

# WSC STUDENT HANDBOOK

2022 – 2023



**Westminster**  
Seminary California



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~ Welcome New Students ~

We are delighted that you have chosen to engage in the academic and community life of Westminster Seminary California. Thank You! We know that you have prayed about your decision and we have prayed for you too. We rejoice that the Lord has brought us together at this time. We trust that the Lord will use your time at WSC to conform you more to the image of our crucified, risen, ascended, and reigning savior, Jesus; and to equip you for various fields of service in his kingdom.

As this next chapter of your life commences, we want to prepare, equip, and care for you, holistically, in the best way we are able. One of the ways in which we seek to prepare you is through this Student Handbook. Candidly, we can all admit that it is not a page-turner. However, it is important in communicating various expectations, commitments, and resources within the WSC community. The community standards are those to which we are all obliged. People are often confused or frustrated when expectations are unclear. Thus, we hope that the following handbook will be clarifying as you seek to navigate your seminary journey.

Allow me to highlight three areas of interest. First, there is a section on plagiarism (p. 27ff.) that you must read and acknowledge. If any portion of that policy is unclear to you, be sure to notify your faculty advisor or the Dean of Students. Secondly, the policy regarding an “Incomplete” (p. 26) in a course has a very narrow range. Please read both sections with great care. Finally, graduate school education can be extremely rewarding, but it can also be quite costly. The seminary encourages students to be wise stewards of all that the Lord gives to them and their families. Make sure you do not take on more debt than can realistically be repaid.

Please do not hesitate to reach out to us if there is any way in which we can be of service to you. We cannot do anything about that of which we know nothing. However, we would be honored to address any need of which we are aware. You are not alone. First and foremost, you belong to and are loved by our Triune God. We also hope you will be actively enfolded into the life of a local church. Finally, we are here for and with you. The faculty, staff, administration, Board of Trustees, alumni, donors, friends of the seminary, and numerous churches throughout the world care for you and pray for you. We all desire the best for you as we seek to serve Christ, His Gospel, and His Church.

It is with sincere joy and hope that we welcome you into the WSC community.

Your Brother in Christ,



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**Rev. Chuck Tedrick**

*Dean of Students*

[ctedrick@wscal.edu](mailto:ctedrick@wscal.edu)



August 2022

Dear Brothers and Sisters in Christ,

On behalf of the Westminster Student Association (WSA), let me welcome you to WSC! We are glad you are here, and we hope to grow with you in knowledge and love for our Savior this year.

The WSA is here to serve you in any way that we can. Our plan is to facilitate events and activities over the next two semesters that will help us grow further in our knowledge and skill in applying biblical truth, as well as activities that are simply fun and will help us grow in friendship with one another. However, if there is any way that we can serve you or anything we can provide beyond these events and activities, please let us know.

It is our prayer that your time at WSC will be a blessing beyond compare as you prepare for the Lord's call upon your life, so please do not hesitate to let us know if we can help in any way.

Your brother in Christ,

**Jose Ovalle**

***President, Westminster Student Association (2022-23)***



## STUDENT LIFE

### DEVOTIONAL LIFE

The spiritual life of the seminary is nurtured by morning devotions (Tuesday-Thursday) under the charge of the faculty. One root conviction governs these devotional exercises—namely that the true guide in Christian worship and Christian prayer, as well as in all other activities of the Christian life, is the Word of God, and that it is only when the believer, with the help and guidance of the Holy Spirit, continually returns to the great scriptural doctrines of God, of sin, and of grace that true blessing is to be obtained.

Speakers at the devotional services include faculty, pastors, mission representatives, Christian lay people, and WSC upperclassmen.

Faculty advisors and their students have the opportunity to gather together each Wednesday morning for group prayer, as well as in personal conferences.

The seminary recognizes the indispensable role of the church in the growth of every believer, and does not assume to itself the church's responsibility for the nurture of the spiritual life of the student. Therefore students are expected to associate with the life and work of a particular local congregation of their choice.

### PRACTICAL SERVICE

Effective preparation for the ministry of the gospel requires training in service. The seminary calendar provides periods for service as well as study, and the curriculum seeks to relate devout scholarship to informed ministry of the Word. Students preparing for the pastoral ministry are urged to work under faithful church supervision from the very beginning of their seminary study, particularly during the summer months. The Director of Field Education advises students of service opportunities, as well as coordinates the M.Div. field education requirement with M.Div. students and their pastoral internship supervisors.

### THE WESTMINSTER STUDENT ASSOCIATION (WSA)

The students of the seminary maintain an organization to promote Christian fellowship and growth and to advance the purposes for which the seminary stands. Activities of the association are supported through an annual student activities fee. The officers of the association—President, Vice President, Secretary, Treasurer, and class representatives—are elected annually by the student body. The Cabinet consists of these officers together with one officer from each class, and meets approximately once a month.

The student association includes all WSC students. This organization endeavors to provide a representative government for the individual and corporate welfare of the student body. The officers seek to work with the faculty, administration, and other organizations in coordinating activities and events which will add to the quality of seminary life. It serves to transmit student concerns and problems to the faculty and the administration.

At least two association meetings are held each year, one at the beginning of the school year and one in April. Students are encouraged to contact the WSA officers about any problems or with suggestions which would benefit the student body.

An association fee, as outlined in the *Academic Catalogue*, is included in the fees assessed each semester to all students. The amount is listed in the *Catalogue*.

**WESTMINSTER KOREAN FELLOWSHIP**

The Korean fellowship is an association of Korean and Korean American students organized for the purpose of prayer, Christian fellowship and support of the seminary. Meetings are held on a regular basis and special events for the whole community are planned. Officers are elected annually.

**WESTMINSTER WOMEN'S FELLOWSHIP**

Westminster Women's Fellowship is an association of student wives and women students organized to provide social and learning opportunities to help women build relationships and prepare for future ministry roles. WWF organizes a reception for new student wives and women students in the fall and a variety of programs and events throughout the entire school year.

**WESTMINSTER INTERNATIONAL MISSIONS FORUM**

The Westminster International Missions Forum (WIMF) is a student led initiative that aims to provide an organized, on-going forum for the seminary community to facilitate discussion among those who wish to consider and discuss topics related to cross-cultural missions, international church contexts, and the ministry of the Gospel from the perspective of Reformed confessional theology. Besides just those students interested in serving internationally, WIMF also engages students who will be serving in ministry in the future to send and support international churches and missions.

**THE WARFIELD SEMINAR**

The Warfield Seminar is an opportunity for students to engage in informal conversation with professors on their current research. Named after theologian B.B. Warfield, it is held about three times a semester. A professor makes available a paper that he has been working on, often in preparation for a conference presentation, journal article, or chapter in a book. At the Warfield Seminar the professor presents his argument and engages in discussion with students and professors about his research and conclusions. Students have the opportunity to expand the horizons of their theological education through these unique engagements.

**DEN DULK LECTURES**

The Robert G. and Nellie B. den Dulk Lectures on Pastoral Ministry were endowed by friends of Westminster Seminary California when Bob den Dulk resigned as the second president of the Seminary. In appreciation for the den Dulks' 30-year service to the Westminster Seminaries in both Pennsylvania and California and in recognition of their passion for preparing pastors to preach the Word of God faithfully and powerfully, Westminster Seminary California designated the proceeds of this endowment to bring an experienced pastor to the campus each year to address students preparing for the ministry of the Word, as well as pastors engaged in ministry. This lecture series is designed to encourage both students and pastors and to give counsel regarding the rigor and joy of shepherding Christ's flock.

## FINANCIAL INFORMATION

Please consult the *Academic Catalogue* for information on tuition and fees, refund policies and other pertinent financial information.

### FINANCIAL ASSISTANCE: GENERAL INFORMATION

Westminster Seminary California (WSC) is sensitive to the increasing costs of graduate-level education and the financial challenges faced by our students. Through the support of our generous donor base, consisting of individuals from across the country who support the mission of WSC, we are able to keep the cost of tuition as low as possible. Income from student tuition currently accounts for less than 50% of our seminary operating budget. Recipients of any financial aid award from the seminary must be admitted to a degree program, be enrolled for 12 semester units or more and maintain a minimum grade point average of 2.0. In no case will any combination of scholarships exceed the cost of tuition and student fees except as may be stipulated in specific scholarships.

The seminary is approved for the Department of Veterans Affairs educational benefits and for the Federal Stafford and GradPlus Loan Programs. Westminster Seminary California discourages high levels of educational debt. Each student should consider carefully the long-term obligations of student loans.

For detailed information regarding available financial aid opportunities and their requirements, please refer to the *Academic Catalogue*.

### FEDERAL FINANCIAL AID ELIGIBILITY

Students receiving federal financial aid are required to maintain Satisfactory Academic Progress (SAP) by achieving a minimum cumulative grade point average (GPA) of 2.0 and successfully completing 2/3 of the credit hours they attempt. More specific information regarding SAP is available in the *Academic Catalogue*. Students who fall short of the minimum standard for SAP, but can reasonably achieve the minimum requirement in one semester, will be placed on Financial Aid Warning for the next semester.

Students who are unable to reasonably achieve SAP in one semester or who have failed to achieve SAP after a one semester Financial Aid Warning, may petition the WSC Financial Aid Committee to be placed on Financial Aid Probation. The appeal must explain why SAP was not achieved (including any relevant injury, illness, death of a relative, or any other special circumstances that affected the student's academic progress) and what has changed so that SAP will be achieved. The Financial Aid Committee reserves the right to consult with the Academic Dean, Dean of Students and faculty advisors if necessary and appropriate. Students placed on probationary status are required to agree to an academic progress plan that outlines specific steps that must be achieved toward SAP each semester. Failure to achieve the required progress for any semester may result in loss of eligibility to receive Federal financial aid unless a new petition is made with different reasons for this failure.

### REVIEW OF STUDENT INDEBTEDNESS

Westminster Seminary California discourages high levels of educational debt. Each student should consider carefully the long-term obligations of student loans. A mandatory review and counseling process has been instituted for all new or returning students who have exceeded a total of \$50,000 in aggregate (including undergraduate and graduate) federal student loan debt. Additional loans for these students will not be disbursed until they have met with the Financial Aid

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Coordinator and/or Dean of students as necessary to discuss their indebtedness, loan repayment amounts and options, and the potential impact their borrowing may have on their future ministry.

**SOLICITATION**

Students are encouraged to search out financial help for their seminary education from family, friends, congregations or other sources of scholarship help. All solicitations in the name of Westminster Seminary California must have the approval of the Vice President for Administration. Therefore, no student or association of students may make any solicitation for any purpose, personal or institutional, that states or suggests endorsement by WSC, without the written permission of the Vice President for Administration.

## BEHAVIORAL STANDARDS

Westminster Seminary California is a distinctively and pervasively Christian community of scholars and expects its students to conform to the standards of behavior set forth in Scripture and summarized in the historic Reformed confessions, namely the Westminster Standards (Westminster Confession of Faith and the Westminster Larger and Shorter Catechisms) and the Three Forms of Unity (the Belgic Confession, Heidelberg Catechism, and Canons of Dort) (collectively, “the Confessional Standards”).

These Confessional Standards teach that authentic goodness is a state of the heart, the product of regeneration by God’s Holy Spirit. We cannot judge another’s heart, and therefore we cannot judge the internal thoughts and attitudes that produce good or wicked actions. But we can and must take account of the external actions that Scripture praises or condemns.

Those whose actions violate these biblical and confessional standards may be subject to discipline (through due process described below) and, in cases of serious unrepentant or continued violations, may be required to leave the institution.

There are lengthy statements, which follow, concerning the use of drugs and alcohol, sexual harassment, and plagiarism. Offenses defined by these policies are subject to discipline. Other offenses which violate our confessional standards and are therefore subject to discipline, with the possibility of expulsion include (but are not limited to) the following: participation in the occult, profane or blasphemous language, expressions of disrespect for others, contentiousness, divisiveness, slander, physical assault, unbiblical termination of pregnancy, sexual misconduct (including rape, incest, fornication, adultery, prurient use of pornography, lewd conduct, homosexual behavior), unrepentant divorce which was obtained on unbiblical grounds, lying, dishonesty (particularly violations of the honor system), disruptive behavior, theft, and damage to the property of others. Such discipline may also be brought against those who violate civil law, except in those rare cases where the civil law contradicts the Scriptures.

Westminster Seminary California takes firm stands on matters of moral conduct as taught in the Scriptures and summarized in the Confessional Standards. For instance, the seminary affirms the sanctity of human life, including the life of an unborn child (Gen. 1:26-31; Psalm 22:10-11; 139:13-15; Gal. 1:15; WCF 4.2; HC Q 6; BC 14). The seminary has deeply held religious beliefs that homosexual behavior, lifestyle, and cohabitation, sexual relations outside the marital relationship, prurient use of pornography, transgender and cross-dressing behavior are immoral (Gen. 1:28; 2:18; Lev. 18:22; 20:13; Rom. 1:26-27; 1 Cor. 6:9-11; 2 Cor. 12:21; WCF 24.1-2, 5-6; HC Q 108-109). These are only select examples of the seminary’s positions on some contemporary questions of conduct and morals.

There are lengthy statements below concerning, *inter alia*, sexual conduct, gender, substance abuse, sexual harassment, sexual exploitation, sexual intimidation, and plagiarism. Offenses defined by these policies are subject potentially to expulsion. Other offenses which violate our Confessional Standards and are therefore subject to discipline, with the possibility of expulsion, include (but are not limited to) the following: participation in the occult, profane or blasphemous language, expressions of disrespect for others, contentiousness, divisiveness, slander, physical assault, unbiblical termination of pregnancy, sexual misconduct (including rape, incest, fornication, adultery, prurient use of pornography, lewd conduct, homosexual behavior), unrepentant divorce which was obtained on unbiblical grounds, lying, dishonesty (particularly violations of the honor system), disruptive behavior, theft, and damage to the property of others. Such discipline may also be brought against those who violate civil or criminal law, except in those rare cases where the civil law contradicts the Scriptures or our Confessional Standards.

### *Off-Campus Violations*

Conduct off campus in violation of the behavioral standards that affects a clear and distinct interest of the seminary is subject to disciplinary sanctions. Specifically included within the seminary's interest are violations that:

- Involve conduct directed at other members of the seminary community;
- Disrupt educational or other functions of the seminary;
- Occur during or at seminary-sponsored events or service and internship activities undertaken as part of curricular requirements or courses;
- Occur during the events of organizations affiliated with the seminary;
- If repeated on the campus, pose a threat to the safety of members of the seminary community.

Each student will signify agreement and intent to comply with all seminary policies and standards by signing the WSC Application for Admission. Student conduct is under the supervision of the faculty, acting through the Dean of Students. The faculty reserves the right to dismiss from the institution any student whose conduct is found to be inconsistent with seminary policies or standards. The Student handbook describes students' rights to due process and the procedures followed in hearings and appeals in cases of student disciplines.

### **Sexual Conduct Policy**

Westminster Seminary California believes that all persons, male and female, deserve to be treated with dignity, respect, honor, and love because they are created in the image of God. Sexuality is a good gift from God that enhances the whole of life, yet, for our benefit, God has provided boundaries for the expression of human sexuality. Westminster Seminary has deeply held religious beliefs, based upon biblical principles and our Confessional Standards, that only marriage between one man and one woman is God's intention for the joyful fulfillment of sexual intimacy. According to the Scriptures, Christians will uphold sexual abstinence among the unmarried (1 Cor. 6:18) and the sanctity of marriage between a man and a woman (Heb. 13:4). Therefore, it is our deeply held religious belief that Scripture condemns all forms of sexual intimacy outside of marriage, such as pre-marital sex, extra-marital sex, homosexual behavior, pornography, and all other sexual relations outside the bounds of monogamous marriage between one man and one woman (Matt. 5:27-28; Rom. 1:21-27; 1 Cor. 6:9-10; Gen. 2:24; Eph. 5:31). Violation of marriage vows by unfaithfulness or unbiblical divorce displeases God and injures others. Sexual practices that are divorced from loving, covenantal marriage relationships between a man and a woman distort God's intentions and result in sinful behavior. Not only sexual intimacy outside of marriage violates biblical standards, but so too may words, attitudes, and thoughts. We recognize that these principles may conflict with the practice or opinion of some within the larger culture. Nonetheless, Westminster Seminary California is convinced that this is God's design for human sexuality, and all members of the seminary community are expected to live within this biblical standard. These standards constitute the policy of the seminary, and students are required to conform their conduct to this policy. Violations of these standards may be addressed through appropriate disciplinary action.

Sexual misconduct allegations will be viewed as serious and will be subject to appropriate disciplinary and other measures. Complaints will be investigated immediately and thoroughly. If it is determined that sexual misconduct has occurred, prompt and appropriate disciplinary action will be taken, up to and including expulsion. The seminary will not retaliate, or permit retaliation (including expulsion), for bringing an allegation of sexual misconduct in good faith (i.e., not frivolously, maliciously, or with vengeful intent). See also TITLE IX: Policy against Sexual Misconduct

**Definitions of Sexual Misconduct**

Sexual misconduct includes any violation of scriptural standards for sexual behavior, whether married or unmarried, and faithfulness to one's spouse (if married). Examples include, but are not limited to:

1. Physical sexual activity with and/or deep emotional attachment to a person other than one's legitimate spouse.
2. A married person's promotion of or maintaining deep emotional attachment to a person other than one's spouse.
2. Intimate physical sexual activity by unmarried persons.
3. Sexual abuse of children.
4. Unbiblical separation or divorce and/or remarriage.
5. Collection, viewing, or use of pornography.
6. Homosexual sexual activity.
7. Sexual harassment.
8. Sexual intimidation.
9. Sexual exploitation

The seminary's understanding of Scripture on these matters is summarized in the Confessional Standards. See also Title VII, Civil Rights Act (1964); Title IX, Education Amendments (1972); Civil Rights Act (1991). Any individual who does not comply with this standard for biblical living, through conduct or speech, is subject to discipline. Westminster Seminary California reserves the right ultimately to dismiss any student whose behavior and/or speech is out of harmony with these biblical standards. The seminary will address such matters within the appropriate pastoral, disciplinary, and due process procedures set forth in the Student Handbook.

**Gender Policy**

It is Westminster Seminary California's deeply held religious belief that human gender is assigned by God at birth and that birth gender may not be changed (Gen. 1:27; 5:2; Matt. 19:4). A person's expression of gender should be consistent with his or her birth gender. Westminster Seminary California reserves the right to dismiss any student whose conduct, speech, and/or influence upon our faith community should prove to be in our judgment intractably contrary to this standard or contrary to the best interests of our students and their commitments to the seminary and to our Lord. Therefore, Westminster Seminary California will not support persistent or conspicuous displays of cross-dressing, transgender behavior, or other expressions or actions that are deliberately discordant with birth gender.

**Substance Abuse Policy**

Westminster Seminary California is committed to being an institution free of the unlawful or inappropriate use of controlled substances or drugs and of the abuse of alcohol. All students are required as a condition of enrollment not to use illegal drugs or abuse alcohol. Students will be held accountable for consuming illegal substances, regardless of state/local laws in the location where the substance was ingested. Illegal drugs may not be used at or brought to the campus or any Seminary activity. Alcohol may not be consumed on the main seminary campus, including classrooms, administrative offices, library, student lounge or any outdoor areas surrounding these spaces, or at any Seminary function, unless explicitly permitted in special circumstances. As a Christian institution, the Seminary is eager to help anyone struggling to overcome the misuse of drugs or alcohol. The Seminary will help find counseling support for those in need.

Students are reminded that there are various consequences of the misuse of drugs and alcohol. First, there are serious legal penalties for such misuse. Local, state and federal laws provide for fines and/or imprisonment for the possession and distribution of illegal drugs and for the misuse of alcohol. Second, there are serious risks to your physical and mental well-being in the use of illegal drugs and the misuse of alcohol. Third, the use of illegal drugs and the misuse of alcohol can bring harm to others.

**Drug Testing Policy**

The seminary reserves the right to require drug testing of any student who is suspected of drug abuse. (The student must pay for the testing if the test results prove to be positive.)

A student is subject to testing to show proof of a physical condition free from the unlawful and/or inappropriate use of controlled or illegal substances or the use of prescription medication for which the student does not have a valid prescription or which a student is using in a manner inconsistent with a physician's directions. Drug testing may be required whenever the dean of students, or his/her designee, suspects or has reason to believe that a student might be engaging in the unlawful and/or inappropriate use of a controlled or illegal substance, or the inappropriate use or abuse of a prescription medication, whether on or off campus. Reasonable grounds for requiring a student to submit to a drug test may include, but are not limited to, the following:

- Incoherent communication or inexplicable behavior
- A pattern of tardiness and/or absenteeism from class
- Suspicious odors on person, clothing, and/or other property
- Sudden, inexplicable decline in academic performance
- Possession of drug paraphernalia
- Prior positive drug test results
- Arrest, citation, or conviction for a substance-related offense by college or public law enforcement authorities
- Observation of substance use or physical symptoms or manifestations of impairment, incoherency, or erratic, inexplicable conduct
- A report of substance abuse or use provided by a reliable and credible source

A student who refuses to submit to a request for drug testing from an authorized seminary official, refuses to authorize the release of test results to the seminary, or tampers with a drug test sample will be disciplined up to and including dismissal from the seminary. A positive drug test that confirms that a student has engaged in the unlawful or inappropriate use and/or abuse of controlled or illegal substances, or inappropriate use or abuse of a prescription medication, whether on or off campus, will result in disciplinary action including, but not limited to, suspension or dismissal from the seminary.

Drug testing will be conducted at a lab selected by the seminary and certified to conduct drug testing.

If abuse of drugs or alcohol is determined, the student must enter some rehabilitation program at the expense of the student. Refusal to enter such a program or a repeated abuse of drugs or alcohol will result in the dismissal of a student.

Students must know that the seminary will comply with the law in notifying the appropriate authorities for violations of the law.

In keeping with California law, and as a safeguard to all those in the seminary community, smoking is not permitted in any campus buildings.

**Sexual Harassment Policy**

God's Word commands respect for others and the maintenance of sexual purity in thought, word, and deed. Scripture condemns the use of influence by persons of either sex to exploit others sexually (Genesis 38: 39:6-20; 2 Samuel 13:1-22) and it instructs Christ's followers to avoid all sorts of impure speech (obscenity, foolish talk or coarse joking, Ephesians 5:3-7). Consistent with its commitment to be a community under the lordship of Christ, Westminster Seminary California intends to preserve an environment that is free from sexual harassment. The seminary's procedure for investigating allegations is published in the Student Handbook.

Sexual harassment is strictly prohibited. Sexual harassment includes any form of unwelcome or nonconsensual sexual advance, request for sexual favors, or other verbal or physical contact of a sexual nature, when: (1) submission to such conduct is made explicitly or implicitly a condition of instruction, academic standing, employment, or participation in other seminary activity; (2)

submission to or rejection of such conduct is used as the basis for academic evaluation, instruction, employment decisions, grades, or advancement affecting that individual; or (3) such conduct has the purpose or effect of unreasonably interfering with an individual's academic performance or participation in instructional, employment-related, or other seminary activity, or creating an intimidating, hostile, or offensive working or learning environment. It may include, but is not limited to:

1. Jokes, comments, verbal "kidding," or abuse that is sexually oriented.
2. Suggestive, inappropriate, or graphic comments about a person's body, appearance, or actions.
3. Sexually suggestive gestures or actions, including physical actions such as patting, pinching, constant brushing against another's body, or blocking another's movement.
4. Subtle pressure for sexual activity or demands for sexual favors, whether or not accompanied by promise of reward or threat of punishment.
5. Sexual assault and/or rape.
6. Condoning any of the above.

Sexual assault is defined as harmful or threatening behavior manifested in the form of physical contact and non-physical behavior (verbal threats, intimidations, and/or indecent exposure.) Rape occurs when a person engages in non-consensual sexual intercourse caused by physical force, threat or coercion, implied or actual. Non-consensual sexual intercourse happens when someone says "no" or is unable to consent to sexual intercourse because he/she is mentally incapacitated, physically helpless due to drug, alcohol consumption, unconscious or asleep. Acquaintance rape occurs in situations where parties know one another and one known individual forces the other to enter into sexual activity despite objections or reservations.

Any student who believes he or she is being sexually harassed or has been sexually assaulted shall immediately make a written report to the Academic Dean, the Vice President, or the President of the seminary. Immediate reporting of an alleged incident is important to permit timely investigation and collection of relevant evidence before memories fade, evidence is lost, or witnesses leave the seminary. (An allegation of sexual harassment will be acted upon only if a report is made within two years from the time the alleged offense took place.) After receiving such a report, the administration will investigate the charges and take such action as is appropriate. The investigation will be conducted in ways consistent with biblical principles and with due process procedures pertaining to student discipline and the handling of employee grievances. The decision of the administration can be appealed by either party to the board of trustees, whose decision shall be final.

A student whose conduct is found to be sexually harassing to other students or to employees shall be disciplined as deemed appropriate by the administration. Such discipline may include dismissal from the seminary.

### **Sexual Exploitation Policy**

Sexual exploitation is strictly prohibited. Sexual exploitation involves taking non-consensual sexual advantage of another person. Examples can include, but are not limited to, the following behaviors:

1. electronically recording, photographing, or transmitting intimate or sexual utterances, sounds, or images without the knowledge and consent of all parties involved;
2. voyeurism (spying on others who are in intimate or sexual situations);
3. distributing intimate or sexual information about another person without that person's consent.

A student whose conduct is found to be sexually exploitive to other students or to employees shall be disciplined as deemed appropriate by the administration. Such discipline may include dismissal from the seminary.

Any student who believes he or she has been the victim of sexual exploitation shall immediately report the incident in writing to the Academic Dean, the Executive Vice President, or the President of the seminary.

### **Sexual Intimidation Policy**

Sexual intimidation is strictly prohibited. Sexual intimidation involves:

1. threatening another person that you will commit a sex act against them;
2. engaging in indecent exposure; or
3. stalking another person who reasonably perceives the stalker is pursuing a romantic and/or sexual relationship. Stalking is a course of conduct directed at a specific person that would cause a reasonable person to feel fear.

Examples of prohibited stalking can include but are not limited to:

- a. Non-consensual communication including in-person communication, telephone calls, voice messages, text messages, email messages, social networking site postings, instant messages, postings of pictures or information on web sites, written letters, gifts, ordering goods or services, or any other communications that are undesired and/or place another person in fear;
- b. Following, pursuing, waiting, or showing up uninvited at a workplace, place of residence, classroom, or other locations frequented by a complainant;
- c. Monitoring online activities, surveillance and other types of observation, whether by physical proximity or electronic means, attempts to gather information about the complainant;
- d. Vandalism, including attacks on data and equipment;
- e. Direct physical and/or verbal threats against a complainant or a complainant's loved ones, including animal abuse;
- f. Gathering of information about a complainant from family, friends, co-workers, and/or classmates;
- g. Manipulative and controlling behaviors such as threats to harm oneself, or threats to harm someone close to the complainant;
- h. Defamation or slander against the complainant, posting false information about the complainant and/or posing as the complainant to post to websites, newsgroups, blogs, or other sites that allow public contributions, encouraging others to harass the complainant;
- i. Posing as someone other than oneself to initiate transactions, financial credit, loans, or other contractual agreements;
- j. Arranging to meet complainant under false pretenses.

A student whose conduct is found to constitute sexual intimidation toward other students or to employees shall be disciplined as deemed appropriate by the administration. Such discipline may include dismissal from the seminary.

Any student who believes he or she has been the victim of sexual intimidation shall immediately report the incident in writing to the Academic Dean, the Executive Vice President, or the President of the seminary.

### **Racial Harassment Policy**

Racial harassment is prohibited. Racial and ethnic harassment may include, but is not limited to:

- Threats, physical contact, pranks or vandalism directed at an individual or individuals because of their race or national origin;

- Severe or persistent racial epithets, derogatory comments, jokes or ridicule directed to a specific person or persons about their race or ethnicity;
- Defacement of a person's property based upon race of the owner; or
- Persistent and repeated racial or ethnic remarks or conduct, even if not directed at a specific person or persons, which unreasonably affect the ability of persons to participate in College programs.

Harassment is defined as any act done without legitimate purpose and with the intent to intimidate, annoy or alarm another. This policy shall specifically apply to, but not be limited to, harassment on account of disability or any other basis for non-discrimination.

#### **Policy Against Disrespect of Authority**

Actions that are mocking or disparaging of (i) faculty, staff, or other persons placed in authority over a student, (ii) discipline imposed for improper behavior; or (iii) of the individual or judicatory body imposing the sanctions are regarded as disrespectful. Students are expected to exhibit humble submission to authority and to be sincere in their intent to change inappropriate behavior and attitudes. Students are also expected to respond to and obey the requests made by faculty, staff, or students who have been placed in a position of authority (e.g., housing manager, resident assistant, campus security). Failure to do so may lead to disciplinary action. Students who have falsified or misrepresented information to a seminary official or judicial body can also be sanctioned for disrespect of authority.

#### **Policy Against Unlawful Discrimination**

Westminster Seminary California is committed to providing a learning, working, and community environment that models Christ-like behavior. This commitment leaves no room for unlawful, invidious discrimination in policies, practices, and procedures. In keeping with this commitment, the seminary does not discriminate on the basis of race, age, color, national and ethnic origin, ancestry disability, marital status, gender, sexual orientation, military and veteran status, medical condition, physical disability, mental disability, genetic characteristic or information, citizenship, pregnancy, or age in the administration of its educational policies, admissions policies, services, or scholarship and loan programs.

Westminster Seminary California does not discriminate on the basis of sexual orientation, as noted above. The seminary does lawfully make distinctions on the basis of sexual conduct that violates its confessionally and biblically based Code of Conduct. It is the seminary's deeply held religious belief, based on Scripture and our confessional standards (the Westminster Standards and Three Forms of Unity) that explicit sexual activity must be reserved for biblical marriage, which the seminary understands to be the covenant union between one man and one woman.

The seminary also does lawfully make distinctions based on religion. The seminary is a distinctively and pervasively Christian community of scholars dedicated to the preparation of men and women for service to Christ and his church. In all it does, including instruction, study, worship, prayer, nurture, research, and publication, the seminary pursues excellence in the service of Jesus Christ through the guidance and power of the Holy Spirit, to the glory of God the Father. Because the seminary's primary mission is the preparation of men and women for service to Christ and his church, the seminary seeks students who are gifted, called, and committed to such service. The seminary has a deeply held religious belief that only those who are professing Christian believers, are regenerated by the Holy Spirit, and have the illumination of the Spirit can truly understand and rightly interpret and apply the Word of God. Further, the Seminary Board and faculty understand the criteria for the gospel ministry set down in Scripture as limiting candidacy for the gospel ministry to qualified males. Because the Master of Divinity program is designed to prepare candidates for official pastoral ministry, only men are admitted to the M.Div. degree program. Women as well as men receive gifts and callings from God to serve in various non-ordained ministries. Therefore, women and men are encouraged to enroll in the Master of Arts programs.

Westminster Seminary's moral and ethical standards are governed by its understanding of Scripture, the Confessional Standards, and the authority of Scripture as God's inspired and inerrant Word. The seminary has a deeply held religious conviction that God's Word, as summarized in part in the confessional standards, is the ultimate source of authority for the life and practice of a Christian person. This understanding of Scripture as authoritative governs not only the seminary's admission, teaching, and employment policies and practices, but also the seminary's core mission, its most fundamental values, and its essential identity. Since its founding, Westminster Seminary California has been an avowedly and pervasively religious Christian educational seminary committed to teaching and training future clergy and other persons to serve the church of Jesus Christ. The Scriptures, as summarized in part in the Confessional Standards, are the seminary's pillar underlying all that the seminary teaches and does. It is the foundation upon which the seminary is based, and all its trustees, faculty, deans, administrators, and managers bear unifying witness to these Confessional Standards, to which they subscribe in writing, and which they hold to be the foundation upon which the seminary is built.

### **Policy Against Disruption of Rights**

Disruption of the rights of a seminary community member are prohibited. Disruptive activities include any type of disruptive act (e.g., sit-ins, demonstrations that block ingress and egress of persons to or from the campus, persistent interrupting of faculty members or students speaking in class, pranks, hazing, etc). Individuals involved who commit disruptive acts that cause damage will be charged the cost of repairs and clean-up.

Violations involving disruption of a seminary community member's rights are:

- Intentional disruption, obstruction, or denial of access to seminary services, facilities, or programs;
- Intentional interference with the rights, privacy, privileges, health, and safety of persons on campus;
- Interference with emergency evacuation procedures;
- Intentional or knowing interference with academic pursuits;
- Disorderly conduct;
- Disturbing the peace; or
- Inciting others to do acts which are restricted above.

### **Theft or Damage to Property or Services**

Actual or attempted unauthorized taking, use, misappropriation, or damage to property or services owned or maintained by the seminary, by a member of the seminary community, by any person or visitor on campus, or by any person attending a seminary-sponsored event is a violation. The knowing possession of stolen property is also a violation.

### **Violation of Any Local, State, or Federal Law**

Students are expected to abide by the laws and regulations applicable to other citizens of the State of California, except in the rare occasion that a law conflicts with a duty enjoined on Christians or prohibited by Scripture. Any action or conduct that meets the definition of a crime under any local, state, or federal law is prohibited.

### **Indecent Exposure**

Indecent exposure and public urination are prohibited.

### **Possession or Misuse of Weapons**

Possession of firearms or other weapons on campus is a violation.

**POLICY REGARDING USE OF SEMINARY COMPUTERS, DOWNLOADING, AND FILE SHARING**

It is the policy of Westminster Seminary California that users of the seminary's wireless infrastructure are prohibited from illegally downloading or sharing copyrighted materials, including music, games, movies and videos. Such activity is illegal and may subject a student to a variety of serious penalties. It may also inadvertently expose a student's confidential information and/or make his or her computer insecure.

Illegal Downloading Is Strictly Prohibited.

Unauthorized distribution of copyrighted material, including unauthorized peer-to-peer file sharing, is against the law and may subject students to civil and criminal liabilities. Peer-to-Peer (P2P) file sharing refers to the use of software that allows computer users to search for shared files on the computers of other users (the "peers") in addition to the use of websites to search for this shared content in the form of torrents.

Westminster Seminary California participates in an annual copyright license agreement for academic institutions that permits duplication for only printed materials related to coursework. This license agreement does not permit duplication of digital materials including audio recordings and video recordings. Educause (<http://www.educause.edu/legalcontent>) also maintains a comprehensive list of legal downloading resources.) Members of the seminary community are encouraged to take advantage of these legitimate sources of digital content.

**SUMMARY OF PENALTIES FOR VIOLATING COPYRIGHT LAWS**

Copyright infringement is strictly prohibited. Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act of 1976, as amended (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work.

Copying, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement, including in the file-sharing context. Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For "willful" infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys' fees. For details, see Title 17, United States Code, Sections 504, 505. Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, please see the web site of the U.S. Copyright Office at [www.copyright.gov/help/faq](http://www.copyright.gov/help/faq).

**Summary of Westminster Seminary California's Policies Regarding Unauthorized P2P File Sharing Prevention:**

Westminster Seminary California utilizes pfSense to monitor and shape all traffic in the network. This equipment prevents connections to P2P networks.

The seminary will educate and inform the seminary community by making an annual announcement to all students of the seminary's policy regarding use of copyrighted material, including unauthorized peer-to-peer file sharing as required by the 2008 Higher Education Opportunity Act (HEOA). The seminary will supply access to a list of legitimate download services as an alternative. The seminary cannot protect students from copyright complaints. The seminary may be required by law to disclose information about students to a complainant for use in pursuing legal action against a student. When Westminster Seminary California receives a copyright infringement notice from copyright holders or their attorneys, it takes the necessary steps pursuant to the 1998 federal statute known as the Digital Millennium Copyright Act (DMCA).

Response Procedure: Westminster Seminary California will accept and respond to all Digital Millennium Copyright Act (DMCA) notices. Upon receiving notification of copyright infringement through a takedown notice, the seminary's Information Technology Specialist will follow these

procedures: The alleged copyright infringer will be identified by reviewing network activity records to independently validate the legitimacy of the notice. First-time offenders are disconnected from the wireless network for one week and sent a notification of infringement, a request to agree not to share copyright material on the network and a warning of the possible consequences of violating United States Copyright Law and the seminary's policies. A copy of the notice of infringement will also be sent to the Dean of Students. The user will need to meet with the IT Specialist in person to discuss the infringement notice to regain rights to the network. During the disconnection period students will still have access to the internet using library computers. Further infringement violations will be referred to the disciplinary procedure under the Behavioral Standards. Westminster Seminary does not provide any user identifying information to the sender of the notice unless the notice is accompanied or followed by a lawfully issued subpoena.

Review: This plan will be reviewed annually during policy review. Any changes will be disseminated to the seminary community via the annual HEOA announcement and by updating the Student Handbook. The policy will also be reviewed in the event of any legitimate DMCA notices received from copyright holders.

Alternatives: As alternatives to illegal downloading, there are many legitimate download services available for student use. See <http://www.educause.edu/legalcontent> for an up-to-date list.

### **Grievance Policy and Procedure**

The Westminster Seminary California grievance policy includes both informal (in-person) and formal (written) avenues of resolution for any concerns, complaints and/or grievances that need to be addressed. The purpose of this process is the establishment of truth and justice for all persons involved in disagreements and their reconciliation in Christ and is therefore different from and less serious than the judicial process, which deals with alleged violations of terms of contracts or biblical standards of behavior. (See Procedure for Student Discipline below). Any grievance must be made known to the appropriate WSC administrator within fifteen calendar days of its occurrence.

The general guidelines will follow the biblical mandates given in Matthew 18 as to how to process concerns personally and corporately. If the grievance cannot be resolved between the individuals themselves, the person may go to the person responsible for his area (that is, students may go to the Dean of Students, a staff person to the Vice President for Administration, a faculty member to the Academic Dean) and seek resolution. If unresolved, an appeal may be made to the President of the seminary, who may personally seek a resolution or establish a grievance committee to hear the matter. If the aggrieved is an administrative employee, an appeal may be made to the President, whose decision is final. If the aggrieved is a student or a member of the faculty, an appeal may be made to the whole faculty, whose decision is final.<sup>1</sup>

### **Biblical Principles**

Followers of Christ are to be characterized by actions and words of truth and grace and are to avoid speech and behavior that harm or demean others who are created in the image of God.

The Ten Commandments teach us of our obligations to each other:

- a) The fifth commandment requires the understanding of our several relations and requires honor and respect in those several relations.<sup>2</sup>

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<sup>1</sup>Ken Sande, *Managing Conflict in Your Church* (Institute for Christian Conciliation 4.1, 1993). Page 25 has some illuminating material on the biblical steps involved in reconciliation that includes the following: (1) overlook an offense (Proverbs 19:11); (2) go and talk in private (Matthew 18:15); and (3) take one or two others along (Matthew 18:16).

<sup>2</sup>"The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another; and to rejoice in each other's gifts and advancement, as their own." (*Westminster Larger Catechism*, Q. 131). "That I show all honor, love, and fidelity to my father and mother, and to all in authority over me; submit myself with due obedience to their good instruction and correction; and also bear patiently with their weaknesses and

- b) The sixth commandment requires the preservation of our own life and that of our neighbor.<sup>3</sup>
- c) The ninth commandment requires that we speak the truth in every situation.<sup>4</sup>

Regard for the honor of Christ and the reputation of others will motivate Christians to seek to resolve interpersonal conflicts privately, keeping the circle of knowledge and involvement in the situation as small as possible and widening it only when necessary to achieve a just resolution and reconciliation. (Matthew 18:15)

Recognition of our common sinfulness and our mutual accountability as members of the body of Christ warrants a process of appeal by which an aggrieved party may, if necessary, seek a hearing or review before a broader circle of individuals.

Regard for the truth will motivate Christians to pursue accuracy in reporting and interpreting events, and caution in inferring motives. This is one of the primary purposes for the biblical requirement of multiple witnesses to establish a disputed fact. (Proverbs 18:17)

The desire to live an obedient life will lead us:

- a) to look to the interests of others as well as our own interests (Philippians 2:1-4).
- b) to do all to the glory of God (1 Corinthians 10:31).
- c) to live peaceably with others, if at all possible and to the degree that it depends on us (Romans 12:18; 1 Peter 3:11; Titus 3:1-2).
- d) to serve others; that those in authority not use their power to "lord it over", being quick to hear and gentle in response (Matthew 20:24-28).

#### **PROCEDURE FOR STUDENT DISCIPLINE**

When the facts of a case are not in dispute and the student acknowledges the sin or wrongdoing, the Dean of Students shall act in the name of the faculty, after whatever consultation he deems useful, to impose an appropriate penalty or censure. The student has the right of appeal to the whole faculty.

When the facts of a case are not in dispute but the student does not acknowledge wrongdoing, a Judiciary Committee composed of the Dean of Students, the Academic Dean, the President of the Westminster Student Association, and a representative member of the faculty shall determine whether the facts (as stipulated by the student and the person bringing the case to the attention of the Dean of Students) constitute an offense subject to discipline; if so, the Judiciary

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shortcomings, since it pleases God to govern us by their hand." (*Heidelberg Catechism*, Q. 104).

<sup>3</sup> "That I, neither in thought, nor in word or gesture, much less in deed, dishonor, hate, wound, or kill my neighbor..." (*Heidelberg Catechism*, Q. 105). "...[B]y charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild, and courteous speeches and behavior: forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil..." (*Westminster Larger Catechism*, Q. 135).

<sup>4</sup> "That I bear false witness against no man; wrest no one's words; be no backbiter or slanderer; do not judge, or join in condemning, any man rashly or unheard; but that I avoid all sorts of lies and deceit as the proper works of the devil, unless I would bring down upon myself the heavy wrath of God; likewise, that in judicial and all other dealings I love the truth, speak it uprightly, and confess it; and that, as much as I am able, I defend and promote the honor and reputation of my neighbor." (*Heidelberg Catechism*, Q. 112). "The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own: appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocence; a ready receiving of good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; study and practicing of whatsoever things are true, honest, lovely, and of good report." (*Westminster Larger Catechism*, Q. 144).

Committee, acting in the name of the faculty and after whatever consultation it deems useful, shall act to impose an appropriate penalty or censure. The student has the right of appeal to the whole faculty.

When the facts of a case are in dispute, the Judiciary Committee, as described above, shall hear the case using the following procedures:

- A. The Judiciary Committee shall receive the charge.
  1. The charge must be in written form.
  2. The charge must set forth the offense.
  3. The charge must set forth references to applicable portions of Scripture.
  4. The charge must set forth references to applicable portions of the Westminster Standards and/or the Three Forms of Unity.
  5. The charge must set forth the serious character of the offense which would warrant disciplinary action on the part of the seminary.
  6. The charge must specify the time, place, and circumstances of the alleged offense.
- B. The Judiciary Committee shall fix a date, time, and place for its hearing of the case.
- C. The person bringing the charge shall prosecute the case.
- D. The accused shall be permitted to have the assistance of counsel, who shall be a member of the seminary community (students, faculty, administration, staff) or an office bearer of the denomination/church of which the student is a member, or with which the student regularly worships. Should the case be appealed to the whole faculty, a faculty member acting as counsel to a student shall not participate in the decision of the appeal.
- E. The hearing of the case.
  1. First meeting
    - a. The charges and items of evidence, including names of witnesses, shall be heard.
    - b. The Judiciary Committee shall fix the date of the second meeting.
  2. Second meeting
    - a. The Judiciary Committee shall hear the evidence and witnesses presented in support of the charge.
    - b. The Judiciary Committee shall hear the defense.
    - c. The Judiciary Committee shall deliberate. It shall then announce its verdict and, if the student is found guilty, an appropriate penalty or censure. If found guilty, the student has the right to appeal to the whole faculty.

## STUDENTS WITH DISABILITIES

### PROCEDURE FOR REQUESTING REASONABLE DISABILITY ACCOMMODATIONS

Students seeking disability accommodation on the basis of a diagnosed disability must submit to the Academic Dean a written request regarding the need for an accommodation. This written request should include documentation from the student's treating health care provider that verifies the student's eligibility under Section 504 of the Rehabilitation Act ([www.hhs.gov/ocr/504.html](http://www.hhs.gov/ocr/504.html)) the Americans with Disabilities Act (ADA) ([www.ada.gov/](http://www.ada.gov/)) and the ADA Amendments Act. ([http://www.eeoc.gov/ada/amendments\\_notice.html](http://www.eeoc.gov/ada/amendments_notice.html)) and applicable California law. The written request should not disclose the student's diagnosis or medical condition. It should address proposed accommodations that will address the student's needs. The seminary reserves the right to request additional documentation if the initial documentation the individual provides is incomplete or inadequate to determine the need for accommodations. The seminary will keep all medical-related information confidential (unless disclosure is necessary for business-related purposes) and will retain such information in separate confidential files.

Accommodations are handled on a case-by-case basis. Reasonable accommodation can be made only after a written request and the written statement have been filed with the Dean of Students.

The following procedure should be utilized to address complaints of disability discrimination, retaliation, harassment, or failure to provide a reasonable accommodation: any aggrieved individual may file a complaint in writing, containing the name and address of the person filing the complaint and describing the discriminatory act. The complaint shall be filed in the office of the Academic Dean within 30 days after the complainant becomes aware of the allegedly discriminatory act. Should the Academic Dean be a party to the complaint, the complaint should be filed with the President of the seminary.

## ACADEMIC POLICIES

### WESTMINSTER SEMINARY CALIFORNIA HONOR SYSTEM

It is always a challenge to maintain a spirit of community that is honoring to the Lord. A very important part of that spirit of community, we believe, is contained in our honor system. It is an expression of our commitment to the Lord and to one another. It is described in our current *Academic Catalogue* and in this *Student Handbook*, where you will also find an extended Statement on Plagiarism.

The Honor System includes a commitment regarding your own conduct in taking tests and examinations and in producing papers and projects. Each individual is expected to maintain this system without blemish. The following pledge is to be written out and signed on each examination paper:

***I pledge my honor that I have neither given nor received verbal or written assistance during this examination beyond that permitted by the instructor in charge.***

The Honor System also includes a commitment to deal appropriately with the conduct of others that you may observe. This responsibility is to be carried out in a spirit of Christian brotherly love and in consistency with what the *Westminster Larger Catechism* says in answer to Question 99:

What rules are to be observed for the right understanding of the Ten Commandments?  
7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places (cf. Exod. 20: 10; Lev. 19:17; Gen. 18:19; Josh. 24:15; Deut. 6:67). 8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in what is forbidden to them (cf. 2 Cor. 1:24; 1 Tim. 5:22; Eph. 5:11).

With the Lord's help, we believe that this dual commitment, concerning our own conduct and the conduct of others in our community, enables us to walk with the Lord and with our fellow Christians in love and integrity.

### EXAMINATIONS

Each examination must be taken in the scheduled classroom, or in the designated typing room. Withdrawal to areas other than the restroom or student lounge is not permitted during the examination. Computers (notebooks, laptops, desktops, smartphones, or others) capable of storing or retrieving data files **may not be used** in writing examinations.

### RESCHEDULING AN EXAMINATION

Students are expected to take examinations at the scheduled time. Excuses for absence from a final examination and requests to reschedule an exam within the reading period or final examination period are to be presented to the instructor prior to the scheduled time of the examination, unless unforeseen circumstances (illness, accident, etc.) make prior notice impossible. Please see the *Academic Catalogue* for information on the procedures if an examination cannot be taken at the scheduled time.

### IDENTICAL PAPERS

It is contrary to academic ethics for a student to submit an identical paper for credit in two or more classes. (*Faculty Minutes*, August 31, 1998)

### **INCOMPLETE COURSE WORK**

A student is expected to complete all work within the current term. In extraordinary circumstances, however, a student may petition for an Incomplete.

An incomplete grade may be granted only when the student's work in the course has not been completed because of extenuating circumstances. These circumstances may include long-term personal illness, personal or family traumatic crisis and other reasonable and unforeseeable events.

An incomplete grade may not be given when a student has simply failed to complete the work or fails to take an examination due to lack of discipline or organization, church ministry, job responsibilities, or other ordinary circumstances. The Dean of Students will determine whether adequate cause exists for granting the incomplete.

No incomplete will be granted automatically. Student initiative is required to petition for an incomplete.

Petition Procedures:

- Obtain the Incomplete Petition form from the Registrar's office or online.
- Obtain the signatures of the professor and the Dean of Students.
- Return the completed petition to the Registrar by the last day of classes.

### **PETITION DEADLINES**

In the case of a granted incomplete, all outstanding course requirements must be finished and graded by the last day of classes of the next semester, or by some earlier date agreed upon by the professor and the student. Any arrangement for work to be turned in must allow time for the professor to grade it by the last day of classes of the following semester.

Failure to meet these deadlines will automatically result in an "F" for the course, unless a further extension is granted by faculty action prior to term end, at the request of the student.

### **GRADE REPORTS AND APPEALS**

Following each semester the finalized grades for each course will be entered into the Populi student information system where a student can print an unofficial transcript. Any discrepancy between the transcript and the student's personal record must be brought to the attention of the Registrar in writing. Students have a period of four months from the day that grades are issued to question or challenge the grades recorded on their transcripts. After the four-month period grades will be final and permanent.

### **STATEMENT ON PLAGIARISM<sup>5</sup>**

#### The Seriousness of Plagiarism

Plagiarism is a serious offense. It is sometimes committed through carelessness, either in note taking or in the composition of the paper. Sometimes it entails a conscious intention to deceive. Because of their concern for the seriousness of this offense, the Faculty adopted the following

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<sup>5</sup> Adopted 1993. Revised fall 2003.

"Statement on Plagiarism" for inclusion in this *Student Handbook*. Every Westminster California student is expected to read and follow it.

Various cultures and ages have answered differently the question, "What constitutes appropriate use of the thoughts and words of others?" The plots of some of Shakespeare's plays come straight from Plutarch's *Lives*; Western literature is full of allusions to earlier literature, including the Bible; the biblical writers themselves quote earlier biblical books, with or without naming the source cited. Memorable expressions of truth have often been regarded as "public domain," the common property of all educated people, to be used freely without acknowledging sources. In some societies the educational process consists largely of memorization and repetition of the very words used by the instructor. Students educated in such cultures often consider it a mark of honor toward more experienced scholars to reproduce the words of authorities whom they respect, without acknowledging that they are quoting these sources.

*Nevertheless* the academic tradition and context in which Westminster Seminary California functions requires writers to distinguish clearly their own words and ideas from the words and ideas that they have derived from other thinkers, speakers, and writers.<sup>6</sup> In graduate theological study, as in other academic disciplines, when you put a sentence in your paper *without* setting it off as a quotation and identifying its source, you are understood to be affirming, "These words and the distinctive ideas they express are my very own." If they are not your own words and ideas, you have *mised* your reader and committed intellectual *theft* against your sources. That is why in our academic community plagiarism is a matter of *integrity and honesty*, and it is considered deceitful and dishonest to incorporate the wording and, in many cases, the thoughts of others without signaling your dependence and giving credit to your source.

While your personal integrity before God, your professors, and your fellow students is the most important reason to avoid all forms of plagiarism, there are two other reasons: (1) Your professors are responsible to give you an accurate evaluation of your progress in learning to think theologically. If you do not clearly distinguish where you are writing your own words from where you are using the words of others, they cannot help you by providing an accurate assessment of your academic performance. (2) Although professors at Westminster California do not typically grade on a curve, some comparison of students' work with that of their peers is inevitable. If you present as your own research and writing that which is substantively the work of other scholars, you are trying to steal a better grade than you deserve, thereby casting fellow students' papers in a more negative light than they deserve.

Since ideas and their communication are one of the most important ingredients in any academic institution, it is most important that we, as a community, make abundantly clear our expectations with regard to the sharing and transmission of ideas. We think it essential that no one ever present as his own the academic achievements of another. Certainly, the intellectual contributions of others may be utilized, but whenever they are, full credit must be given to the one whose ideas they are. In a word, plagiarism must be avoided at all costs.

We have provided below an extensive description of what plagiarism is and what it is not in the

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<sup>6</sup> The following discussion focuses on published (printed) sources such as books and journal articles, but the same principles and responsibilities are involved in acknowledging sources which are oral (a conversation or interview you conduct in person) and electronic. On how to cite non-print sources, see Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* (6<sup>th</sup> ed. Chicago: University of Chicago, 1996), § 8.118, 8.141-147, 11.49-50, 11.52-64 [pp. 150, 158-63, 206-13. Also, on citing electronic media, consult Maurice Crouse, Citing Electronic Media in History Papers (Memphis: University of Memphis) Available [online] <<http://cas.memphis.edu/~mcrouse/elcite.html>> [19 August 2003]

context of your studies at Westminster Seminary California. With plagiarism understood in the manner defined by this statement, the policy of the seminary in dealing with cases of plagiarism will be as follows:

PLAGIARISM IS A SERIOUS INFRACTION OF THE LAW OF GOD AND IS PUNISHABLE BY MEASURES DETERMINED BY THE FACULTY UP TO AND INCLUDING EXPULSION FROM THE SEMINARY.

#### Plagiarism Defined<sup>7</sup>

Plagiarism involves the theft, intentional or accidental, of either wording or ideas. The illustrations that follow focus on wording more than ideas, but they also illustrate that the two are inextricable.

A few words are in order about crediting the sources of *ideas and insights*. It is sometimes difficult to tell whether a particular idea is the distinctive contribution of the source in which you found it (obligating you to acknowledge your debt in a footnote, even if you completely rework the idea into your own style and vocabulary), or whether it belongs to a common treasury of generally accepted information (e.g., Paul wrote Romans; Israel was exiled in Babylon; the Trinity is a doctrine central to classic Christian orthodoxy). Generally, if you find a piece of information or a concept expressed by several authors, it is safe to assume that it belongs to the “public domain” of generally accepted knowledge, and no credit needs to be given. On occasion, you will find that several authors cite *the same source* for an idea. In that case it is appropriate for you too to give credit to that source, either by consulting the original work or by indicating in your footnote that it is “cited by” one of the works in which you found it mentioned. In general, the principle to follow is, “When in doubt, give credit.” In marginal cases, it is better to grant an author a footnote unnecessarily than to overlook a source that you should have acknowledged.

#### Plagiarism Illustrated

To illustrate the distinction between appropriate and illegitimate uses of a source, let us consider various ways in which later writers might use these sentences from James D. G. Dunn, *Baptism in the Holy Spirit*:

Luke 24.47 shows that <metanoia eis aphesin hamartiōn> is a compact phrase and unitary concept—repentance bringing or resulting in forgiveness of sins. In 3.3, therefore, it is better to take the *whole* phrase as a description of <baptisma>, with <eis> dependent only on <metanoias>. In other words, it is not a repentance *baptism* which results in the forgiveness of sins, but John's baptism is the expression of the *repentance* which results in the forgiveness of sins.<sup>8</sup>

#### *Blatant Plagiarism: Theft of Words and Ideas*

Luke 24:47 makes clear that the Greek construction “repentance for forgiveness of sins” is a compact phrase and unitary concept, describing repentance that brings or results in

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<sup>7</sup> Some of the concepts in this discussion are drawn from Stone, Wilfred H., and J. G. Bell, *Prose Style: A Handbook for Writers* (New York: McGraw-Hill, 1972), 253-258. See also Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research* (Chicago: University of Chicago, 1995), 166-170.

<sup>8</sup> James D. G. Dunn, *Baptism in the Holy Spirit*. (SBT, 2nd ser., 15; Naperville: Alec R. Allenson, 1970), 15. In Dunn's original the transliterated sections enclosed in <> above actually appear in Greek font.

forgiveness of sins. When these words appear in Luke 3:3, it is better to interpret the whole phrase as a description of “baptism,” with “for” dependent only on “repentance.” In other words, it is not *baptism* that results in the forgiveness of sins, but rather John’s baptism expresses *repentance*, and this repentance results in forgiveness.

Here our student author has replaced words or phrases here or there: “makes clear” instead of “shows”; Greek words and phrases replaced by English equivalents; gerunds “bringing” and “resulting” changed to indicatives “brings” and “results”; “interpret” instead of “take”; “repentance baptism” shortened to “baptism”; the relative pronoun “that” instead of the relative pronoun “which” (his word-processor’s grammar checker may have caught this one); “of sins” dropped at the end. These cosmetic changes, however, leave intact not only the flow of Dunn’s argument, but also many specific constructions that are not the work of our student author, but of his source (Dunn): “a compact phrase and unitary concept”; “the whole phrase as a description of”; etc. *Dunn’s very words* provide the structure and much of the wording of this student’s paragraph. To make matters worse, the student does not even cite Dunn’s work in a footnote, although it is included in his bibliography at the end of the paper.

#### *Marginal Plagiarism: Paraphrase Too Close to the Source*

Now reflect on this selection from George E. Ladd’s *A Theology of the New Testament*, in which he paraphrases Dunn’s argument in wording which is *extremely close* to that of Dunn.<sup>9</sup>

Luke 3.3 [sic]<sup>10</sup> shows that "repentance for (*eis*) the forgiveness of sins" is a compact phrase, and we should probably understand the whole phrase in Luke 3:3 as a description of baptism, with *eis* dependent only on repentance. It is not a repentance *baptism* that results in forgiveness of sins, but John's baptism is the expression of *repentance* that results in the forgiveness of sins.<sup>11</sup>

Again, we find minor, cosmetic changes—translating Greek into English but leaving the transliterated *eis*, deleting “and unitary”; deleting “repentance bringing or resulting in forgiveness of sins”; “we should probably understand” instead of “it is better to take”; omitting the italics on “*whole*”; etc. Apparently, Ladd and his editors at Eerdmans considered these minor revisions to be sufficient to justify dispensing with quotation marks or single-spaced indentation. Ladd does give a footnote crediting Dunn at the end of the paragraph, so he directs his readers back to his source. Although he acknowledges that the exegetical insight is Dunn’s, Ladd implicitly claims that the *wording* is his own—which is not precisely true. Ladd got away with this in print, but this “paraphrase” is *far too close* to the original’s wording for our purposes. Your professors at Westminster California will not be so lenient.

#### *Inadvertent Plagiarism through Forgetfulness*

Although some scholars have connected the forgiveness of sins directly with the baptism that John administered, that is not the best way to interpret Luke 3:3. James Dunn has observed that in Luke 24:47 “repentance for the forgiveness of sins” is a unitary concept, describing the repentance that results in forgiveness. For this reason, Dunn argues, when the same construction, “repentance for the forgiveness of sins,” appears in Luke 3:3, it is better to take the

<sup>9</sup> G. E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 40.

<sup>10</sup> An unintentional error on Ladd's part. The correct reference is Lk. 24:47.

<sup>11</sup> J. D. G. Dunn, *Baptism in the Holy Spirit*, p. 15. See C. Scobie, *John the Baptist*, pp. 112f.

whole phrase as descriptive of “baptism.” Thus, it is not the *baptism* that results in the forgiveness of sins, but rather the *repentance* expressed in John’s baptism that brings forgiveness.<sup>12</sup>

This student author is walking the fine line between the acceptable and the impermissible. In his favor is the fact that he mentions Dunn in his text itself as the source of the exegetical point he is expressing (and notice his footnote). He has also prefixed a sentence that places Dunn’s argument in the context of scholarly discussion, showing why Dunn considers it important to make the point that he does. He has reworked the syntax into his own style, to a great extent. Note, however, (1) that sentences 2, 3 and 4 are virtually identical in content and order to Dunn’s sentences 1, 2, and 3; and (2) that he has retained key “Dunnian” turns of phrase (“a unitary concept,” “the whole phrase”) and emphases (*baptism* and *repentance* italicized in the last sentence to stress the contrast. Perhaps the student’s notetaking was sloppy, so that when he finally began to write he could not tell from his cards where Dunn’s words stopped and his own paraphrase began. Whatever the student’s research and writing process or motivation, the final product is a paraphrase that crosses the line into impermissible plagiarism. Use great care even in the early stages of your research, to identify clearly where you are drawing wording and/or flow of argument from a source.

### Proper Acknowledgement of Sources

#### *Appropriate Paraphrase*

One appropriate way to acknowledge your debt to earlier thinkers and scholars is to summarize and re-express their ideas in your own language, attaching a footnote to direct your readers to your source. The product will “sound like” you, even though you are restating the ideas or discovery of another (to whom you give due credit in your text and footnotes).

Although some scholars have connected the forgiveness of sins directly with John’s baptism, James Dunn has shown that this is not the best way to interpret Luke 3:3. Dunn observes that, when the same construction, “repentance for the forgiveness of sins,” reappears in Luke 24:47, the context shows that it expresses a single, unified idea: the repentance that results in forgiveness. Therefore in Luke 3:3, we should not understand baptism and repentance as related to forgiveness in exactly the same way, as though “*for the forgiveness of sins*” were grammatically connected as directly to baptism as it is to repentance. The whole unit “repentance leading to forgiveness of sins” describes what John’s baptism signifies, but it is the *repentance*, not the baptism, that leads to forgiveness.<sup>13</sup>

Our student author has grasped Dunn’s argument, internalized it, and even fleshed out more explicitly than Dunn himself some of the tacit steps in Dunn’s reasoning. Although the general flow of his paraphrase follows the order of Dunn’s sentences quite closely, he has recast the whole enough to present the wording as his own, while crediting Dunn in his footnote for the exegetical insight and the argument supporting it.

#### *Exact Quotation*

The other appropriate way to give your source credit is to quote the source exactly, setting off

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<sup>12</sup> James D. G. Dunn, *Baptism in the Holy Spirit* (SBT, 2nd ser., 15; Naperville: Alec R. Allenson, 1970), 15.

<sup>13</sup> James D. G. Dunn, *Baptism in the Holy Spirit* (SBT, 2nd ser., 15; Naperville: Alec R. Allenson, 1970), 15.

shorter quotations<sup>14</sup> with *quotation marks* (“ ”), or *indenting* a longer quotation from the left and *single-spacing* it (to visually contrast it from your own writing, which is double-spaced). Instructions regarding correct style for quotations, as well as footnotes and bibliographies are found in Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.<sup>15</sup> One way that Dunn could be credited for his insights and wording through quotation is the following:

Although some scholars have connected the forgiveness of sins directly with John’s baptism, James Dunn has shown that this is not the best way to interpret Luke 3:3. Dunn observes:

Luke 24.47 shows that [“repentance for forgiveness of sins”] is a compact phrase and unitary concept—repentance bringing or resulting in forgiveness of sins. In [Luke] 3.3, therefore, it is better to take the *whole* phrase as a description of [baptism].... In other words, it is not a repentance *baptism* which results in the forgiveness of sins, but John's baptism is the expression of the *repentance* which results in the forgiveness of sins.<sup>16</sup>

The function of John’s baptism, therefore, was not to effect the forgiveness of sins, but to attest to the profound inward change of heart that is necessary for the reception of God’s forgiveness.

Here our student author has quoted Dunn’s words exactly (with permissible exceptions) and informed all readers that he is doing so. Because the quotation is more than three lines, it is single-spaced (amid the double-spacing used in the rest of the paper) and block-indented from the left margin. Our author has replaced Dunn’s Greek expressions with English translations encased in [brackets] and indicated the deletion of several words with ellipses (... or, between sentences, ...). Perhaps he has replaced the Greek because his computer has no Greek font, or he envisions a reading audience who are not all fluent in Greek. Perhaps he deleted Dunn’s discussion of <eis> dependent only on <metanoias> because he believed it would be more confusing than confirming. In any case, the words cited are Dunn’s, and our author has told us that this is so.

### Conclusion

The faculty’s intention for this policy is to communicate clearly our expectations regarding students’ use of the ideas and words of other scholars in their written assignments at Westminster Seminary California. If you do not understand any part of this policy or are in doubt about how to apply it in a particular paper, ask the course instructor (or, secondarily, the academic dean or dean of students) for clarification *before* submitting your work for evaluation.

Our aim is to become a seminary community characterized not only by the pursuit of truth but also by the practice of truth. Practicing truth entails precision, accuracy, and fairness in our research and in our use of and engagement with the words and concepts of others.

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<sup>14</sup> Authorities vary on the boundary between “short” and “long” quotations, some defining short quotations as those under 4 lines of text, others as those under 8 lines of text.

<sup>15</sup> 6<sup>th</sup> edition (Chicago: University of Chicago, 1996).

<sup>16</sup> James D. G. Dunn, *Baptism in the Holy Spirit* (SBT, 2nd ser., 15; Naperville: Alec R. Allenson, 1970), 15.

## GUIDELINES ON GENDER

The faculty of Westminster Seminary California has adopted this statement to articulate our guidance to students with respect to the controversial subject of the use of “gender inclusive” or “bias free” language in academic discourse. Many academic institutions have adopted requirements defining acceptable and unacceptable forms of expression. The WSC faculty prefers to offer wise counsel, to be applied in responsible freedom. Individual professors may offer additional guidance regarding their expectations in specific courses.

### *Principles*

Language is integrally related to our human identity as creatures bearing the image of God. The God who created by speaking (Gen. 1:2, 6, 9, etc.) and organized his creation by naming its components (Gen. 1:5, 8, 10) not only spoke to the first human couple whom he had created, male and female, in his own image (Gen. 1:27-30), but also authorized Adam to speak, applying names to other animate creatures (Gen. 2:16-19).

Language is also adversely affected by humanity’s fall into sin, distorted and misused to deceive and intimidate others. From the beginning sinful people have used speech to shift blame (Gen. 3:12-14), to evade truth and speak falsehood (Gen. 4:8-9), to boast (Gen. 4:23-24), and to commit other offenses against the Creator and their fellow creatures.

Each distinct human language, as an instrument developed and employed by fallen bearers of the divine image, is a flawed yet serviceable medium for communication. When the apostles employed Greek to proclaim the Gospel to the diverse ethnic groups of the Greco-Roman world, clear communication required that they use terms that already bore meanings influenced by the paganism that permeated those cultures. Such important theological terms as “God” and “Lord” had polytheistic and political overtones that made it necessary for Christ’s messengers to clarify the senses that they intended to convey in using these words (1 Cor. 8:5-6). Likewise, today linguists observe that in some languages words for “God” and “sin” do not adequately communicate the biblical concepts without extensive explanation; yet importing or inventing words alien to the language is an even less effective alternative for conveying biblical content intelligibly. Nevertheless, by God’s common grace the effects of sin in individuals and cultures are not so strong as to make any human language utterly unusable in the communication of revealed truth.<sup>17</sup>

Human cultures are constantly developing, sometimes slowly and sometimes at a rapid pace. As an integral component of human cultures, human languages are both reflective and formative of their speakers’ perceptions of reality, both influencing and being influenced by broader shifts in the cultures’ controlling convictions and values, as well as other factors (economics, employment patterns, technology, political events or movements, etc.). Over the twentieth century, North American society, in which most WSC alumni will minister, was characterized by increasing concerns for the human rights of previously disadvantaged members of society, notably racial minorities and women. This trend was driven by a mixture of motives, among them a salutary repudiation of sinful past and present patterns of prejudice and discrimination. On the other hand, some are motivated in their advocacy of “gender-neutral” language by the desire to eradicate all linguistic reflections of the representative roles that God has ordained for males in relation to the family and the covenant community. This cultural shift has been expressed in a concerted effort to purge from American English, both spoken and written, those forms of expression that reinforce, in reality or in perception, attitudes that devalue, exclude, or ignore certain groups within the society: racial epithets and slurs, gender stereotypes with reference to employment, and generically masculine nouns and pronouns that historically were understood as inclusive of

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<sup>17</sup> Westminster Confession of Faith 1.8 explains the principle of selection for the original languages in which God gave Scripture in terms of intelligibility to his intended audience: The Old Testament in Hebrew because it “was the native language of the people of God of old) and the New Testament in Greek because the latter was “most generally known among the nations” when it was written.

both sexes but more recently are perceived as devaluing women.<sup>18</sup>

These rapid cultural changes pose a dilemma for those committed to maintaining and conveying biblical truths and values. On the one hand, we do not wish our use of language to send the implicit message that we affirm those exclusionary attitudes and unjust practices that contradict the Word of God. On the other, we do not wish our linguistic choices to be interpreted as implying sympathy with an ideological rejection of God’s creational order for the family and the church. Nor do we wish our usage to imply disapproval of the linguistic conventions that Scripture itself uses to articulate that order. We seek to use the imperfect yet still serviceable medium of early 21<sup>st</sup> century American English in a way that conveys accurately *to the understanding of our readers and hearers* the meaning that we intend to communicate—neither more, nor less, nor other than this. To achieve this goal, we must pay careful attention to the frames of reference in which our diverse audiences will interpret our words.<sup>19</sup> *The Chicago Manual of Style*, a recognized standard in biblical and theological studies as well as other humanities, approaches the issue of “bias-free” language from the judicious perspective of employing wording that enhances the credibility of our communication in the estimation of a diverse audience:

Biased language—language that is either sexist or suggestive of other conscious or subconscious prejudices that are not central to the meaning of the work—distracts and may even offend readers, and in their eyes it makes the work less credible. Few texts warrant the display of linguistic biases. Nor is it ideal, however, to call attention to the supposed absence of linguistic biases, since this will also distract readers and weaken credibility.... On the one hand, it is unacceptable to a great many reasonable readers to use the generic masculine pronoun (*he* in reference to no one in particular). On the other hand, it is unacceptable to a great many readers either to resort to nontraditional gimmicks to avoid the generic masculine (by using *he/she* or *s/he*, for example) or to use *they* as a kind of singular pronoun. Either way, credibility is lost with some readers. What is wanted, in short, is a kind of invisible gender neutrality. There are many ways to achieve such language, but it takes thought and often some hard work.<sup>20</sup>

Generational differences among audiences as well as disparities in their acquaintance with the worldview revealed in Scripture will influence the way they perceive our use of language.

It is particularly challenging for those of us who have been Christians for some time, who are deeply engaged in theological reflection in the context of a Reformed seminary community, and whose circle of contacts consists mainly of other believers to be able to “hear” how we are heard by those outside the Faith and outside the church. Our calling, however, is not only to build up the covenant community but also to disseminate the message of Christ’s saving truth with clarity to all people (Acts 13:47). To that end our responsibility is to ensure, as far as it depends on us, that our mode of communication places no needless obstacle to their encountering God’s truth and the offense of the Cross.

Much of our speaking and writing will be to audiences, in venues, or on subjects that would make

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<sup>18</sup> For example, “man,” “men,” and “brothers.” Another example is the consistent use of the masculine singular pronoun in referring to a generic individual whose identity is unknown and whose sex is irrelevant to the discussion: “The reader will recall that *he* has encountered this expression earlier in this essay.”

<sup>19</sup> Here the counsel of Augustine to preachers and teachers regarding attention to the listeners’ understanding is apt: “What is the use of correct speech if it does meet with the listener’s understanding? There is no point in speaking at all if our words are not understood by the people to whose understanding our words are directed. The teacher, then, will avoid all words that do not communicate; if, in their place, he can use other words which are intelligible in their correct forms, he will choose to do that, but if he cannot—either because they do not exist or because they do not occur to him at the time—he will use words that are less correct, provided that the subject-matter itself is communicated and learnt correctly.” (*De Doctrina Christiana*, IV.x.24. ET *On Christian Teaching*, tr. R. P. H. Green (Oxford: Oxford University Press, 1997), 116.

<sup>20</sup> *The Chicago Manual of Style* (15<sup>th</sup> ed. Chicago: University of Chicago, 2003), 5.203—5.204 (p. 233).

it inappropriate for us to explain in nuanced detail our understanding of God’s order for relationships between the sexes in every essay or sermon. It is therefore a prudent communication strategy, except in those instances in which we are specifically addressing biblical norms for the roles of men and women, to select forms of expression that do not foster either of the misperceptions described above (endorsement of past sexist prejudice, or advocacy of present egalitarian ideology), thereby hindering the message that we are actually seeking to convey.

Some may lament the cultural and linguistic changes that have made it increasingly difficult for many to recognize the implicit gender inclusiveness that such nouns as “man” and “brothers” had in earlier English usage. Nevertheless, to keep our message from being sidetracked by the biases of our diverse audiences, as we write and speak we do well to follow the counsel of *The Chicago Manual* to invest “thought and ...hard work” in order to achieve “a kind of invisible gender neutrality” in our writing and speaking.<sup>21</sup>

### *Guidelines*

Because WSC is a community that seeks to affirm the role relationships between men and women revealed in the Bible, it is a community whose members can be expected to understand the implicit gender inclusiveness of such forms such as “man,” “mankind,” “brothers,” and masculine pronouns to refer to unidentified personal antecedents. The faculty respects the rights of students who, for the sake of conscience, continue to use implicitly inclusive masculine forms in their written and oral course work. There is little danger that the use of these historic forms will engender misunderstanding in the WSC context, and no academy penalty will be imposed for this conscientiously compelled practice.

Because WSC also prepares students to articulate the Bible’s message in venues broader than the seminary community, students are also encouraged in their course work to cultivate forms of communication that will facilitate their communication of the full-orbed system of truth revealed in Scripture to a diverse audience. Often this can be accomplished by working toward a style characterized by what *The Chicago Manual* calls “invisible gender neutrality.” How is this achieved? Various strategies, depending on context, can avoid what some see as an exclusive use of language without creating an inclusive construction that distracts by calling attention to itself. The following suggestions are adapted from various sources:<sup>22</sup>

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<sup>21</sup> E. Calvin Beisner, in a vigorous defense of the continuing appropriateness of using masculine nouns such as “man” and pronouns such as “he” as tacitly inclusive of women, following the historic usage of biblical writers in Scripture’s original languages, nevertheless acknowledges:

“All of this is not to say that we who oppose the demand for ‘gender-inclusive language’ — and I put the term in quotes here to contrast the language feminists demand from the gender-inclusive masculine — should at every opportunity wave our generic masculines in the faces of those who take offense at them. We need not always press every point of truth; sometimes pressing one may hinder communicating another, as happened when I delivered a paper at the Christianity Today Institute on Population and Global Stewardship in April 1994. One evaluation utterly ignored my paper’s substance and condemned it solely because I used generic masculine pronouns.

“There are times when — for the sake of the weaker brother or sister who is personally offended at what Scripture permits, like one who does not eat meat or who insists on observing particular days as ceremonially holy — it might be the part of prudence to give up our liberty to use generic masculines in order to remove an obstacle to communication. At those times, we should follow the example of the Paul, who wrote: ‘For though I am free from all, I have made myself a slave to all, that I might win the more. ....’” [1 Corinthians 9:19-22] “The Bible and Gender-Inclusive Language.” Available [online]: <http://www.bible-researcher.com/beisner1.html> (March 14, 2005).

<sup>22</sup> See, for example, *Chicago Manual* 5.43 (p. 157), 5.51 (p. 160), 5.78 (p. 167); Robert Hudson, gen. ed., *A Christian Writer’s Manual of Style* (Grand Rapids: Zondervan, 2004), 212-215; University of Hawaii, “Do’s and Don’ts of Inclusive Language,” Available [online]: <http://honolulu.hawaii.edu/intranet/committees/FacDevCom/guidebk/teachtip/inclusiv.htm> (2/17/05); Rhodes College Writing Center, “Inclusive Language” Available [online]: [http://rhodes.edu/writingcenter/group\\_b/inclusive\\_language.html](http://rhodes.edu/writingcenter/group_b/inclusive_language.html) (2/17/05).

1. Avoid the use of masculine pronouns when referring to a generic individual whose sex is irrelevant to the argument.<sup>23</sup> Consider the example in footnote 19: *“The reader will recall that he has encountered this expression earlier in this essay.”* There is nothing intrinsic about the act of reading that warrants the assumption that one’s reader is male. Thus the masculine pronoun can be replaced by another construction that does not “signal” this assumption, such as:
  - a. *Replacing the singular with the plural.* Because plural pronouns in English (unlike some other languages) are not differentiated by gender, often this remedy is the simplest and most “invisible” to readers and hearers: *“Readers will recall that they have encountered this expression earlier in this essay.”*
  - b. *Replacing the active voice with the passive voice.* Generally accepted wisdom argues that keeping verbs in the active voice produces stronger, clearer writing than does the use of the passive. When, however, the identity of the person performing an action is not the focus of attention, the passive voice is not only acceptable but often preferable: *“The reader will recall that this expression has been encountered earlier in this essay.”* Since the focus is on *this expression*, not *the reader’s* role in “encountering” it, the passive construction makes the *expression* the grammatical subject of the clause. This can also be accomplished in other ways, such as: *“The reader will recall that this expression has appeared earlier in this essay.”*
  - c. *Replacing a singular masculine pronoun with “he or she.”* This alternative explicitly acknowledges that “the reader” may be either male or female, albeit at the expense of introducing a more cumbersome and less “invisible” mode of expression: *“The reader will recall that he or she has encountered this expression earlier in this essay.”*
2. Be sensitive to the way in which masculine nouns historically understood to be inclusive of women are increasingly understood to subordinate women as a class to men as a class. To certain audiences and in certain contexts, replace such nouns with equivalents that do not give the impression of sexual bias.
  - a. The singular “man” poses unique problems. Historically it has been used to refer to a specific individual (usually male), but also it has functioned as a collective noun to refer to the entire human race in its unity. In some contexts the collective use of “man” can be replaced by equivalents such as “humanity” or “the human race.” (The recently coined “humankind” still calls undue attention to itself, in our judgment.) Elsewhere the writer may appropriately decide that emphasis on the solidarity of the human race, particularly as it is grounded in our common descent from Adam, is best conveyed by retaining the collective and implicitly inclusive use of “man.”
  - b. One indicator of recent changes in linguistic usage and understanding is the translation practice of theologically conservative Bible versions. The New International Version, published in 1978, sometimes translated the gender inclusive uses of *ανθρωπος* in the plural as “men,” still generally understood at that time to be inclusive of both genders in ordinary English usage. Thus Jesus instructs his disciples: “Be careful not to do your ‘acts of righteousness’ before *men*...” (Matt. 6:1).<sup>24</sup> The English Standard Version (2001), produced less than

<sup>23</sup> Hudson, *Manual*, 212: “For the sake of accuracy words and phrases should be gender neutral when the sex of persons is unknown, immaterial, or consisting of both male and female.”

<sup>24</sup> See, however, Matt. 5:19, where the NIV translated *ανθρωπους* as “others” (so also NASB, ESV), rather than “men” (so KJV, NKJV). Another example from the NIV seems to illustrate the shift that has occurred over the last quarter century. The NIV renders Philippians 1:27, “...contending as *one man* for the faith of the gospel,” despite the fact that the underlying Greek lacks both the exclusively male noun *ανηρ* and the sometimes inclusive *ανθρωπος*, reading instead: “contending *with one soul* (*μια ψυχη*) for the faith of the gospel.” (ESV: “with one mind striving side by side....”) Perhaps the NIV’s translation reflects an assumption that the verb “contending,” *συναθλω*, implies a military metaphor associated exclusively with males.

30 years later by a team equally committed to biblical authority and resistant to feminist ideology, renders the same verse, “Beware of practicing your righteousness before *other people*...” ESV translators apparently have judged that a significant group of readers no longer perceives the plural “men” as inclusive of males and females. The ESV translators have concluded that making the meaning of the biblical text accurately intelligible to readers in the early twenty-first century requires, for example, replacing “any man” with “anyone” “where there is no word corresponding to ‘man’ in the original languages, and ‘people’ rather than ‘men’ is regularly used where the original languages refer to both men and women.”<sup>25</sup> Thus the ESV renders the OT expression *bene’ Israel* (traditionally “sons of Israel”) as “people of Israel” when referring to the entire nation (e.g., Exod. 15:1), whereas *bene’ Yakob* are “sons of Jacob” in Genesis 35:22-25, where these twelve male offspring are named specifically.

### Cautions

1. Do not compromise biblical truths in order to avoid offending your readers or hearers.
  - a. Although human beings of both sexes reflect their Creator as his image, in Scripture God consistently refers to himself using masculine pronouns and, predominantly, masculine metaphors (father, king, husband). This is neither an accident of linguistic history nor a symptom of ancient patriarchal oppression. Rather, it signifies the Creator’s proactive and authoritative relation to his creatures, which is reflected in the provision, protection, and leadership responsibilities that the human husband is to fulfill toward his wife. The application of feminine (or impersonal) pronouns to the triune God contradicts his self-revelation in Scripture.
  - b. Because the seminary’s conviction is that “the biblical criteria for the gospel ministry” limits “candidacy for the gospel ministry to qualified males,”<sup>26</sup> the faculty deems it appropriate to refer to pastors in ways that presume that they are males.
2. Avoid recently coined, ideology-laden words and constructions such as “humankind,” “his/her,” or “s/he,” inasmuch as these make gender-inclusiveness overt rather than invisible, distracting readers from your essay (or sermon) and tempting them to speculate about your social views rather than paying attention to your message.
3. Avoid grammatical errors in pursuit of gender inclusion. The most popular offense is to replace a gender-specific singular pronoun with a gender-neutral plural equivalent, even though the antecedent is singular. Thus the grammatically correct (but now politically incorrect) “Everybody should love *his* neighbor” is too often replaced by the politically correct *but grammatically incorrect*, “Everybody should love *their* neighbor.” Preferable to both of these is the grammatically correct but syntactically awkward “Everybody should love *his or her* neighbor,” or (depending on context and audience) either the more direct, “All of you should love your neighbor,” or the more formal, “One should love one’s neighbor.”

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Ironically, Paul’s *only other use* of this verb commends two *women* for contending at his side him for the gospel (Phil. 4:2). In any case, in Phil. 1:27 the NIV’s translation seems to reflect needless (and, one hopes, unintentional) sexual bias.

<sup>25</sup> *English Standard Version*, “Preface” (Wheaton: Crossway, 2001), viii.

<sup>26</sup> Westminster Seminary California, *Catalogue 2003-2005*, p. 25.

## **ACADEMIC PROBATION**

Probation status after matriculation is a means by which the seminary seeks to alert and assist students whose academic standing is in jeopardy. Its purpose is both to emphasize the need for change in the student's approach to theological study and to provide guidelines and support for such change. When a student is placed on academic probation, his or her faculty advisor will meet with the student to discuss the factors contributing to previous academic difficulty. The student will be guided in producing a written plan-of-action for the coming term, which will be submitted to the Academic Dean.

A student will be placed on academic probation if his or her cumulative grade point average falls below 2.0 after completing 25 credit hours of course work at WSC. The student remains in probation status until his or her cumulative grade point average is raised to 2.0 (the minimum grade point average required for graduation).

A student must raise his or her cumulative grade point average to 2.0 within 30 credit hours after being placed on probation. Failure to do so shall be grounds for dismissal.

A student dismissed for academic reasons may appeal to the faculty for reinstatement. Such an appeal should be made in writing and submitted to the Academic Dean, explaining the student's circumstances, and proposing a plan for successful completion of seminary course work if reinstatement is granted. If the appeal is granted, the faculty may also grant whatever credit it deems appropriate for work already completed.

Since probation is to be used to help the student demonstrate and develop his academic competency, neither probation at admittance nor academic probation shall be recorded on a student's permanent transcript.

## **POLICY ON VIDEO AND AUDIO RECORDINGS**

All material presented in lectures and special presentations at Westminster Seminary California is the property of the presenters and/or the seminary. This includes, but is not limited to, lectures, notes, syllabi, handouts and overheads. No video or audio recording may be made without the permission of the professor or lecturer. No video or audio recording, even if made with the permission of the speaker, may be made except for personal use. No sale or distribution of any video or audio recording is permitted without the written permission of the Vice President for Administration.

## **AUDITING STUDENTS**

Auditors are permitted in most courses. Persons desiring to audit are required to secure the permission of the Registrar, complete the necessary registration, and pay a non-refundable fee of one-half the regular tuition charge for each course audited. Full-time students and their spouses, as well as members of the faculty, administration, and staff and their spouses and children, may audit courses without charge. Auditing fees shall be paid for children of (full- or part-time) students wishing to audit a course.

Minors (persons under 17 years old) are permitted to audit a course only when they have either graduated from high school or passed the GED exam, or the instructor in charge has given permission.

Auditing privileges include regular class attendance, copies of all photocopied or printed material distributed free to the class, the opportunity to ask occasional questions in class. Normally auditors will not be permitted to participate in classroom exercises or recitations or to make seminar presentations, nor will assignments or examinations be reviewed or graded by the

instructor. Occasional visitors must seek permission of the instructor for each class they wish to attend and will not have the privilege of participation in class discussion. Auditors and other members of the community have access to the library collection and on-site resources, and for a nominal fee they may apply for circulation privileges.

**LISTENER'S PASS**

As a service to the Christian community, the seminary offers a Listener's Pass to select courses that enable an individual to attend at a reduced (non-refundable) audit fee. The Listener's Pass is limited to courses selected before each academic term. Please visit the seminary website for more information regarding Listener's Pass opportunities.

**MINOR CHILDREN ON CAMPUS**

Westminster Seminary California seeks to be supportive of students and employees who have children. The seminary also seeks to maintain a learning environment conducive to serious theological study at the graduate level for all enrolled students. On occasion these priorities stand in tension with each other. When they do, emphasis must be placed on the seminary's responsibility to provide quality education to students who have selected Westminster Seminary California and paid tuition. Minor children (children under the age of 18 years of age) must be accompanied by and under the supervision of a parent (or other adult caregiver authorized by their parent[s]) while on the main seminary campus, including the academic and administrative buildings, chapel, library and student lounge. Children are expected to exhibit behavior appropriate to the seminary's environment as a Christian institution of graduate theological study.

## **STUDENT FERPA RIGHTS OF PRIVACY AND ACCESS TO RECORDS**

Westminster Seminary California complies with the Family Educational Rights and Privacy Act (FERPA) of 1974, as amended, which protects the privacy of students and gives students over 18 years of age certain rights regarding their own educational records. The seminary has adopted this Policy on Disclosure of Student Records to address the following issues: (1) disclosure of directory information; (2) confidentiality of personally identifiable information; and (3) student rights to inspect, review and seek amendment of their records.

### **DISCLOSURE OF DIRECTORY INFORMATION**

Information concerning the following items about individual students is designated by the Seminary as directory information and may be released or published without the student's consent: full name; address (local, home or electronic mail); telephone number; photograph; date and place of birth; program of study; dates of attendance; degrees and awards received; most recent previous educational institution attended; participation in officially recognized Seminary activities. Students who do not wish directory information to be released or made public must inform the Registrar's Office, in writing, at the time the information is originally sought.

### **CONFIDENTIALITY OF PERSONALLY IDENTIFIABLE INFORMATION**

All personally identifiable information contained in student records other than directory information is considered confidential information. This confidential information includes but is not necessarily limited to: academic evaluations; general counseling and advising records; disciplinary records; financial aid records; letters of recommendation; academic references; medical or health records; clinical counseling and psychiatric records; transcripts, test scores, field evaluations on internships or fieldwork undertaken as part of a Seminary program, and other academic records. "Personally identifiable information" means that the information includes: (a) the name of the student; (b) the address of the student; (c) a personal identifier such as social security number; or (d) a list of personal characteristics or other information that would make the student's identity easily traceable.

The seminary discloses directory information about student. Directory information includes, but is not limited to: name, address, telephone number, e-mail, date and place of birth, spouse's name, home state, previous educational institutions attended, denomination and presbytery affiliation (if any), number of hours completed, dates of attendance, photo, course recordings, degree program and concentration, enrollment type (full time, part time, less than half time), degrees, awards received with date of graduation.

A student has the right to inspect and review the student's educational records within 45 days of the day the seminary received a request for review. Students should submit to the Registrar a written request that identifies the record(s) they wish to inspect. The Registrar will make arrangements for access and notify the student of the time and place where the records may be inspected.

A student has the right to request amendment of educational records that the student believes are inaccurate or misleading. The student should advise the Registrar, clearly identifying the portion of the record that the student desires to change and specifying what is inaccurate or

misleading. If the seminary decides that a requested amendment is not appropriate, the seminary will notify the student of the decision and advise the student of his/her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when h/she is notified of the right to a hearing.

The Seminary will generally not disclose personally identifiable information to third parties without the written consent of the student, except when FERPA authorizes disclosure without consent. The consent should specify the records to be disclosed, the purpose of the disclosure, and to whom the records are to be disclosed. However, personally identifiable information may be disclosed, without the student's consent, to the following individuals or institutions, or in the following circumstances:

- Seminary officials (or office personnel ancillary to the officials) who require access for legitimate educational purposes such as academic, disciplinary, health or safety matters. Seminary officials may include, without limitation, the President, Deans, Department Chairs, Faculty Members, the Seminary's legal counsel, Judicial Officers, Counselors, and the Admissions Committee. Seminary officials also include individuals employed by or under contract to the Seminary to perform a special task, such as an attorney or auditor, and individuals acting as official agents of the Seminary who are performing a service on behalf of the Seminary.
- Officials of other educational institutions to which the student seeks or intends to enroll (on condition that the student upon request is entitled to a copy of such records).
- Appropriate federal, state or local officials or authorities, consistent with federal regulations.
- Organizations conducting studies for, or on behalf of, educational agencies or institutions.
- Accrediting organizations to carry out their accrediting functions.
- Parents of a dependent student as defined in Section 152 of the Internal Revenue Code of 1986 (provided that the Seminary must take reasonable steps to assure itself of the parent's right to claim the student as a dependent).
- Parents or guardians of a student, where the information pertains to violations of any federal, state or local law or of any Seminary rule or policy governing the use or possession of alcohol or a controlled substance, and the student has committed a disciplinary violation.
- In connection with the student's application for, or receipt of financial aid.
- To comply with a judicial order or lawfully issued subpoena (on condition that a reasonable effort is made to notify the student of the order or subpoena, if legally permitted to do so).
- In case of an emergency, to protect the health or safety of students or other individuals.

The Seminary will inform a party to whom a disclosure of personally identifiable information is made that it is made only on the condition that such party will not disclose the information to any other party without the prior written consent of the student. An exception to this is in the case of mandatory disclosure to comply with a judicial order or lawfully issued subpoena.

## CAMPUS SECURITY POLICY

This policy has been written and is in place in compliance with Title II of The Student Right-to-Know and Campus Security Acts of 1990 (Public Law 101-542).

As a seminary community we are concerned for the safety and security of all those who spend time on our campus--students, faculty, staff, administrators, and guests. The procedures described below are intended to promote the protection of persons and property on campus and at off-campus events authorized by the seminary, and to provide prompt information to the relevant authorities in cases of emergency.

All crimes and damage to property and any emergencies in connection with physical plant facilities should be reported immediately to the Facilities Manager.

### GENERAL SECURITY PROCEDURES

1. Access to campus facilities is limited by securing the building at various times at the end of the day and on weekends.
  - a. A library staff person locks the exterior doors to the first floor (administrative and faculty office areas) and all classrooms (on days when classes are in session) at 4:30 p.m. Monday through Friday. Doors to the first floor and classrooms are unlocked at or before 8:00 a.m. Monday through Friday.
  - b. The library and student lounge are locked and unlocked by the library staff according to hours posted on the library door.
  - c. The Bookstore is secured by library staff in accordance with its hours of operation.
  - e. Employees or others authorized to be in the building or on campus when the building and/or campus would otherwise be secured (as indicated in a.-e.) shall take responsibility for setting the alarm system and locking doors.
2. Members of the faculty and staff are responsible to lock their offices whenever they leave campus.
3. The building is secured by an electronic security system. Those authorized to unlock doors are trained in the arming and disarming of the system.

### PROCEDURES FOR REPORTING EMERGENCIES AND CRIMES

1. DIAL 911. In all cases of emergency, the person reporting the emergency shall immediately telephone the City of Escondido emergency services (Police Department, Fire Department, Paramedics) via the central emergency number, 911. From any campus phone, press the green "outgoing" button and dial 911. Non-emergency police calls: (760) 839-4722. Due to its small size and the character of the seminary community, WSC does not employ trained security personnel, so any incidence of crime or other emergency for which security or law enforcement personnel are needed must be reported immediately to the Escondido Police Department by dialing 911. Seminary authorities will give full cooperation to local law enforcement and other emergency personnel.
2. REPORT THE INCIDENT to seminary authorities. Public Law 101-542 requires educational institutions to maintain records and periodically report to current and prospective students, employees, and the U.S. Department of Education statistics concerning the occurrence on campus of the following criminal offenses:
  - a. murder

- b. rape
- c. robbery
- d. aggravated assault
- e. burglary
- f. motor vehicle theft

Public Law 101-542 also requires schools to record and report the number of arrests for the following crimes occurring on their campuses:

- a. liquor law violations
- b. drug abuse violations
- c. weapons possessions

Any person witnessing one of these crimes and/or arrests should report the incident to one of the following seminary authorities verbally, in person or by phone, within 24 hours of the incident. During office hours (8:00 a.m.- 4:30 p.m.) the report can usually be made in the office area or by phoning the seminary number: (760) 480-8474. At other times every attempt should be made to reach one of these individuals at home (in the order listed):

Marcus McArthur, Vice President for Administration	(714) 614-1502
Ryan Glomsrud, Interim Academic Dean	(617) 360-1896
Chuck Tedrick, Dean of Students	(970) 405-1269

3. FILE A WRITTEN REPORT. In addition to any written reports that may be required by local law enforcement authorities, the person witnessing any of the crimes above occurring on campus must, within two business days after the incident, file a written report with the Registrar by completing the form that is available in the Registrar's office.

#### **INFORMATION AVAILABLE**

1. Statistics regarding crime incidents may be examined at any time in the Office of the Registrar.
2. The Registrar will publish an annual security report containing statistics for the preceding academic year (July 1 - June 30).
3. This statement, as amended from time to time, will be distributed annually to students and employees. These policies and procedures will be discussed at each new student orientation program.
4. The seminary's policy covering standards of conduct concerning drugs and alcohol is included in the *Student Handbook* which is distributed to all students each year. It will also be distributed annually to employees in connection with the distribution of this security policy.

## STUDENT SERVICES

### THE LIBRARY

The Library houses over 120,000 titles and subscribes to 260 periodicals. A substantial collection of works on Reformed theology is augmented by an excellent collection of materials in biblical studies and church history. Of special note are the microform editions of titles in Evans's *American Bibliography* and Migne's *Patrologiae* (Greek and Latin Fathers), *Corpus Reformatorum* (all the works of Calvin) and numerous 16th and 17th century Puritan texts.

### THE BOOKSTORE AT WSC

The Bookstore at Westminster Seminary California, where students can purchase books at a substantial discount, is owned and operated by the seminary. In addition to books needed for coursework, the store carries faculty titles and a few other selections.

### HOUSING

The Westminster Seminary California Residential Village offers 64 affordable and comfortable on-campus, one, two and three-bedroom apartments for single students and families. Each unit comes equipped with all appliances, including a refrigerator, stove/oven, dishwasher, and washer and dryer. Residents are responsible for other furnishings. The residential village also includes a common area with both internal and external spaces, including a workout center, fire pit and playground.

Please review the WSC website and WSC Village Residential Handbook for up-to-date information regarding housing availability and pricing.

The Office of Admissions is also available to assist admitted students in finding suitable accommodations off-campus by providing informative resources on housing opportunities in the community. These opportunities may include rooms, houses, or apartments for rent in Escondido and elsewhere in San Diego County. New students should plan to arrive in the area and seek accommodations during the summer before the fall semester, no later than two weeks prior to the beginning of classes. Students enrolling in Greek I during the summer term should plan on arriving in early July.

### STUDENT LOUNGE

The student lounge is located in the upper classroom building and is the primary campus location for recreation, eating, visiting, campus mail and bulletin board notices on housing, jobs and services.

The Westminster Student Association has adopted and posted the following rules for the student lounge:

1. Take your dishes, silverware, etc., out of the sink by the end of each day or they will be tossed.
2. NO FOOD OR DRINK on the carpeted areas.
3. Promptly clean up all spills, crumbs, etc., from the counters, tables and floors.
4. Throw away all garbage and be sure that it gets thrown into the proper waste receptacles.
5. Do not leave things in the refrigerator or freezer after 5 p.m. on Friday, or they will be tossed.
7. Please wash and put away any dishware and utensils that you use.

### GENERAL CAMPUS INFORMATION AND RULES

1. Smoking is not permitted in campus buildings.
2. Student parking is located at the side and rear of the classroom building. Students may NOT park in the front lot near the administration offices, since this area is reserved for campus guests, bookstore customers, faculty, administration, and staff.

3. While eating is not permitted in the Library, the drinking of coffee, tea, water, and soft drinks is permitted. Anyone who spills a beverage in the Library or classroom will be personally responsible to ensure that it is cleaned promptly and completely.
4. Students may use the copy machine in the library at the cost of \$.05 per page. Instructions for its use are found in the Library.
5. Lost and found items should be brought promptly to the Front Desk.
6. Information about job opportunities is posted on the bulletin board in the student lounge. Information may be posted on part-time work throughout the year as well as summer employment and seasonal jobs. Job information is also made available through the wscal listserv. Other sources of information may be the Dean of Students and the Director of Field Education.
7. Changes of address and phone numbers should be updated in the Student Information System, Populi, immediately.
8. All current students are required to have an email account for the seminary email listserv. Please notify the Registrar if any changes are made to your current email address.

## **STUDENT HEALTH**

### Health Insurance

Due to the inherent financial risks in the event of a student's or a family member's accident or illness, WSC strongly encourages all students to seek adequate medical insurance coverage. International students are required to carry medical insurance. Here are some options for health insurance:

- Parent's insurance plan. Students under the age of 26 are eligible to remain on a parent's insurance plan according to federal law.
- Insurance through the Affordable Care Act's state of California insurance exchange, Covered California [www.coveredca.com](http://www.coveredca.com)
- Private insurance carriers, such as Blue Cross, Aetna, and Blue Shield, etc. Students may wish to contact an insurance broker for more information about individualized insurance plans to suit their personal needs and to help them navigate the options available under federal law, as well as direct them to other insurance products, including those that meet the requirements for international students.

### Notification of Health Needs

Please inform the Dean of Students of any illness, accident, or other emergency necessitating absence from classes for more than two days. On occasion a student involved in an emergency may be unable to contact the Dean. The cooperation of other students in mentioning such matters will be greatly appreciated.

### Health Services

The best way to find suitable health services is through the recommendation of students, neighbors, friends, members of local churches and other contacts.

### Hospitals (with Emergency Departments)

Palomar Medical Center, 2185 Citracado Parkway, Escondido, CA	(442) 281-5000
Pomerado Hospital, 15615 Pomerado Road, Poway, CA	(858) 485-6511
Tri-City Medical Center, 4002 Vista Way, Oceanside, CA	(760) 724-8411

## **OTHER SERVICES**

### Department of Motor Vehicles

All students from out of state are advised to contact the California Department of Motor Vehicles immediately upon arrival in the state. There are state requirements about driver's licenses and vehicle registration. Failure to meet these requirements may result in fines. Their policies may be viewed online at [www.dmv.ca.gov](http://www.dmv.ca.gov) The nearest DMV is located at: 590 Rancheros Dr. San Marcos, CA 92078

## APPENDIX: MAHT THESIS PROPSAL AND FORMAT GUIDELINES

### REQUIREMENTS FOR HT709 (M.A. HT) THESIS PROPOSAL (Revised April 2013)

#### Course Description

HT709 Thesis Proposal (2)

Designed for those enrolled in the MA Historical Theology emphasis and may be attempted only after all the core courses for the degree have been completed. This course entails preparation for the completion of a thesis in the Spring Semester. The thesis proposal will be developed in consultation with faculty in the department of theological studies and will include a brief statement of topic, the state of the question, the proposed argument, research methods and a bibliography of primary and secondary sources.

#### Content and Organization

1. Introduction
  1. Name
  2. Context, i.e., your personal interest in this project (why are you writing *this* project?)
2. Brief Statement of the Topic
  1. What is the topic
  2. Why should anyone care about this topic
3. State of the Question
  1. What is at issue?
  2. Who are the parties involved in the discussion?
  3. What is the state of the literature?
4. Proposed Argument
  1. What is your tentative thesis/argument/hypothesis?
  2. How do you intend to make your case?
5. Research Methods
  1. What historiographic method will you use?
  2. What sources will you use?
6. Bibliography
  1. What are the most important primary sources?
  2. What are the most important secondary sources?
7. Supervisor and Reader
  1. Who is your proposed supervisor?
  2. Who is your proposed reader?

#### Length

Not to exceed **3000** words, double-spaced.

Please read or re-read On the Writing of Essays.

Please read (or re-read) MA (HT) Thesis Guidelines

#### Due Date

Last day of the Winter Term Final Exam period, 10:00 AM.

### Comments

Most of your effort should be directed toward explaining the topic you are researching, the state of the question and explaining how your research *supplements* the current body of knowledge. It is understood that your thesis may change as your research progresses.

### M. A. (HT) THESIS FORMAT GUIDELINES

(Updated December 2012)

#### 1. BASIC GUIDELINES

1. The general style guide for M. A. theses is the *Chicago Manual of Style*, 16th edition (Chicago: University of Chicago Press, 2010).
2. The thesis format and bibliographical guidelines of the *Chicago Manual* should be followed unless they are revised, modified, or clarified by this document.
3. If you are unsure of any of the format requirements, be sure to check with your advisor before you submit your final draft for evaluation by your advisor and reader.
4. Works not conforming to these standards will be rejected.
5. A thesis may not exceed **30,000** words.
6. Front and back matter are not included in calculating the length of the thesis.
7. Back matter ordinarily includes charts, graphics, and pictures. More extensive materials should be included only after consulting the thesis advisor.
8. Bibliographic footnotes are not included in calculating the length of the thesis.
9. The rule of thumb for all questions: remember the reader.
10. Spelling should conform to American practice.
11. The thesis is due at 10:00 AM, ten business days before the last day of classes in the semester in which the thesis is begun.
12. The thesis defense shall be conducted in public during the final exam period at a date and time established by the faculty advisor in consultation with the faculty reader.
13. The defense shall consist of an oral summary of the main argument of the thesis and a response to questions from the faculty.

#### 2. PAPER, PRINTING, AND COPYING REQUIREMENTS

1. The thesis must be on unlined white 8 1/2" x 11" 20 lb. paper or better (e.g., 22 lb., 92 brightness).
2. The final draft submitted to the faculty evaluation should be printed on a laser printer at no less than 600 dpi.
3. The font size must be 12 points for text. Footnotes may be as small as 9 points.
4. Headings, sub-headings, and text should be in a serif font (e.g., Times New Roman 12 points).
5. The text of the thesis must be double-spaced.
6. Each chapter should begin on a new page.
7. The thesis should be printed on only one side of the paper.
8. No compromises in the format of the thesis are permitted.
9. Two final copies of the thesis must be submitted, one for each faculty reader.
10. The copy submitted to the faculty for final evaluation may be bound in the following bindings: coil, wire or tape.
11. Upon approval by the faculty readers and successful defense, the M.A. thesis must be submitted to the bindery and a copy of the receipt for the thesis must be presented to the director of the Historical Theology program **before graduation**. See the library director for direction.
12. One final copy of the thesis must be presented, **within 60** days of the defense, in a library binding for accession in the WSC library.
13. Place the preliminary pages in the following order only.
  1. Title page.

2. Dedication (optional).
  3. Abstract.
  4. Table of Contents.
  5. List of Illustrations (if needed).
  6. List of Tables (if needed).
  7. List of Abbreviations (if needed).
  8. Preface or Acknowledgements (optional).
14. Page Numbering
1. Assign an Arabic number to every page of the thesis proper.
  2. The preliminary pages should be numbered with lower-case Roman numerals.
  3. The page number should appear in the upper right-hand corner.
  4. Assign a number to the title page but do not print it on the title page.
15. Margins
1. The left margin should be 1.5 inches; the other margins should be 1 inch.
  2. Do not, for any reason, type anything in these margins. Margins of this size are needed so that the thesis can be properly bound.
16. Abbreviations
1. Avoid abbreviations wherever possible.
  2. If you use abbreviations on your footnotes and/or bibliography, you must include a list of those actually used in a "List of Abbreviations Used" in the preliminary pages of your thesis or dissertation (see above).
  3. NB: Do not use a period after these abbreviations.
17. Headers
1. A short title of each chapter should appear in the header.
  2. Headings should be centered.
  3. Sub-heads may be used sparingly throughout the text of the thesis. They should be flush left. Text following a sub-head should also be flush left.
3. FOOTNOTES AND BIBLIOGRAPHY
1. You must use the following format correctly and consistently throughout your thesis.
  2. Endnotes are not permitted.
  3. MLA in-text references (author, date) and MLA footnotes are not permitted.
  4. Each footnote must be marked by a superscript nine-point Arabic numeral, e.g., 9.
  5. For style guidelines for traditional footnotes see the *Chicago Manual of Style*, 16th edition.
  6. All footnotes must be placed at the bottom of the page with a separator line.
  7. Footnote numbers, below the separator line, should be flush left and **not superscript**.
  8. Citation examples:
    1. Michael S. Horton, *Covenant and Eschatology: The Divine Drama* (Louisville and London: Westminster John Knox Press, 2002), 77.
    2. D. G. Hart, "Poems, Propositions, and Dogma: The Controversy Over Religious Language and the Demise of Theology in American Learning," *Church History* 57 (1998): 310–21.
    3. R. Scott Clark, "The Authority of Reason in the Later Reformation: Scholasticism in Caspar Olevian and Antoine de la Faye," in *Protestant Scholasticism: Essays in Reassessment*, ed. Carl R. Trueman and R. Scott Clark (Carlisle, UK: Paternoster, 1999).
4. VITA PAGE
1. The last page of the thesis must include a *curriculum vitae*.
  2. This page should not be numbered.
  3. The *vita* should include information about the author's life (date of birth, marriage), ordination, and/or ecclesiastical membership, education (degrees, dates, thesis or dissertation titles), publications, and academic awards.
5. HONOR SYSTEM

1. Westminster students are on their honor to give appropriate credit for all works quoted or used.
  2. Any thesis submitted found to be guilty of plagiarism shall receive a failing grade and any student found guilty of plagiarism is liable to all the sanctions stipulated in the WSC Student Handbook.
  3. Questions about plagiarism should be referred to the faculty advisor and the WSC student handbook.
6. BIBLIOGRAPHY
1. The bibliography must include two parts:
    1. Primary Sources
    2. Secondary Sources
  2. The bibliography should be single-spaced with 6 points between each entry.
  3. Each entry should have a hanging indent.
  4. The Bibliography may be followed by appendices, maps, or other back matter.
7. MISCELLANEOUS REQUIREMENTS
1. Do not orphan indented quotations.
  2. Indented block quotations should be double-spaced to allow comment by the readers.
  3. In historical writing, please use the past tense where possible.
  4. Include your name and contact information on all draft submissions to your faculty advisor.
  5. It is wise to submit chapters the advisor *seriatim* rather than all at once.
  6. Smart quotation marks are preferred over straight quotation marks.
  7. Substantive arguments should be retained in the text of the thesis. Content footnotes are discouraged.
8. TITLE PAGE  
(must conform exactly to the following example)

**PRIMARY TITLE OF THE THESIS**

(14 pt caps, 1.5 inches/108 points from the top of the page)

**Sub-title**

(if any) (12 pt text followed by 12 points/two lines)

**by**

(followed by 12 points/two lines)

**Author Name**

(followed by 2 inches/144 points)

**A Thesis Submitted to the Faculty of**

(followed by 12 points/two lines)

**WESTMINSTER SEMINARY CALIFORNIA**

(in caps followed by 12 points/two lines)

**in Partial Fulfillment of the Requirements of the Degree**

(followed by 12 points/two lines)

**MASTER OF ARTS (Historical Theology)**

(followed by 12 points/two lines)

**Year (of graduation)**

(followed by 18 points/three lines)

**Faculty Advisor**

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Typed Name

Faculty Reader

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Typed Name