets aside five days with no classes and allows students to go in teams to local churches and serve. Local churches and communities are exposed to our students while our students are plugged into a local church that they may call home while at Master’s.

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.

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

RESIDENCE LIFE

The Dean of Men and Dean of Women oversee all residence and commuter life programs as well as student shepherding and formal biblical counseling. They also lead the staff of Resident Directors, Resident Assistants, and 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
The Residence Halls of The Master’s University are a primary forum for students to live out the commitments of the Community Covenant. Living within each residence hall are several full-time and student staff members whose aim is to cultivate a community that glorifies God.

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

Resident Assistant (RA)
RAs are paid student employees who assist the RD and work closely with each resident on their wing. 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.

Off Campus Students
The Off Campus Directors (OCD) provide leadership for our off campus community. The Off Campus Assistants (OCA) are students, who volunteer to work with the OCD 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. Students can contact the Off Campus Directors by e-mail commuterlife@masters.edu.

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. Students may access the directory information of local churches at www.masters.edu.
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 these standards, the student’s choice to become a part of The Master’s University community declares a commitment to willingly abide by these standards. The student, by virtue of his or her signature on the Application for Admission 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 Thanksgiving Break, Winterim, Easter Break, Spring Break, and Post-session) or while living in the residence halls or participating in any University-sponsored program. Students on Christmas or summer break are expected to honor the Lord by living a life submitted to biblical mandates and honor parents, church leaders, and employers with regard to matters of personal preference.

For further clarity, even though the student handbook is not a legal contract, the students are held accountable to guidelines found therein. A resident student is held accountable to the guidelines of the Student Handbook from their residence check-in until the Sunday after finals week in the fall and spring semesters. A commuter student is held accountable to the guidelines of the Student Handbook from the first day of classes until the Sunday after finals week in the fall and spring semesters. For all students, Christmas break begins the Sunday after finals week and concludes 8:00am the first day of the Truth and Life Conference. Summer break begins Sunday after finals week. By adhering to these policies, the student is not only loving his 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, extended campus, or campus events is strictly prohibited.
STUDENT STANDARD OF CONDUCT: BIBLICAL MANDATES

We expect student conduct that is in harmony with loving obedience to the Word of God. In other words, we promote what the Bible promotes in the lives of our students, and we prohibit what the Bible prohibits in the lives of our students.

We seek to lovingly serve students by encouraging them to pursue the fruit of the Spirit and put off the works of the flesh (Galatians 5:16-23; Colossians 3:5-17; Ephesians 4:17-32). The following are some key biblical mandates (certainly not all of them) to consider while living in the University community. Those listed under “Walking in the Spirit”, 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.

Some examples of Walking in the Spirit include:

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

Submission to Authority
Romans 13:1-7 states that believers should have an attitude of submission 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.
Some examples of Walking in the Flesh include:

Anger
Galatians 5:20 lists “outbursts of anger” as a fruit of the flesh. Often times, pride will deceive our heart into thinking that our needs are the most important. This can result in anger when we don’t get our way. Philippians 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 (I 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.

STANDARD OF CONDUCT: 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 is 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 POLICIES

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

• 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.

• Dancing is not permitted. The administration recognizes that exceptions may exist when certain kinds of dancing do not involve promiscuous connotations. Accordingly, students may submit a written request by email to the Deans’ Office for special permission.

• Gambling is not permitted.

• 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 is expressly forbidden. All Internet use and email is monitored by Master’s staff. For more information please see Appendix 6: Media Ethics Policy Statement.

Drugs and Alcohol

The Master’s University seeks to foster an alcohol- and drug-free environment in which students work, live, learn, and grow. As a Christian University, we approach alcohol and drug use with 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.”
- 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.

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.

Feedback

We value the feedback of our students and encourage all comments and to be submitted on the feedback section of the Student Life homepage online. 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 the student to demonstrate a God-glorifying lifestyle by maintaining a modest posture and appearance. As cultural fashion is constantly changing and clothes fit different people in different ways, The Master’s University administration, faculty, and staff reserves the opportunity to ask a student to refrain from wearing anything that is disruptive to an environment of learning or is inappropriate, based on the principles of biblical wisdom and modesty.
**Daily Dress Guidelines:**
A student’s conduct (including dress) reflects upon themselves, the mission of Master’s and the greater Christian community. The following are examples of a student’s appropriate and inappropriate daily dress guidelines:

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

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

**Class and Chapel Dress Guidelines:**
Just as specific events, employment, or athletic commitments may require appropriate apparel, we desire that students would apply principles of biblical wisdom towards appropriate and respectful dress while participating in class and chapel. Class and chapel dress guidelines apply to classes and chapels before 5:00pm. Daily dress guidelines apply to all non-traditional classes such as evening, 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
- Collared or dress shirts or tops
- T-shirts that are modest, neat, and with messaging/graphics in harmony with biblical mandates

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

General Appearance
• Hair: color and styles must not be distracting to the Master’s University environment. If hair is dyed, the color must be kept within the range of natural hair colors. Men’s hair should be kept trimmed at or above the collar.
• Body piercings: Students are not to wear or receive any form of body piercing while a student, with the exception of earrings for women. Men or women with stretched ears must wear plugs (flesh or clear in color) that completely fill the ear holes (no tunnels). If a student has an existing piercing, all jewelry and spacers must be removed prior to arrival on campus, prior to the beginning of the semester for the duration of the school year.
• Tattoos: Tattoos are not to be received while the semester is in session. Visible tattoos must not be inappropriate or distracting. Inappropriate or questionable tattoos must be covered in public.

Recreational Dress
• Certain kinds of sports and activities require specific apparel (volleyball shorts, swimwear, cross country gear). Unless required for official TMU intercollegiate activity, athletic apparel is defined as professional sport jerseys/uniforms and athletic recreational clothing. While participating in athletic activities, students are to refrain from wearing revealing clothing keeping in mind body shape and coverage. No spandex shorts or leggings allowed.
• 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 neck-line and cover the midriff. All swimwear 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.

CHURCH ATTENDANCE

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.

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

**CHAPEL ATTENDANCE AND 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 water in a closed cup or bottle) are not allowed in chapel. Please remember to take trash with you.
- The use of all electronic devices is prohibited during chapel, including but not limited to: laptops/tablets (unless able to un-distractingly use for note-taking and reference), cell phones (for calling, text messaging, gaming, or any other use except notetaking or Bible apps), iPods or other music devices, and cameras.
- 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 of more than five minutes or leaving chapel before it is over are considered as an absence. Students accruing more than 8 absences to chapel will be placed on Chapel Probation. For more information on Chapel Probation, please see the Chapel/Church Probation statement under the handbook section entitled “Disciplinary System.”

**Chapel Attendance**

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

Students who falsify attendance records will be placed on Chapel Probation immediately and are subject to forfeiture of their remaining absences for the semester.
In cases of unexpected misses, emergencies, or chronic illnesses, students can submit a written request for such circumstances to their Resident Director. The student is eligible to submit this request only after they have used their eight chapel misses for the semester and must be approved by the Resident Director.

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.

TRUTH AND LIFE CONFERENCE

Truth and Life Conference is an annual inauguration of the new year and the Spring semester; and is a time for the University community to unify our hearts through, fellowship, 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

We are intentional in our housing assignments in order to best diversify dorm life while still allowing personal preferences. The Master’s University desires to promote a student’s spiritual development in the context of the diversity in the body of Christ. Therefore, we seek to balance housing assignments to represent a cross section of the community as a whole. We admit that the process of prioritizing student preferences and personalities can be difficult, but we see the benefit of cultivating an environment that best prepares each student for life beyond TMU.

On-Campus Residence
The Master’s University is committed to on-campus residence living which promotes academic, social, and spiritual development. Accordingly, all unmarried students who are taking a total of 9 units (online units not included) or more and who are not living with their parents are required to live on campus. In order to maximize the impact of relationships in the residence halls we do not isolate students by class, nationality, team, or major. All housing assignments seek to accommodate student preferences and are prioritized by registration date.

Room Assignments and Housing Requests
Room assignments are made by members of the Housing Committee. All roommate and room requests properly submitted are carefully considered; however, all room and roommate assignments are at the discretion of the Housing Committee. The Housing Committee reserves the exclusive right to assign
housing. All housing preferences 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 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

Guidelines and Procedures
Rules, guidelines, and procedures 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 Residence 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.

General Residence Hall Policies

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

Residence Hall/Wing Meetings
All residence hall/wing meetings are mandatory 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 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.

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.

Room Policies

Bedding and Linens
Each student is responsible to supply and clean his or her own pillow, extra-long twin sheets, blankets, bedspread, towels, and washcloths.

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

Fire Code Regulations
California Fire Code mandates the following regulations:

- No decorations on the ceilings.
- There must be twelve (12) inches of space between the ceiling and any combustible material placed on the walls.
- For every five (5) feet of continuous combustible decorations, a twelve (12) inch separation needs to be made to help prevent the spread of fire.
- No combustible decorations are to be placed on exit doors.
- Christmas trees are not allowed unless they are flame retardant.
- Curtains, blinds, or drapes must be flame retardant material.
- Residence hall room doors are not to be propped open.
- Halls and stair wells must be clear of obstructions.
- Extension cords are to be used sparingly. Surge protectors may be used but not plugged one into another.
- Floor heaters must be UL rated and kept away from flammable items.
- Absolutely no burning candles/incense or open 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 Residence 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 the End of a Semester
Students must check out with their Resident Assistant during scheduled checkout times, completing the checkout sheet and turning in room and lounge keys. Students should leave a forwarding address with the Mail Room. Any student who fails to complete check-out will receive a $250 fine, charged to their student account.

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

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

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

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

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

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

• Students may stay overnight in a residence hall that is not their own a maximum of once per week.
• As a courtesy, please make sure that all roommates are OK with the student staying.
• In situations that necessitate more than the allotted amount of 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 commuters staying overnight in a dorm.

Members of the Opposite Sex
Men and women are not permitted in each other’s dorm rooms at any time during the academic year. Men are only permitted in women’s housing, and women in men’s housing, during scheduled open-dorm events, or with the permission of the RD or Dean. Men and women are allowed in each other’s student lounges. Members of the opposite sex are asked not to put themselves in a position where they might violate another’s privacy. Specific areas of concern include wing doors, residence hall room windows, and hallways immediately in front of rooms.

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

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 Commuter 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 opt out of the food service requirement by submitting a doctor’s note in writing to the Campus Heath Center 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, 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 Residence 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 in King Hall while registering for winterim or post session. Subject to availability, anyone requesting housing or early arrival for another approved University departmental sponsorship purpose must stop by King Hall for a Housing Registration Form.

Those students who are eligible to reside in the residence halls during Christmas and summer breaks will be required to uphold the Biblical Mandates and University Policies regarding student conduct for the duration of their stay in the residence hall. If at any point a student is in violation of these policies, Residence Life reserves the right to ask them to secure another residence. Each student is responsible to pay designated fees of $100 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 Break Housing Coordinator.

Early Arrival Procedure
Students may return early to the residence halls after Christmas or summer break only for a Master’s-related or sponsored event. Early arrival will be arranged by your University Sponsor through the Dean’s Office. Students who return to campus early under the Early Arrival Procedure may return only on the specified day. Once an Early Arrival student has checked into their assigned residence hall, the student will be held responsible to abide by all Biblical Mandates and University Policies as
established in the Student Handbook.

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 the Office of Residence Life—residencelife@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 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 Resident Life Staff will routinely monitor late night arrivals and approach any student who displays a pattern of returning to campus after it is closed. This discussion will explore if the student’s late night activities (employment included) adversely affects the student’s academic and spiritual development. The Resident Life Staff will determine with the student appropriate guidelines for late night arrivals and give personal accountability towards that end. If the student displays a disregard for these guidelines, he or she can be placed on student probation along with a nightly curfew monitored by their 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 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 Vice President for Academic Affairs.

DISCRIMINATION POLICIES AND GRIEVANCES

General Statement

Title VI of The Civil Rights Act of 1964 together with Title IX of the Educational Amendments of 1972, require 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
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.

**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 Six to review our policy and prevention program.

Media Ethics Policy Statement
All students are required to read https://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, 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
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:

CHRIS POWELL  Title IX Coordinator
21726 PLACERITA CANYON ROAD, SANTA CLARITA, CA 91321  661.259.3540
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
As an extension of the Deans’ Office, The Master’s University has supervised “Care Counselors,” making formal biblical counseling available for our students.

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

Counseling will be done by an assigned member of the CC, who will be supervised by the 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
When someone persistently refuses to stop a sinful pattern, and it is necessary to seek assistance from his/her overseers to encourage proper change (see Matthew 18:15-20 and Romans 13:1-7).

To request a Care Counselor please contact the Dean’s Office (residencelife@masters.edu and/or 661.362.2833) 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 eighteen, who are not emancipated are considered minors. In the event that such persons are determined missing, the University will notify a custodial parent or legal guardian in addition to the student’s designated contact. With students who are over eighteen, the University will contact the person who the student has designated as their emergency contact. All students will be given the opportunity each academic year to designate an individual or individuals to be contacted by the University in the event that they have been determined to be missing. This designation will remain in effect unless changed by the student.

**Procedures**

Any individual who has reason to believe a resident student is missing should notify the 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 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. The Deans, consistent with these commitments, maintain regular hours for counseling, and students are encouraged to take advantage of that opportunity. Likewise, the Resident Directors and faculty and staff are ready to help.

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

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

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

Disciplinary action may take one of the following forms:

**Counseling**
Students may be assigned a “Care Counselor” for ongoing biblical counseling as a part of corrective
discipline process. The scope and duration for counseling is assigned and assessed by the Deans’ Office in conjunction with the Care Counselor. In some cases, a student may be assigned a counseling center in regional area and would be accountable to the guidelines of the center in conjunction with the Deans’ Office.

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

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

Fines
Fines 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.

Church/Chapel Probation
Students exceeding their allotted absences in church or chapel by one will be placed on church/chapel probation for the remainder of the semester and must meet with their Resident Director. Those students who exceed their allotted absences by two will be subject to disqualification during the following semester and must meet with the Deans. Any student acquiring three misses beyond what is allowed 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.

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

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

Academic Probation
Students who are on academic probation or academic monitoring are required to sign an academic probation contract and meet eight times during the semester with the Academic Counselor as a condition of enrollment for the duration of their probation or monitoring. The 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.

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

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

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 after a minimum of one full year.

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 after a minimum of one full year if the following process is pursued by the student:
  - Functioning commitment to the local church.
  - The student submits to an accountability relationship with a staff member at his/her local church or another appropriate person agreed to by the Dean.
  - The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

Dismissal
When 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 Deans’ Office discretion after a minimum of one full year if the following process is pursued by the student:
  • Functioning commitment to the local church.
  • The student submits himself to an accountability relationship with a staff member at their local church or other appropriate person agreed to by the Dean.
  • The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

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

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 reviews 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 consists of the Campus Pastor, the Dean of Men, the Dean of Women, a faculty member, and the student’s Resident Director.

This Student Conduct Council assists the Dean’s Office in gaining a fuller perspective on student conduct. After hearing and evaluating, the committee decides on 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. An Appeals Committee will 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 (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

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advantage. I’m going to go to a movie. Is it going to profit me spiritually? Remember, we’re answerable to God for how we use our time.

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

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

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

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

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

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

Hebrews 12:1 says “Lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.” Note the things you have to set aside: encumbrance and sin. Those are two different things. Encumbrances are anything that slows us down in the spiritual race. And this is not a sprint; this is a long-distance run.
It reminds me of when I ran the half mile for the first time in high school. Because I was a sprinter, I ran the half mile like I ran the 100-yard dash. I was sensational for the first 120 yards; then it was total disaster for about a lap and three-quarters. If you’re going to run an endurance race effectively, you have to pace yourself and lay aside every encumbrance. And we are running an endurance race - the race of faith.

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

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

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

**Enslavement**

Will it bring me into bondage? Let’s go back to I Corinthians 6:12 again: “All things are lawful for me, but I will not be mastered by anything.” Do you know there are some people whose lives are controlled by things? There are people who shake visibly if they can’t get hold of a cigarette or a cup of coffee. This is a man created in the image of God - the king of the earth, the summum bonum of God’s creation: controlled by a pile of weeds or liquid. Ridiculous!

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

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

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

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

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

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

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

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

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

**Equivocation**

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

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

**Encroachment**

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

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

Verse 4 says, “Who are you to judge the servant of another?” You can’t judge someone who works for someone else. To his own master, he stands or falls. And everyone’s master is God.
Verse 5 says, “One man regards one day above another, another regards every day alike.” Some are 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 some day you’ll be sad and wake up and realize that the voice of conscience is not as loud as you would wish it to be to restrain you from evil things.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Here is the summary of questions to ask yourself:**
- Expedience – Will it be to my spiritual advantage?
- Edification – Will it build me up?
- Excess – Will it slow me down in the race?
- Enslavement – Will it bring me to bondage?
- Equivocation – Will it be covering for my sin?
- Encroachment – Will it go against what I understand to be the lordship of Christ?
- Example – Will it set a helpful pattern for others to follow?
- Evangelism – Will it lead others to Christ?
- Emulation – Will it be like Christ?
- Exaltation – Will it glorify God?

**Conclusion**
- Live as a citizen of the kingdom. You do not have to earn or merit God’s favor. He has removed the penalty for your sin. Enter into your relationship with God freely.
- Live as a slave to righteousness. Change your life orientation. You have been set free from the obligation to sin.
- Live as a lover of others. Be an example of God’s love by serving others as Christ served us. Incarnate the Gospel.
APPENDIX 2
Restoration

Questions about restoration and repentance:

Do I have to have a relationship with a sinning brother beyond the casual “hello” before I become involved?
No. Obviously it is better to know the person well, but it is not necessary. By confessing Christ, you are in relationship to every other believer. It is Christ’s reputation at stake. Your involvement with a sinning brother comes as a result of God’s command regarding the importance of restoration. Scripture nowhere limits 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 want very much the restoration of the brother. If you have spoken to him yourself, having brought along one or two others to help, and there is still no repentance and restoration, it is best to bring the issue to one of the RDs or 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 Ashtaroth from among you and direct your hearts to the Lord and serve Him alone; and He will deliver you from the hand of the Philistines” (v. 3).

• Emotional sorrow. Note that Israel “lamented after the Lord” (v. 2). The verb refers to audible crying, which comes from emotional sorrow. True repentance is both preceded and accompanied by sorrow. In both the Old and New Testaments we see a link between repentance and sorrow. Job 42:6 tells us Job’s repentance was with “dust and ashes,” a Near-Eastern symbol of great grief and sorrow. Psalm 38:17-18 says that David’s repentance was associated with sorrow. According to Psalm 51:17, a
“broken and contrite” heart characterizes repentance acceptable to God. In Isaiah 22:12 we see that God associates sorrow with repentance. Jonah 3:5-8 shows us that Ninevah’s true repentance was characterized by sorrow and grief. In Matthew 11:21 Jesus associates sorrow with repentance and in II Corinthians 7:9-10 Paul declares that godly sorrow precedes repentance. However, there is a sorrow that does not indicate true repentance. Esau, though he evidenced tearful sorrow, did not truly repent. Judas, though feeling remorse (Matthew 27:3-5), did not truly repent. His was not godly sorrow but “the sorrow of the world,” which results in death (II Corinthians 7:10). The godly sorrow of repentance is to center on our mistreatment of God (Psalm 51:4), the wrongness of the act committed (Psalm 51:4), humiliation of self (Job 42:6), and the consequence of sin (Psalm 38).

- **Turning to the Lord.** Samuel told the Israelites, “Return to the Lord with all your heart” (I Samuel 7:3). “Return” demands turning from something (in this case, idolatry and sin) and turning to something (in this case, God). True repentance involves a wholehearted and unreserved turning from one’s sin and an equally wholehearted seeking after God. There is no double-mindedness or secret longing for sin where there is genuine repentance. Godly repentance is literally “without regret” (II Corinthians 7:10).

- **Turning from sin.** Godly sorrow and an inward turning of the heart are to be evidenced by an outward break with sin. The physical objects representing the sin of the Israelites, the idols unto foreign gods, were to be removed and destroyed. In true biblical repentance, anything associated with one’s sin is removed and destroyed. A person is truly repentant when he outwardly breaks with his sin and makes no provision for returning to his sin.

- **Making a commitment.** Samuel further said, “Direct your hearts to the Lord” (v.3). The Hebrew term translated “direct” means “to fix,” “establish,” or “be firm.” The same word is used in Psalm 93:1 about the earth which is in a firmly established position. True repentance involves fixing one’s heart on the Lord. It is a resolve to honor your commitment to the Lord regardless of circumstances, pressures, or desires from within. A person who truly repents does not cave in, but is committed to doing that which honors God.

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

So for a Christian to say, “I am sorry, please forgive me,” and then not demonstrate the elements that characterize true repentance is not to repent at all. You must learn to examine yourself before you say you are sorry and to decide if you are willing to do all that is biblically required with those words. Although it is both difficult and time-consuming, true repentance is worth pursuing, for it honors God and results in the blessing of God (I Samuel 7:3).
APPENDIX 3
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 & 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 find up to $100.00.
• The California Health & Safety Code states that “Every person who possesses any controlled substance shall be punished by imprisonment in the state prison for a minimum of one year” (H&S 11350), and “Every person who possesses for sale, or purchases for sale, any controlled substance shall be punished by imprisonment in the state prison for two to four years” (H&S 11351).
• In addition, the unlawful distribution or possession of a prescribed medication is also prohibited and punishable by imprisonment in the state penitentiary (B&P 4059 & 4060).
California Laws Governing Alcohol

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

• It is unlawful for any person under the age of 21 to possess alcoholic beverages on any street or highway or in any place open to the public view (Calif. B&P Code 25662).

• It is a misdemeanor to sell, furnish, or give away an alcoholic beverage to any person under the age of 21 (Calif. B&P Code 25658) or to any obviously intoxicated person (Calif. B&P Code 25602).

• It is a misdemeanor for any person to sell, give, or furnish to any person under the age of 21 years, any false or fraudulent written, printed, or photo static evidence of the majority and identity of such person or to sell, give, or furnish to any person under the age of 21 years evidence of the majority and identification of any other person (Calif. B&P Code 25660.5).

• It is a misdemeanor for any person under the age of 21 years to present or offer to any licensee, his agent or employee, any written, printed, or photo static evidence of age and identify which is false, fraudulent, or not actually his or her own for the purpose of ordering, purchasing, attempting to purchase or otherwise procuring or attempting to procure, the serving of alcoholic beverage, or who has in his or her possession any false or fraudulent written, printed, or photo static evidence of age and identity (Calif. B&P Code 25661).

• It is a misdemeanor for any person under the age of 21 years to enter and remain in a business licensed for the sale 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 & Lifestyle Risks
The use or abuse of alcohol and other drugs/substances could increase the risk for a number of health related and other medicinal, behavioral, and social problems. These include the acute health problems related to intoxication and overdose (blackouts, convulsions, coma, death); physical and psychological dependence; malnutrition; long-term health problems, including cirrhosis of the liver, organic brain damage, high blood pressure, heart disease, ulcers, and cancer of the liver, mouth, throat, and stomach; contracting diseases such as AIDS through the sharing of hypodermic needles; pregnancy problems including miscarriages, still birth and learning disabilities; fetal alcohol syndrome; psychological or psychiatric problems; diminished behaviors (hangovers, hallucinations, disorientation, slurred speech); unusual or inappropriate risk-taking, which may result in physical injury or death; violent behavior towards others, such as assault or rape;
accidents caused by operating machinery while impaired; impaired driving resulting in alcohol and drug-related arrest, traffic accidents, injuries, and fatalities; negative effects on academic and work performance; conflicts with co-workers, classmates, family, friends, and others; conduct problems resulting in disciplinary actions, including loss of employment; and legal problems including imprisonment.

**Assistance in Overcoming Alcohol & Other Drug Abuse**
If you need help or know someone with an alcohol, drugs, or substance-related problem, please know that the Resident Directors, 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 & 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 Misconduct Policy

GENERAL POLICY

The Master’s University and Seminary (TMUS) is committed to creating and maintaining a community where all individuals who participate in TMUS programs and activities can work together in an atmosphere free of violence, harassment, discrimination, exploitation, or intimidation.

TMUS strictly prohibits the offenses of sexual assault, domestic violence, dating violence, stalking and all forms of sexual harassment, discrimination and misconduct and adheres to all applicable federal and state civil laws prohibiting discrimination in private institutions of higher education.

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

All members of the TMUS community are expected to conduct themselves in a manner that does not infringe upon the rights of others. Whether or not a student files a report of sexual misconduct, where the university knows or reasonably should know of an incident of sexual misconduct, the university must take steps to understand what occurred and to respond appropriately. In particular, when sexual misconduct is so severe, persistent, or pervasive as to deny or limit a student’s ability to participate in or benefit from the university’s programs and activities, a hostile environment exists and the university must respond.

When an allegation of misconduct is brought to an appropriate administrator’s attention, measures will be taken to reasonably ensure that such conduct ends and is not repeated. Remedial measures will be taken to reasonably ensure that the effects on the reporting party and community are remedied, including serious sanctions when a responding party is found to have violated this policy.

This policy is intended to define community expectations and establish procedures for determining when those expectations have been violated.

TITLE IX COORDINATOR / DEPUTY COORDINATORS

TMUS has designated a Title IX Coordinator (hereafter, Administrator) to coordinate its responsibilities in this area. Other employees who are mandatory reporters will be considered “responsible employees” and help the student connect to the Title IX Administrator.

Anyone wishing to make a complaint of an allegation of sexual misconduct is encouraged to
contact the Title IX Administrator or one of the Deputy Coordinators listed below:

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

David Hulet, Dean of Men, Title IX Deputy Coordinator
Student Care: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2832
Email: dhulet@masters.edu

Kimberly Wilson, Dean of Women, Title IX Deputy Coordinator
Student Care: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321
Phone: (661) 362-2831
Email: khwilson@masters.edu

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

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

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

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

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

FEDERAL COMPLIANCE

The Master’s University 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 include, but are not limited to:
Title IX of the Education Amendments of 1972, which prohibits all forms of discrimination on the basis of sex (including sexual harassment) in programs and activities of the university. Title IX is enforced by the Office for Civil Rights. “No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance.” Title IX of the Education Amendments of 1972, and its implementing regulation at 34 C.F.R. Part 106 (Title IX)

The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act (20 USC § 1092(f)), 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.

Title VI of the Civil Rights Act of 1964, which prohibits discrimination based on race, color and national origin in the programs and activities of the university. This policy of non-discrimination also complies with the Internal Revenue Service Revenue Ruling 71-447 required to maintain the university’s tax-exempt status.

Title VII of the Civil Rights Act of 1964, which prohibits employment discrimination based on sex, race, religion, color or national origin.

Section 504 of the Rehabilitation Act of 1973, which prohibits discrimination on the basis of disability in the recruitment and admission of students, the recruitment and employment of faculty and staff, and the operation of its programs and activities.

The Americans with Disabilities Act of 1990 (Public Law 101-336), the purpose of which is to afford the disabled equal opportunity and full participation in life activities and to prohibit discrimination based on disability in employment, public service, public accommodations, telecommunications and transportation.

The Age Discrimination Act of 1975, which prohibits age-based discrimination against persons of all ages in programs and activities of the university.

The Age Discrimination in Employment Act of 1967, which prohibits discrimination against persons aged 40 and over regarding employment decisions.

TMUS is exempt from certain provisions of federal and state laws and regulations relating to discrimination on the basis of religion.

UNIVERSITY NON DISCRIMINATION EXEMPTION

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

**CALIFORNIA CRIME DEFINITIONS**

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

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

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

**Sexual Assault:** This occurs when physical sexual acts are performed without the consent of the other person or when the other person is unable to consent to the activity. The activity or conduct may include physical force, violence, threats, intimidation, ignoring the objections of the other person, causing the other person’s intoxication or incapacitation through the use of drugs or alcohol, or taking advantage of the other person’s incapacitation (including voluntary intoxication). Sexual Assault in California Penal Code includes: 243.4(d)(1) PC; 243.4(a) PC; 261 PC; 261.5 PC; 262 PC; 266c PC; 289 PC; 286 PC; 288(a). A conviction of sexual assault may result in the requirement to register as a sex offender under 290 PC for the rest of one’s life.
Stalking: This is behavior in which a person repeatedly engages in conduct directed at a specific person that places that person in reasonable fear of his or her safety or the safety of others. Punishment ranges from misdemeanor to felony offense. Stalking in California Penal Code includes: 646.9 PC.

Consent: 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.

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:

- 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.
- 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.

HOW TO REPORT SEXUAL MISCONDUCT

Reports of discrimination, harassment and/or retaliation may be made by providing notice to the Title IX Administrator or Deputies using the contact information listed in this policy. Reporting parties are encouraged to use the Title IX Report form located at www.masters.edu/title-IX.

All reports are acted upon promptly while every effort is made by the university to preserve the privacy of reports. Such reports may also be anonymous. Anonymous reports will be investigated to determine if remedies can be provided. There is no fixed time limitation on reporting, but if the responding party is not subject to university jurisdiction, the ability to investigate, respond and provide remedies may be limited.

TITLE IX JURISDICTION

This policy applies to sexual misconduct that takes place on or off campus in the programs and activities of university operations. In making a determination as to jurisdiction and whether a
violation occurred in a location or context of the university programs or activity, consideration will be given to ownership; exercise of oversight, supervision, or discipline; funded and sponsored or promoted events.

Nothing prevents the university from launching student or employee conduct proceedings for allegations of sexual misconduct that occur outside the campus programs or activity for current students and employees.

SEXUAL MISCONDUCT POLICY VIOLATIONS

TMUS does not permit discrimination in its programs and activities on the basis of race, color, national origin, sex, disability, veteran status, age, or any other characteristic protected by university policy.

The following categories represent discriminatory conduct that may cause a student to be deprived of her or his educational opportunism on the basis of sex. The university encourages prompt reporting of all such violations, as follows:

1. SEXUAL HARASSMENT

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

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

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

A hostile environment is created when sexual harassment is sufficiently severe or persistent or pervasive and objectively offensive, so that it unreasonably interferes with, denies or limits someone’s ability to participate in or benefit from the university’s educational and/or employment, social and/or residential programs.

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

2. NON-CONSENSUAL SEXUAL CONTACT

Non-Consensual Sexual Contact is:
• any intentional sexual touching,
• however slight,
• with any object,
• by a person upon another person,
• without consent and/or by force.

3. NON-CONSENSUAL SEXUAL INTERCOURSE

Non-Consensual Sexual Intercourse is:
• any sexual intercourse
• however slight,
• with any object,
• by a person upon another person,
• without consent and/or by force.

4. SEXUAL EXPLOITATION

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

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

Coercion: Coercion is unreasonable pressure for sexual activity. When someone makes clear to you that they do not want sex, that they want to stop, or that they do not want to go past a certain point of sexual interaction, continued pressure beyond that point can be coercive. There is no requirement for a party to resist the sexual advance or request, but resistance is a clear demonstration of non-consent. The presence of force is not demonstrated by the absence of resistance. Sexual activity that is forced is by definition nonconsensual, but nonconsensual sexual activity is not by definition forced.

This policy also covers a person whose incapacity results from mental disability, sleep, unconsciousness, involuntary physical restraint, or the influence of rape drugs. Incapacitation is defined as a state in which someone cannot make rational, reasonable decisions because they lack the capacity to give knowing consent (i.e., to understand the “who, what, when, where, why or how” of their sexual interaction). Use of alcohol or other drugs will never function to excuse any behavior that violates this policy. Possession, use and/or distribution of any of these substances, including Rohypnol, Ketamine, GHB, Burundanga, etc., is prohibited, and administering one of these drugs to another student is a violation of this policy.

Any other non-consensual violation may fall within this section when motivated by the actual or perceived sex or gender of the reporting party.

RESPONSIBLE EMPLOYEE
Under Title IX a responsible employee is any employee with authority to take action against sexual misconduct, or has been given the duty of reporting incidents of sexual misconduct to the Title IX Administrator or Deputies, or who a student reasonably believes has that authority.

Responsible Employees at the university include most employees, but are not limited to: Administrators, Supervisors, Faculty/Adjuncts, and Staff members (excluding clerical, maintenance and food service workers). These employees are provided with initial online training to assist them with their mandatory reporting responsibilities.

Responsible employees will tell the reporting party that they will keep the disclosure private but have a responsibility to share the allegations of the sexual misconduct policy with the Title IX Administrator or Deputies. The university has developed a Title IX report form that responsible employees or reporting parties may use when making a report, at www.masters.edu/Title-IX.

Reporting parties will want to consider carefully whether to share personally identifiable details with responsible employees, as these individuals must share this information with the Title IX Administrator. Employees must promptly share all details of the reports they receive. Only confidential resources are provided with legal exemption to keep information completely confidential.

Generally, climate surveys, classroom writing assignments or discussions, and human subject research, do not provide notice that must be reported to the Administrator by employees, unless the reporting party clearly indicates that they wish a report to be made. Remedial actions may result from such disclosures without formal university action.

Once a student makes the decision to officially report misconduct to a responsible employee, reporting structures afford privacy to the reporting party as only a small group of officials need to know about the investigation. If the information results in a request for a formal resolution, information will need to be shared with the Title IX investigative team and with witnesses and the responding party. The circle of people with this knowledge will be kept as tight as possible to preserve a reporting party’s rights and privacy, but complete confidentiality is not possible.

If a reporting party files a complaint of sexual misconduct but does not wish for an investigation to take place, or a formal resolution to be pursued, the reporting party may make such a request to the Title IX Administrator during the preliminary inquiry. The Title IX Administrator will evaluate that request and will consider the potential safety risk for the campus and applicable laws. In cases indicating pattern, predation, threat, weapons and/or violence, the university will be unable to honor a request for confidentiality. In cases where the reporting party requests confidentiality and the circumstances allow the university to honor that request, the university will offer supportive accommodations to the reporting party but will be hindered by that request from pursuing a formal resolution in regards to the responding party.

Failure of a responsible employee, as described in this section, to report an incident of sexual misconduct of which they become aware, is a violation of university policy and may subject that individual to disciplinary action under student or employee policies.

**COUNSELOR CONFIDENTIALITY**
University employees working in specific roles as pastoral counselors or professional licensed counselors are exempt from reporting actual or suspected discrimination or harassment to the Title IX Administrator.

Those working in dual roles at the university should consult with the Title IX office for more information on the exemption. The employees defined in this section have a responsibility to understand what specific role requires adherence to university reporting guidelines and which role provides informed consent and maintains confidentiality of related information.

If a reporting party would like the details of an incident to be kept confidential, please ask the employee if they are acting in a role that will provide confidentiality (meaning they are not required to report actual or suspected discrimination or harassment to appropriate university officials), thereby offering options and advice without any obligation to inform an outside agency or individual.

In contrast, responsible employees, are obligated to make reports to the Title IX office when a reporting party files a complaint relative to crimes or sexual misconduct.

The following roles, on and off campus, offer confidential counseling:

- **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

In order to make informed choices, it is important to be aware of confidentiality and mandatory reporting requirements when consulting campus resources. All of the above employees may be able to offer you 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 counselors working within the scope of their licensure or ordination are strongly encouraged to submit timely, *anonymous*, aggregate statistical information for Clery Act purposes unless they believe it would be harmful to a specific client, patient or parishioner. The Clery report form does not require the disclosure of personally identifiable information or a formal investigation and may be found at the Clery link on the university web page.

**ACCOMMODATIONS/INTERIM MEASURES**
Interim measures are individualized services offered as appropriate to either or both the reporting and responding parties involved in an alleged incident of sexual misconduct, prior to any investigation or while an investigation is pending.

These measures include, but are not limited to:

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

In fairly assessing the need for a party to receive interim measures, the university will not rely on fixed rules or operating assumptions that favor one party over another, nor will the university make such measures available to only one party. Interim measures should be appropriate based on the individual and every effort should be made to avoid depriving any student of his or her education. These measures may change over time and the Title IX office should communicate with students throughout the investigation to ensure the measures are necessary and effective based on evolving needs.

TMUS may provisionally suspend a student, student employee or organization pending the completion of an investigation and resolution, particularly when, in the judgement of the Title IX Administrator and/or Deputy Coordinator(s), the safety or well-being of any member(s) of the campus community may be jeopardized by the presence on campus of the responding party or the ongoing activity of a student organization whose behavior is in question. In all cases for which an interim suspension is imposed, the responding party will be given the opportunity to meet with the Title IX Administrator and/or Deputy Coordinator(s) prior to such suspension being imposed, or as soon thereafter as reasonably possible, to explain why they believe the suspension should not be implemented.

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

The institution will maintain privacy related to the accommodations or protective measures, provided said privacy does not impair the institution’s ability to implement the accommodations or protective measures.

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

**Student Sanctions (listed below and defined in the Student Handbook)**
- Reprimand
- Fines
- Work details
- Required counseling
- Probation
- Suspension
- Expulsion from the residence halls or from the institution
- Withholding diploma
- Revocation of degree
- Transcript notation
- Other actions

**RETAIATION**

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

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

**OVERVIEW OF GRIEVANCE PROCEDURES AND INVESTIGATIONS**

TMUS considers all forms of sexual misconduct a serious violation of biblical principles and institutional policy and uses formalized procedures to prevent, correct and discipline any violation of these policies. The university has published these grievance procedures to provide for a prompt and equitable resolution of complaints of sex discrimination, including sexual misconduct.

The following definitions are provided to assist parties with the resolution process:

1. **Reporting Party**: In this process, the person alleging a violation of policy is referred to as the reporting party.

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

4. **Witness**: A person who may have information or evidence relative to the investigation

The principles and policy guidelines that inform this process and additional student disciplinary processes may be found within the Student Handbook and/or Employee Handbook. The sexual misconduct policies are applicable to any member of the TMUS campus community (faculty, student, staff and administration) who engages in discrimination or harassment. Any person can report alleged harassment or discrimination, including faculty, students, staff, administration, guests, visitors, etc. Allegations of misconduct not specifically detailed as a violation of these policies will be addressed through the procedures elaborated in the respective student, faculty and/or employee handbooks.

Every reporting party has the right to have complaints taken seriously by the university and should expect a neutral fact-finding investigation. Every responding party has the right to not have guilt assumed and appropriate due process.

There are two types of investigative models available for resolution of allegations of sexual misconduct, informal and formal. Students must weigh the impact of each process on their personal well-being and educational processes in order to make an informed decision and are encouraged to consult with parents and/or advisors.

**INFORMAL RESOLUTION OF COMPLAINTS**

In line with federal guidance, if the university determines that the Title IX complaint is appropriate and all parties voluntarily agree to participate in an informal resolution that does not involve a full investigation and adjudication, after receiving a full disclosure of the allegations and their options for formal resolution the university may facilitate an informal resolution, including mediation, to assist the parties in reaching a voluntary resolution.

Complaints of sexual misconduct are serious violations of biblical principles and conduct policies, and reporting parties are eligible for supportive accommodations and the responding party subject to the same sanctions as a formal resolution. The distinction relates to the specific grievance procedures adhered to by the university for resolution. Informal resolutions adhere to the traditional student and employee conduct processes found elsewhere in the student and employee handbook rather than the procedures that follow this section related to formal resolution.

**FORMAL RESOLUTION OF COMPLAINTS**

The Title IX office is designated by TMUS to coordinate the university’s Title IX compliance efforts regarding reports of sexual misconduct, regardless of the role of the reporting party (e.g., student, faculty, staff, or visitor). In all applicable cases, the university will act to end the discrimination and/or harassment, prevent its recurrence, and remedy its effects on the reporting party and the university community.

A request for a formal resolution may be made by any party to an allegation of sexual
misconduct to the Title IX Administrator or Title IX Deputy Coordinator(s).

The following information is recommended when making a formal complaint of sexual misconduct:

- Provide a written statement
- Provide clear description of the alleged sexual misconduct using all relevant details (i.e., who, what, when, where, why, and how).
- Describe which violation(s) is applicable to the misconduct described (sexual harassment; non-consensual sexual contact; non-consensual sexual intercourse; sexual exploitation; other misconduct).
- Provide any supporting documentation (text messages, saved voice mail, other evidence), and/or names of witnesses who may provide corroborative evidence.
- Describe all efforts, if any, to discuss and/or resolve the issue(s) with the responding party
  o This includes names, dates and times of attempted or actual contact along with a description of the discussion and the manner of communication used in the course of each effort.
  o If contacting the person involved and/or the supervisor is impracticable, the reporting party should state the reasons why this did not occur.
- Indicate the desired outcome sought
- Identify the responding party with as much specificity as possible
- Signature of the reporting party on the bottom of the printed out written report form

When a party wishes to pursue a formal resolution the Title IX office will appoint appropriately trained investigators to the case. The university will make a good faith effort to conduct a fair, impartial investigation in a timely manner designed to provide all parties with resolution.

In every investigation the burden is on the school, not the parties, to gather sufficient evidence to reach a fair, impartial determination as to whether misconduct occurred, and if so, whether a hostile environment has been created that must be redressed. An equitable investigation of a Title IX complaint requires a trained investigator to analyze and document the available evidence to support reliable decisions, objectively evaluate the credibility of the parties and witnesses, synthesize all available evidence and take into account the complex circumstances of each case.

The formal resolution will consist of the following steps (overview only, not necessarily in this order):

- Preliminary Inquiry
- Meet with the reporting party and receive a signed written statement
- Notice of investigation/charges provided to responding party
- Commence a thorough, reliable and impartial investigation by developing a strategic investigation plan, including a witness list, evidence list, intended timeframe and order of interviews for all witnesses and the responding party.
- As appropriate, provide regular updates to both the reporting and responding parties throughout the investigation. Complete the investigation promptly and without
unreasonable deviation.

- After all relevant witnesses and supporting documentation and evidence is provided by
  the reporting party and responding party, develop investigation report.
- Investigative report provided to reporting party and responding party
- Allow written responses by both parties prior to outcome and findings/sanctions decision.
- Outcome committee renders a decision or finding, based on a preponderance of evidence
  standard, concerning whether a sexual misconduct policy violation is more likely than
  not.
- Outcome notice provided with findings and/or any legally required rationale and
  sanctions to both the reporting and responding party.
- Accept written request for appeal from the responding party, if applicable, share appeal
  request with reporting party. The reporting party has no right to appeal a
  finding/sanctions when no responsibility against a responding party.
- If appeal request is accepted, appeal committee will render a decision based solely on the
  policy guidelines.
- If appeal request is rejected, the formal process is concluded and outcome decision and/or
  any sanctions will be considered final.

The university will follow a reasonably prompt time frame for major stages of the complaint
process. It is the goal of the university to bring resolution to all parties within a 60 day period. At
any point during a formal investigation, if it is reasonably determined there is no reasonable
cause to continue to believe that a sexual misconduct policy has been in fact violated, the Title
IX Administrator, in consultation with the Title IX Deputies, has authority to terminate the
investigation and end the formal resolution proceedings. The reporting party may request from
the Title IX Administrator an extraordinary decision to re-open the investigation, which will only
be granted by the Title IX Administrator in exceptional circumstances.

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

Once the university decides to open a formal investigation that may lead to disciplinary action
against the responding party, written notice is provided to the responding party of the allegations
constituting a potential violation of the school’s sexual misconduct policy. The written notice
includes sufficient details of the parties involved, the potential violation, and the date and
location of the alleged incident. Each party will be given advance notice of interviews with
sufficient time to prepare for meaningful participation.

The university does not provide ‘gag orders” to students as that is likely to deprive both of their
ability to obtain and present evidence or defend their interests, but does encourage students to
maintain privacy outside of these interests.
Any process made available to one party in the process is made equally available to the other party, such as submission of questions to be asked of parties and witnesses and written responses to the final investigative report, outcome letter, and appeal letter. The university does not allow cross examination of parties and witnesses, but the reporting party and responding parties and appropriate officials will have timely access to information that will be used to determine the findings and/or sanctions, which will be satisfied when the final investigation report is provided to both parties summarizing the relevant evidence at the conclusion of the investigation.

The written notification of final decision will be delivered to both parties with appeal options. The goal of the appeals process will be to provide a resolution via an equitable process, respecting the civil and legal rights of all participants.

**ADVISOR PARTICIPATION**

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

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

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

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

The university expects that the parties will wish the university to share documentation related to the allegations and findings with their chosen advisors. Parties are not restricted from discussing and sharing information relating to allegations with others who may support them or assist them
in preparing and presenting, but otherwise are encouraged to maintain the privacy of the records shared with them by the university. These records may not be shared with third parties, disclosed publicly or used for purposes not explicitly authorized by the university. The university may seek to restrict the role of any advisor who does not respect the sensitive nature of the process or who fails to abide by the university’s privacy expectations.

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

A party may elect to change advisors during the process and is not locked into using the same advisor throughout. The parties must advise the investigators of the identity of their advisor at least two business days before the date of their first meeting with investigators. Likewise, the parties must notify the investigators at least two business days in advance of any change in advisors during the process. It is the sole responsibility of the parties (not the investigators) to provide any previously disclosed documentation and/or information to advisors.

DECISION MAKING AS TO RESPONSIBILITY

After the investigation is concluded and a written investigative report is disclosed to the parties, an outcome committee of appropriately trained officials will make findings of fact and conclusions as to whether the available evidence support a finding of responsibility for violation of the university sexual misconduct policy. If the complaint presented more than a single allegation, a decision will be reached separately as to each specific allegation. The findings of fact and conclusion will be reached by applying a preponderance of evidence standard.

The decision makers will offer each party the same meaningful access to information that will be used during the disciplinary meeting, including the investigation report. The parties will have the opportunity to respond to the report in writing in advance of the committee deciding responsibility.

The decision makers as to sanctions may be the same or different from the decision makers on the findings. The sanction decision will be made with careful consideration of the impact of separating a student from her or his education and should be in proportionate response to the violation.

The university will avoid conflicts of interests and biases in the adjudicatory process and prevent institutional interests from interfering with the impartiality of the adjudication. Decision making techniques or approaches that apply sex stereotypes or generalizations may violate Title IX and will be avoided so that the adjudication proceeds objectively and impartially.

NOTICE OF OUTCOME AND APPEALS

The university will provide simultaneous written notice of the outcome decision and will include
any initial, interim, or final decision by the university; any sanctions imposed by the university; and the rationale for the results and sanctions. For proceedings not covered by the Clery Act, such as those arising from harassment, the university will inform the reporting party whether it found that the alleged conduct occurred, any individual remedies offered to the reporting party or any sanctions imposed on the responding party that directly relate to the reporting party, and other steps the school has taken to eliminate the hostile environment, if the school found one to exist.

Once the outcome letter is provided, the responding party will have three business days to provide an appeal letter based on the written guidelines in this policy. The university allows appeals solely by the responding party regarding responsibility and/or disciplinary sanctions. The appeal letter will be forwarded by the responding party to the Title IX Administrator in person or by email. In the event that the responding party does not appeal within the prescribed deadline, the findings and sanctions are considered final. The Title IX administrator has authority to extend this deadline if exigent circumstances exist.

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

The ONLY grounds for appeal are as follows:

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

After consideration of the request for appeal, the responding party will receive a written notification from the Title IX Administrator with one of three possible outcomes:

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

In all cases, the responding party must show clear error in the original finding and/or a compelling justification to modify a sanction, as both finding and sanction are presumed to have been decided reasonably and appropriately by the outcome committee.

If an appeal request is granted and remanded to committee, the following procedures shall
govern the appeal committee body:

- Every opportunity to return the appeal to the original decision making body for reconsideration (remand) should be pursued.
- Sanctions imposed are implemented immediately unless the Title IX Administrator stays their implementation because of extenuating circumstances, pending the outcome of the appeal.
- Appeals are not intended to be full rehearings of the allegation (de novo). In most cases, appeals are confined to a review of the written documentation or record of the original body and pertinent documentation regarding the grounds for appeal.
- Appeals committee members will defer to the original body, making changes to the finding only where there is clear error and to the sanction only if there is a compelling justification to do so. An appeal is not an opportunity for appeals officers to substitute their judgment for that of the original hearing merely because they disagree with its finding and/or sanctions.
- All parties will be promptly informed of the results and the decision by the appeal committee is final.

Additional Provisions

a. University-initiated Proceedings

As necessary, the university reserves the right to initiate a report and to initiate resolution proceedings without a formal report or participation by the reporting party. This document does not create legally enforceable protections beyond the protection of the background state and federal laws which frame such codes generally.

b. Student Responsibility

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

c. Standard of Evidence

In civil proceedings, criminal proceeding terms like “guilt,” “innocence,” and “burdens of proof” are not generally applicable. With that said, every reporting party has the right to be taken seriously and TMUS never assumes a responding party is in violation of university policy. Campus resolution proceedings are conducted to account for the totality of all evidence available, from all relevant sources, with due process given to all parties.
As required by California law, TMUS uses the preponderance of the evidence standard of proof concerning whether a violation occurred concerning sexual assault, domestic violence, dating violence, or 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.

d. Reliance on Federal Guidance

The university sexual misconduct policy represents industry standard policies and practices, but also relies heavily on the significant guidance document provided by the United States Department of Education, Office for Civil Rights, *Q&A on Campus Sexual Misconduct* (Sept. 2017).

e. Family Educational Rights and Privacy Act (FERPA)

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

- Parties to nonconsensual sexual contact/intercourse, sexual exploitation, sexual harassment, stalking, and intimate partner violence incidents have an absolute right to be informed in writing of the outcome, essential findings/rationale, and any sanctions that may result, without condition or limitation, and without substantial delay between notifications to each party.

- The university may release publicly the name, nature of the violation and the sanction for any student who is found in violation of a university policy that is a “crime of violence,” including arson, burglary, robbery, criminal homicide, sex offenses, assault, destruction/damage/vandalism of property, intimate partner violence, stalking and kidnapping/abduction. In doing so, the university will not release any information that could lead to the identification of the reporting party.

c. Alternative Testimony

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

d. Past Sexual History/Character

The past sexual history or sexual character of a party is not admissible as evidence in the investigation or hearing unless such information is determined to be highly relevant. All such information sought to be admitted will be presumed irrelevant, and any request to overcome this presumption by either party will need to be made in writing prior to the convening of the outcome committee.
While previous conduct violations by the responding party are not generally admissible as information about the present allegation, the office of the Dean may supply previous reports of good faith allegations and/or findings to investigators, committee members, and appeals committee members, to consider as evidence of a pattern and/or predatory conduct.

e. Witness Participation

Witnesses are expected to fully cooperate with and participate in the university’s investigation. Witnesses may be allowed to provide written statements in lieu of interviews during the investigation and/or may be interviewed by phone, Skype or similar technology if they cannot be interviewed in person. Parties who elect not to participate in the investigation will not have the later opportunity to offer evidence once the investigation is concluded. Failure to participate upon request and offer evidence prior to the appeal will not constitute valid grounds for appeal by either party on the basis of new evidence. Any witness scheduled to participate in a meeting may submit a written statement for inclusion in the final investigative report.

f. Training

Personnel tasked with implementing these procedures (e.g., Title IX Administrator, Deputies, investigators, decision makers at the outcome or appeal committee level.) must be appropriately trained as required by Title IX. Appropriate training includes, but is not limited to, how to investigate, render findings and determine appropriate sanctions in reference to sexual misconduct allegations; the university’s Sexual Misconduct Policies and Procedures; confidentiality vs. privacy; applicable federal and state laws, regulations and regulatory guidance.

g. False Allegations

Deliberately false and/or malicious accusations under this policy, as opposed to allegations which, even if erroneous, are made in good faith, are a serious offense and will be subject to appropriate disciplinary action.

h. Conflicts of Interest and Bias

The university is committed to ensuring that its formal resolution processes (e.g., investigative meetings, outcome, and appeal) are free from bias or conflicts of interest that would materially impact the outcome. Any party who feels that there is bias or conflict of interest by any Title IX official that would materially impact the outcome may submit a written request for that person’s removal from the process. The request should include specifics as to the bias or conflict of interest the reason why the bias or conflict could materially impact the outcome. These requests may be made at any time during the resolution process and will be determined by the Title IX Administrator.

i. Audio/Video Recording
No audio or video recording of any kind is permitted during the any meetings or proceedings with campus officials and is a violation of state law, unless consented to by all parties.

j. Record-keeping

In implementing these procedures, records of all allegations, investigations, and resolutions will be kept on file by the appropriate office handling student or employee conduct disciplinary proceedings (Human Resources for employees; Deans’ Office for students).

k. Attempted Violations

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

l. Limited Amnesty

In order to encourage reporting parties and witnesses to obtain resources and report incidents of sexual misconduct, the university will carefully consider limited amnesty for violations of certain institutional policies, such as minor drug and alcohol violations or sexual intimacy that occurs in connection with the reported incident. In such cases, options provided by the university, such as education and counseling, may sufficiently encourage accountability and spiritual growth. The Title IX office desires all parties to fully cooperate with university officials during an investigation. Amnesty is not offered or implied for violations that are egregious, non-consensual, patterns of misconduct, predatory, or threatening in nature.

m. Parental Notification

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

n. Consensual Relationships

There are inherent risks in any romantic or sexual relationship between individuals in unequal positions (such as teacher and student or supervisor and employee). These relationships may be less consensual than perceived by the individual whose position confers power. The relationship also may be viewed in different ways by each of the parties, particularly in retrospect. Consensual romantic or sexual relationships in which one party maintains a direct supervisory or evaluative role over the other party are unethical. Therefore, persons with direct supervisory or evaluative responsibilities who are involved in such relationships must bring those relationships to the timely attention of their supervisor, which will likely result in removing the employee
from the supervisory or evaluative responsibilities, or shifting the student out of supervision or evaluation by someone with whom they have established a consensual relationship. This includes Resident Advisors (RAs) and students over whom they have direct responsibility. While no relationships are prohibited by this policy, failure to self-report such relationships to a supervisor as required can result in disciplinary action for an employee as specified in the employee handbook.

o. Clery Act/Violence against Women Act

The Clery Act is an additional federal law that relates to the university’s obligations under Title IX. The Clery Act requires the university disclose campus crime statistics and information about campus security policies. The Violence against Women Reauthorization Act of 2013 (VAWA) amended the Clery Act to require the university compile statistics for incidents of sexual assault, domestic violence, dating violence, stalking, and to include certain policies, procedures, and programs pertaining to these incidents in the annual security report. When addressing allegations of these offenses, the university is subject to the Clery Act regulations as well as Title IX.

p. Campus Security Authorities (Clery Act Mandatory Reporters)

Certain campus officials—those deemed Campus Security Authorities (CSAs)—have an additional duty to report sexual assault, domestic violence, dating violence and stalking for federal statistical reporting purposes under the Clery Act. Statistical information must be reported by CSAs to Campus Safety on the report forms provided at www.masters.edu/Clery-Act. Training videos are hosted on this web page and must be viewed annually by CSAs, at the beginning of each academic school year.

CSAs at the university includes the Campus Safety officer, Resident Directors, Resident Assistants, Deans, Campus Safety, Human Resources, Athletic Coaches, Assistant Coaches and Athletic Directors, Faculty advisors to student organizations (not general faculty or staff) and any other official with significant responsibility for student and campus activities.

The Clery report form allows for non-personally identifiable information regarding the student, type of incident and its general location (e.g., on or off-campus, in the surrounding area, etc.) for publication on the Daily Crime Log and the Annual Security Report.

The Annual Security Report provides the campus community with a clear picture of the extent and nature of on campus crime is emailed to the campus community each October.

The Daily Crime Log is updated on the Campus Safety webpage and is kept current when reports are made of any crime, within a 60 day period. Archived crime logs (greater than 60 days) are available to inspect upon request from the campus safety office on North campus during regular business hours and will be provided with 48 hours notice.

q. Clery Act Timely Warnings

University administrators may be required by law to issue immediate timely warnings for incidents reported to them, if believed to pose a substantial threat of bodily harm or danger to members of the campus community. In such cases, the university will ensure that a reporting party’s name and other identifying information is not disclosed while still providing enough information for community members to make safety decisions in light of the danger.
r. Clery Act Federal Crime Definitions

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

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

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

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

(A) Who is or has been in a social relationship of a romantic or intimate nature with the victim, and

(B) Where the existence of such a relationship shall be determined based on a consideration of the following factors:

(i) The length of the relationship
(ii) The type of relationship
(iii) The frequency of interaction between the persons involved in the relationship.

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

(A) Fear for his or her safety or the safety of others, or

(B) Suffer substantial emotional distress.

EDUCATION AND TRAINING PROGRAMS

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

PRIMARY AND ONGOING PREVENTION AND AWARENESS PROGRAMS AND CAMPAIGNS

- All incoming 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 new employees receive a request from the Title IX office to watch an on-line video presentation on mandatory reporting under Title IX. Depending on role, a video on the Clery Act is additionally required to be viewed annually. The video presentations are made available through an annual membership with the Clery Center, a national non-profit dedicated to helping
college and university officials meet the standards of Title IX and the Clery Act.

- The TMUS community is made aware of sexual assault prevention resources, including educational material on risk reduction and bystander intervention and is readily available within this policy.

- The Human Resources Department requires a two-hour sexual harassment prevention training for new employees and supervisors must participate in this training every 2 years.

**Bystander Intervention Program**

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

**Bystander Intervention Steps:**

1. **Recognize when to intervene.** You are not being asked to place yourself in jeopardy to stop a crime in progress. There are many situations that occur prior to the incident of domestic violence, dating violence, sexual assault or stalking that are appropriate for intervention. Bystander intervention encourages people to watch for those behaviors and situations that appear to be inappropriate, coercive and harassing.

2. **Consider whether the situation needs attention.** You are encouraged to embrace your biblical responsibility to pay attention to situations that put friends, family and co-workers at risk for incidents of domestic violence, dating violence, sexual assault or stalking.

3. **Decide if there is a responsibility to act.** The following factors are commonly understood to influence a person’s willingness to act. These include the presence of other witnesses, the uncertainty of the situation, the apparent level of danger or risk to the individual and the setting of the event. Personal characteristics of the bystander also contribute to a decision to act.

4. **Take Action.** There are a variety of ways to intervene. Some of them are direct, and some of them are less obvious to the perpetrator. Choosing a method of intervention that de-escalates the situation is safer than attempting a confrontation. There is no single rule that can account for every situation so use good judgment and always put safety first. Specific actions to take include:

   - Make up an excuse to get him/her out of a potentially dangerous situation.
   - Let your friend or co-worker know that his or her actions may lead to serious consequences.
   - Never leave his/her side, despite the efforts of someone to get him/her alone or away from you.
   - Use a group of friends to remind someone behaving inappropriately that his or her behavior should be respectful.
   - Create a diversion, such as turning on lights or turning off music.
Call the authorities when the situation warrants.

**RISK REDUCTION PROGRAM**

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

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

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

- Keep the doors to homes, dorm rooms and cars locked.
- Walk only in lighted areas after dark.
- Know where the phone is located.

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

1. Clearly communicate your intentions and give the other person a chance to clearly relate their intentions to you. Understand and respect personal boundaries.
2. DON’T MAKE ASSUMPTIONS about consent, about someone’s sexual availability, about whether they are attracted to you, about how far you can go, or about whether they are physically and/or mentally able to consent. Your partner’s consent should be affirmative and continuous. If there are any questions or ambiguity then you DO NOT have consent.
3. 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.
4. Don’t take advantage of someone’s drunkenness or altered state, even if they willingly consumed alcohol or substances.
5. Do not share intimate content, pictures, images and videos
6. 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**

**RECOGNIZE WARNING SIGNS OF ABUSIVE BEHAVIOR AND ATTACK AVOIDANCE**

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

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

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

Ways to Say No:

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

WHAT SHOULD I DO IF I AM SEXUALLY ASSAULTED?

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

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 reporting party 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 issues 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's critical for medical professionals to collect forensic evidence within 72 hours of the assault.

WHAT WILL HAPPEN AT THE MEDICAL FACILITY?

First, a sexual assault nurse examiner will interview you to get an account of what happened. The nurse will perform a forensic examination to evaluate injuries and collect physical evidence, which is similar to a gynecological examination. Once the exam is finished, the evidence will be packaged up by the nurse and turned over to the Sheriff's department for processing. Because hospital employees are mandated reporters they will call law enforcement, but victims of sexual assaults are not required to cooperate or participate in the criminal justice system. You may simply decline to speak with law enforcement.

WHO CAN I CONTACT?

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

**TMUS RESOURCES:**

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

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

**COMMUNITY RESOURCES**
- 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.scvpe.org](http://www.scvpe.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

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: www.masters.edu/campussafety for the Campus Code.