THE MASTER'S UNIVERSITY

FOR CHRIST & SCRIPTURE

STUDENT HANDBOOK

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

(subject to change without notice)
REVISED JUNE 2025

Welcome from the Office of Student Life

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

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CONTACT INFORMATION

The Master's University Website

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

Written Correspondence

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

Individual's and/or Department's Name
Box Number #_____
The Master's University
21726 Placerita Canyon Road
Santa Clarita, CA 91321-1200

Email Correspondence

When emailing students, the convention is last name followed by first initial and middle initial @masters.edu. For example, if the student's name is Jane Rachel Doe, her email address will be doejr@masters.edu. When emailing a faculty or staff member, our standard email address is the first initial of the first name followed by full last name @masters.edu. For example, John Doe could be emailed using the following address: jdoe@masters.edu.

Telephone Correspondence

We welcome every opportunity to speak with you personally. Always feel free to call us: 661.259.3540. You may request an individual and/or department by name or by extension number. You may also leave messages before or after regular office hours using our automated voice messaging system from a touch- tone phone. (In an effort to maintain students' privacy in harmony with Federal Laws, none of the offices are permitted to give out students' contact information to any party requesting such information.)

Student Handbook Revisions

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

Academic Programs

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

Student Communication Expectations

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

DEPARTMENTAL CONTACT LIST

DEPARTMENT NAME	EMAIL	PHONE
Academic Affairs	academic-affairs@masters.edu	661.362.2227
Academic Counseling	academiccounseling@masters.edu	661.362.2268
Accounting	accounting@masters.edu	661.362.2619
Admissions	admissions@masters.edu	661.362.2363
Alumni Relations	alumni@masters.edu	661.362.2333
Athletics	athletics@masters.edu	661.362.2761
Athletic Trainer	dlarsen@masters.edu	661.362.2764
Biblical Studies	bible@masters.edu	661.362.2621
Biological & Physical Sciences	biologicalsciences@masters.edu	661.362.2705
Bon Appétit (Food Service)	bonappetitchef@masters.edu	661.362.2851
Business Administration	busadmin@masters.edu	
Campus Life	bherb@masters.edu	661.362.2702
Campus Safety	campussecurity@masters.edu	661.362.2500
Career Services	careercenter@masters.edu	661.362.2351
CLEP Information	registrar@masters.edu	661.362.2267
Communication Department (Academic)	communication@masters.edu	661.362.2218
Engineering & Computer Science	computerscience@masters.edu	661.362. 2705
Development	development@masters.edu	661.362.2210
Disability Services	kantariksa@masters.edu	661.362.2269
English/History/Political Studies	ehcadmin@masters.edu	661.362.2286
Financial Aid	financialaid@masters.edu	661.362.2290
Fitness Center	dcloar@masters.edu	661.362.2940
Global Outreach/International Students	globaloutreach@masters.edu	661.362.2249
Health Center	healthassistant@masters.edu	661.362.2655
Human Resources	humanresources@masters.edu	661.362.2843
Institutional Research & Assessment	instplanres@masters.edu	661.362.2287
Israel Bible Extension Program (IBEX)	ibexoffice@masters.edu	661.362.2616
IT Service Desk	servicedesk@masters.edu	661.362.2876
Kinesiology and Physical Education	kinesiology@masters.edu	661.362.2761
Liberal Studies and Education	teachered@masters.edu	661.362.2235
Library	libcircdesk@masters.edu	661.362.2278
LMS Support	lmssupport@masters.edu	661.362.2341

DEPARTMENT NAME	EMAIL	PHONE
MABC	graduatestudies@masters.edu	661.362.2644
Mail Center	mailroom@masters.edu	661.362.2349
Marketing	marketing@masters.edu	661.362.2361
Mathematics	mathematics@masters.edu	661.362.2726
Music	music@masters.edu	661.362.2279
Payroll	payroll@masters.edu	661.362.2611
Plant Operations	plantoperations@masters.edu	661.362.2794
President's Office	presidentsoffice@masters.edu	661.362.2220
Registrar/Transcripts	registrar@masters.edu	661.362.2813
Software & Internet Development	softwaredevelopment@masters.edu	661.362.2219
Sports Information Director	SID@masters.edu	661.362.2775
Student Accounts Office	accountinfo@masters.edu	661.362.2212
Student Employment	osepd@masters.edu	661.362.2678
Student Life	residencelife@masters.edu	661.362.2289
TMU Online Program	tmuonline@masters.edu	661.362.2685
TMU Tutoring	tmututoring@masters.edu	661.362.2266
University Exchange (Bookstore)	ue@masters.edu	661.362.2665

A BRIEF HISTORY OF THE MASTER'S UNIVERSITY

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

In 1946, under the leadership of President Dr. H. C. Theisen, the seminary developed into a graduate program and launched an undergraduate school for the purpose of offering a Bachelor of Arts degree. This step marked the launch of Los Angeles Baptist College as an undergraduate school and was the first step in the college and seminary becoming separate institutions. In August 1959, Dr. John R. Dunkin became the president of the seminary and by the spring of 1961, the school had moved from its original location in downtown Los Angeles to Placerita Canyon in Newhall, California. The seminary program eventually separated from the undergraduate program in 1974 and relocated to Tacoma, Washington as Northwest Baptist Seminary. The remaining undergraduate program received its initial regional accreditation from the Western Association of Schools and Colleges in the spring of 1975. Under the canopy of Dr. Dunkin's leadership, the school enjoyed a season of unprecedented growth and the 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 Hall, 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, the 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 25 majors and 100+ areas of study across seven schools, including a growing online program. At the graduate level, the University offers both Masters and Doctoral programs, including a fifth year California Single Subject and Multiple Subject Credential, Master of Arts in Biblical Studies, Master of Education, Master of Arts in Biblical Counseling, Master of Business Administration, Master of Healthcare Administration, and Doctor of Ministry in Biblical Counseling. In 2019, John MacArthur transitioned to the role of Chancellor Emeritus and John Stead was named Interim President, having served the University for 49 years as a professor and administrator. The University now enjoys the leadership of Dr. Abner Chou as President and John F. MacArthur Endowed Fellow.

This commitment to educate tomorrow's Christian leaders began more than ninety years ago. Today, The Master's University continues to train those who desire to serve in the pulpit or on the mission field as well as those who desire to influence commerce, industry sciences, and the arts for Christ's sake. The story of The Master's University is 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.[2]

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

STUDENT LIFE PHILOSOPHY

The Distinctives of Biblical Living

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

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

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

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

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

DIVINE AUTHORITY

Every expression and pursuit of the Christian life (renewing of the mind, prayer, worship, sanctification, evangelism, etc.) is empowered and experienced from Him, to Him, and through Him. We view spiritual development under the direct oversight of Divine Authority. The distinctive of Divine Authority is defined by the interrelated biblical principles of Sovereign Lordship, Sufficient Word, and Submissive Dependency.

- **SOVEREIGN LORDSHIP:** Christ is sovereign Lord over all creation and reigns as the authoritative head of the church. As the mediator of the New Covenant, His comprehensive rule is the powerful authority by which a distinctive Christian life is experienced and directed. (Job 42:2; Romans 11:36; 14:7-12; Ephesians 1:16-23; Romans 13:1-2)

Questions for Reflection:

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

Reflect upon who you are most accountable to and relate that to your accountability to God. Is Christ the ultimate authority in your life?

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

  Questions for Reflection:
  How does the sufficiency of Scripture shape your decision making on a daily basis? How do the Scriptures relate to being discerning and wise?
  Are you governed increasingly by God's Word?

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

  Questions for Reflection:
  What are some practical ways that you can depend upon the grace of God while striving for loving obedience to His Word?
  What does your prayer life look like?
  How do you cultivate a life that is "walking in the Spirit"?

HEART TRANSFORMATION

A superficial change in external behavior is not the authenticating mark of a distinctively biblical life. The Master's University desires to see genuine change in the student's life that is sustainably rooted in the transformation of his or her intellect, affections, and resolve. By focusing on what the Bible describes as the heart, we can confidently exhort and encourage a student's comprehensive development without reverting to legalistic methodologies. The distinctive of Heart Transformation is defined by the interrelated biblical principles of the Motivation of Love, a Posture of Repentance, and a Lifestyle of Worship.

- **MOTIVATION OF LOVE:** There is a direct connection between a heart of love and the distinctive Christian life. Love is the greatest commandment and the foundational heart motivation by which believers can comprehend and experience all that is revealed in Scripture. (Matthew 22:34-40; I Corinthians 13:1-3; I John 4:7-21)

  Questions for Reflection:
  What does it mean to love someone as defined in Scripture?
  What would encourage your loving pursuit of God and others?
  What are some practical ways you can flee from the sin of partiality?

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

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

- **LIFESTYLE OF WORSHIP:** Our priorities and actions flow out of a heart of worship. Within the fellowship of believers, spiritual development is realized as the hearts of the people unite in 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?

SANCTIFYING RELATIONSHIPS

Relationships are the context by which a student's distinctively biblical life is cultivated and experienced. We reject hyper-individualism and promote a sanctified pursuit of friendships that are committed to mortifying sin while seeking personal holiness in everyday life. The distinctive of Sanctifying, Relationships is defined by the interrelated biblical principles of Belonging Together, Inter- Personal Discipleship, and Communication and Restoration. While we seek to promote these three principles within TMU, we also believe they find their fullest expression within the community of the local church.

- **LOCAL CHURCH:** 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. (For more information on TMU's church involvement and attendance requirements, see page 23 under "University Policies.")

- **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?

- **COMMUNICATION AND RESTORATION:** Relationships focused on progressing in Christ-likeness include 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:
What is difficult about this biblical principle, and how do those concerns relate to our responsibility as believers to one another?
What are some biblical encouragements and exhortations that help you remain faithful in this area?

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

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

  Questions for Reflection:
  What are some practical ways that you can serve those around you for the sake of the gospel every day?
  What motivates your heart to serve others?
  How does Servanthood relate to leadership?

- **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 as 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 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 students develop in their understanding and commitment to the distinctives, this 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, they 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 modeled by Christ. A student can expect that the University community will provide avenues for discovering and employing their unique gifts and vocational interests. The University will offer multiple forums for fellowship, spiritual dialogue, loving counsel, and settings for personal and corporate worship. In addition, the student should expect to experience the granting of forgiveness when true repentance is demonstrated, acceptance and care when sincerely striving for victory over sin, and practical assistance when facing physical needs.

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

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

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

As the students of The Master's University, we covenant to:

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

STUDENT LIFE

Residence Life

The Dean of Student Life and the Campus Pastor provide vision and direction for the Student Life Department. Together, they are responsible for shaping the department's culture, overseeing staff, and guiding decisions, programs, and activities that support the student body.

They set the tone for Student Life by investing in its leadership and ensuring that student leaders are personally healthy—physically, emotionally, vocationally, and spiritually—while fostering a positive, Christ-centered student experience. They emphasize key philosophical priorities and University Distinctives that shape the direction of the department and influence the broader campus culture.

The Dean of Student Life provides leadership and oversight for Residence Life, Campus Life, and Parent Relations. In this role, the Dean facilitates regular meetings that blend discipleship and professional development, ensuring leaders are equipped to meet the evolving needs of students and the broader university community.

The Campus Pastor oversees leaders in Global Outreach, Events and Production. Additionally, he provides spiritual leadership through TMU Chapel, with a focus on selecting competent expositors, maintaining a unified theological theme, and ensuring that all elements of chapel are carried out with excellence and reverence to the Lord.

Campus Life

STUDENT ACTIVITIES DIRECTOR

Advance the mission and vision of TMUS by providing oversight and administrative support to Campus Life through coordination of student activities. This includes, but is not limited to, leadership of the Campus Life team and events and the coordination of the Intramural and Club programs. This position serves as a key bridge-builder to the rest of campus and a key enhancer of university extracurriculars.

CAMPUS LIFE TEAM

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

CAMPUS EVENTS

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

STUDENT CLUBS

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

INTRAMURALS AND RECREATION

Research shows that a student's overall intellectual development is enhanced through physical activity. We agree, but we also think it is fun and healthy. Students can participate in intramural leagues for every fitness level throughout the school year. Sign-ups are regularly announced and administered by Campus Life. 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

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

Our goal in chapel is to bring students the best biblical teaching we can on subjects that are relevant to collegians and young adults. Chapel speakers include 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, complementing a student's academic and spiritual experience. Both the chapel band and chapel tech team are student-led.

THE TRUTH & LIFE CONFERENCE

The Truth & Life Conference is a required, annual three-day event for students held in the spring semester on the campus of The Master's University. Any sessions that are missed will count as a chapel miss for the student. TLC is designed to be a powerful worship experience for those in attendance, and an opportunity for students, immediately upon return to campus from Winter break, to be refreshed and renewed with one central focus–the expositional preaching and teaching of the Scriptures. Since 1993, the Truth & Life Conference has proclaimed the inerrant authority of the Word of God to the glory of God and the sanctification of His people. For more information about TLC, please access: **www.masters.edu/life-at-tmu/campus-life/truth-and-life**.

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 corporately on campus and structured to focus hearts and minds toward praying for specific topics, both locally and globally.

Outreach Programs

The Outreach Office at The Master's University exists to provide awareness and training for a wide variety of service and evangelism opportunities both locally and internationally. In addition, the Outreach Office gives support and outreach to our military students, international students, and third culture kids (TCK).

DIRECTOR OF OUTREACH AND INTERNATIONAL STUDENT ADVANCEMENT

The Director's goal is to advance the mission and vision of TMUS by mobilizing students to participate in the communication of the gospel locally and globally as well as showing the love of Christ. This position will also care for current International students in practical ways including assisting with student visas, cultural adjustment, discipleship, events, etc.

GLOBAL OUTREACH TEAMS

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

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

ENGAGE

Each fall, the University provides opportunities for students to go in teams to serve local outreach and missions organizations ministering in areas such as foster care, displaced families, food banks, homelessness, sex trafficking, and unplanned pregnancy. Engage aids in the spiritual formation of our students by placing them in unique ministry contexts and exposing them to unique ministry opportunities. Through Engage, students can develop their ministry passions and sharpen their spiritual gifts to be employed in lifelong service of the Lord's church.

INTERNATIONAL STUDENT ADVANCEMENT

The international community at The Master's University includes over 100 international and third culture kids 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, interpersonal discipleship, and other special events for the international community.

STUDENT STANDARD OF CONDUCT

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

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

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

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

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

Biblical Mandates

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

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

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

Examples of Walking in the Spirit

LOVING ONE ANOTHER
As believers we are called to love another (Colossians 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 I Peter 3:8. Modesty can be seen in speech, in action, and in choice of clothing or personal appearance. We will call both men and women to have a humble spirit and therefore to be modest in word, deed, and appearance. For more information on the issue of modesty and clothing, please see Appendix 1: Discernment in Christian Liberty.

Examples of Walking in the Flesh

ANGER
Galatians 5:20 lists "outbursts of anger" as a fruit of the flesh. Oftentimes, 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 not to steal.

LUST
In I 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
I 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 (Genesis 2:23-24; Hebrews 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 (Leviticus 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 Corinthians 6:9-11).

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

UNIVERSITY POLICIES

Our University Policies are not Biblical Mandates but are reasonable standards of conduct for The Master's University community that promote a comprehensive learning environment committed to living out the Christian life.

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

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

A student's adherence to these University Policies does not necessarily indicate spiritual maturity. Indeed, one could obey every policy without a heart that is submissive to Christ. However, for this season, laying aside individual preferences is a communal commitment that seeks to cultivate a healthy campus in order to pursue Christ without distractions while in an academic environment.

General Prohibitions

PORNOGRAPHY

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

WEAPONS

Bringing on campus any kind of weapons, explosives, fireworks, firearms, pellet guns, airsoft guns, paintball guns, and other objects or materials that the Deans' Office judge may be harmful to student safety is not permitted. Students may bring foldable pocketknives with a blade three inches or shorter, but any fixed-blade knives or foldable knives with a blade longer than three inches are not permitted for students to possess while on campus.

GAMBLING

Gambling is not permitted.

General Policies

DRUGS AND ALCOHOL

The Master's University seeks to foster an alcohol-free 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 4 The Master's University Drug and Alcohol Abuse Policy and Prevention, the following applies to students while they are "on contract."

- It is a violation of University policy to possess or consume: alcoholic beverages, drugs (including medical marijuana and the misuse of prescription drugs) and tobacco products (including e-cigarettes and vapes) at any time on or off campus while "on contract." CBD oil is therapeutically allowable if it contains less than 0.3% THC, per FDA regulations.
- It is a violation of University policy for any student to supply alcohol, drugs or tobacco products to students "on contract."
- It is a violation of University policy to host or in any way assist in promoting an off-campus gathering that violates this policy.

DANCING

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

MINORS ON CAMPUS

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

ONLINE CLASSES

Any student taking one or more traditional undergraduate course(s), no matter how many online courses, are subject to all policies and procedures found within this handbook. They are considered "on contract" for the duration of their online classwork. Said students are chapel-required if they are enrolled in at least 9 credits *total*, with at least 6 of those credits being traditional (in-person).

USE OF ELECTRONIC MEDIA

Any use of Electronic Media that is inconsistent with our profession as Christ's followers committed to holiness and truth is not permitted. Use of Electronic Media may include, but not be limited to: email, text, chat, email attachments, video files, audio files, electronic/internet gaming, web page viewing or file transfers. All Internet use and email is monitored by Master's staff. For more information, please go to **www.masters.edu/academics/registrar/media-ethics**.

SOCIAL MEDIA POLICY

Social media platforms should be used in an edifying way as a stewardship for the glory of God. Students should consider biblical principles such as modesty, humility, holiness, and wise use of time when using social media. Students must refrain from posting or following content not aligned with Biblical principles or TMU policies, i.e., inappropriate, harmful, and prideful posts, etc. TMU Faculty and Staff have permission to ask a student to remove any posts they judge to be in clear violation of these guidelines.

A few examples of social media/networking platforms include but are not limited to: Instagram, BeReal, YouTube, TikTok, Facebook, Snapchat, Twitter, WhatsApp, LinkedIn, etc.

A student should consider the content of what they post and/or follow through a worldview informed by Scripture, asking questions like, "Does the content of this photo honor the Lord?" "Is this photo immodest or promoting actions that do not glorify God?" "Is the content of this post/photo in line with Biblical commands and principles?" "Would this photo cause someone else (or myself) to sin in thought, word, or action?"

Because social media platforms are public and permanent it is wise for students to only post things they would say in person to all parties involved. Basic etiquette includes not posting anything overly personal or confidential. Students should also strive to extend the same civility, respect, and Christian kindness to strangers online that they would show to those they know personally. Ephesians 4:29 states: "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear."

- No TMU student should post to social media any words or pictures depicting themselves or other current/former students or employees violating a biblical mandate or TMU policy on or off campus.
- No TMU student shall post confidential and/or disparaging statements (especially disparaging statements about the University).
- TMU student employees or volunteers using departmental accounts that represent TMU, may only post with the approval of TMU Marketing and the oversight of their supervisor.
- Remember that everything you say or do represents TMU and our Lord Jesus Christ. Always seek to avoid gossip and slander (I Peter 2:1) and demonstrate the fruit of the Spirit when writing or talking to others (Galatians 5:22-23).

FLYERS ON CAMPUS
All paper flyers posted on campus must first be approved by the Office of Student Life located in King Hall with the TMU watermark by the Executive Assistant. Flyers may only be posted in approved locations. Any posters without the watermark will be taken down.

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

Appearance and Dress Code

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

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

As cultural fashion is constantly changing and clothes fit different people in different ways, The Master's University administration, faculty, and staff reserves the opportunity to ask a student to refrain from wearing anything that is disruptive to an environment of learning or is deemed inappropriate based on the principles of biblical wisdom and modesty.

A student's conduct (including dress) reflects upon themselves, the mission of Master's, and the greater Christian community. To promote a Christ-honoring environment that values modesty, respect, and community standards, the following dress guidelines are to be followed while on contract:

DAILY DRESS

- Shorts
  - Must have at least a 3-inch inseam
  - No spandex
- Leggings
  - Must be covered by a top that covers both front and back
  - Tying a shirt, sweatshirt, or jacket around the waist does not suffice
  - Leggings are not permitted for class or chapel, even if covered
- Skirts and Dresses
  - Must be at least a hand-width above the knee
  - Must not be excessively tight or revealing
  - Please consider hills and stairs when choosing length and fit
- Tops
  - Spaghetti straps are allowed (bra straps must not show)
  - No revealing tops including:
    - Midriff exposure
    - Excessive tightness or sheerness
    - Bust or bra visibility or emphasis
    - Off-the-shoulder shirts (unless worn with a tank top with 1-inch straps)
    - One-shoulder shirts
    - Cut-off shirts that expose the chest or midriff
    - Shirts with messaging or graphics that are not in harmony with biblical values
- General Expectations
  - No shirtlessness outside of pool or beach areas
  - No bare feet in public areas (e.g., offices, cafeteria)
  - No pajamas in public or shared spaces (acceptable in dorm lounges)
  - No cross-gendered apparel
  - Female students must wear bras in the lounge and outside of the dorms.
  - No articles of clothing should be excessively short, tight, sheer, and/or draw undue attention to certain body parts.

CLASS AND CHAPEL DRESS

Just as specific events, employment, or athletic commitments may require appropriate apparel, we desire that students would apply principles of biblical wisdom towards appropriate and respectful dress while participating in class and chapel. Class and chapel dress guidelines apply to classes and chapels before 5:00pm. Daily dress guidelines apply to all non-traditional classes such as evening, winter, summer, and final exam classes.

The following attire is not permitted for class and chapel, in addition to the Daily Dress Guidelines:

- No Covered Leggings
- No Jean or Athletic Shorts
  - Chino and linen shorts allowed
- No Work Overalls
- No Ragged or Torn Clothing
- No Athletic Apparel: this includes sweatpants, warm-ups, joggers, jerseys, and cut off t-shirts.
- No Military Apparel unless required by Military Service

RECREATIONAL DRESS

- Certain kinds of intercollegiate sports and activities require specific uniforms (volleyball shorts, swimwear, cross country gear). While otherwise participating in TMU athletic activities, students are to refrain from wearing revealing clothing keeping in mind body shape and coverage. No uncovered leggings are allowed, per TMU dress code standards. Sleeveless tops must not reveal the chest, sports bra, or midriff.
- Student-athletes transitioning out of practice or competition attire must change into clothing that meets the Daily Dress guidelines before entering any public common area (e.g., library, cafeteria, lounges).
- Non-compliance may result in being asked to change or loss of facility privileges.
- Swimwear (only allowed in the pool and beach context):
  - Women: Must have a modest neckline, covered midriff, and full-coverage bottoms
    - Open-back suits must not go lower than a hand-width below mid-back
    - No swimsuits with open sides or side cutouts are permitted
  - Men and women: Swimwear must be modest and appropriate for a Christ-centered environment
  - Sunbathing is restricted to the pool area only

FORMAL DRESS

Daily dress guidelines apply to formal events with the following additional expectations:

- One-shoulder dresses are permitted
- Open-back dresses must be no lower than a hand-width below mid-back
- Slits must be no higher than a hand-width above the knee
- Strapless dresses are not permitted
- Bodycon or excessively tight/revealing dresses are not permitted

Church Involvement and Attendance

CHURCH INVOLVEMENT

Master's requires that all students attend the main worship service plus one additional service or activity at the same local church each week. The central weekly congregational service is considered a "main worship service" and any Sunday school, evening service, mid-week Bible study groups, outreach ministry, youth group, or children's ministry sponsored by the student's local church are some examples of "additional services or activities." This gives the student a foundational engagement in the local church by which further ministry and service can be cultivated.

CHURCH ATTENDANCE

Students will record their church attendance online using TMU Central, for the previous week by end of the day each Wednesday. Students who do not record their attendance will automatically receive two church misses.

Students accruing more than eight absences to church will be placed on Church Probation. Students should be proactive to communicate with their Resident Director if their attendance records are inaccurate prior to reaching probationary status. For more information on Church Probation, please see the Chapel/Church Probation statement under the handbook section entitled "Disciplinary System."

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

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

CHURCH ATTENDANCE DURING FALL/SPRING BREAK

Church attendance will not be recorded on the Sunday leading into Thanksgiving or Spring Break. These are the only exceptions. Students must log their attendance on all other Sundays during the semester.

Chapel Etiquette and Attendance

CHAPEL ETIQUETTE

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

- Be on time and make sure to sign in; chapel begins at 9:10am and sign-ins will close promptly at 9:10am.
- The use of all electronic devices is prohibited during chapel, including laptops, headphones, air pods, tablets, and cell phones (except for notetaking or Bible apps). In addition, students are also encouraged to turn off all notifications for the duration of chapel.
- Please do not sleep in chapel.
- Please do not do homework in chapel.
- Please do not come to chapel if you are ill and will distract or infect those around you.
- Please do not leave chapel early for work, class, etc.
- 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 exterior gym doors and both locker room doors are not to be used before or during chapel, except in the case of an emergency.
- Please do not occupy reserved faculty and staff seating until the transition to the speaker.

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

Master's requires that all students attend chapel every Monday, Wednesday, and Friday. Eight absences are permitted each semester to be used for illness, emergencies, athletic and music events, or other situations. Tardiness to chapel services or leaving chapel before it is over are considered an absence. Students accruing

more than 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 students scanning their Student ID card. Each student must sign in for him/herself; sign-ins by proxy will not be counted toward chapel attendance. All students are required to attend chapel if they are enrolled in at least 9 credits *total*, with at least 6 of those credits being traditional (in-person classes).

Students accruing more than eight absences to chapel will be placed on Chapel Probation. Students should be proactive to communicate with their Resident Director if their attendance records are inaccurate prior to reaching probationary status. For more information on Chapel Probation, please see the Chapel/Church Probation statement under the handbook section entitled "Disciplinary System."

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

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

CHAPEL EXEMPTION

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

THE TRUTH & LIFE CONFERENCE

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

Housing Assignment Policies

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

ON-CAMPUS RESIDENCE

All housing assignments seek to accommodate student preferences and are prioritized by registration date. On-campus housing is reserved for traditional undergraduate students 29 years of age or younger. All students living in campus-provided housing must be enrolled in a total of at least nine academic units (online units not included).

ROOM ASSIGNMENTS AND HOUSING REQUESTS

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

OFF-CAMPUS HOUSING

All students requesting to live off campus must submit an electronic application, available online through eRezLife. Qualifications for being considered for off-campus housing are: a student living with parents, a married student, a student 22 years old or older, an academic senior, or a student who has already 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, taking into consideration the student's reputation.

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

Residence Hall Policies

GENERAL RESIDENCE HALL GUIDELINES AND PROCEDURES

Guidelines, procedures, and rules in the residence halls are intended to cultivate an atmosphere that is conducive to study, fellowship, sleep, and mutual respect of all residents. The residence hall staff ensures this functionality as an extension of the Office of Student Life in helping to maintain a healthy campus environment. We ask every student to respect all of the University facilities to participate in creating a healthy home for all.

RESIDENCE HALL SPECIFIC RULES

Rules specific to each residence hall will be explained in the mandatory fall residence hall meeting and posted on each wing.

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 10:30pm-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, destructive, and/or rough activities in the halls and lounges. Students will be responsible for any and all property damage incurred.

LOUNGES

Resident hall lounges are for relaxation and enjoyment. Special care should be taken in keeping them presentable and in being considerate to guests or fellow students. Casual, modest dress according to daily dress guidelines is acceptable in residence hall lounge areas. The student on lounge duty will promote a calm and studious environment and dismiss all students from the lounge at 1:00am every night. Items left in the lounge will be put in their respective residence halls' lost and found. There is a $5 fine to retrieve any items in lost and found (No matter what residence hall the student is from).

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 responsible for any and all property damage incurred.

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

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

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

*The use of fire pits and grills will be limited during times of high wind advisory.

SIGN-IN / SIGN-OUT POLICIES
All on-campus students are required to sign out (with their date of departure and intended date of return) for any overnight stays outside of their own residence hall. Any students staying overnight as a guest in a residence hall other than their own must also sign in on the respective guest sheet upon their arrival. This gives the Residence Life staff important information in case of an emergency. The sign-out sheet and guest sign-in sheet are posted on each wing.

LAUNDRY FACILITIES
Each residence hall is equipped with laundry facilities. Students can scan the QR code on the machine for instructions on how to use the CSC Go laundry app. 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 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, E-BIKES, AND SCOOTERS
Personal wheeled vehicles, such as bicycles, e-bikes, scooters, e-scooters, and the like should be parked and locked outside the residence halls in the racks provided by the University. Personal wheeled vehicles are not permitted to be stored in lounges or common areas.

PETS AND ANIMALS
Pets are limited to fish only, with no greater than a 10-gallon tank. Please contact the Office of Disability Services for policies related to service animals.

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
It is required for all students (Residence Halls, Canyon Home, and off-campus students) bringing a vehicle to campus to have a Mustang Parking Permit upon arrival. All returning students are required to renew their

permit at the start of each academic year. Failure to secure a parking permit may result in accrued parking fines and inability to access the dormitories, according to Campus Safety's discretion.

Off-campus students must purchase an off-campus commuter parking permit specifically for parking on the lower campus during their classes.

Upon purchase, resident students will receive a hanging placard permit, which must be displayed at all times. The permit can be transferred between vehicles owned/registered by the same student. The Mustang Permit will be mailed to you in 7-10 business days. If sending to your Master's mailbox, please have your box number available at checkout. The system will email you a temporary parking permit that you must print out and display on the driver's dashboard immediately until your permanent permit arrives in the mail.

There is one cost for the Mustang Permit, and that cost is applicable for either one semester or the entire school year. There are no prorated costs, so if you intend to bring a vehicle to campus, please plan to make your purchase in time to receive it ***before you arrive on campus***.

If you have any additional questions, please contact **permits@masters.edu**. Please take additional time to review the safety code, parking rules, tickets, etc., as we hold each student accountable for their vehicle on campus.

Parking passes are not transferrable with other students' vehicles, even if you only use your parking pass for one semester.

Follow the steps below to order your parking permit:

- Click on the "**MY ACCOUNT**" link at the top right of the page
- *New drivers will enter all their vehicle information*
- *Returning Drivers will need to verify that everything on file is correct before moving on*
- **Note:** if you have a new vehicle, you must add it before purchasing a new permit.
- Once all your account information is verified, click "BUY PERMITS."

Be Prepared to Provide:

- TMU Student ID Number (e.g. "P0000123456")
- Vehicle Make, Model, Year, and Color
- Vehicle License Plate Number & State
- Vehicle Owner
- Insurance Company & Policy #
- Home Address / Phone

Students are required to pay for all parking tickets associated with their vehicle. Failure to pay parking tickets will result in disciplinary actions with Campus Safety Officer(s), the Dean(s) as well as potential additional fines.

Residence Hall Room Policies

BEDDING AND LINENS

Each student is responsible to supply and clean all bedding and linens, including pillows, extra-long twin sheets, blankets, bedspread, towels, and washcloths.

KITCHEN EQUIPMENT

Students are permitted to have single serve coffee makers, automatic shut-off coffee pots or hot water kettles, and one small refrigerator in each residence hall room. Hot plates, Foreman grills, toaster ovens, sandwich makers, rice cookers, instant pots, crock pots, blenders, and other appliances are not permitted. One microwave per wing is permitted.

FIRE CODE REGULATIONS

California Fire Code mandates the following regulations:

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

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

ROOM CARE AND ROOM CHECKS

- Room checks are to be done once a week by each wing's Resident Assistant. The Resident Assistant for each wing will announce days and times for their respective wing's room checks. Three room check failures will result in a meeting with your RD and a $20 fine. If a fourth room check failure should occur, the student must meet with the Dean of Men or Dean of Women. The following list entails proper room care.
- General: Beds need to be made, floors clean, belongings in orderly fashion, and wastebaskets emptied. To avoid insects, empty food containers should be removed (including empty soda cans).
- Walls: Walls must not be marred.
- Items displayed (i.e., posters, pictures, etc.) should be in keeping with University policies and in harmony with biblical mandates.
- 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 CHECK-OUT AT MID-SEMESTER

For those leaving the University mid-semester for any reason, check out with the Student Life Department and the appropriate Resident Director during office hours Monday through Friday. The student must schedule and complete a formal room checkout with their RA or RD. They must fill out and sign the Room Condition Report (RCR) and turn in room and lounge keys. A failure to do so will be considered an incomplete checkout and a $250 fine will be charged to the student's account.

A forwarding address must be left with the Mail Room and the appropriate paperwork must be completed with the Registrar's Office.

ROOM CHECK-OUT AT END OF A SEMESTER

Students must check out with their Resident Assistant during scheduled checkout times, completing the RCR and turning in all room and lounge keys. Students should leave a forwarding address with the Mail Room. Any student who fails to complete the housing check-out process (as outlined on the checkout procedures that is taped to their door and explained in Dorm Chapel) will receive a $250 fine charged to their student account for an incomplete checkout.

TELEVISION

Cable and satellite television is not permitted in the residence hall rooms.

ROOM KEYS

Room keys and lounge keys (or Canyon Home keys) are issued when the signed RCR is submitted during check-in. If a student should lose his or her key, the student should report the loss to his or her Resident Assistant or Resident Director. The cost for replacing a room key is $50, and replacing a lounge key (or Canyon Home key) is $100. Duplicating a school key is illegal.

ENTERING STUDENTS' ROOMS

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

Overnight Guest Policy

OVERNIGHT VISITS BY NON-STUDENTS

Regular guest rooms are not available. However, students may host guests in their residence hall or Canyon Home rooms under the following guidelines:

- Age Requirement: Guests must be between 13 and 29 years old to stay overnight.
- Request Process:
  - Students must submit an Overnight Guest Request Form at least 24 hours in advance.
  - The form must be signed by the Resident Director (RD).
  - For guests aged 13–17, an additional waiver must be submitted to the Office of Student Life before the Guest Request Form is approved.
  - Once signed, the RD will send a photo or digital copy of the form back to the host. The guest will then show the signed form to Campus Safety upon arrival.
  - Failure to complete the Overnight Guest Request Form will result in a $20 fine.
- Responsibility: Hosts are fully responsible for the behavior and conduct of their guests.
- Roommate Consent: As a courtesy, always obtain consent from all roommates in the room being visited.
- Check-In: Upon arrival, guests must be signed in by their host on the Guest Sign-In Sheet located in the wing hallway.

- Duration & Fees:
  - Guests may stay up to three nights per semester free of charge.
  - For additional nights, prior approval from the RD is required, and the guest will be charged $15 per night.
- Campus Policies: Guests must comply with the same closed campus policy as the student host.

OVERNIGHT VISITS BY NON-STUDENTS

Students are welcome to stay overnight in a residence hall or Canyon Home that is not their own under the following guidelines. Exceptions may be granted by the RD for special circumstances.

- Students (on-campus or off-campus) may stay overnight in another residence hall/Canyon Home up to once per week.
- Exceeding this limit will result in a $20 fine.
- Roommate Consent: As a courtesy, always obtain consent from all roommates in the room being visited.
- For emergency purposes, students must:
  - Sign out of their own hall using the posted Sign-Out Sheet.
  - Sign in to the Guest Sign-In Sheet in the hall/Canyon Home where they are staying.

MEMBERS OF THE OPPOSITE SEX

Men and women are not permitted in each other's residence hall (or Canyon Home) rooms at any time during the academic year. Men and women are allowed in each other's student lounges, but not in each other's Canyon Home common spaces. Men are only permitted in women's housing, and women in men's housing, during scheduled open-dorm (or open-home) events, or with the permission of the RD or Dean. 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, room windows, and hallways immediately in front of rooms.

Canyon Home Policies

GENERAL CANYON HOMES GUIDELINES AND PROCEDURES

Guidelines, procedures, and rules in the Canyon Homes are intended to cultivate an atmosphere that is conducive to study, fellowship, sleep, and mutual respect of all residents. The Residence staff ensures this functionality as an extension of the Office of Student Life in helping to maintain a healthy campus environment. We ask every student to respect all of the University facilities to participate in creating a healthy home for all. The following section includes specific areas where Canyon Home Policies differ from normal Residence Hall policies. Otherwise, normal Residence Hall policies must also be followed in the Canyon Homes.

QUIET HOURS AND OUTDOOR SPEAKERS

For the consideration of our canyon neighbors and different schedules, general quietness should be maintained in the Canyon Homes (including all common spaces and parking lots) from 10:00 pm-7:00 am. 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 Canyon Home policies.

Additionally, for the consideration of the neighbors, the use of high-volume outdoor speakers or subwoofers are not allowed at any time while at the Canyon Homes. Please keep music and entertainment at a reasonable indoor volume.

COMMON SPACES (LIVING ROOM, KITCHEN, YARDS)

The same guidelines apply to Canyon Home common spaces as to Residence Hall Lounges (see page 25 above).

CANYON HOME FIRE PITS:
Students are not allowed to use the indoor or outdoor fire pits or build any other form of bonfire on the premises.

CANYON HOME POOLS/HOT TUB:
No opposite gender is allowed in the pool/hot tub unless permission is given by RD. See recreational dress guidelines for pool attire.

CANYON HOME MAINTENANCE:
Indoor & Outdoor: Plant Ops will perform all property maintenance tasks. If something either indoors or outdoors needs repair, let your Resident Assistant know, and he/she will submit a work request to Plant Ops. Please do not attempt to fix anything or perform any house maintenance on your own unless you have special permission and direction from the Resident Director.

Vehicle: No vehicle maintenance unless prior permission from the Resident Director is granted.

CANYON HOME GARAGES:
Use of the garages for personal storage is not allowed without permission from the Resident Director.

GUESTS AND VISITORS
The same guidelines apply to Canyon Home guests and visitors as to Residence Hall guests and visitors (see page 30 above).

SIGN-IN / SIGN-OUT POLICIES
The same guidelines apply to Canyon Home sign-in/sign-out as to Residence Hall sign-in/sign-out (see page 30 above). The sign-in/sign-out sheet is located by the front door.

BICYCLES
Bicycles should be kept outside the Canyon Home.

PARKING
Students are required to purchase a parking pass and park in designated spots provided by the university at the homes. Students cannot park along the street or in front of neighbors' homes, and must take care not to block driveways or fire lanes, to allow for clear access for both neighbors and emergency vehicles. To help reduce excessive street parking congestion, please consider carpooling when possible.

KITCHEN EQUIPMENT
Students may use the kitchen provided. Any equipment, supplies, and/or and appliances desired is the students' responsibility to procure, and upon checkout, all personal kitchen items must be removed. If desired, one small personal fridge is allowed per room.

Non-Canyon home students are not permitted to cook in the Canyon home kitchens. Kitchen use is for canyon home residents only.

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:

- Dormitory residents must purchase at minimum the 10-meal plan. However, there is also a 14-meal plan and unlimited meal plan available for purchase.
- Canyon Homes students must purchase a minimum requirement of $1,200 flex bucks. No additional meal plan is required.
- There is no food service during Thanksgiving break and spring break. Mustang Grill re-opens for dinner on the Sunday after Thanksgiving Break and the Sunday after spring break.
- Flex Bucks can be used to buy meals at various locations on campus, including the University Exchange (UE), Trophy Coffee, Lower Cafe, and the Mustang Grill. Notably, purchases made with Flex Bucks are exempt from sales tax. Additionally, students have the opportunity to add funds to their Flex Bucks account throughout the year, in increments of $20, on a one-to-one basis.
- Students with allergies and specific food needs should contact Leo Reyes **lreyes@masters.edu** or speak with him personally at the Mustang Grill to design a personal menu to service all their needs.
- If Bon Appetite is unable to accommodate a student's food needs, they may request to opt out of the food service requirement by submitting a doctor's note in writing to the Office of Disability Services (ODS) and coordinating all additional administration guidelines with the Dean's Office. The ODS only reviews requests for meal plan exemption based on a documented medical condition. Meal plan exemption requests based on dietary preferences, or any other non-documented medical conditions, can be submitted to Student life for review and potential approval.

Break Housing and Early Arrival

BREAK HOUSING POLICY

Students are welcome to stay in the campus residence halls during fall break, Thanksgiving break, Easter break, and spring break; however, meals during these breaks are not included in meal plan charges. The residence halls will be closed during the Christmas and summer breaks. Semester charges do not include housing and meals during the Christmas and summer breaks. The student must apply for housing during this time and will be charged a weekly rate. During Christmas and summer breaks, Residence Life reserves the right to consolidate students into a particular dorm 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 to or after their travel to Israel may request accommodations through the Student Life office.
Housing during the Christmas and summer breaks may be requested through the online form found on the Student Portal while registering for winterim or post session. Subject to availability, anyone requesting housing or early arrival for another approved University departmental sponsorship purpose must contact King Hall for approval prior to completing the online Housing Registration Form.

Those students who are eligible to reside in the residence halls during Christmas and summer breaks will be required to uphold the Biblical Mandates and University Policies regarding student conduct for the duration of

their stay in the residence hall. If at any point a student is in violation of these policies, Residence Life reserves the right to ask them to secure another residence. Each student is responsible to pay designated fees of $120 a week prior to their residence. Each student is responsible to check in at the designated residence hall during the hours assigned for check-in and to follow the check-out procedure as established by the Student Life Office.

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

All out-of-state early arrival requests must be made to housing@masters.edu.

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

Closed Campus Policy

The campus is open daily from sunrise to 12:00am. When the campus is closed, all campus buildings are closed and locked. Students and guests are not permitted to loiter or wander on campus during these hours, including all outdoor spaces. Open and consistent disregard for closed campus guidelines can result in student probation.

Both students and guests will be required to show identification to access upper campus during closed hours. Student Life guides students to get the proper rest and reflection needed to engage in the fast-paced, rigorous university climate and encourages resident students to be in their halls by the closed campus time. Proper renewal gives every student the opportunity to develop the life management skills that cultivate a healthy mental, physical and spiritual life during their university experience. The Residence Life Staff will routinely monitor late night arrivals and approach any student who displays a pattern of returning to campus after it is closed. This discussion will explore if the student's late- night activities (employment included) adversely affect the student's academic and spiritual development.

Unsanctioned Activity

All student activities must refrain from the following:

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

LEGAL CONSIDERATIONS

Statement on Submission

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

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

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

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

Accreditation materials may be reviewed in the Office of the Provost.

Discrimination Policies and Grievances

GENERAL STATEMENT

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

The Master's University does not discriminate on the basis of race, color, national origin, ancestry, gender, age, marital status, medical condition, veteran status, or any physical or mental disability for either employment or in any of the educational programs or activities it conducts. We are committed to practicing principles of equal opportunity and diversity in employment and admissions based upon Biblical principles. In conformance with various regulations, The Master's University requires individuals (whether applicants or students) to identify specific requests for reasonable accommodations that may be necessary due to the existence of a qualified disability. Questions regarding discrimination or disabled student services should be addressed to The Master's University Office of Human Resources and Disability Services: 21726 Placerita Canyon Road, Santa Clarita, CA 91321-1200.

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

GRIEVANCE PROCEDURE

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

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

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

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

If any student wishes to file an anonymous grievance instead, they may do so via this link: **https://masters.tfaforms.net/218341**.

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 Health Center Office Manager (**healthassistant@masters.edu**)

Compliance with Local, State and Federal Laws

SEXUAL MISCONDUCT

Master's strictly prohibits the offenses of domestic violence, dating violence, sexual assault, and stalking. It is the policy of Master's that, upon learning that an act of sexual misconduct has taken place, immediate action will be taken to address the situation. This includes disciplinary action through Master's and working with state and local law enforcement to bring possible criminal charges should the complainant choose to do so. Please refer to Appendix 5 to review our policy and prevention program.

MEDIA ETHICS POLICY STATEMENT

All students are required to read **https://www.masters.edu/academics/registrar/media-ethics/** and will be held accountable.

HAZING / INITIATION ACTIVITIES

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

PRANKS

The Master's University recognizes the danger associated with inappropriate pranks. It is the policy of the University that any prank that results in physical injury, vandalism, or destruction of property, public humiliation, emotional trauma, and/or sexual harassment is not promoted or allowed by the university for 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.

Campus Safety reserves the right to intervene and/or stop any prank they deem inappropriate, harmful, or dangerous to others. They also reserve the right to stop any prank that occurs after 12am midnight in violation of our closed campus policy, as outlined on p. 33 above.

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

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

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

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

CALIFORNIA FIRE CODE

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

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

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

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

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

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

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

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

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

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

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

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

CALIFORNIA LEGISLATIVE INFORMATION
EDUCATION CODE - EDC
TITLE 3. POSTSECONDARY EDUCATION [66000 - 101060]
(Title 3 enacted by Stats. 1976, Ch. 1010.)

DIVISION 5. GENERAL PROVISIONS [66000 - 70110]
(Division 5 enacted by Stats. 1976, Ch. 1010.)

PART 40. DONAHOE HIGHER EDUCATION ACT [66000 - 67400]
(Part 40 enacted by Stats. 1976, Ch. 1010.)

CHAPTER 15.5. Student Safety [67380 - 67386]
(Heading of Chapter 15.5 renumbered from Chapter 16 by Stats. 2017, Ch. 561, Sec. 46.)

67386. (a) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall adopt a policy concerning sexual assault, domestic violence, dating violence, and stalking, as defined in the federal Higher Education Act of 1965 (20 U.S.C. Sec. 1092(f)), involving a student, both on and off campus. The policy shall include all of the following:
(1) An affirmative consent standard in the determination of whether consent was given by both parties to sexual activity. "Affirmative consent" means affirmative, conscious, and voluntary agreement to engage in sexual activity. It is the responsibility of each person involved in the sexual activity to ensure that he or she has the affirmative consent of the other or others to engage in the sexual activity. Lack of protest or resistance does not mean consent, nor does silence mean consent. Affirmative consent must be ongoing throughout a sexual activity and can be revoked at any time. The existence of a dating relationship between the persons involved, or the fact of past sexual relations between them, should never by itself be assumed to be an indicator of consent.
(2) A policy that, in the evaluation of complaints in any disciplinary process, it shall not be a valid excuse to alleged lack of affirmative consent that the accused believed that the complainant consented to the sexual activity under either of the following circumstances:
(A) The accused's belief in affirmative consent arose from the intoxication or recklessness of the accused.
(B) The accused did not take reasonable steps, in the circumstances known to the accused at the time, to ascertain whether the complainant affirmatively consented.
(3) A policy that the standard used in determining whether the elements of the complaint against the accused have been demonstrated is the preponderance of the evidence.
(4) A policy that, in the evaluation of complaints in the disciplinary process, it shall not be a valid excuse that the accused believed that the complainant affirmatively consented to the sexual activity if the accused knew or reasonably should have known that the complainant was unable to consent to the sexual activity under any of the following circumstances:
(A) The complainant was asleep or unconscious.
(B) The complainant was incapacitated due to the influence of drugs, alcohol, or medication, so that the complainant could not understand the fact, nature, or extent of the sexual activity.
(C) The complainant was unable to communicate due to a mental or physical condition.
(b) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall adopt detailed and victim-centered

policies and protocols regarding sexual assault, domestic violence, dating violence, and stalking involving a student that comport with best practices and current professional standards. At a minimum, the policies and protocols shall cover all of the following:
(1) A policy statement on how the institution will provide appropriate protections for the privacy of individuals involved, including confidentiality.
(2) Initial response by the institution's personnel to a report of an incident, including requirements specific to assisting the victim, providing information in writing about the importance of preserving evidence, and the identification and location of witnesses.
(3) Response to stranger and nonstranger sexual assault.
(4) The preliminary victim interview, including the development of a victim interview protocol, and a comprehensive followup victim interview, as appropriate.
(5) Contacting and interviewing the accused.
(6) Seeking the identification and location of witnesses.
(7) Providing written notification to the victim about the availability of, and contact information for, on- and off-campus resources and services, and coordination with law enforcement, as appropriate.
(8) Participation of victim advocates and other supporting people.
(9) Investigating allegations that alcohol or drugs were involved in the incident.
(10) Providing that an individual who participates as a complainant or witness in an investigation of sexual assault, domestic violence, dating violence, or stalking will not be subject to disciplinary sanctions for a violation of the institution's student conduct policy at or near the time of the incident, unless the institution determines that the violation was egregious, including, but not limited to, an action that places the health or safety of any other person at risk or involves plagiarism, cheating, or academic dishonesty.
(11) The role of the institutional staff supervision.
(12) A comprehensive, trauma-informed training program for campus officials involved in investigating and adjudicating sexual assault, domestic violence, dating violence, and stalking cases.
(13) Procedures for confidential reporting by victims and third parties.
(c) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall, to the extent feasible, enter into memoranda of understanding, agreements, or collaborative partnerships with existing on-campus and community-based organizations, including rape crisis centers, to refer students for assistance or make services available to students, including counseling, health, mental health, victim advocacy, and legal assistance, and including resources for the accused.
(d) In order to receive state funds for student financial assistance, the governing board of each community college district, the Trustees of the California State University, the Regents of the University of California, and the governing boards of independent postsecondary institutions shall implement comprehensive prevention and outreach programs addressing sexual violence, domestic violence, dating violence, and stalking. A comprehensive prevention program shall include a range of prevention strategies, including, but not limited to, empowerment programming for victim prevention, awareness raising campaigns, primary prevention, bystander intervention, and risk reduction. Outreach programs shall be provided to make students aware of the institution's policy on sexual assault, domestic violence, dating violence, and stalking. At a minimum, an outreach program shall include a process for contacting and informing the student body, campus organizations, athletic programs, and student groups about the institution's overall sexual assault policy, the practical implications of an affirmative consent standard, and the rights and responsibilities of students under the policy.
(e) Outreach programming shall be included as part of every incoming student's orientation.
(Amended by Stats. 2015, Ch. 303, Sec. 115. (AB 731) Effective January 1, 2016.)

STUDENT CARE

Suicide

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

Any talk of or attempt at suicide as well as any other self-destructive behavior will be taken seriously. The University staff strives to create trusting and caring relationships with students. In the event a student begins to struggle with issues related to suicide, eating disorders, self- mutilation, or any self-destructive behavior, we would request they confide in someone so that they could receive the help and counsel needed. Students may also be asked to fill out a Safety Agreement form signed by their Resident Director and Dean.

Counseling

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

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

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

Counseling will be conducted by an assigned CC, who will be supervised by the Deans' Office in accordance with the biblical mandates and University policies of the Student Handbook. All counseling will be conducted according to the counselor's understanding of the Scriptures. Counsel is not based on the counselor's personal opinion or experience but, the counselor 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, the 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 include but are not limited to:

a. When a crime is involved, or mandatory government reporting is required
b. When someone is in danger of harming themselves or others
c. To gain insight and direction from that counselor's supervisor(s),
d. To gain insight from a counselee's local church leadership and/or Master's overseer

e. When someone persistently refuses to stop a sinful pattern, and it is necessary to seek assistance from his/her overseers to encourage proper change (see Matthew 18:15-20 and Romans 13:1-7).

To request a counseling referral, please contact the Dean's Office (**residencelife@masters.edu** and/or 661.362.2289) and a supervisor will respond accordingly.

Classroom Content

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

It is the goal of the faculty of The Master's University to achieve a biblical approach to morally objectionable elements if and when they occur in the course of study. This means that faculty will be neither "inclusivists" nor "exclusivists," but will follow biblical guidelines for encountering and dealing with such elements.

Missing Student Policy

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

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

Students who are under the age of 18, who are not emancipated are considered minors. In the event that such persons are determined missing, the University will notify a custodial parent or legal guardian in addition to the student's designated contact. With students who are over 18, the University will contact the person whom the student has designated as his or her emergency contact. All students will be given the opportunity each academic year to designate an individual or individuals to be contacted by the University in the event that they have been determined to be missing. This designation will remain in effect unless changed by the student.

Missing Student Procedures

Any individual who has reason to believe a resident student is missing should notify the Deans' Office and the Director of Campus Safety 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:

- Campus Safety may search on-campus public locations to find the student (library, cafeteria, residence hall

lounges, etc.).

- Campus Safety may issue an ID picture to assist in identifying the missing student.
- Information Services may be asked to look up email logs for the last login and use of the 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, and known friends or acquaintances to determine those with whom the student was last seen, what the student was 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 Safety Office will provide local law enforcement with a Missing Person's Report. If there is any indication of foul play, the local police department will be contacted for assistance immediately.

Student Consumer Information

Students can access The Master's University information regarding student consumer and compliance information (Equity in Athletics, FERPA, Graduation Rates, etc) at www.masters.edu/heoa. Please contact the Office of Financial Aid if you would like any of this information in printed form (call 661-362-2290; office hours are Monday-Friday, 9:00am-5:00pm).

DISCIPLINARY SYSTEM

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

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

A. REQUIRED COUNSELING

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

B. REPRIMAND

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

C. WORK DETAILS

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

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

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

F. CHAPEL / CHURCH PROBATION
Students exceeding their allotted eight absences in church or chapel will be placed on church/chapel probation for the remainder of the semester. Students who continue to exceed their allotted absences, fail to comply with the terms of their probation, or receive multiple semesters of probation will be required to meet with the Deans. They will be placed on Student Probation at the discretion of the Deans and may be subject to dismissal.

- 10 misses – $50 fine due to the student's RD within 30 days, or it will be placed on his or her student account
- 11 misses – an additional $50 fine due to the student's RD within 30 days, or it will be placed on his or her student account
- 12 misses – an additional $50 fine due to the student's RD within 30 days, or it will be placed on his or her student account, as well as a required meeting with the Dean of Men/Women
- 13+ Misses – an additional $50 fine due to the student's RD within 30 days. Continued absences may result in suspension or dismissal.

G. DRESS CODE ENFORCEMENT
For the third instance of disregarding university dress code (outlined above under "University Policies"), the student will be fined $20 and required to meet with his or her Resident Director. Further violations of dress code will result in the student meeting with his or her Dean and may result in being placed on Student Probation (see below).

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

I. 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.

J. SOCIAL SUSPENSION (ON-CAMPUS)
On-Campus Social Suspension excludes the student from aspects of University activities and/or events, including leadership responsibilities, co-curricular events, athletic competitions, music concerts, social activities, and academic ceremonies.

K. SOCIAL SUSPENSION (OFF-CAMPUS)

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

L. FULL SUSPENSION

Students who have been placed on suspension must leave campus for a period of time determined by the Office of the Deans. A student is not allowed to attend class, field trips, or participate in any co-curricular programs, including but not limited to participation or attendance of music and athletic events. Homework which is due on the days a student is suspended must be submitted to the professor in advance of the class session in order to receive credit. The Deans' office with work closely with the office of the Provost to determine whether or not the student can receive any credit for missed tests, quizzes, or work done in classes during the duration of the suspension.

M. REAPPLICATION STATUS

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

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

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

N. DISMISSAL

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

- The student will not be allowed on campus for any activity or event without prior permission from the Deans' Office.
- The student is responsible to move out of their room by 5:00pm of the day they are informed of the Dean's Office decision.
- The student remains financially responsible for the balance of their student account. If the student's account is paid in full, then the schedule for refunds listed in the catalog will be followed, using the date of dismissal as the determining date.
- The student will receive the notation of "W" (Withdrawn) for all courses the student is enrolled in that semester.
- The student will be allowed to re-apply to the University at the Dean's discretion after a minimum of one full year once the following process is sufficiently pursued by the student:
  - The student demonstrates a functioning commitment to the local church.
  - The student submits to an accountability relationship with a staff member at his/her local church or

other appropriate person agreed to by the Dean.

- The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.
- In some more serious cases, the student can be disqualified from readmission at the discretion of the deans.

O. ACADEMIC DISHONESTY

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

P. TRANSCRIPT NOTATION

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

Student Appeals Committee

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

If the Review Committee determines that the student's appeal should be heard, an Appeals Committee will then convene consisting of the Campus Pastor (non-voting), a faculty member (student's choice), a staff member (student's choice), a student life leader on scholarship, ASB Chaplain, a Student Life staff member, the Director of Admissions, the student's academic Dean, and if the appealing student desires, two character references of their choice may be provided to the committee (with no vote). A character reference may be anyone within the University family who would have information relevant to the issue on the appealing student's behalf. The Deans' Office may also invite any student or staff member with relevant information to provide testimony to the committee.

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

Appeal Committee for Sexual Misconduct

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

Arbitration

In the event a dispute arises between a student and faculty, staff, administrator, or agent of The Master's University that is irreconcilable through biblical mediation, the student agrees to settle the matter under binding arbitration. The arbitrator's decision shall be final binding judgment and may not be challenged. In the event a party fails to proceed with arbitration, unsuccessfully challenges the arbitrator's award, or fails to comply with arbitrator's award, the other party is entitled to 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 MacArthur[2] available from Grace to You, at (800) 554-7223.

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

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

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

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

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

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

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

EDIFICATION

Will it build me up? Will it move me along a path of spiritual development? In 1 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 2 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 1 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? 1 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 1 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 a total disaster for about a lap and three-quarters. If you're going to run an endurance race effectively, you have to pace yourself and lay aside every encumbrance. And we are running an endurance race - the race of faith.

I remember that when a great Soviet sprinter who had won a gold medal in the Olympics came to Los

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

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

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

ENSLAVEMENT

Will it bring me into bondage? Let's go back to 1 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? 1 Peter 2:16 says, "Act as free men and do not use your freedom as a covering for your evil." You have on this nice cloak and it says "Christian Liberty," but sin is underneath it.

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

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

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

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

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

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

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

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

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

In 1 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.

2 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. 1 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 1 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 (1 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. 1 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? 1 Corinthians 10:31, "Whether you eat or drink or whatever you do, do all to the glory of God." The context is Christian liberty, the weaker and the stronger, and all things we've been talking about. We're to do all to God's glory and "give no offense either to Jews or to Greeks or to the church of God" (v. 32). In verse 33 Paul concludes, "Just as I also please all men in all things, not seeking my own profit, but the profit of the many that they may be saved." That's one of the scriptures that highlights the point of evangelism. In restricting your liberty on any point, you do it so that people can be saved and that God may be glorified. Let's call that the principle of exaltation.

HERE IS THE SUMMARY OF QUESTIONS TO ASK YOURSELF:

Expedience – Will it be to my spiritual advantage?

Edification – Will it build me up?

Excess – Will it slow me down in the race?

Enslavement – Will it bring me to bondage?

Equivocation – Will it be covering for my sin?

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

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

Evangelism – Will it lead others to Christ?

Emulation – Will it be like Christ?

Exaltation – Will it glorify God?

CONCLUSION

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

APPENDIX 2: Restoration

Questions about restoration and repentance:

DO I HAVE TO HAVE A RELATIONSHIP WITH A SINNING BROTHER BEYOND THE CASUAL "HELLO" BEFORE I BECOME INVOLVED?
No. Obviously it is better to know the person well, but it is not necessary. By confessing Christ, you are in relationship to every other believer. It is Christ's reputation at stake. Your involvement with a sinning brother comes as a result of God's command regarding the importance of restoration. Scripture nowhere limits restoration to believers who have achieved a certain level of friendship. Rather, knowledge of a brother's sin is the determining factor. If you know of the sin, you are responsible to seek that brother's restoration.

WHAT IF I HAVE SINNED IN THE SAME AREA IN THE NOT-TOO-DISTANT PAST? DOES THAT DISQUALIFY ME FROM INVOLVEMENT IN THE RESTORATION PROCESS?
It depends. Remember the "spiritual" are those who walk by the Spirit and have a life characterized by the fruit of the Spirit. If you have stumbled in a particular area in the recent past but your life during this year or semester has evidenced the fruit of the Spirit, you are probably not disqualified. You may even be better equipped to relate to the person because of your experience.

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

WHAT IF I KNOW OF A BROTHER IN SIN BUT AM NOT QUALIFIED BECAUSE MY LIFE ISN'T CHARACTERIZED BY THE FRUIT OF THE SPIRIT?
The best approach in that case would be to go to the fallen brother with a gentle spirit and confirm your knowledge of his sin. If you have the facts straight, attempt to mutually select a third party who is qualified to lead in the restoration process. If the fallen brother is reluctant to go that route, then it is your responsibility to hold him accountable to initiate the process in a reasonable amount of time (several hours to a few days, depending on the sin) with a qualified brother. If that reasonable amount of time elapses and the fallen brother has not taken appropriate action, then you would need to take the facts to a qualified brother.

WHAT SHOULD I DO WHEN A FALLEN BROTHER IS GUILTY OF SERIOUS SINS SUCH AS CRIMINAL ACTS, DRUNKENNESS, CHEATING, DRUGS, OR SEXUAL IMMORALITY?
Within our Christian community, you should first seek the counsel of one of the RAs, RDs, Deans, or members of the faculty. The Bible tells us that there is wisdom in a multitude of counselors (Proverbs 11:4). Seeking the counsel of others when working for the restoration of a brother is a good idea whether you are working in the context of a local church, a mission agency, or a Christian school. Again, the identity of the fallen brother should remain confidential as you need to relate only the facts of the situation and not the names of those involved.

WHAT DO I DO WHEN I KNOW OF A SIN AND MORE THAN ONE PERSON IS INVOLVED?
All those involved need to be restored. The question is how to go about it. In most cases it is wise to start with the person you know best or one you think is most likely to respond positively. The goal is to win one of the fallen brothers who can offer help restoring the others involved.

WHAT IF I GO TO MY BROTHER WHO IS IN SIN, BUT HE DENIES IT?
This is where the principles of Matthew 18 come into play. Verse 15 says that if your brother listens to you, you have won him back. Verse 16 adds, "But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed." The idea here is that in bringing "one or two more," the facts can be more clearly established. If the fallen brother still attempts to skirt or

deny the issue, it becomes increasingly difficult as two or three loving brothers work to restore him. Verse 17 says, "If he refuses to listen to them, tell it to the church." The point in telling the church is so that anyone in the assembly who could help with restoration might be aware of the need. The Master's University is not a church, so we attempt to bridge this principle into our Christian community as best we can. Legally, we cannot tell a person's sin to the student body as you can in a church. We do, however, still very much want the restoration of the brother. If you have spoken to him yourself, having brought along one or two others to help, and there is still no repentance and restoration, it is best to bring the issue to one of the RDs or the appropriate Dean. At this point, the level of accountability is very high and the possibility of gaining repentance and restoration much improved. Sometimes parents are brought into the picture at this point, and they too can work for restoration.

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

WHAT IS THE MEANING OF REPENTANCE?

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

WHAT IS THE ELEMENTS OF TRUE REPENTANCE?

1 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 2 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" (1 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" (2 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 (1 Samuel 7:3).

APPENDIX 3: Statement on Life, Marriage, and Sexuality

We teach that God as Creator established life (Genesis 1:1, 26-28), marriage (Genesis 2:22-23; Matthew 19:4-6), and the moral implications therein (Genesis 2:24; Lev 18:1-30; Matt 5:28; I Thessalonians 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 (Psalms 19:8-15; II Timothy 3:16-17; John 17:17; Prov 8:22-36).

We teach that humans bear the image of God (Genesis 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 (Psalms 22:10; Isaiah 49:1; Jeremiah 1:5; Luke 1:41- 44; Romans 9:10-11; Galatians 1:15). God does not differentiate between murder in or outside of the womb (Exodus 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 (Matthew 18:10) and gives as blessings (Psalms 127:3). We teach that those created in the image of God must be treated with dignity (Genesis 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 (Genesis 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 (Genesis 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 (Genesis 3:16; I 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 (Ephesians 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 Corinthians 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 (I Corinthians 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 (I Corinthians 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 (I Corinthians 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 (Hebrews 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 (Matthew 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 (Genesis 1:26-28) and one's particular sex

at conception (Leviticus 18:1–30; Deuteronomy 22:5; Matthew 5:8; Romans 1:26–29; I Corinthians 5:1, 6:9; I Thessalonians 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 (Romans 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 (Matthew 28:16–20; II Corinthians 5:11–20; I Timothy 1:5; II Timothy 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 (Psalms 103:11–12, 130:3–4; Isaiah 43:25, 44:22; John 5:24; Colossians 2:13–14) and that God imputes the full righteousness of Christ (II Corinthians 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 (I Corinthians 6:9–11). We teach that any man or woman who has received that forgiveness is "in Christ" and is a "new creation" (II Corinthians 5:17), able to persevere in and pursue a way of life that pleases the Lord by the power of the Spirit (Romans 8:10-15; II Corinthians 3:16; Philippians 2:13).

APPENDIX 4: Drug and Alcohol Abuse Policy and Prevention

INTRODUCTION

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

THE MASTER'S UNIVERSITY POLICY REGARDING ALCOHOL AND DRUGS

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

THE MASTER'S UNIVERSITY POLICY FOR ALCOHOL AND OTHER DRUGS

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

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

- Operating a motor vehicle while under the influence of alcohol or controlled substance.
- Being involved in the sale or distribution of drugs on or off campus.

- Encouraging another to consume alcoholic beverages or any substance as a means to induce that individual to engage in behavior that would otherwise be against that person's will.
- Sexually assaulting or attempting to sexually assault another person who is intoxicated.

THE MASTER'S UNIVERSITY POLICY FOR SMOKING AND TOBACCO

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

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

LEGAL SANCTIONS FOR ALCOHOL AND DRUGS

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

FEDERAL LAWS GOVERNING ILLICIT DRUGS

- The manufacture, sale, or distribution of all scheduled (illicit) drugs constitutes a felony.
- Possession for personal use of all scheduled drugs except marijuana is chargeable as a felony at the discretion of the 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 year" (H&S 11351). In addition, the unlawful distribution or possession of a prescribed medication is also prohibited and punishable by imprisonment in the state penitentiary (B&P 4059 & 4060).

CALIFORNIA LAWS GOVERNING ALCOHOL

- No person may sell, furnish, give, or cause to be sold, furnished, or given away, any alcoholic beverage to a person under the age of 21, and no person under the age of 21 may purchase, or attempt to purchase, alcoholic beverages (California B&P Code 25658 and 25658.5).
- It is unlawful for any person under the age of 21 to possess alcoholic beverages on any street or highway or in any place open to the public view (Calif. B&P Code 25662).
- It is a misdemeanor to sell, furnish, or give away an alcoholic beverage to any person under the age of 21 (Calif. B&P Code 25658) or to any obviously intoxicated person (Calif. B&P Code 25602).
- It is a misdemeanor for any person to sell, give, or furnish to any person under the age of 21 years, any false or fraudulent written, printed, or photo static evidence of the majority and identity of such person or to sell, give, or furnish to any person under the age of 21 years evidence of the majority and identification of any other person (Calif. B&P Code 25660.5).
- It is a misdemeanor for any person under the age of 21 years to present or offer to any licensee, his agent or employee, any written, printed, or photo static evidence of age and identify which is false, fraudulent, or not actually his or her own for the purpose of ordering, purchasing, attempting to purchase or otherwise procuring or attempting to procure, the serving of alcoholic beverage, or who has in his or her possession any false or fraudulent written, printed, or photo static evidence of age and identity (Calif. B&P Code 25661).
- It is a misdemeanor for any person under the age of 21 years to enter and remain in a business licensed for the sale or alcoholic beverages without lawful business therein (Calif. B&P Code 25665).
- It is a misdemeanor to sell alcoholic beverages any place in the state without a proper license from the Department of Alcoholic Beverage Control (Calif. B&P Code 23301).
- It is unlawful for any person to drink and drive, or to have an open container of an alcoholic beverage in a moving vehicle. With a blood alcohol level of .08% or higher, a driver is presumed under the influence of alcohol. Between .05% and .08% a person may be found guilty of driving under the influence.
- It is unlawful for a person under the age of 21 years who has a blood-alcohol concentration of 0.01 percent or greater to drive a vehicle (Calif. Vehicle Code 23136).
- It is unlawful for any person who is under the influence of any alcoholic beverage or drug, or under the combined influence of any alcoholic beverage and drug, to drive a vehicle (Calif. Vehicle Code 23152).
- It is unlawful for any person to drink any alcoholic beverage while driving a motor vehicle, or while a passenger in a motor vehicle, upon any highway (Calif. Vehicle Code 23220 and 23221).
- It is unlawful for any person under the age of 21 years to knowingly drive, or be a passenger in, any motor vehicle carrying any alcoholic beverage, unless the person is accompanied by a parent, responsible adult relative, any other adult designated by the parent, or legal guardian for the purpose of transportation of an alcoholic beverage, or is employed by a licensee under the Alcoholic Beverage Control Act and is driving the motor vehicle during regular hours and in the course of the person's employment (Calif. Vehicle Code 23224).

HEALTH AND LIFESTYLE RISKS

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

inappropriate risk-taking, which may result in physical injury or death; violent behavior towards others, such as assault or rape; accidents caused by operating machinery while impaired; impaired driving resulting in alcohol and drug-related arrest, traffic accidents, injuries, and fatalities; negative effects on academic and work performance; conflicts with co-workers, classmates, family, friends, and others; conduct problems resulting in disciplinary actions, including loss of employment; and legal problems including imprisonment.

ASSISTANCE IN OVERCOMING ALCOHOL AND OTHER DRUG ABUSE

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

MASTER'S DISCIPLINARY SANCTIONS REGARDING ALCOHOL AND DRUG POLICY VIOLATIONS

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

REVIEW OF PROGRAM AND POLICY

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

APPENDIX 5: The Master's University and Seminary Sexual Misconduct Policy (Title IX)

The Master's University and Seminary ("TMUS") does not discriminate on the basis of sex and prohibits sex discrimination in any education program or activity that it operates, as required by Title IX and its regulations. TMUS operates in compliance with all applicable federal and state anti-discrimination laws in conducting its programs and activities and is committed to providing a learning and living environment that promotes student safety, transparency, personal integrity, civility, and mutual respect.

As a Christian institution, TMUS has applied for and received approval of the regulatory exemption available under Title IX, 34 C.F.R. Section 106.12. The statutory exemption is self-executing as set forth in 20 U.S.C. Section 1681(a) (3). TMUS is also exempt from the non-discrimination restrictions in California Education Code Section 66270 (the "Act"), in accordance with Section 66271 of the Act. In essence, these laws provide that an educational institution controlled by a religious organization within the meaning of Title IX and the Act is exempt from the application of such laws to the extent they are not consistent with the institution's religious tenets.

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

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

In addition to the foregoing items, as a non-profit religious organization, TMUS is exempt from anti-discrimination laws in making hiring or employment decisions. TMUS is permitted to make employment decisions based on an employee's conduct or religious beliefs and whether such conduct or belief aligns with TMUS's religious tenets.

REGULATORY INFORMATION

Title IX of the Education Amendments of 1972 (Title IX), which prohibits discrimination on the basis of sex in programs and activities of TMUS in the United States. "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance." Title IX includes its implementing regulation at 34 C.F.R. Part 106, as the same may be amended from time-to-time. Title IX is enforced by the Office for Civil Rights.

The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act (20 USC § 1092(f)) ("Clery Act"), which requires colleges and universities across the United States to disclose information about crime on and around their campuses. The Clery Act is tied to an institution's participation in federal student financial aid programs and it applies to most institutions of higher education both public and private. The Clery Act is enforced by the United States Department of Education.

The Violence Against Women Reauthorization Act of 2013 as "VAWA" (34 U.S.C. 12291 et seq), which amended the Clery Act to require institutions to compile statistics for incidents of dating violence, domestic violence, sexual assault, and stalking and to include certain policies, procedures, and programs pertaining to these incidents in their annual security reports.

California Education Code § 66262 and § 66281, along with Senate Bill 493 condition state funding on adoption of student safety policies regarding sexual harassment, sexual violence, sexual battery, and sexual exploitation. Applicable codes include "affirmative consent" and "preponderance of evidence" standards; victim-centered student policies and protocols; sexual assault response protocols; complainant and witness amnesty provisions; trauma informed training program for involved officials; procedures for confidential reporting; prevention and outreach programming for incoming students.

Any person who experiences or becomes aware of an incident involving Sexual Misconduct, including but not limited to Sexual Assault, Dating Violence, Domestic Violence, or Stalking should report the incident to TMUS to any individual listed below. Reports can be made by telephone, email, or in person. Anonymous reports of Sexual Misconduct should include as much detailed information as possible to allow TMUS to investigate the report and respond appropriately.

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

Ben Trowbridge, Director of Staff & Student Services
Address: 13248 Roscoe Blvd., Sun Valley, CA 91352
Phone: (818) 909-5629 | Email: **btrowbridge@tms.edu**

O.J. Gibson, Dean of Men
Address: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321 | King Hall
Phone: (661) 362-2334 | Email: **ogibson@masters.edu**

Brianna Harris, Dean of Women
Address: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321 | King Hall
Phone: (661) 362-2247 | Email: **bharris@masters.edu**

Campus Safety
21726 Placerita Canyon Rd., Santa Clarita, CA 91321
North Campus, Campus Safety Office | Main Campus, Guard Shack
Phone: (661) 362-2500 | Email: **bkortcamp@masters.edu**

Jim Rickard, Interim Athletic Director
Address: 21726 Placerita Canyon Rd., Santa Clarita, CA 91321 | Bross Gym
Phone: (661) 362-2781 | Email: **jrickard@masters.edu**

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

Some types of Sexual Misconduct, including Sexual Assault, Dating Violence, Domestic Violence or Stalking prohibited by this Policy are crimes. Individuals who believe they may have been the victim of a crime are encouraged to contact Campus Safety by calling (661) 362-2500 and/or by contacting local law enforcement. Student Life or Campus Safety personnel are available to assist in notifying law enforcement authorities.

The decision to file a police report and/or to pursue civil action against the Respondent is ultimately up to the Complainant. Individuals may file a criminal complaint and a report of Sexual Misconduct to the University simultaneously. The Title IX Coordinator will proceed with an investigation and complaint resolution as defined in this policy regardless of the Complainant's decision to file a criminal complaint.

Individuals who would like to report Sexual Misconduct that involves crimes, including but not limited to Sexual assault, Dating Violence, Domestic Violence or Stalking, to law enforcement should contact the following:

911 (for emergencies)

Los Angeles County Sheriff's Department
26201 Golden Valley Road, Santa Clarita, CA 91350
Phone: (661) 260-4000

Title IX Complaints may also be filed:

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

EMPLOYEE DUTY TO REPORT
TMUS provides training and requires all nonconfidential responsible employees to report sexual harassment.

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

TRAINING OF TITLE IX OFFICIALS
Title IX Coordinator(s), investigators and decision-makers (and any person who facilitates an informal resolution process) must receive training on a number of topics, including not only policies and procedures, but also how to serve impartially.

GENERAL RESPONSE TO SEXUAL HARASSMENT
Once TMUS has actual knowledge of sexual harassment in an education program or activity against a person in the United States, a response must promptly be made in a manner that is not deliberately indifferent.

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

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

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

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

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

REQUESTS FOR CONFIDENTIALITY

If a complainant requests confidentiality, which could preclude a meaningful investigation or potential discipline of the potential respondent, or that no investigation or disciplinary action be pursued to address alleged sexual harassment, TMUS shall generally grant the request, but shall consider its responsibility to provide a safe and nondiscriminatory environment for all students, including for the complainant. In determining whether to disclose a complainant's identity or proceed to an investigation over the objection of the complainant, the institution may consider whether any of the following apply:

1. There are multiple or prior reports of sexual misconduct against the respondent.
2. The respondent reportedly used a weapon, physical restraints, or engaged in battery.
3. The respondent is a faculty or staff member with oversight of students.
4. There is a power imbalance between the complainant and respondent.
5. The complainant believes that the complainant will be less safe if the complainant's name is disclosed or an investigation is conducted.
6. The institution is able to conduct a thorough investigation and obtain relevant evidence in the absence of the complainant's cooperation.

If TMUS determines that it can honor the student's request for confidentiality, reasonable steps will be taken to respond to the complaint, consistent with the request, to limit the effects of the alleged sexual harassment and prevent its recurrence without initiating formal action against the alleged perpetrator or revealing the identity of the complainant. These steps may include:

- increased monitoring, supervision, or security at locations or activities where the alleged misconduct occurred;
- providing additional training and education materials for students and employees; or
- conducting climate surveys regarding sexual violence.

TMUS shall also take immediate steps to provide for the safety of the complainant while keeping the complainant's identity confidential as appropriate. These steps may include changing living arrangements or course schedules, assignments, or tests. The complainant shall be notified that the steps TMUS will take to respond to the complaint will be limited by the request for confidentiality.

If TMUS determines that it must disclose the complainant's identity to the respondent or proceed with an investigation, it shall inform the complainant prior to making this disclosure or initiating the investigation. TMUS shall also take immediate steps to provide for the safety of the complainant where appropriate. In the event the complainant requests that TMUS inform the respondent that the student asked TMUS not to investigate or seek discipline, TMUS shall honor this request.

LIMITED AMNESTY

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

GRIEVANCE PROCEDURES FOR COMPLAINTS OF SEX DISCRIMINATION

TMUS has adopted grievance procedures that provide for the prompt and equitable resolution of complaints

made by students, employees, or other individuals who are participating or attempting to participate in its education program or activity, or by the Title IX Coordinator, alleging any action that would be prohibited by Title IX or the Title IX regulations.

Complaints:
The following people have a right to make a complaint of sex discrimination, including complaints of sex-based harassment, requesting that TMUS investigate and make a determination about alleged discrimination under Title IX:

- A "complainant," which includes:
  - a student or employee of TMUS who is alleged to have been subjected to conduct that could constitute sex discrimination under Title IX; or
  - a person other than a student or employee of TMUS who is alleged to have been subjected to conduct that could constitute sex discrimination under Title IX at a time when that individual was participating or attempting to participate in TMUS's education program or activity;
- A parent, guardian, or other authorized legal representative with the legal right to act on behalf of a complainant; or
- TMUS's Title IX Coordinator.

Note that a person is entitled to make a complaint of sex-based harassment only if they themselves are alleged to have been subjected to the sex-based harassment, if they have a legal right to act on behalf of such person, or if the Title IX Coordinator initiates a complaint consistent with the requirements of 34 C.F.R. § 106.44(f)(1)(v).

With respect to complaints of sex discrimination other than sex-based harassment, in addition to the people listed above, the following persons have a right to make a complaint:

- Any student or employee TMUS; or
- Any person other than a student or employee who was participating or attempting to participate in TMUS's education program or activity at the time of the alleged sex discrimination.

TMUS may consolidate complaints of sex discrimination against more than one respondent, or by more than one complainant against one or more respondents, or by one party against another party, when the allegations of sex discrimination arise out of the same facts or circumstances. When more than one complainant or more than one respondent is involved, references below to a party, complainant, or respondent include the plural, as applicable.

Title IX Grievance Procedures:
TMUS will treat complainants and respondents equitably.

TMUS requires that any Title IX Coordinator, investigator, or decisionmaker not have a conflict of interest or bias for or against complainants or respondents generally or an individual complainant or respondent. A decisionmaker may be the same person as the Title IX Coordinator or investigator.

TMUS presumes that the respondent is not responsible for the alleged sex discrimination until a determination is made at the conclusion of its grievance procedures.

Once TMUS has actual knowledge of sex discrimination, a response must promptly be made in a manner that is not deliberately indifferent. TMUS is deliberately indifferent only if its response to sexual harassment is clearly unreasonable in light of the known circumstances.

The Title IX Coordinator will promptly contact the complainant to discuss the availability of supportive

measures, consider the complainant's wishes with respect to supportive measures, inform the complainant of the availability of supportive measures with or without the filing of a formal complaint, and explain to the complainant the process for filing a formal complaint.
TMUS has established the following timeframes for the major stages of the grievance procedures:

The Title IX Coordinator shall provide written notice of the formal complaint to the Respondent. Once the Title IX Coordinator receives a formal complaint, sufficient information just be gathered to determine the category of complaint and determine whether the complaint shall be dismissed or investigated. Final decision shall be made within 10 days of receipt of the complaint and written notice of decision provided to both complainant and respondent.

When investigating a formal complaint, and throughout the grievance process, TMUS must ensure that the burden of proof and the burden of gathering evidence sufficient to reach a determination regarding responsibility rest on TMUS and not on the parties. Both Complainant and Respondent shall have an equal opportunity to present witnesses, including fact and expert witnesses, and other inculpatory and exculpatory evidence. TMUS shall not restrict the ability of either party to discuss the allegations under investigation or to gather and present relevant evidence.

TMUS shall provide both parties an equal opportunity to inspect and review any evidence obtained as part of the investigation that is directly related to the allegations raised in a formal complaint, including the evidence upon which TMUS does not intend to rely in reaching a determination regarding responsibility and inculpatory or exculpatory evidence whether obtained from a party or other source, so that each party can meaningfully respond to the evidence prior to conclusion of the investigation.

The Investigator shall promptly interview and gather and inspect all evidence in a prompt and timely manner considering the scope of the complaint. Prior to completion of the investigative report, TMUS shall send to each party the evidence subject to inspection and review in an electronic format or a hard copy, and the parties must have at least 10 days to submit a written response, which the investigator will consider prior to completion of the investigative report.

At the conclusion of the investigation and the 10-day review period, the Title IX Coordinator shall review all written responses provided and create a final investigative report that fairly summarizes relevant evidence. The final determination report shall be sent to each party simultaneously within 10 days along with procedures for an appeal. The determination regarding responsibility becomes final either on the date that TMUS provides the parties with the written determination of the result of the appeal, if an appeal is filed, or if an appeal is not filed, the date on which an appeal would no longer be considered timely. The Title IX Coordinator is responsible for effective implementation of any remedies.

Either party may appeal a determination regarding responsibility, and a dismissal of a formal complaint or any allegations, on the following bases:

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

Upon receipt of a timely appeal, TMUS shall:

- Notify the other party in writing when an appeal is filed and implement appeal procedures equally for both parties,

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

The Title IX Coordinator may approve temporary delays or extensions throughout the process for good cause. Good cause may include considerations such as concurrent criminal investigation, absence of a party or a witness, the need for language assistance, or accommodation for disabilities). Notice of the delay, both the length and reason for the action, will be communication, in writing, to the complainant and respondent simultaneously.

TMUS will take reasonable steps to protect the privacy of the parties and witnesses during its grievance procedures. These steps will not restrict the ability of the parties to obtain and present evidence, including by speaking to witnesses; consult with their family members, confidential resources, or advisors; or otherwise prepare for or participate in the grievance procedures. The parties cannot engage in retaliation, including against witnesses.

TMUS will objectively evaluate all evidence that is relevant and not otherwise impermissible including both inculpatory and exculpatory evidence. Credibility determinations will not be based on a person's status as a complainant, respondent, or witness.

The following types of evidence, and questions seeking that evidence, are impermissible (i.e., will not be accessed or considered, except by TMUS to determine whether one of the exceptions listed below applies; will not be disclosed; and will not otherwise be used), regardless of whether they are relevant:

- Evidence that is protected under a privilege recognized by Federal or State law or evidence provided to a confidential employee, unless the person to whom the privilege or confidentiality is owed has voluntarily waived the privilege or confidentiality;
- A party's or witness's records that are made or maintained by a physician, psychologist, or other recognized professional or paraprofessional in connection with the provision of treatment to the party or witness, unless TMUS obtains that party's or witness's voluntary, written consent for use in its grievance procedures; and
- Evidence that relates to the complainant's sexual interests or prior sexual conduct, unless evidence about the complainant's prior sexual conduct is offered to prove that someone other than the respondent committed the alleged conduct or is evidence about specific incidents of the complainant's prior sexual conduct with the respondent that is offered to prove consent to the alleged sex-based harassment. The fact of prior consensual sexual conduct between the complainant and respondent does not by itself demonstrate or imply the complainant's consent to the alleged sex-based harassment or preclude determination that sex-based harassment occurred.

Notice of Allegations:
Upon initiation of TMUS's Title IX grievance procedures, TMUS will notify the parties of the following:

- TMUS's Title IX grievance procedures and any informal resolution process;8
- Sufficient information available at the time to allow the parties to respond to the allegations, including the identities of the parties involved in the incident(s), the conduct alleged to constitute sex discrimination, and the date(s) and location(s) of the alleged incident(s);

- Retaliation is prohibited; and
- The parties are entitled to an equal opportunity to access the relevant and not otherwise impermissible evidence or an accurate description of this evidence.

If, in the course of an investigation, TMUS decides to investigate additional allegations of sex discrimination by the respondent toward the complainant that are not included in the notice provided or that are included in a complaint that is consolidated, TMUS will notify the parties of the additional allegations.

Dismissal of a Complaint:
TMUS may dismiss a complaint of sex discrimination if:

- TMUS is unable to identify the respondent after taking reasonable steps to do so;
- The respondent is not participating in TMUS's education program or activity and is not employed by TMUS;
- The complainant voluntarily withdraws any or all of the allegations in the complaint, the Title IX Coordinator declines to initiate a complaint, and TMUS determines that, without the complainant's withdrawn allegations, the conduct that remains alleged in the complaint, if any, would not constitute sex discrimination under Title IX even if proven; or
- TMUS determines the conduct alleged in the complaint, even if proven, would not constitute sex discrimination under Title IX. Before dismissing the complaint, TMUS will make reasonable efforts to clarify the allegations with the complainant.

Upon dismissal, TMUS will promptly notify the complainant of the basis for the dismissal. If the dismissal occurs after the respondent has been notified of the allegations, then TMUS will also notify the respondent of the dismissal and the basis for the dismissal promptly following notification to the complainant, or simultaneously if notification is in writing.

TMUS will notify the complainant that a dismissal may be appealed and will provide the complainant with an opportunity to appeal the dismissal of a complaint. If the dismissal occurs after the respondent has been notified of the allegations, then TMUS will also notify the respondent that the dismissal may be appealed. Dismissals may be appealed on the following bases:

- Procedural irregularity that would change the outcome;
- New evidence that would change the outcome and that was not reasonably available when the dismissal was made; and
- The Title IX Coordinator, investigator, or decisionmaker had a conflict of interest or bias for or against complainants or respondents generally or the individual complainant or respondent that would change the outcome.

If the dismissal is appealed, TMUS will:

- Notify the parties of any appeal, including notice of the allegations, if notice was not previously provided to the respondent;
- Implement appeal procedures equally for the parties;
- Ensure that the decisionmaker for the appeal did not take part in an investigation of the allegations or dismissal of the complaint;
- Ensure that the decisionmaker for the appeal has been trained consistent with the Title IX regulations;
- Provide the parties a reasonable and equal opportunity to make a statement in support of, or challenging, the outcome; and

- Notify the parties of the result of the appeal and the rationale for the result.

When a complaint is dismissed, TMUS will, at a minimum:

- Offer supportive measures to the complainant as appropriate;
- If the respondent has been notified of the allegations, offer supportive measures to the respondent as appropriate; and
- Take other prompt and effective steps, as appropriate, through the Title IX Coordinator to ensure that sex discrimination does not continue or recur within TMUS's education program or activity.

Investigation:
TMUS will provide for adequate, reliable, and impartial investigation of complaints.

The burden is on TMUS—not on the parties—to conduct an investigation that gathers sufficient evidence to determine whether sex discrimination occurred.

The Title IX Coordinator will provide an equal opportunity for the parties to present fact witnesses and other inculpatory and exculpatory evidence that are relevant and not otherwise impermissible.

The Title IX Investigator will review all evidence gathered through the investigation and determine what evidence is relevant and what evidence is impermissible regardless of relevance.

The Title IX Coordinator will provide each party with an equal opportunity to access the evidence that is relevant to the allegations of sex discrimination and not otherwise impermissible, in the following manner:

- The Coordinator will provide an equal opportunity to access either the relevant and not otherwise impermissible evidence, or an accurate description of this evidence;
- The Coordinator will provide a reasonable opportunity to respond to the evidence or the accurate description of the evidence; and
- The Coordinator will take reasonable steps to prevent and address the parties' unauthorized disclosure of information and evidence obtained solely through the grievance procedures. Disclosures of such information and evidence for purposes of administrative proceedings or litigation related to the complaint of sex discrimination are authorized.

Questioning the Parties and Witnesses:
TMUS will provide a process that enables the decisionmaker to question parties and witnesses to adequately assess a party's or witness's credibility to the extent credibility is both in dispute and relevant to evaluating one or more allegations of sex discrimination. Four factors will be used when assessing witness credibility; demeanor, consistency, chronology, and past history and motivations. Such analysis shall be included in the investigative report.

Determination Whether Sex Discrimination Occurred:
Following an investigation and evaluation of all relevant and not otherwise impermissible evidence, TMUS will:

- Use the preponderance of the evidence standard of proof to determine whether sex discrimination occurred. The standard of proof requires the decisionmaker to evaluate relevant and not otherwise impermissible evidence for its persuasiveness. If the decisionmaker is not persuaded under the applicable standard by the evidence that sex discrimination occurred, whatever the quantity of the evidence is, the decisionmaker will not determine that sex discrimination occurred.
- Notify the parties in writing of the determination whether sex discrimination occurred under Title IX including the rationale for such determination, and the procedures and permissible bases for the complainant and respondent to appeal, if applicable;

- Not impose discipline on a respondent for sex discrimination prohibited by Title IX unless there is a determination at the conclusion of the grievance procedures that the respondent engaged in prohibited sex discrimination.
- If there is a determination that sex discrimination occurred, the Title IX Coordinator will, as appropriate:
  - Coordinate the provision and implementation of remedies to a complainant and other people TMUS identifies as having had equal access to TMUS's education program or activity limited or denied by sex discrimination;
  - Coordinate the imposition of any disciplinary sanctions on a respondent, including notification to the complainant of any such disciplinary sanctions; and
  - Take other appropriate prompt and effective steps to ensure that sex discrimination does not continue or recur within TMUS's education program or activity.
- Comply with the grievance procedures before the imposition of any disciplinary sanctions against a respondent; and
- Not discipline a party, witness, or others participating in the grievance procedures for making a false statement or for engaging in consensual sexual conduct based solely on the determination whether sex discrimination occurred.

Informal Resolution:
In lieu of resolving a complaint through TMUS's Title IX grievance procedures, the parties may instead elect to participate in an informal resolution process. TMUS does not offer informal resolution to resolve a complaint that includes allegations that an employee engaged in sex-based harassment of an elementary school or secondary school student, or when such a process would conflict with Federal, State, or local law.

Supportive Measures:
Supportive measures are non-disciplinary, non-punitive, individualized services offered as appropriate, as reasonably available, and without fee or charge to the complainant or the respondent before or after the filing of a formal complaint or where no formal complaint has been filed. Such measures are designed to restore or preserve equal access to TMUS's education program or activity without unreasonably burdening the other party, including measures designed to protect the safety of all parties or TMUS's educational environment, or deter sexual harassment.

TMUS will offer and coordinate supportive measures as appropriate for the complainant and/or respondent to restore or preserve that person's access to TMUS's education program or activity or provide support during TMUS's Title IX grievance procedures or during the informal resolution process. For complaints of sex-based harassment, these supportive measures may include:

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

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

Disciplinary Sanctions and Remedies:
Sanctions may be imposed, singly or in combination, upon a respondent only after a finding of responsibility. Factors considered in sanctioning are further defined in the Student/Employee handbook. Following a determination that sex-based discrimination occurred, TMUS may impose disciplinary sanctions, which may include:

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

Range of Employee Disciplinary Measures

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

Appropriate remedies will be designed to restore or preserve equal access to TMUS's education programs or activities, and may be individualized as determined by the Title IX Coordinator.

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

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

GRIEVANCE PROCEDURES FOR COMPLAINSTS OF SEX-BASED HARASSMENT
TMUS has adopted Title IX grievance procedures that provide for the prompt and equitable resolution of complaints made by students, employees, or other individuals who are participating or attempting to participate in its education program or activity, or by the Title IX Coordinator. These grievance procedures address complaints of sex-based harassment that involve a student party.

Complaints:
The following people have a right to make a complaint of sex-based harassment, requesting that TMUS investigate and make a determination about alleged sex-based harassment under Title IX:

- A "complainant," which includes:
  - a student or employee of TMUS who is alleged to have been subjected to conduct that could constitute sex discrimination under Title IX; or
  - a person other than a student or employee of TMUS who is alleged to have been subjected to conduct that could constitute sex discrimination under Title IX at a time when that individual was participating or attempting to participate in TMUS's education program or activity;
- A parent, guardian, or other authorized legal representative with the legal right to act on behalf of a complainant; or
- TMUS's Title IX Coordinator.

Note that a person is entitled to make a complaint of sex-based harassment only if they themselves are alleged to have been subjected to the sex-based harassment, if they have a legal right to act on behalf of such person, or if the Title IX Coordinator initiates a complaint consistent with the requirements of 34 C.F.R. § 106.44(f)(1)(v).

TMUS may consolidate complaints of sex discrimination against more than one respondent, or by more than one complainant against one or more respondents, or by one party against another party, when the allegations of sex discrimination arise out of the same facts or circumstances. When more than one complainant or more than one respondent is involved, references below to a party, complainant, or respondent include the plural, as applicable.

Title IX Grievance Procedures:
TMUS will treat complainants and respondents equitably.

TMUS requires that any Title IX Coordinator, investigator, or decisionmaker not have a conflict of interest or bias for or against complainants or respondents generally or an individual complainant or respondent. A decisionmaker may be the same person as the Title IX Coordinator or investigator.

TMUS presumes that the respondent is not responsible for the alleged sex discrimination until a determination is made at the conclusion of its grievance procedures.

Once TMUS has actual knowledge of sexual harassment, a response must promptly be made in a manner that is not deliberately indifferent. TMUS is deliberately indifferent only if its response to sexual harassment is clearly unreasonable in light of the known circumstances.

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

TMUS has established the following timeframes for the major stages of the grievance procedures:

The Title IX Coordinator shall provide written notice of the formal complaint to the Respondent. Once the Title IX Coordinator receives a formal complaint, sufficient information just be gathered to determine the category of complaint and determine whether the complaint shall be dismissed or investigated. Final decision shall be made within 10 days of receipt of the complaint and written notice of decision provided to both complainant and respondent.

When investigating a formal complaint, and throughout the grievance process, TMUS must ensure that the burden of proof and the burden of gathering evidence sufficient to reach a determination regarding responsibility rest on TMUS and not on the parties. Both Complainant and Respondent shall have an equal opportunity to present witnesses, including fact and expert witnesses, and other inculpatory and exculpatory evidence. TMUS shall not restrict the ability of either party to discuss the allegations under investigation or to gather and present relevant evidence.

TMUS shall provide both parties an equal opportunity to inspect and review any evidence obtained as part of the investigation that is directly related to the allegations raised in a formal complaint, including the evidence upon which TMUS does not intend to rely in reaching a determination regarding responsibility and inculpatory or exculpatory evidence whether obtained from a party or other source, so that each party can meaningfully respond to the evidence prior to conclusion of the investigation.

The Investigator shall promptly interview and gather and inspect all evidence in a prompt and timely manner considering the scope of the complaint. Prior to completion of the investigative report, TMUS shall send to each party the evidence subject to inspection and review in an electronic format or a hard copy, and the parties must have at least 10 days to submit a written response, which the investigator will consider prior to completion of the investigative report.

At the conclusion of the investigation and the 10-day review period, the Title IX Coordinator shall review all written responses provided and create a final investigative report that fairly summarizes relevant evidence. The final determination report shall be sent to each party simultaneously within 10 days along with procedures for an appeal. The determination regarding responsibility becomes final either on the date that TMUS provides the parties with the written determination of the result of the appeal, if an appeal is filed, or if an appeal is not filed, the date on which an appeal would no longer be considered timely. The Title IX Coordinator is responsible for effective implementation of any remedies.

Either party may appeal a determination regarding responsibility, and a dismissal of a formal complaint or any allegations, on the following bases:

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

Upon receipt of a timely appeal, TMUS shall:

- Notify the other party in writing when an appeal is filed and implement appeal procedures equally for both parties,
- Ensure that the decision-maker for the appeal is not the same person as the decision-maker that reached the determination regarding responsibility or dismissal, the investigator, or the Title IX Coordinator,

- Ensure that the decision-maker for the appeal comply with the same standards of impartiality (i.e., without prejudgment of the facts, and without bias or conflicts of interest for or against either party),
- Give both parties a reasonable, equal opportunity to submit a written statement in support of, or challenging, the outcome,
- Issue a written decision describing the result of the appeal and the rationale for the result,
- Provide the written decision simultaneously to both parties.

TMUS will take reasonable steps to protect the privacy of the parties and witnesses during its grievance procedures. These steps will not restrict the ability of the parties to obtain and present evidence, including by speaking to witnesses; consult with their family members, confidential resources, or advisors; or otherwise prepare for or participate in the grievance procedures. The parties cannot engage in retaliation, including against witnesses.

TMUS will objectively evaluate all evidence that is relevant and not otherwise impermissible including both inculpatory and exculpatory evidence. Credibility determinations will not be based on a person's status as a complainant, respondent, or witness.

The following types of evidence, and questions seeking that evidence, are impermissible (i.e., will not be accessed or considered, except by TMUS to determine whether one of the exceptions listed below applies; will not be disclosed; and will not otherwise be used), regardless of whether they are relevant:

- Evidence that is protected under a privilege recognized by Federal or State law or evidence provided to a confidential employee, unless the person to whom the privilege or confidentiality is owed has voluntarily waived the privilege or confidentiality;
- A party's or witness's records that are made or maintained by a physician, psychologist, or other recognized professional or paraprofessional in connection with the provision of treatment to the party or witness, unless TMUS obtains that party's or witness's voluntary, written consent for use in its grievance procedures; and
- Evidence that relates to the complainant's sexual interests or prior sexual conduct, unless evidence about the complainant's prior sexual conduct is offered to prove that someone other than the respondent committed the alleged conduct or is evidence about specific incidents of the complainant's prior sexual conduct with the respondent that is offered to prove consent to the alleged sex-based harassment. The fact of prior consensual sexual conduct between the complainant and respondent does not by itself demonstrate or imply the complainant's consent to the alleged sex-based harassment or preclude determination that sex-based harassment occurred.

Written Notice of Allegations:
Upon initiation of these Title IX grievance procedures, the Title IX Coordinator will notify the parties in writing of the following with sufficient time for the parties to prepare a response before any initial interview:

- TMUS's Title IX grievance procedures and any informal resolution process;
- Sufficient information available at the time to allow the parties to respond to the allegations, including the identities of the parties involved in the incident(s), the conduct alleged to constitute sex-based harassment, and the date(s) and location(s) of the alleged incident(s);
- Retaliation is prohibited;
- The respondent is presumed not responsible for the alleged sex-based harassment until a determination is made at the conclusion of the grievance procedures. Prior to such a determination, the parties will have an opportunity to present relevant and not otherwise impermissible evidence to a trained, impartial decisionmaker;

- The parties may have an advisor of their choice who may be, but is not required to be, an attorney;
- The parties are entitled to an equal opportunity to access the relevant and not otherwise impermissible evidence or an investigative report that accurately summarizes this evidence; and

If, in the course of an investigation, TMUS decides to investigate additional allegations of sex-based harassment by the respondent toward the complainant that are not included in the written notice or that are included in a consolidated complaint, it will provide written notice of the additional allegations to the parties.

Dismissal of a Complaint:

- The Title IX Coordinator may dismiss a complaint if:
  - TMUS is unable to identify the respondent after taking reasonable steps to do so;
  - The respondent is not participating in TMUS's education program or activity and is not employed by TMUS;
  - TMUS obtains the complainant's voluntary withdrawal in writing of any or all of the allegations, the Title IX Coordinator declines to initiate a complaint, and TMUS determines that, without the complainant's withdrawn allegations, the conduct that remains alleged in the complaint, if any, would not constitute sex discrimination under Title IX even if proven; or
  - TMUS determines the conduct alleged in the complaint, even if proven, would not constitute sex discrimination under Title IX. Before dismissing the complaint, TMUS will make reasonable efforts to clarify the allegations with the complainant.

Upon dismissal, the Title IX Coordinator will promptly notify the complainant in writing of the basis for the dismissal. If the dismissal occurs after the respondent has been notified of the allegations, then the Coordinator will notify the parties simultaneously in writing.

The Title IX Coordinator will notify the complainant that a dismissal may be appealed on the bases outlined in the Appeals section. If dismissal occurs after the respondent has been notified of the allegations, then TMUS will also notify the respondent that the dismissal may be appealed on the same bases. If a dismissal is appealed, TMUS will follow the procedures outlined in the Appeals section.

When a complaint is dismissed, TMUS will, at a minimum:

- Offer supportive measures to the complainant as appropriate;
- If the respondent has been notified of the allegations, offer supportive measures to the respondent as appropriate; and
- Take other prompt and effective steps, as appropriate, through the Title IX Coordinator to ensure that sex discrimination does not continue or recur within TMUS's education program or activity.

Investigation:
TMUS will provide for adequate, reliable, and impartial investigation of complaints.

The burden is on TMUS—not on the parties—to conduct an investigation that gathers sufficient evidence to determine whether sex discrimination occurred.

TMUS will provide to a party whose participation is invited or expected, written notice of the date, time, location, participants, and purpose of all meetings or proceedings with sufficient time for the party to prepare to participate.

TMUS will provide the parties with the same opportunities to be accompanied to any meeting or proceeding by the advisor of their choice, who may be, but is not required to be, an attorney.

- TMUS will not limit the choice or presence of the advisor for the complainant or respondent in any meeting or proceeding.
- TMUS may establish restrictions regarding the extent to which the advisor may participate in these grievance procedures, as long as the restrictions apply equally to the parties.

TMUS will provide the parties with the same opportunities, if any, to have people other than the advisor of the parties' choice present during any meeting or proceeding.

TMUS will provide an equal opportunity for the parties to present fact witnesses and other inculpatory and exculpatory evidence that are relevant and not otherwise impermissible.

TMUS will review all evidence gathered through the investigation and determine what evidence is relevant and what evidence is impermissible regardless of relevance.

TMUS will provide each party and the party's advisor, if any, with an equal opportunity to access the evidence that is relevant to the allegations of sex-based harassment and not otherwise impermissible, in the following manner:

- TMUS will provide an equal opportunity to access either the relevant and not otherwise impermissible evidence, or the same written investigative report that accurately summarizes this evidence;
- TMUS will provide a reasonable opportunity to review and respond to the evidence or the investigative report. If TMUS conducts a live hearing as part of its grievance procedures, it will provide this opportunity to review the evidence in advance of the live hearing; and
- TMUS will take reasonable steps to prevent and address the parties' and their advisors' unauthorized disclosure of information and evidence obtained solely through the sex-based harassment grievance procedures.

Questioning the Parties and Witnesses:
TMUS will provide a process that enables the decisionmaker to question parties and witnesses to adequately assess a party's or witness's credibility to the extent credibility is both in dispute and relevant to evaluating one or more allegations of sex-based harassment.

TMUS's process for proposing and asking relevant and not otherwise impermissible questions and follow-up questions of parties and witnesses, including questions challenging credibility, will:

- Allow the investigator or decisionmaker to ask such questions during individual meetings with a party or witness;
- Allow each party to propose such questions that the party wants asked of any party or witness and have those questions asked by the investigator or decisionmaker during one or more individual meetings, including follow-up meetings, with a party or witness, subject to the procedures for evaluating and limiting questions discussed below; and
- Provide each party with an audio or audiovisual recording or transcript with enough time for the party to have a reasonable opportunity to propose follow-up questions.

Procedures for the decisionmaker to evaluate the questions and limitations on questions: The decisionmaker will determine whether a proposed question is relevant and not otherwise impermissible before the question is posed and will explain any decision to exclude a question as not relevant or otherwise impermissible. Questions that are unclear or harassing of the party or witness being questioned will not be permitted. The decisionmaker will give a party an opportunity to clarify or revise a question that the decisionmaker determines is unclear or harassing. If the party sufficiently clarifies or revises the question, the question will be asked.23

Refusal to respond to questions and inferences based on refusal to respond to questions: The decisionmaker may choose to place less or no weight upon statements by a party or witness who refuses to respond to questions deemed relevant and not impermissible. The decisionmaker will not draw an inference about whether sex-based harassment occurred based solely on a party's or witness's refusal to respond to such questions.

- Use the preponderance of the evidence standard of proof to determine whether sex discrimination occurred. The standard of proof requires the decisionmaker to evaluate relevant and not otherwise impermissible evidence for its persuasiveness. If the decisionmaker is not persuaded under the applicable standard by the evidence that sex discrimination occurred, whatever the quantity of the evidence is, the decisionmaker will not determine that sex discrimination occurred.
- Notify the parties simultaneously in writing of the determination whether sex-based harassment occurred under Title IX including:
  - A description of the alleged sex-based harassment;
  - Information about the policies and procedures that TMUS used to evaluate the allegations;
  - The decisionmaker's evaluation of the relevant and not otherwise impermissible evidence and determination whether sex-based harassment occurred;
  - When the decisionmaker finds that sex-based harassment occurred, any disciplinary sanctions TMUS will impose on the respondent, whether remedies other than the imposition of disciplinary sanctions will be provided by TMUS to the complainant, and, to the extent appropriate, other students identified by TMUS to be experiencing the effects of the sex-based harassment; and
  - TMUS's procedures and permissible bases for the complainant and respondent to appeal.
- TMUS will not impose discipline on a respondent for sex discrimination prohibited by Title IX unless there is a determination at the conclusion of the Title IX grievance procedures that the respondent engaged in prohibited sex discrimination.
- If there is a determination that sex discrimination occurred, as appropriate, the Title IX Coordinator will:
  - Coordinate the provision and implementation of remedies to a complainant and other people TMUS identifies as having had equal access to TMUS's education program or activity limited or denied by sex discrimination;
  - Coordinate the imposition of any disciplinary sanctions on a respondent, including notification to the complainant of any such disciplinary sanctions; and
  - Take other appropriate prompt and effective steps to ensure that sex discrimination does not continue or recur within TMUS's education program or activity.
- Comply with the Title IX grievance procedures before the imposition of any disciplinary sanctions against a respondent; and
- Not discipline a party, witness, or others participating in the Title IX grievance procedures for making a false statement or for engaging in consensual sexual conduct based solely on the determination whether sex discrimination occurred

The determination regarding responsibility becomes final either on the date that TMUS provides the parties with the written determination of the result of any appeal, or, if no party appeals, the date on which an appeal would no longer be considered timely.

Appeals:
TMUS will offer an appeal from a dismissal or determination whether sex-based harassment occurred on the following bases:

- Procedural irregularity that would change the outcome;

- New evidence that would change the outcome and that was not reasonably available when the determination or dismissal was made; and
- The Title IX Coordinator, investigator, or decisionmaker had a conflict of interest or bias for or against complainants or respondents generally or the individual complainant or respondent that would change the outcome.

If a party appeals a dismissal or determination whether sex-based harassment occurred, TMUS will:

- Notify the parties in writing of any appeal, including notice of the allegations, if notice was not previously provided to the respondent;
- Implement appeal procedures equally for the parties;
- Ensure that the decisionmaker for the appeal did not take part in an investigation of the allegations or dismissal of the complaint;
- Ensure that the decisionmaker for the appeal has been trained consistent with the Title IX regulations;
- Communicate to the parties in writing that TMUS will provide the parties a reasonable and equal opportunity to make a statement in support of, or challenging, the outcome; and
- Notify the parties in writing of the result of the appeal and the rationale for the result.

Any additional procedures or bases for appeal TMUS offers will be equally available to all parties.

Informal Resolution:
In lieu of resolving a complaint through TMUS's Title IX grievance procedures, the parties may instead elect to participate in an informal resolution process. TMUS will inform the parties in writing of any informal resolution process it offers and determines is appropriate, if any. TMUS will not offer informal resolution to resolve a complaint when such a process would conflict with Federal, State, or local law. Before the initiation of an informal resolution process, TMUS will explain in writing to the parties:

- The allegations;
- The requirements of the informal resolution process;
- That any party has the right to withdraw from the informal resolution process and initiate or resume grievance procedures at any time before agreeing to a resolution;
- That if the parties agree to a resolution at the end of the informal resolution process, they cannot initiate or resume grievance procedures arising from the same allegations;
- The potential terms that may be requested or offered in an informal resolution agreement, including notice that an informal resolution agreement is binding only on the parties; and
- What information TMUS will maintain and whether and how TMUS could disclose such information for use in Title IX grievance procedures if such procedures are initiated or resumed.

Supportive Measures:
TMUS will offer and coordinate supportive measures as appropriate for the complainant and/or respondent to restore or preserve that person's access to the TMUS's education program or activity or provide support during TMUS's Title IX grievance procedures or during the informal resolution process. For complaints of sex-based harassment, these supportive measures may include:

- Counseling
- Extensions of deadlines or other course-related adjustments
- Modifications of work or class schedules,

- Campus escort services (as available)
- Mutual restrictions on contact between the parties
- Changes in work or housing locations (as available)
- Leaves of absence
- Increased security and monitoring of certain areas of the campus
- Other similar measures

Disciplinary Sanctions and Remedies:
Following a determination that sex-based harassment occurred, TMUS may impose disciplinary sanctions, which may include:

- 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

Appropriate remedies will be designed to restore or preserve equal access to TMUS's education programs or activities, and may be individualized as determined by the Title IX Coordinator.

DEFINITIIONS
Affirmative consent means affirmative, conscious, and voluntary agreement to engage in 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.

Complainant means:

1. A student or employee who is alleged to have been subjected to conduct that could constitute sex discrimination under Title IX or its regulations; or
2. A person other than a student or employee who is alleged to have been subjected to conduct that could constitute sex discrimination under Title IX or its regulations and who was participating or attempting to participate in the recipient's education program or activity at the time of the alleged sex discrimination.

Complaint means an oral or written request to the recipient that objectively can be understood as a request for the recipient to investigate and make a determination about alleged discrimination under Title IX or its regulations.

Disciplinary sanctions mean consequences imposed on a respondent following a determination under Title IX that the respondent violated the recipient's prohibition on sex discrimination.

Party means a complainant or respondent.

Relevant means related to the allegations of sex discrimination under investigation as part of these grievance procedures. Questions are relevant when they seek evidence that may aid in showing whether the alleged sex discrimination occurred, and evidence is relevant when it may aid a decisionmaker in determining whether the alleged sex discrimination occurred.

Remedies means measures provided, as appropriate, to a complainant or any other person the recipient identifies as having had their equal access to the recipient's education program or activity limited or denied by sex discrimination. These measures are provided to restore or preserve that person's access to the recipient's education program or activity after a recipient determines that sex discrimination occurred.

Respondent means a person who is alleged to have violated the recipient's prohibition on sex discrimination.

Responsible Employee means an employee who has the authority to take action to redress sexual harassment or provide supportive measures to students, or who has the duty to report sexual harassment to an appropriate school official who has that authority.

- Responsible employee does not include individuals acting in a professional capacity for which confidentiality is mandated by law.

Retaliation means intimidation, threats, coercion, or discrimination against any person by the recipient, a student, or an employee or other person authorized by the recipient to provide aid, benefit, or service under the recipient's education program or activity, for the purpose of interfering with any right or privilege secured by Title IX or its regulations, or because the person has reported information, made a complaint, testified, assisted, or participated or refused to participate in any manner in an investigation, proceeding, or hearing under the Title IX regulations.

Sex-based harassment is a form of sex discrimination and means sexual harassment and other harassment on the basis of sex, including on the basis of sex stereotypes, sex characteristics, pregnancy or related conditions, sexual orientation, and gender identity, that is:

1. ***Quid pro quo harassment.*** An employee, agent, or other person authorized by the recipient to provide an aid, benefit, or service under the recipient's education program or activity explicitly or impliedly conditioning the provision of such an aid, benefit, or service on a person's participation in unwelcome sexual conduct;
2. ***Hostile environment harassment.*** Unwelcome sex-based conduct that, based on the totality of the circumstances, is subjectively and objectively offensive and is so severe or pervasive that it limits or denies a person's ability to participate in or benefit from the recipient's education program or activity (i.e., creates a hostile environment). Whether a hostile environment has been created is a fact-specific inquiry that includes consideration of the following:
    a. The degree to which the conduct affected the complainant's ability to access the recipient's education program or activity;
    b. The type, frequency, and duration of the conduct;
    c. The parties' ages, roles within the recipient's education program or activity, previous interactions, and other factors about each party that may be relevant to evaluating the effects of the conduct;
    d. The location of the conduct and the context in which the conduct occurred; and
    e. Other sex-based harassment in the recipient's education program or activity; or
3. ***Specific offenses.***
    a. ***Sexual Violence*** means physical sexual acts perpetrated against a person without the person's affirmative

consent.

b. ***Rape*** defined as penetration, no matter how slight, of the vagina or anus with any part or object, or oral copulation of a sex organ by another person, without the consent of the victim.

c. ***Sexual Battery*** means the intentional touching of another person's intimate parts without consent, intentionally causing a person to touch the intimate parts of another without consent, or using a person's own intimate part to intentionally touch another person's body without consent.

d. ***Sexual Exploitation*** means a person taking sexual advantage of another person for the benefit of anyone other than that person without that person's consent, including, but not limited to, any of the following acts:

   i. The prostituting of another person,

   ii. The trafficking of another person, defined as the inducement of a person to perform a commercial sex act, or labor or services, through force, fraud, or coercion.

   iii. The recording of images, including video or photography, or audio of another person's sexual activities or intimate parts, without that person's consent.

   iv. The distribution of images, including video or photograph, or audio of another person's sexual activity or intimate parts, if the individual distributing the images or audio did not consent to the disclosure.

   v. The viewing of another person's sexual activity or intimate parts, in a place where that other person would have a reasonable expectation of privacy, without that person's consent, for the purpose of arousing or gratifying sexual desire.

e. ***Sexual assault*** meaning an offense classified as a forcible or nonforcible sex offense under the uniform crime reporting system of the Federal Bureau of Investigation;

f. ***Dating violence*** meaning violence committed by a person:

   i. Who is or has been in a social relationship of a romantic or intimate nature with the victim; and

   ii. Where the existence of such a relationship shall be determined based on a consideration of the following factors:

      1. The length of the relationship;

      2. The type of relationship; and

      3. The frequency of interaction between the persons involved in the relationship;

g. ***Domestic violence*** meaning felony or misdemeanor crimes committed by a person who:

   i. Is a current or former spouse or intimate partner of the victim under the family or domestic violence laws of the jurisdiction of the recipient, or a person similarly situated to a spouse of the victim;

   ii. Is cohabitating, or has cohabitated, with the victim as a spouse or intimate partner;

   iii. Shares a child in common with the victim; or

   iv. Commits acts against a youth or adult victim who is protected from those acts under the family or domestic violence laws of the jurisdiction; or

h. ***Stalking*** meaning engaging in a course of conduct directed at a specific person that would cause a reasonable person to:

   i. Fear for the person's safety or the safety of others; or

   ii. Suffer substantial emotional distress.

Supportive measures means individualized measures offered as appropriate, as reasonably available, without

unreasonably burdening a complainant or respondent, not for punitive or disciplinary reasons, and without fee or charge to the complainant or respondent to:

1. Restore or preserve that party's access to the recipient's education program or activity, including measures that are designed to protect the safety of the parties or the recipient's educational environment; or

2. Provide support during the recipient's grievance procedures or during an informal resolution process.

APPENDIX 6: Campus Safety Campus Code

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

THE MASTER'S
UNIVERSITY

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