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Welcome New Students!

What an exciting time for you! After many weeks and months – and perhaps, years – of preparation and anticipation, you have finally arrived to begin the next step in your journey of serving our Lord and Savior, Jesus Christ. Many of you have traveled long distances and overcome many obstacles in order to be here, but you have come because you are convinced that this investment is vital for the Kingdom work of which you want to be a part. It is our prayer that your time here at Westminster Seminary California will provide all the necessary tools and experiences to serve the Church effectively.

For most of you, this *Handbook* will serve as your introduction to graduate theological education at WSC. Because there is a rich diversity in the student body at WSC, the potential exists that there are differing views of policies, procedures, and expectations. Consequently, this *Handbook* is designed as an orientation piece to acquaint you with the information you will need to successfully pace the next several years of your life.

Of particular importance are the academic policies. First, there is a long section on plagiarism (p. 16ff.) 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. 21) in a course has a very narrow range. Please read them both carefully.

Time management is not addressed in this *Handbook*, but it is an essential skill if you are to meet the many academic and personal demands that you will encounter. Balancing the demands of personal spiritual growth, seminary education, church involvement, family, work, and recreation is, for many, the most difficult aspect of graduate school. So, take time for personal Bible reading, meditation, and prayer. Make morning devotions and your faculty-student prayer group a regular part of your weekly schedule, and become part of a local church. Be aware of all the deadlines for papers and the times for exams, and be sure to read the weekly campus e-newsletter, the *Nuzi Tablet*.

Graduate school education can be very rewarding but it can also be very 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.

Remember, you have been prayed for prior to your arrival. You will be prayed for during your time here. And you will be prayed for after you graduate. WSC is a community of learning and devotion dedicated for the building up of the Church of Jesus Christ. May our triune God receive all the glory for all that we say and do here.

Welcome again to the Westminster Seminary California family.

Warmly,

Julius J. Kim, Ph.D.
Dean of Students
Associate Professor of Practical Theology

August 2010

Dear Brothers and Sisters in Christ,

On behalf of the Westminster Student Association (WSA), let me welcome you to another year at WSC! We are truly blessed to be able to study the wonderful truths of God in sunny California under the direction of wise and caring professors. This is also a great time for friendships, fun, and even friendly competition. May God truly bless you this year!

Your WSA officers for this year are:

Vice President	Jon Bushnell
Secretary	Norm Van Eeden Petersman
Treasurer	Ross Hodges

We are willing and ready to serve you. Please let us know your needs and concerns. This year we are striving to plan activities that will help us grow in our knowledge of God's truth and our love for it and also in our knowledge and love of each other. So let us know not only what issues you want to discuss, but also what activities you would like us to plan so we can enjoy the wonderful and diverse body of Christ here at WSC.

It is our prayer that your time at WSC will be a blessing to you as you preparing for the work that God has called you to for His glory. We look forward to meeting all of you, and maybe even facing you on the soccer field for a study break!

Your brother in Christ,

Derek Buikema
President, Westminster Student Association

STUDENT LIFE

OFFICIAL COMMUNICATION

The *Nuzi Tablet* is the seminary's official news publication. It is prepared and distributed by the Registrar each week and is made available electronically via the "wscal" listserv every Monday. Every student should plan to read it carefully each week and make note of the information since students are responsible for knowing the information contained in it.

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 week in morning group prayer meetings, 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 full-time students, as well as any part-time students who desire membership. 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; announcements of these meetings will be placed in the *Nuzi Tablet*. 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 full-time 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.

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. Although we cannot claim to be the most inexpensive seminary in the country, we can promise that we will do everything we can to keep the cost of the education we offer affordable to our students. Through the support of our generous donor base, consisting of individuals from across the country who believe in 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 each semester. In no case will any combination of scholarships exceed the cost of tuition and student fees except as may be stipulated in specific scholarships.

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

The seminary is approved for the Department of Veterans Affairs educational benefits and for the Federal Family Education Loan Program.

Westminster Seminary California discourages high levels of educational debt. Each student should consider carefully the long-term obligations of student loans.

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 Executive 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 Executive Vice President for Administration.

BEHAVIORAL STANDARDS

Westminster Seminary California is a distinctively Christian community of scholars and expects its students and employees to conform to the standards of behavior set forth in Scripture and in the seminary's confessional statements. We cannot judge another's heart, and therefore we cannot judge the internal thoughts and attitudes which produce good or wicked actions. But we can and must take account of the external actions which 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 following 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.

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 a student whose conduct is found to be unsatisfactory.

SUBSTANCE ABUSE POLICY

Westminster Seminary California is committed to being an institution free of the use of illegal drugs and of the abuse of alcohol. All faculty, staff and students are required as a condition of employment and/or enrollment not to use illegal drugs or to abuse alcohol. Illegal drugs may not be used at or brought to the campus or any seminary activity. Alcohol may not be consumed on campus.

As a safeguard to all those in the seminary community, smoking is not permitted in campus buildings.

Employees and students are reminded that there are various results 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.

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 a student or employee through the Christian Counseling and Education Foundation or some other appropriate agency.

The seminary reserves the right to require drug testing of any employee or student who is suspected of drug abuse. (The employee or student must pay for the testing if the test results prove to be positive.) If abuse of drugs or alcohol is determined, the employee or student must enter some rehabilitation program at the expense of the employee or student. Refusal to enter such a program or a repeated abuse of drugs or alcohol will result in the dismissal of an employee or student.

Employees and students are required to notify the seminary within five days of being convicted for any misuse of drugs or alcohol connected with the seminary. Employees and students must know that the seminary will comply with the law in notifying the appropriate authorities for violations of the law.

SEXUAL HARASSMENT POLICY

God's Word commands respect for other human beings and the maintenance of sexual purity in thought, word, and deed. Scripture condemns the use of power or influence by persons of either sex to exploit another 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 for work and study that is free from sexual harassment.

1. Sexual harassment is strictly prohibited. Sexual harassment is defined to include unwelcome sexual advances, request for sexual favors, or other verbal or physical conduct of a sexual nature, particularly when: (1) submission to such conduct is made either explicitly or implicitly a term or condition of the individual's employment or academic standing; (2) submission to or rejection of such conduct by an individual is used as a basis for an employment or academic decision affecting such an individual; or (3) such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment.
2. Any employee or student who believes he is being sexually harassed shall immediately make a written report to the Academic Dean, the Executive Vice President, or the President of 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 it deems appropriate. The investigation will be conducted in ways consistent with biblical principles and with due process procedures pertaining to faculty appointments and tenure, 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.

3. Any employee of student whose conduct is found to be sexually harassing to other employees or students shall be disciplined as deemed appropriate by the administration, which may involve a reprimand or dismissal.

GRIEVANCE POLICY

Grievance Procedure

The purpose of the grievance 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.

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.¹
- b) The sixth commandment requires the preservation of our own life and that of our neighbor.²
- c) The ninth commandment requires that we speak the truth in every situation.³

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

¹"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 shortcomings, since it pleases God to govern us by their hand." (*Heidelberg Catechism*, Q. 104).

²"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).

³"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).

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

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 Executive 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.⁴

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 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:

⁴Ken 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).

- 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.

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* on page 80 and in this *Student Handbook*, pages 21-25, 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, desk tops, PDAs 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. If the petition is granted, the "I" grade will remain on the transcript in addition to the final letter grade.

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 "I/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 a student receives a copy of 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 PLAGIARISM⁵

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 "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.⁶ In graduate theological

⁵ Adopted 1993. Revised fall 2003.

⁶ 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* (6th 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*

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 *misled* 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 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 Defined⁷

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

Media in History Papers (Memphis: University of Memphis) Available [online]
<<http://cas.memphis.edu/~mcrouse/elcite.html>> [19 August 2003]

⁷ 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.

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 hamartiôn> 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.⁸

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 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.

⁸ 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.

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.⁹

Luke 3:3 [sic]¹⁰ 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.¹¹

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 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.¹²

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

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

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

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

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

sentence to stress the contrast. Perhaps the student's note taking 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.¹³

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 shorter quotations¹⁴ 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*.¹⁵ 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:

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

¹⁴ 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.

¹⁵ 6th edition (Chicago: University of Chicago, 1996).

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.¹⁶

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.

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).

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

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.¹⁷

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,¹⁸ and generically masculine nouns and pronouns that historically were understood as inclusive of both sexes but more recently are perceived as devaluing women.¹⁹

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 21st 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

¹⁷ 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.

¹⁸ For example, not all airplane pilots are male, nor are all flight attendants (formerly, "stewardesses") female.

¹⁹ 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."

diverse audiences will interpret our words.²⁰ *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.²¹

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 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

²⁰ 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.

²¹ *The Chicago Manual of Style* (15th ed. Chicago: University of Chicago, 2003), 5.203—5.204 (p. 233).

neutrality” in our writing and speaking.²²

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:²³

1. Avoid the use of masculine pronouns when referring to a generic individual whose sex is irrelevant to the argument.²⁴ 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

²² 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).

²³ 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 (2/17/05).

²⁴ 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.”

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).²⁵ The English Standard Version (2001), produced less than 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

²⁵ See, however, Matt. 5:19, where the NIV translated ἀνθρώπους 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 ἀνὴρ and the sometimes inclusive ἀνθρώπος, reading instead: “contending *with one soul* (μία ψυχή 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,” συναλλεω, implies a military metaphor associated exclusively with males. 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.

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.”²⁶ 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,”²⁷ 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.”

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 semester units 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).

²⁶ *English Standard Version*, “Preface” (Wheaton: Crossway, 2001), viii.

²⁷ Westminster Seminary California, *Catalogue 2003-2005*, p. 25.

A student must raise his or her cumulative grade point average to 2.0 within 30 semester units 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 Executive Vice President.

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 designated evening 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 in California and paid tuition. When the following guidelines are adhered to by all, the consistency of the seminary's environment will be maintained without recourse to unduly inflexible regulation:

1. Minor children who are under 13 years old must be accompanied by and under the supervision of a parent (or other adult care giver authorized by their parent[s]) while on campus.
2. Minor children who are 13 through 17 years old and who wish to use the library for study or to shop in the seminary book store are expected to exhibit behavior appropriate to the seminary's environment as a Christian institution of graduate theological study. Seminary and bookstore staff are authorized to approach an adolescent regarding behavior that they (the staff) consider to be inappropriate to the seminary's environment and, if necessary, to contact an adolescent's parents.

STUDENTS' RIGHTS OF PRIVACY AND ACCESS TO RECORDS

Westminster Seminary California, in accordance with the Family Educational Rights and Privacy Act (FERPA) of 1974, as amended, 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 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 field work 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 will generally not disclose personally identifiable information to third parties without the written consent of the student. 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 week-ends.
 - 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 bookstore staff in accordance with its hours of operation.
 - d. On weeknights and Saturdays during the academic year (August-May, except vacation periods and holidays) the main driveway gate is locked by library personnel soon after the closing of the library. It is unlocked at 7:30 a.m. Monday through Friday and at the opening time of the library on Saturday.
 - e. The campus is secured on Sunday and on the national holidays that are observed by the seminary.
 - f. 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, locking doors, and locking the main gate upon their departure.
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: 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 theftPublic 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):

Steve Oeverman, Executive Vice President for Administration	760-297-1417
Julius Kim, Dean of Students	760-735-9306
John Fesko, Academic Dean	760-755-5339

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. Monthly statistics regarding crime incidents may be examined at any time in the Office of the Registrar.
2. The Registrar will publish in the *Nuzi Tablet* each October 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 substantial discount is owned and operated by the seminary. In addition to books needed for course work, the store carries a large stock of other titles. Books not in stock may be ordered. www.wscal.edu/bookstore.

HOUSING

The Admissions office seeks to assist students in finding suitable accommodations by providing resources on housing opportunities in the community. Such opportunities include renting a room in the home of a local family or listings of 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, no later than two weeks prior to the beginning of classes. Students enrolling in summer Greek should plan on arriving sometime 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.
6. Remember to pay for your coffee and tea (25 cents per cup).
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 or classrooms, 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 current students listserv, the "wscal." 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 given immediately to the Front Office Assistant.
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 HEALTHHealth Insurance

WSC has established a relationship with United Healthcare Student Resources by which a voluntary student insurance plan is available for current students. Each semester, enrolled students will be informed, through the Director of Enrollment Management, of the details regarding United Healthcare's student health insurance plan. 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 take advantage of this or another comparable health plan. International students are required to carry medical insurance and therefore are strongly encouraged to utilize this plan. For more information, please contact the health insurance provider or the Director of Enrollment Management.

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, 555 E. Grand Ave., Escondido, CA	760-739-3000
Pomerado Hospital, 15615 Pomerado Road, Poway, CA	858-485-6511
Tri-City Medical Center, 4002 Vista Way, Oceanside, CA	760-724-8411

OTHER SERVICESDepartment 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. The local DMV is located at 725 N. Escondido Blvd. in Escondido. Their policies may be viewed online at www.dmv.ca.gov