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11 *Attorneys for Defendants*

12 UNITED STATES DISTRICT COURT
13 FOR THE CENTRAL DISTRICT OF CALIFORNIA

14 JOANNA MAXON, et al.,
15 Plaintiffs,

16 v.

17 FULLER THEOLOGICAL
18 SEMINARY, et al.,
19 Defendants.
20

No. 2:19-cv-09969-CBM-MRW

**DECLARATION OF DANIEL
BLOMBERG IN SUPPORT OF MO-
TION TO DISMISS THE FIRST
AMENDED COMPLAINT**

(Notice of Motion and Motion; Memo-
randum of Points and Authorities; Re-
quest for Judicial Notice; and (Pro-
posed) Order Filed Concurrently)

Date: April 14, 2020

Time: 10:00 a.m.

Dept: Courtroom 8B

Judge: Honorable Consuelo B. Marshall

1 I, Daniel Blomberg, declare as follows:

2 1. I am senior legal counsel at the Becket Fund for Religious Liberty. I represent
3 the Defendants in the above-captioned matter.

4 2. This Declaration is being submitted in support of the Defendants' Motion to
5 Dismiss the First Amended Complaint.

6 3. On February 20, 2020, I accessed the California Secretary of State website
7 and downloaded the Articles of Incorporation for Fuller Theological Seminary.
8 Exhibit 1 is a true and correct copy of those Articles.

9 4. On various dates in February 2020, I and a paralegal from my firm accessed
10 the website for Fuller Theological Seminary. Exhibit 2 is a true and correct copy of
11 the Seminary's Community Standards webpages downloaded from the website. The
12 First Amended Complaint ("FAC") quotes or otherwise relies on Exhibit 2
13 throughout, including in at least paragraphs 78, 84, 87, 88, 109, 130, 133, 162, 163,
14 180, 191, 193, 200, 220, 226, 238, 239, 244, 247, 248, and 273.

15 5. Attached as Exhibit 3 is a true and correct copy of Plaintiff Maxon's
16 application to Fuller Theological Seminary. The FAC quotes or otherwise relies on
17 Exhibit 3 in at least paragraphs 21, 29, 200, 220, 226, 238, 244, 247, and 273.

18 6. Attached as Exhibit 4 is a true and correct copy of Plaintiff Brittsan's
19 application to Fuller Theological Seminary. The FAC quotes or otherwise relies on
20 Exhibit 4 in at least paragraphs 31, 37, 39, 40, 200, 220, 226, 238, 244, 247, and 273.

21 7. Attached as Exhibit 5 is a true and correct copy of a letter sent from Defendant
22 Marianne Meye Thompson to Plaintiff Nathan Brittsan dated October 13, 2017. The
23

1 FAC quotes or otherwise relies on Exhibit 5 in at least paragraphs 129, 130, 131,
2 132, 133, 134, 135, 200, 220, 226, 238, 244, 247, and 273.

3 8. Attached as Exhibit 6 is a true and correct copy of an email chain between
4 Plaintiff Nathan Brittsan, Defendant Nicole Boymook, and other Fuller Theological
5 Seminary employees. The FAC quotes or otherwise relies on Exhibit 6 in at least
6 paragraphs 87, 88, 91, 92, 98, 99, 101, 200, 220, 226, 238, 244, 247, and 273.

7 9. Attached as Exhibit 7 is a true and correct copy of Fuller Theological
8 Seminary's copy on file of a letter from Defendant Mari L. Clements to Plaintiff
9 Nathan Brittsan dated September 21, 2017. The FAC quotes or otherwise relies on
10 Exhibit 7 in at least paragraphs 76, 77, 78, 79, 80, 81, 84, 85, 86, 200, 220, 226, 238,
11 244, 247, and 273.

12 10. Attached as Exhibit 8 is a true and correct copy of a letter sent from Plaintiff
13 Nathan Brittsan to Dr. Bryant Myers dated September 28, 2017. The FAC quotes or
14 otherwise relies on Exhibit 8 in at least paragraphs 102, 103, 104, 105, 106, 107,
15 200, 220, 226, 238, 244, 247, and 273.

16 11. Attached as Exhibit 9 is a true and correct copy of a letter from Plaintiff
17 Joanna Maxon to Defendant Marianne Meye Thompson. The FAC quotes or
18 otherwise relies on Exhibit 9 in at least paragraphs 171, 172, 173, 174, 175, 200,
19 220, 226, 238, 244, 247, and 273.

20 12. Attached as Exhibit 10 is a true and correct copy of a letter from Defendant
21 Marianne Meye Thompson to Plaintiff Joanna Maxon dated October 9, 2018. The
22 FAC quotes or otherwise relies on Exhibit 10 in at least paragraphs 176, 177, 181,
23 182, 184, 200, 220, 226, 238, 244, 247, and 273.

1 13. Attached as Exhibit 11 is a true and correct copy of the Court's Ruling on
2 Plaintiff's Motion for Summary Adjudication and Defendants' Motion for Summary
3 Judgment in *Cabading v. California Baptist University*.

4 14. Page numbers were added to the bottom of each page for ease of reference in
5 Exhibits 2, 3, 4, 5, 6, 7, 9, and 10.

6 15. Certain personal identifying information, such as Brittsan or Maxon's social
7 security numbers, birthdates, mailing addresses, and phone numbers, have been
8 redacted in Exhibits 2, 3, 5, 6, 7, 8, and 10.

9
10 I declare under penalty of perjury that that the foregoing is true and correct to the
11 best of my knowledge.

12
13 Executed on this 20th day of February, 2020.

14
15 /s/ Daniel Blomberg
16 Daniel Blomberg
17 dblomberg@becketlaw.com
18 THE BECKET FUND FOR RELIGIOUS
19 LIBERTY
20 1200 New Hampshire Ave. NW, Suite 700
21 Washington, DC 20036
22 Telephone: (202) 955-0095
23 Fax: (202) 955-0090

EXHIBIT 1

256957

FILED

in the office of the Secretary of State of the State of California

A490110

MAR 24 1997

RESTATED

ARTICLES OF INCORPORATION

OF

FULLER THEOLOGICAL SEMINARY

Bill Jones
BILL JONES, Secretary of State

Richard J. Mouw and H. Lee Merritt certify that:

1. We are the president and the secretary, respectively, of FULLER THEOLOGICAL SEMINARY, a California nonprofit religious corporation.
2. The Articles of Incorporation of this corporation are amended and restated to read as set forth in full in the document titled "RESTATED ARTICLES OF INCORPORATION OF FULLER THEOLOGICAL SEMINARY" which is attached hereto and by this reference is incorporated herein.
3. The foregoing amendment and restatement of the Articles of Incorporation has been duly approved by the Board of Trustees.
4. The foregoing amendment and restatement of the Articles of Incorporation has been duly approved by the required two-thirds (2/3rd) vote of the total number of regular members, the required two-thirds (2/3rd) vote of the total number of theology faculty, and the required two-thirds (2/3rd) vote of the total number of nontheology faculty, as required by Article XII of the Articles of Incorporation as in effect before this amendment and restatement.

We further declare under penalty of perjury under the laws of the State of California that the matters set forth in this certificate are true and correct of our own knowledge.

Date: March 5 1997

Richard J. Mouw

Richard J. Mouw, President

H. Lee Merritt

H. Lee Merritt, Secretary

RESTATED

ARTICLES OF INCORPORATION

OF

FULLER THEOLOGICAL SEMINARY

ARTICLE I

The name of this corporation is FULLER THEOLOGICAL SEMINARY.

ARTICLE II

This corporation is a religious corporation and is not organized for the private gain of any person. It is organized under the Nonprofit Religious Corporation Law exclusively for religious purposes. This corporation elects to be governed by all of the provisions of the Nonprofit Religious Corporation Law of 1980 not otherwise applicable to it under Part 5. A further description of the corporation's purposes is as follows:

to establish, conduct, and maintain a seminary of religious learning to prepare men and women for the manifold ministries of Christ and his Church.

ARTICLE III

This corporation is organized and operated exclusively for religious purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code of 1986, as amended (or the corresponding provisions of any future United States Internal Revenue Law).

No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and this corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of (or in opposition to) any candidate for public office.

ARTICLE IV

Notwithstanding any other provision of these articles, the corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from federal income tax under Section 501 (c) (3) of the Internal Revenue Code of 1986, as amended (or the corresponding provision of any future United States Internal Revenue Law), or (b) by a corporation, contributions to which are deductible under Section 170 (c) (2) of the Internal Revenue Code of 1986, as amended (or the corresponding provision of any future United States Internal Revenue Law).

ARTICLE V

The property of this corporation is irrevocably dedicated to religious purposes, and no part of the net income or assets of this corporation shall ever inure to the benefit of any director, officer, or member thereof, or to the benefit of any private person. Upon the dissolution or winding up of this corporation, its assets remaining after payment or provision for payment of all debts and liabilities of this corporation shall be distributed to a nonprofit fund, foundation, or corporation which is organized and operated exclusively for religious purposes and which has established its tax-exempt status under Section 501 (c) (3) of the Internal Revenue Code of 1986, as amended (or the corresponding provision of any future United States Internal Revenue Law).

ARTICLE VI

This corporation's Articles of Incorporation shall not include any statement of faith without the affirmative two-thirds (2/3) vote of trustees and faculty members of the seminary as set forth in Article III, Section 3 of this corporation's bylaws. This Article VI shall not be amended and/or repealed without the affirmative two-thirds (2/3) vote of trustees and faculty members of the seminary as set forth in Article XIII, Section 1 of this corporation's bylaws.

ARTICLE VII

The revised and restated articles set forth above eliminate the class of regular members, the class of theology members, and the class of nontheology members as set forth in the former Article VII. The corporation shall have no members within the statutory meaning of California Corporation Code 5056.

EXHIBIT 2



COMMUNITY STANDARDS

Why Fuller?
(<https://www.fuller.edu/about/why-fuller/>)

A Vision for Transforming the Seminary Experience
(<https://www.fuller.edu/vision/>)

Mission, Vision and Values
(<https://www.fuller.edu/about/mission-and-values/>)

History and Facts
(<https://www.fuller.edu/about/history-and-facts/>)

Title IX and Community Standards
(<https://www.fuller.edu/about/institutional-reports-and-documents/title-ix/>)

Institutional Commitments
(<https://www.fuller.edu/about/institutional-commitments/>)

Student Right-to-Know and Consumer Information
(<https://www.fuller.edu/about/institutional-reports-and-documents/student-right-to-know-and-consumer-information/>)

Nondiscrimination at Fuller
(<https://www.fuller.edu/about/institutional-reports-and-documents/nondiscrimination-at-fuller/>)

Community Standards
(<https://www.fuller.edu/about/mission-and-values/community-standards/>)

Institutional Reports
(<https://www.fuller.edu/about/institutional-reports-and-documents/>)

COMMUNITY STANDARDS - 풀리공동체가 지켜야 할 규범 - NORMAS COMUNITARIAS

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God's will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Students and employees at Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Enrollment in or employment by Fuller Theological Seminary includes a commitment by each individual to adhere to all of the seminary's published policies and ethical standards.

Seven statements of community standards are affirmed by all trustees, faculty, administrators/managers, staff, and students of the seminary. These are:

1. **Academic Integrity** (</about/mission-and-values/community-standards1/>)
2. **Marriage and Divorce** (</about/mission-and-values/community-standards2/>)
3. **Respect for People and Property** (</about/mission-and-values/community-standards3/>)
4. **Sexual Standards** (</about/mission-and-values/community-standards4/>)
5. **Substance Abuse** (</about/mission-and-values/community-standards5/>)
6. **Policy Against Sexual Harassment** (</about/mission-and-values/community-standards6/>)
7. **Policy Against Unlawful Discrimination** (</about/mission-and-values/community-standards7/>)

News and Events
 (<https://www.fuller.edu/about/news-and-events/>)

Offices and Leadership
 (<https://www.fuller.edu/about/offices-and-leadership/>)

Work at Fuller
 (<https://www.fuller.edu/employment/>)

In the application of these community standards, the seminary urges the practice of loving verbal confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The seminary, therefore, encourages individuals to follow, where feasible, the steps of verbal confrontation and dialogue described in Matthew 18:15-22.

The seminary encourages any of its community who are in special need to seek education and counsel. The seminary is committed to extending Christian love to those involved in strife, marital conflict, or the struggle for sexual identity; and to demonstrating the personal forgiveness available through Christ for all human failure.

The use of seminary disciplinary procedures should always be viewed as a last resort. In no way do they exempt the seminary from making every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.

Resources:

- **Overview of the Student Complaint Resolution Process**
 (<https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#overview>)
- **Phases of the Student Complaint Resolution Process**
 (<https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#phases>)
- **Complaint Resolution Procedures: Marriage and Divorce, Respect for People and Property, Sexual Standards, Substance Abuse**
 (<https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#complaint>)
- **Complaint Resolution Procedures: Sexual Harassment, Unlawful Discrimination, Unlawful Harassment, Sexual Misconduct, Retaliation**
 (<https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#resolution>)

그리스도인들은 학문적 발전과 영적 은사뿐만 아니라 도덕적 자질을 통해 기독교의 섬김을 보여 주도록 부르심을 받았습니다. 한 영혼에 대한 사랑, 공동체의 필요에 민감함, 정의에 대한 헌신, 하나님의 모든 뜻이 이땅에 이루어 지길 바라는 부담감, 정직성, 도덕적 성장을 향한 열정과 상호 신뢰는 그리스도인이 가져야 할 자질들입니다. 풀러신학교의 학생과 교직원들은 이러한 도덕적 자질들을 갖추고 삶으로 나타내어야만 합니다.

그리스도인의 신앙과 삶에 관한 풀러신학교의 윤리적 기준은 성경에 대한 온전한 이해와 그 권위에 기초를 두고 있습니다. 풀러 공동체는 또한 학생들을 교육하도록 신뢰하며 의탁한 다양한 교단 전통을 존중합니다. 이러한 도덕적 기준은 삶의 모든 영역을 망라하고 있지만, 특정 분야에서 해석의 혼란이 생길 경우, 풀러 공동체는 함께 그 문제를 풀어 나갈 것입니다. 좀더 전문적인 윤리 기준을 필요로 하는 분야에서 교육을 받는 학생들 역시 풀러신학교의 윤리적 기준을 따라야 합니다.

풀러신학교의 모든 학생과 교직원은 신학교의 공식적 방침과 윤리적 기준을 모두 준수해야 합니다.

풀러신학교의 모든 이사, 교수, 행정직원/관리자, 직원, 학생들은 다음과 같은 7개의 공동체 규범을 따르기로 동의합니다.

1. **학문적정직성** (/about/mission-and-values/community-standards1/)
2. **결혼과이혼** (/about/mission-and-values/community-standards2/)
3. **사람과재산에대한존중** (/about/mission-and-values/community-standards3/)
4. **성에대한기준** (/about/mission-and-values/community-standards4/)
5. **약물남용** (/about/mission-and-values/community-standards5/)
6. **성희롱반대규정** (/about/mission-and-values/community-standards6/)
7. **비합법적차별반대규정** (/about/mission-and-values/community-standards7/)

풀러신학교의 공동체 규범은 다음과 같이 적용될 수 있습니다. 공동체의 한 지체가 성경적 기준에서 벗어난 삶을 산다면, 먼저 사랑이 담긴 말을 통해 그 사실을 직시할 수 있도록 해 주어야 합니다. 마태복음 18:15-22이 가르치는 대로 먼저 사랑의 말과 대화로 접근하기를 권면하고 있습니다.

풀러신학교는 특별한 도움이 필요한 공동체의 지체들에게 교육과 상담을 권장하고 있습니다.

풀러신학교는 더 넓은 기독교의 사랑을 실천하기 위하여 분쟁과 부부갈등 또는 성 정체성으로 인한 고통, 그리고 모든 인간의 실패에 대해 그리스도가 보여주신 용서를 실천하기 위해 최선을 다할 것입니다.

풀러신학교의 징계 절차는 항상 최후의 수단으로 시행될 것입니다. 하지만 그러한 징계가 시행된다 하더라도, 풀러신학교는 객관적으로 사건을 바라보고, 성에 관한 문제를 신중하게 다룰 것이며, 안정적인 가정 생활이 유지되도록 도울 것입니다. 또한 사람과 공동체의 자산을 존중하는 공동체를 세우기 위해 가능한 모든 노력을 할 것입니다.

Los hombres y mujeres de Dios son aptos para el servicio cristiano por su carácter moral, así como también sus logros académicos y dones espirituales. Entre sus cualidades debiese existir la compasión por los individuos, sensibilidad hacia las comunidades de las que son parte, compromiso con la justicia, una carga por que la voluntad completa de Dios sea obedecida en la tierra, integridad personal, deseo por el crecimiento moral, y un sentido de responsabilidad mutua. Se espera que los estudiantes y empleados del Seminario Teológico Fuller demuestren estas características morales.

Las normas éticas del Seminario Teológico Fuller se guían por un entendimiento de las Escrituras y un compromiso con su autoridad sobre todo asunto de fe y vida cristiana. La comunidad del seminario también desea honrar y respetar la tradición moral de las iglesias que nos confían la educación de sus estudiantes. Estas normas morales abarcan todas las áreas de la vida, sin embargo, la prevalente confusión acerca de algunas áreas específicas, da lugar para que la comunidad se refiera a ellas de manera clara. Los estudiantes que están recibiendo entrenamiento en una disciplina que exige estándares éticos profesionales, también deberán de ser regidos por éstos.

Todo individuo que se matricule o trabaje para el Seminario Teológico de Fuller acordará comprometerse con todas las políticas y estándares éticos publicados por el seminario.

Las siete declaraciones de los estándares comunitarios han sido ratificadas por los administradores, facultad, síndicos, el personal y estudiantes del seminario. Estas tratan:

1. **La integridad académica** ([/about/mission-and-values/community-standards1/](#))
2. **El matrimonio y el divorcio** ([/about/mission-and-values/community-standards2/](#))
3. **El respeto por las personas y la propiedad** ([/about/mission-and-values/community-standards3/](#))
4. **Las normas sexuales** ([/about/mission-and-values/community-standards4/](#))
5. **El abuso del alcohol y las drogas** ([/about/mission-and-values/community-standards5/](#))
6. **Norma contra el acoso sexual** ([/about/mission-and-values/community-standards6/](#))
7. **Norma contra de la discriminación ilegal** ([/about/mission-and-values/community-standards7/](#))

En relación a la aplicación de estos estándares comunitarios, el seminario insta a la práctica de la confrontación verbal amorosa, cuando algún miembro de la comunidad cristiana sienta que otro de los miembros está viviendo en violación a lo que la Biblia enseña acerca de la conducta cristiana. Por lo tanto, en medida de lo posible, el seminario anima a los individuos a que sigan los pasos de confrontación verbal y diálogo descritos en Mateo 18:15-22.

El seminario insta a cualquier miembro de su comunidad que tenga alguna necesidad particular a buscar educación y consejería. El seminario se compromete a extender amor cristiano a todos los que estén involucrados en contiendas, conflictos maritales o en la lucha de identidad sexual; exhibiendo el perdón personal que hay en Cristo para todo fracaso humano.

El uso de procedimientos disciplinarios por parte del seminario deberá de ser visto como un último recurso. Esto en ningún caso exime al seminario de hacer todo esfuerzo posible para guiar la búsqueda honesta de la verdad, fomentar el abordaje de la sexualidad de manera holística, apoyar la estabilidad en la vida familiar o modelar relaciones comunitarias que transmitan respeto por las personas y respeto a la propiedad.

CONTACT

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Pasadena, CA 91182

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Houston, TX 77042

Admissions
admissions@fuller.edu (mailto:
admissions@fuller.edu)

TERMS

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Pages/Fuller-Graduate-Schools/)

FULLER studio
(<https://fullerstudio.fuller.edu/>)

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COMMUNITY STANDARDS

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Community Standards
(<https://www.fuller.edu/about/mission-and-values/community-standards/>)

Institutional Reports
(<https://www.fuller.edu/about/institutional-reports-and-documents/>)

ACADEMIC INTEGRITY - 공동체 규범·학문적 정직성 - INTEGRIDAD ACADÉMICA

This Academic Integrity Policy is an expression of the desire of the Fuller community to make clear the shared expectations that enable us to operate as a community embodying mutual trust in pursuing our academic tasks. It is rooted, first of all, in the conviction that the God whom we serve, the God who is Truth, calls us to truthfulness in the presence of the One from whom nothing can be hidden; and second, in the conviction that as brothers and sisters in Christ, we are called both to treat one another with integrity and to expect integrity from one another. We consider it crucial to our life together to establish a common understanding of the shape academic integrity should have among us.

Fuller Theological Seminary seeks to promote both intellectual and moral growth. Thus, our commitment to seek to be beyond reproach in our academic work, as well as in the rest of our behavior, goes beyond adherence to institutional rules or even maintenance of interpersonal relationships and becomes a matter of the formation of Christian character. Keeping that commitment expresses our endeavor to be who we say we are not only as people of faith, but also as those called to moral leadership. Genuine spirituality takes on concrete shape in godly behavior. Failure to represent oneself and one's work truthfully undermines one's character and trustworthiness, and it eventually destroys trusting relationships in the community.

Therefore, we as faculty and students alike commit to honesty in all aspects of our work. We seek to establish a community which values serious intellectual engagement ("loving God with the mind") and personal faithfulness more highly than various measures of "success" such as grades, degrees, or publications. We bear a joint obligation to one another both in and outside of the classroom. Faculty are responsible for modeling in their lectures and publications the same standards for use of oral and written sources that they expect of students in students' oral and written work, just as they are responsible for manifesting the attitudes of openness that they ask for from students. We further count it vital not only to seek to maintain the highest standards of integrity ourselves, but also to protect the integrity of the whole community by actively refusing to tolerate or ignore dishonesty on the part of others.

It is, then, in the interest of promoting common understanding, mutual confidence, fairness, and clear expectations that we set down the following commitments and procedures, in the context of the larger purpose of helping to shape a more faithful Christian community.

News and Events
(<https://www.fuller.edu/about/news-and-events/>)

Offices and Leadership
(<https://www.fuller.edu/about/offices-and-leadership/>)

Work at Fuller
(<https://www.fuller.edu/employment/>)

Commitments. The following commitments are to be understood as constituting essential guidelines, but not an exhaustive list of the forms academic integrity must take among us. These commitments underlie but do not supersede professional standards to which one may also be subject. In every instance where professional standards are more specific or rigorous than those specified here, the standards demanded by one's professional calling or degree program shall apply.

Academic integrity requires that as faculty,

- we will develop and use forms of assessment that are relevant to, and consistent with, the stated goals of a course;
- we will provide clear guidelines about acceptable collaboration; and in instances when collaboration is encouraged or required, we will spell out clearly how work is to be prepared for submission and on what basis grades will be assigned;
- we will clearly spell out our expectations for how students should acknowledge receiving suggestions on content and style of papers, including the use of editorial assistance;
- we will clearly spell out course policies on use of previous examinations for preparation for current examinations;
- we will carefully acknowledge our dependence on the ideas of others, including those of our students, in publications, and as appropriate in lectures and in materials distributed in class;
- we will evaluate work on its academic merit, not on the basis of the student's agreement or disagreement with the teacher's point of view;
- we will give students feedback on assignments and will not assign grades without providing comments on papers and essay examinations;
- we will return papers in a timely manner;
- we will follow accepted standards in the construction and grading of examinations;
- we will challenge academic dishonesty when it occurs;
- we will seek to assure consistency in applying these standards by consulting with colleagues as we deal with questions and issues about academic integrity within our professional work;
- we will faithfully adhere to academic policies of the institution, including those related to criteria for granting incompletes and to deadlines for accepting work.

Academic integrity requires that as students,

- we will produce all the work assigned in every course as our individual work, unless collaboration is required or expressly permitted by the instructor;
- we will obtain prior permission from the professor or professors involved in order to submit the same work in more than one course or to use work (in whole or in part) submitted in another course;
- we will avoid all forms of plagiarism;
- we will not submit as our own work papers obtained from another person (with or without that person's knowledge) or from other sources such as term paper companies or the Internet;
- we will give credit for all the major sources of our ideas, whether written or oral, formal or informal, published or unpublished;
- we will rigorously follow accepted standards of citation for quoting directly or indirectly from published or unpublished sources;
- we will not report work as completed that has not actually been done;

- we will consult with the professor prior to the completion of assigned work if we have any question about what constitutes dishonesty or inappropriate collaboration;
- we will faithfully adhere to academic policies of the institution, including those related to criteria for requesting incompletes and to deadlines for submitting work;
- we will not seek unfair academic advantage over other students by misrepresenting our life circumstances in order to obtain extensions of deadlines;
- we will not, in take-home or in-class examinations,
 - copy from the examination papers of other students;
 - allow other students to copy our work on exams;
 - read, without the instructor's consent, previous examinations or a copy of examination questions prior to taking the examination;
 - use materials such as notes or books, including dictionaries, without the express permission of the instructor;
 - have another student take an examination for us;
 - seek or accept unpermitted aid in take-home exams;
 - seek or accept information about the content or style of exams other than what is provided to the entire class by the instructor;
- we will not put pressure on a professor, before or after the grading process, to base grades on criteria other than academic standards.

Commitment to supporting and developing a community ethos of honesty requires of the whole Fuller community that,

- we will not make written assignments available to students for copying;
- we will not give unpermitted aid on take-home examinations;
- we will not make unauthorized copies of examinations available to students;
- we will report known violations of these standards of academic integrity to the faculty of the course involved.

학문적 정직성은 풀러 공동체가 학업을 하는데 있어서 서로를 신뢰할 수 있는 공동체가 되기를 소망하는 중요한 표현중 하나입니다. 학문적 정직성은 먼저 우리가 섬기는 진리의 하나님께서 우리를 진실하게 살도록 부르셨고, 그분의 임재안에서 아무것도 숨길 수 없다는 확신에 근거하고 있습니다. 또한, 그리스도 안에서 형제 자매로 서로를 정직하게 대하며 서로에게 정직성을 기대한다는 확신에 근거합니다. 풀러 공동체는 이러한 학문적 정직성이 우리 안에 있어야만 한다고 믿으며 그것이 삶을 함께 세워 나가는 중요한 부분이라고 믿습니다.

풀러신학교 공동체는 지적 성장과 도덕적 성장을 함께 추구합니다. 따라서 풀러 공동체는 학업과 우리의 모든 삶에 있어 탁월성을 추구하는 것은 단순히 규칙을 지키는 수준을 넘어서 기독교인의 인격을 형성하는 차원이 됩니다. 그것은 신앙이 있는 사람일 뿐만 아니라 도덕적 지도자로서의 부르심에 헌신하는 의지를 표명하는 것입니다. 참된 영성이란 하나님의 뜻을 따라 행하는 구체적인 행동으로 드러납니다. 우리 자신과 우리의 학업을 신실하게 수행하지 못함은 자신의 성품과 신뢰를 훼손하는 것입니다. 그리고 결국 공동체내의 신뢰관계를 파괴하는 결과를 낳게 됩니다.

따라서, 교수와 학생으로서 우리가 행하는 일의 모든 영역에서 정직해야 합니다. 우리는 학점, 학위 또는 출판 등과 같은 소위 외적인 성공의 기준들보다, 개인의 신실함과 진실한 지성 활동 ("마음으로 하나님을 사랑")을 더 소중하게 여기는 공동체를 수립하고자 합니다. 우리는 교실 안팎에서 서로에 대한 공동 의무를 준수 해야합니다. 교수는 수업과 출판을 위해 구두와 문서 자료를 활용할 때 학생들 또한 구두와 문서 자료를 올바르게 사용하도록 역할의 모범이 되어 줄 책임이 있습니다. 우리는 스스로 정직성에 대한 최고 기준들을 유지하기 위해 노력할 뿐만 아니라, 적극적으로 공동체 일원들의 부정을 용납하거나 간과 하지 않음으로써 전체 공동체의 정직성을 보호하기 위해 노력하는 것이 더욱 중요하다고 믿습니다.

학문적 정직성을 위한 다음과 같은 서약과 절차를 만든 이유는 더욱 신실한 기독교 공동체를 형성

하고자 하는 큰 그림 안에서, 공통의 이해, 상호 신뢰, 공정성을 증진시키고자 하는 데 있습니다.

서약. 다음의 서약들은 반드시 있어야 하는 기준들이지만, 우리 공동체가 학문적 정직성을 위해 실천해야 할 모든 내용을 포괄하지는 않습니다. 이러한 서약들은 보다 전문적 기준들의 근거가 되는 하지만 전문적인 기준들을 완전히 대체 할 수는 없습니다. 이곳에 명시된 것보다 좀더 전문적인 기준이 필요할 경우에는, 전문적 영역과 학위과정이 요구하는 특별한 기준들이 적용될 수 있습니다.

교수에게는 다음과 같은 학문적 정직성이 요구 됩니다:

- 우리는 명시된 수업의 목표에 대해 적절하고 일관성 있는 평가 기준을 개발하고 사용할 것입니다;
- 우리는 학생들의 공동작업에 대한 명확한 지침을 제공합니다. 공동 작업이 권장되거나 필요한 경우에, 과제를 어떻게 준비해야 하는지 학점을 주는 근거는 무엇인지 분명하게 명시할 것입니다;
- 우리는 학생들이 소논문의 내용, 양식, 그리고 편집에 관련된 제안들을 어떻게 이해하며 받아들여야 하는지에 대해 분명하게 명시할 것입니다.
- 우리는 현재의 시험 준비를 위해 이전의 시험 자료를 사용하는 것에 대한 방침을 분명하게 제시할 것입니다;
- 우리는 학생들의 아이디어를 포함하여 출판과 강의실에서 사용하는 자료들의 출처를 정확하게 밝히는 것을 신중하게 인식할 것입니다.
- 우리는 학업평가를 교수의 관점과 학생의 관점 사이의 일치나 불일치에 근거하는 것이 아니라 학업성취에 따라 할 것입니다;
- 우리는 채점을 할 때 학생들에게 과제에 대한 피드백을 줄 것이며 논문과 논술형 시험에 대해 교수의 논평없이 채점하지 않을 것입니다.
- 우리는 정해진 시간에 소논문/과제물을 돌려줄 것입니다;
- 우리는 시험의 구성 및 학점에 있어서 제시된 기준을 따를 것입니다;
- 우리는 학문적 부정직이 발생했을 때 적절한 조치를 취할 것입니다;
- 우리는 전문적인 영역에서 학문적 정직성에 대한 문제나 질문들을 해결할 때 동료 교수들과 상의하여 이 기준들의 적용을 일관성 있게 처리할 것입니다.
- 우리는 “미완된 과제” (“incomplete”) 을 주는 문제와 과제 마감시한 문제에 대하여 학교 규정들을 충실하게 준수할 것입니다.

학생들에게 다음과 같은 학문적 정직성을 요구 합니다:

- 우리는 협력이 필요하거나 명시적으로 교수가 허용하지 않는 한, 모든 과목에 할당된 과제를 개인적으로 수행할 것입니다;
- 우리는 다른 과목에 제출했던 동일한 과제물 혹은 그 과제물(전체 또는 일부분) 을 사용할 때는 관련 교수 혹은 교수들의 사전 허가를 받을 것입니다;
- 우리는 모든 형태의 표절을 피할 것입니다;
- 우리는 타인 (그 사람이 알든지 모르든지) 으로부터 혹은 논문회사나 인터넷과 같은 출처에서 얻은 과제를 우리의 자신의 과제로 제출하지 않을 것입니다;
- 우리는 서면이든 구두이든, 공식이든 비공식이든, 출판 유무에 상관없이 우리 생각의 모든 출처를 분명히 밝힐 것입니다;
- 우리는 출판 유무에 상관없이 직접 또는 간접적 인용을 위한 출처 인용 기준을 엄격하게 따를 것입니다.
- 우리는 실제로 완성되지 않은 과제에 대해 이미 완료되었다고 보고하지 않을 것입니다;
- 우리는 다른 학생들과 공동 프로젝트를 할 때 어떤 경우가 부정직이나 부적절한 협력에 해당되는지를 미리 교수와 상의할 것입니다;
- 우리는 “미완된 과제” (“incomplete”) 요청과 과제 마감시한과 같은 기준들을 충실하게 준수할 것입니다;
- 우리는 마감 시간의 연장을 위해 우리의 상황을 거짓으로 보고하여 다른 학생들에 비해 불공정한 이득을 취하지 않을 것입니다;

- 개인적으로 집에서 치르는 시험 (take-home exam)이든 강의실에서 치르는 시험이든,
 - 다른 학생들의 시험지를 보고 베끼지 않을 것입니다;
 - 다른 학생들이 우리의 시험지를 보고 베끼도록 허용하지 않을 것입니다;
 - 시험을 치르기 전, 교수의 허락없이 이전 시험이나 시험 문제의 내용을 읽지 않을 것입니다;
 - 교수의 명시적인 허가없이, 사전을 포함한 노트나 책 같은 자료를 사용하지 않을 것입니다;
 - 다른 학생이 대신하여 시험을 치게 하지 않을 것입니다;
 - 개인적으로 집에서 치르는 시험 (take-home exam)의 경우 허락 되지 않는 도움을 구하거나 받지 않을 것입니다.
 - 교수가 전체 클래스에 제공한 시험의 내용이나 양식에 대한 정보 이외에는 요구하거나 받지 않을 것입니다;
 - 교수가 학점을 주기 전과 후에 학문적 기준이 아닌 다른 기준으로 학점을 주도록 교수를 압박하지 않을 것입니다.
- 풀러공동체에 전체가 정직성이라는 정신을 지키고 함약하기 위한 서약.
- 우리는 다른 학생들이 타인의 완성된 과제들을 복사하는 일이 없도록 주의할 것입니다;
 - 우리는 개인적으로 집에서 치르는 시험 (take-home exam)의 경우 허락되지 않은 도움을 제공하지 않을 것입니다;
 - 우리는 학생들에게 허가되지 않은 시험지 사본을 제공하지 않을 것입니다;
 - 우리는 학문적 정직성 위반이 발견될 경우 담당교수에게 보고 할 것입니다.

Esta política de integridad académica es una expresión del deseo de la comunidad de Fuller de clarificar las expectativas comunes que nos permitan operar como una comunidad que encarna el principio de confianza mutua con relación al logro de nuestras tareas académicas. Esta política está arraigada primeramente en la convicción de que el Dios a quien servimos, el Dios que es Verdad, nos ha llamado a ser veraces en la presencia de aquel a quien nada le es oculto; y en segundo lugar, en la convicción de que como hermanos y hermanas en Cristo, hemos sido llamados a tratar a los demás con integridad y esperar la integridad los unos de los otros. Consideramos que es crucial para nuestra vida común el establecer un entendimiento compartido de la forma en que la integridad académica debe de ser practicada entre nosotros.

El seminario Teológico de Fuller busca el promover tanto el crecimiento intelectual, como el moral. Por lo tanto, nuestro compromiso de ser irreprochables en nuestro trabajo académico, así como en el resto de nuestro comportamiento, va más allá de seguir reglas institucionales o aún el de mantener sanas relaciones interpersonales, convirtiéndose así en un asunto de la formación del carácter cristiano. El mantener este compromiso expresa nuestro empeño por ser lo que profesamos ser no sólo como personas de fe, sino también como personas llamadas a ser líderes morales. La espiritualidad genuina toma una forma concreta a través del comportamiento piadoso. La persona menoscaba su carácter y fiabilidad cuando no es veraz en la manera en que se presenta a sí misma y a su trabajo, y eventualmente termina por destruir las relaciones de confianza en una comunidad.

Por consiguiente, nosotros la facultad y los estudiantes, nos comprometemos del mismo modo a la honradez en todos los aspectos de nuestro trabajo. Buscamos establecer una comunidad que valora el compromiso intelectual serio (“amar a Dios con la mente”) y la fidelidad personal más que otras medidas de “éxito” tales como calificaciones, los títulos o las publicaciones. Tenemos una obligación mutua los unos con los otros, tanto dentro como fuera del salón de clase. La facultad es responsable de modelar en sus ponencias y publicaciones los mismos estándares para el uso de fuentes orales y escritas que esperan que los estudiantes empleen en sus trabajos orales y escritos, también tienen la responsabilidad de mostrar en ellas la misma franqueza que esperan de sus estudiantes. Además, consideramos vital no solo buscar mantener las normas máximas de integridad personal, sino que también proteger la integridad de toda la comunidad rehusándonos activamente a tolerar o ignorar la falta de honradez de otros.

Por ende, en el interés de promover la comprensión y confianza mutua, la imparcialidad y las expectativas claras, establecemos los siguientes compromisos y procedimientos en el contexto del propósito mayor de ayudar a la formación de una comunidad cristiana más fiel.

Compromisos. Se entiende que los siguientes compromisos constituyen directrices esenciales, sin embargo no son una lista exhaustiva de todas las formas de integridad académica que hay entre nosotros. Estos compromisos sustentan pero no reemplazan las normas profesionales a las cuales también podemos estar sujetos. En toda instancia en que existan normas profesionales más específicas o rigurosas que las se especifican aquí, las normas y estándares demandados por la vocación profesional o programa de título/grado específico serán aplicadas.

La integridad académica requiere que como facultad;

- Desarrollaremos y usaremos formas de evaluación que sean pertinentes y consecuentes con las metas indicadas para el curso.
- Proveeremos directrices claras acerca de la colaboración que es aceptable; y en casos en los cuales la colaboración sea promovida o requerida, comunicaremos claramente cómo se deberá preparar el trabajo antes de entregarse y cuáles serán las pautas para su evaluación.
- Comunicaremos claramente nuestras expectativas en relación a como los estudiantes deben indicar que recibieron sugerencias acerca del contenido y estilo de sus trabajos, incluyendo el uso de ayuda editorial.
- Explicaremos claramente las reglas del curso con relación al uso de exámenes dados en cursos previos como manera de preparación para exámenes actuales.
- Daremos crédito y reconocimiento de nuestra dependencia de las ideas de otros, incluyendo las ideas de nuestros estudiantes, en publicaciones, y de ser apropiado, en las ponencias y materiales distribuidos en clase.
- Evaluemos el trabajo en base a su mérito académico y no en base al grado de acuerdo o desacuerdo del estudiante con el punto de vista del maestro.
- Daremos retroalimentación a los estudiantes por sus tareas, y no asignaremos calificaciones sin proveer comentarios en los trabajos y evaluaciones escritas.
- Devolveremos los trabajos a tiempo.
- Seguiremos los estándares aprobados en la construcción y calificación de exámenes.
- Impugnaremos la falta de honestidad académica cuando ésta suceda.
- Buscaremos ser consistentes al aplicar estos estándares de conducta, consultando con nuestros colegas cuando tratemos con preguntas y asuntos de integridad académica dentro de nuestro trabajo profesional.
- Seguiremos fielmente las políticas académicas de la institución, incluyendo aquellas relacionadas con los criterios a seguir en casos de incompletos o plazos para la aceptación de trabajos.

La integridad académica requiere que como estudiantes;

- Produciremos todo el trabajo asignado para cada curso como nuestro trabajo individual, a menos que el curso expresamente requiera colaboración o bien, que el maestro claramente lo haya permitido;
- Obtendremos permisos previos del profesor o profesores involucrados para poder presentar el mismo trabajo en más de un curso o para usar un trabajo (entero o en parte) previamente presentado en otro curso;
- Evitaremos toda forma de plagio;
- No entregaremos como trabajos propios, aquellos que hemos obtenido de otra persona (con o sin el consentimiento de esa persona) o de otras fuentes tales como compañías que venden trabajos escritos o el internet;

- Daremos crédito de todas las fuentes primarias de nuestras ideas, sean escritas u orales, formales o informales, publicadas o no publicadas;
- Seguiremos rigurosamente los estándares aceptados para las citas directas o indirectas de fuentes publicadas o no publicadas;
- No informaremos que hemos completado trabajos que en realidad no hemos hecho;
- Consultaremos con el profesor cualquier duda de lo que se constituye una falta de honradez o colaboración inapropiada antes de completar un trabajo asignado;
- Seremos fieles a las normas académicas de la institución, incluyendo aquellas relacionadas con los criterio a seguir en casos de incompletos o plazos para la entrega de trabajos.
- No buscaremos obtener una ventaja académica injusta sobre los demás estudiantes al mal emplear las circunstancias de nuestra vida para obtener extensiones a las fechas límites para entregar trabajos;
- En relación a los exámenes tomados en casa o desarrollados en clase;
 - No copiaremos de los exámenes de otros estudiantes;
 - No permitiremos que otros estudiantes copien nuestro trabajo o nuestros exámenes;
 - No leeremos, sin el consentimiento del instructor, exámenes previos o copias de las preguntas del examen antes de tomarlo;
 - No usaremos materiales tales como notas o libros, incluyendo diccionarios, sin el permiso explícito del instructor;
 - No permitiremos que otro estudiante tome un examen en nuestro lugar;
 - No buscaremos ni aceptaremos ayuda no autorizada para los exámenes realizados en casa;
 - No buscaremos o aceptaremos información acerca del contenido o estilo de los exámenes a excepción de lo provisto por el profesor en la totalidad de la clase;
- No ejerceremos presión sobre el profesor, antes o durante el proceso de calificar, para que base las calificaciones en criterios diferentes a los estándares académicos.

El compromiso a apoyar y desarrollar la práctica de la honestidad comunitaria, requiere que toda la comunidad de Fuller;

- No proveeremos asignaciones escritas disponibles para que los estudiantes las copien;
- No proveeremos de ayuda no autorizada en la realización de exámenes en casa;
- No proveeremos copias no autorizadas de exámenes para distribuir a estudiantes;

Informaremos a la facultad del curso en cuestión toda violación a estos estándares de integridad académica.

CONTACT

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MARRIAGE AND DIVORCE - 공동체 기준-결혼과 이혼 - MATRIMONIO Y DIVORCIO

Out of its commitment to the stability and strength of marriages and families and out of concern about the prevailing breakdown of both in our time, Fuller Theological Seminary wishes, in the following statement, to affirm its commitments and policies with respect to God's will for the permanence of marriage and the tragic realities of divorce.

- I. As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture. Christ teaches that God the Creator intended marriage to be an unconditional covenant between a woman and a man that unites them into one corporate body. Guided by the love and grace of God to all persons, each spouse vows to love, honor, and cherish the other in all circumstances without exception (Mark 10:2-12). Christ's teaching is clear in recalling the creation story. He says: "But from the beginning, God made them male and female. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate." The apostle Paul, having reaffirmed the Lord's teaching about the permanence of marriage, adds the richly suggestive metaphor of the marriage of a man and a woman as a mirror of the abiding union of Jesus Christ and his Body, the Church. From these words, it is clear that God wills marriage to be a permanent partnership of love. Surely God wills for every marriage something far richer than permanence. God wills that both partners subordinate their individual expectations to their shared growth into the disciplined maturity and wholeness of Christ. God wills that healthy marriages be pivotal supports for all other human relationships. God wills that a wife and husband model together the whole mind of Christ for human community. The concern of this statement, however, is with his will for the permanence of marriage. It is motivated by a desire that Christian marriages in particular survive the erosions of a culture in which pursuit of each individual's personal satisfaction has replaced lifetime commitment as the norm for marriage. Fuller Theological Seminary seeks to be a community of men and women, single and married, who are striving to make their lives reflect the healthy, generous, attractive, and enduring embodiments of God's unselfish love in a selfish world.
- II. Sensitive to the fragility of any marriage, and to the fact that the price of fidelity to the biblical ideal is often paid in the hard currency of patient courage, Fuller Theological Seminary intends to do whatever it can to encourage and comfort those members of the community who walk the path of fidelity in lonely need and turbulent pain. It is concerned not only to help people salvage their distressed marriages, but to be a community of support for all who strive to make their healthy

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marriages and their strong families even healthier and stronger than they are. The seminary expects that persons who are experiencing a troubled marriage will recognize the importance of this community of support and will make good use of seminary and other resources in their effort to bring healing and wholeness to their marriage.

- III. The Fuller community intends to respond to its divorced members with a compassion that in no way compromises our conviction. We believe that God wills marriage to be permanent and that he is deeply grieved when any marriage fails. We do not intend to alter this conviction. In compassion, however, we recognize that, in our broken world, it may sometimes be the case that people do end their marriages. In accordance with Scripture and the theological heritage of the church, we must ascertain the circumstances and causes of the failure of the marriage. Some relevant circumstances taken together, and not as a checklist, may include personal motivations, history of the relationship, counseling efforts, questions of abuse, care of any children, remarriage, reconciliation efforts, and fidelity. While the seminary community does not reject members on the simple ground that they have experienced the pain of a broken covenant and a failed marriage, the seminary will review the circumstance and causes according to the seminary's Response Procedures for Alleged Violations of Community Standards.
- IV. The seminary attempts to respond redemptively to people within its community whose marriages have, in tragic fact, failed. It means to do so in ways that reflect both its commitment to the permanence of a marriage covenant and its compassion for those whose covenants have been broken by divorce. We do not intend to compromise the biblical ideal; we acknowledge that the breakup of a marriage always grieves God. Yet, compassion leads us to discern that, in our broken human condition, divorce may sometimes be an unavoidable last resort to end a cycle of pain and sin within an unwholesome marriage. In this delicate balance of commitment and compassion, Fuller Theological Seminary hopes to be a redemptive community in which those who have experienced the pain of a covenant broken, a love failed, a marriage lost, are renewed.
- V. The Fuller community remains convinced that Christ's ideal of permanent marriage must be reflected, however imperfectly, in the lives of its faculty, administration, board, students, and staff. For this reason, it has established certain procedures for evaluating the circumstances and causes of any divorce that may occur. It expects that a member of the seminary Board of Trustees, faculty, administration, student body, or staff experiencing a divorce will self-report the relevant circumstances of his/her divorce to his/her provost council level supervisor. The purpose of the review will be to help colleagues ascertain whether the reasons for the divorce and the mind of the colleague concerning it are such as to recommend his or her continuing to function as a member in the Fuller community. The review shall be attended with utmost concern for the special needs and rights of all parties to the divorce; it shall be private, collegial, and as fair as possible to all concerned. The review process is outlined in the seminary's Response Procedures and, under certain circumstances, could result in dismissal of a person from the seminary community. Likewise, when someone who has been invited to join the seminary's Board of Trustees, the faculty, or senior administration, has experienced divorce, the candidate is asked to participate with a committee of his or her potential colleagues in a review of the circumstances of the divorce before any appointment is made.
- VI. Finally, Fuller Theological Seminary applauds and encourages the creative efforts of those Christian agencies who, together with faithful Christian churches, are dedicated to the renewal and healing of marriage and family life in our society.

결혼과 가정이 주는 안정감과 가치를 소중히 여기면서, 한편으로는 우리 세대의 붕괴되어가고 있는 결혼과 가정에 대해 우려하면서, 풀러신학교는 결혼의 영속성과 이혼으로 인한 비극적인 현실에 관한 하나님의 뜻을 존중하며 다음과 같은 서약과 정책들을 지지합니다.

I. 다른 모든 규범들과 마찬가지로 결혼과 이혼에 대한 규범에 대해서도, 풀러신학교는 그리스도의 정신과 성경의 가르침을 구현하고자 합니다.

창조주 하나님께서는 결혼을 여자와 남자를 하나의 몸으로 연합하는 조건없는 언약이 되게 하셨다고 그리스도는 가르치십니다. 모든 사람에게 주시는 하나님의 사랑과 은혜를 의지하여, 부부는 모든 상황에서 예외 없이 서로를 사랑하고 존중하고 아끼기로 서약해야 합니다 (막 10:2-12). 그리스도의 가르침은 창세기에 대한 그분의 언급에서 명백해집니다. 그리스도는 말씀하

십니다. "창조 때부터 저희를 남자와 여자로 만드셨으니 이리므로 사람이 그 부모를 떠나서 그 돌이 한 몸이 될지니라 이리한즉 이제 둘이 아니요 한 몸이니 그러므로 하나님이 짝지어 주신 것을 사람이 나누지 못할찌니라 하시더라."

사도 바울은 결혼의 영속성에 대한 주님의 가르침을 재확인하면서, 결혼에 대한 깊은 비유를 제시합니다. 남자와 여자의 결혼은 마치 예수 그리스도와 교회의 영속적인 연합과 같은 것이라는 것입니다. 이러한 말씀속에 하나님께서는 결혼이 영원한 사랑의 관계가 되기를 원하신다는 것이 분명합니다. 확실히 하나님께서는 모든 결혼이 단지 영속적인 것을 넘어 더 풍성해지기를 원합니다. 하나님께서는 건강한 결혼생활이 다른 모든 인간 관계의 중요한 중심이 되기를 원하십니다. 하나님은 아내와 남편이 함께 사회를 향한 그리스도의 마음을 드러내는 모델이 되기를 원하십니다. 하지만 본 규범의 원래의 목적은 결혼의 영속성에 대한 하나님의 뜻과 관련이 있습니다. 이러한 결혼에 대한 규범은 각 개인의 욕심으로 인해 평생헌신이라는 결혼에 대한 고유 가치가 무너지서는 안된다는 위기의식 속에서 나왔습니다.

풀러신학교는 자신들의 삶을 건강하고, 관대하고, 아름답고, 인내하는 하나님의 이타적 사랑을 이기적인 세상에서 구현해 나가려는 남성과 여성, 독신과 기혼자 모두의 공동체이기를 추구합니다

II. 결혼 생활이 갖는 연약함과 성경적인 결혼생활을 위해 치뤄야 할 인내의 대가가 필요함을 깊이 이해하면서, 풀러신학교는 고통과 고독 속에서도 성실함의 길을 걷는 부부들을 격려하고 위로 하기위해 최선을 다 할것입니다. 이러한 노력은 고통과 아픔에 처해 있는 부부의 문제를 해결하도록 돕는 것 뿐 아니라 건강하고 화목한 가족들이 더욱 더 건강하고 보다 더 화목한 가족들이 될 수 있도록 돕는데 기울여 질 것입니다. 풀러공동체는 결혼문제로 고통을 당하고 있는 분들이 공동체의 도움이 중요하다는 사실을 인식하고 그분들의 결혼생활이 치유되고 건전한 생활을 할수 있도록 신학교 및 기타 도움들을 잘 활용할 수 있기를 바랍니다.

III. 풀러 공동체는 우리의 믿음을 타협하지 않으면서 이혼한 구성원들을 신중하게 대처하길 원합니다. 우리는 영속적인 결혼이 하나님의 뜻이며 결혼이 실패 할 때 하나님께서 깊이 슬퍼 하심을 믿습니다. 여기에 대한 우리의 믿음은 절대 흔들리지 않을 것입니다. 하지만 공허한 마음으로 깨어진 세상을 바라볼 때 어쩔수 없이 이혼에 이를 수도 있다는 사실을 인식하고 있습니다. 성경과 교회의 신학적 유산에 따라, 우리는 결혼 실패의 상황과 원인을 파악해야 합니다. 이러한 상황은 단순한 분석적 차원을 넘어 개인 동기, 관계의 역사, 상담 활동, 학대의 문제, 자녀 양육, 재혼, 화해 노력, 그리고 성실함등의 복합적인 상황들을 포함합니다. 깨진 언약과 실패한 결혼의 고통을 경험했다는 단순한 이유로 구성원들을 차별 하지 않지만, 신학교는 "공동체 규범의 위반 혐위에 대한 신학교의 규범"에 따라 상황과 원인을 검토할 것입니다.

IV. 신학교는 결혼에 실패한 구성원들에게 구속적 (redemptive) 접근을 할 것입니다. 이러한 구속적인 접근은 결혼 언약의 영속성에 대한 헌신과 더불어 이혼으로 인해 깨어진 구성원들을 향한 연민을 반영하는 방식으로 진행될 것입니다. 하지만 우리는 결코 성경의 가르침을 손상할 의도는 없습니다. 왜냐하면 결혼의 깨어짐은 항상 하나님의 마음을 아프게 한다는 사실을 인정하기 때문입니다. 그러나 하나님의 공허하심은 우리의 죄악된 상태로 인해 야기된 고통과 죄의 악순환을 끊기 위해 때때로 이혼은 불가피한 최후의 수단이 될 수도 있다는 것을 깨닫게 해 줍니다. 이러한 헌신과 공허하심이라는 균형감 속에서, 풀러신학교는 깨진 언약, 실패한 사랑, 이혼의 고통을 경험한 사람들이 회복되는 구속적 공동체가 되기를 소망합니다.

V 풀러 공동체는 비록 불완전할 지라도 영속적 결혼이라는 그리스도의 이상을 해당 교직원, 행정직원, 이사회, 학생, 직원들의 삶 속에서 반영해야 한다고 확신합니다. 이런 이유 때문에, 발생할 수 있는 이혼의 상황과 원인을 평가하는 일련의 절차를 수립했습니다.

그것은 이혼을 겪고 있는 이사회 구성원, 교직원, 행정직원, 학생회, 또는 직원이 학장 수준의 관리자에게 이혼의 관련 상황을 자신들 스스로 보고하게 됩니다. 보고의 목적은 이혼을 한 배경과 그것에 대한 동료들의 생각들이 이혼한 당사자들이 풀러 공동체 내에서 하나의 구성원으로서 지속적으로 기능할 수 있도록 허락할 수 있는지의 여부를 확인하기 위함입니다. 보고를 하게 되면 당사자는 최대한 많은관심과 함께 특별한 필요와 권리를 받을 수 있습니다. 그것은 개인적이고 공동체적이고 가능한 모든 관련자들에게 최대한 공정하게 할 것입니다. 보고 과정은 신학교의 반응 절차에 요약되어 있으며, 특정 상황에서는 검토 결과에 따라 당사자가 신학교 공동체에서 떠나게 할 수도 있습니다.

마찬가지로, 이사회, 교수, 또는 고위 행정직 등에 동참하도록 초청을 받은 사람이 이혼을 경험한 경우라면, 후보를 임명하기 전, 예비 동료 위원회는 후보에게 이혼 상황에 대한 상황 검토를 요구합니다.

VI. 마지막으로, 풀러신학교는 신실한 기독교 교회들과 함께 우리 사회 내의 결혼과 가족 생활

의 치유와 갱신에 헌신하고 있는 기독교 단체들의 창조적인 노력에 찬사와 박수를 보냅니다.

Debido a su compromiso hacia la estabilidad y fortaleza de los matrimonios y familias, y por la preocupación ante el alto índice de rupturas y fracasos de éstos en nuestro tiempo, el Seminario Teológico Fuller desea por medio de las siguientes declaraciones, afirmar sus compromisos y principios con relación a la voluntad de Dios por la permanencia del matrimonio y las trágicas realidades del divorcio.

- Como en todas sus declaraciones y normas, asimismo en relación al matrimonio y el divorcio, el seminario se ha propuesto encarnar la mente de Cristo y la enseñanza de las Sagradas Escrituras.

Cristo enseña que Dios el creador quiso desde el principio que el matrimonio fuese un pacto incondicional entre una mujer y un hombre que los uniese en un solo cuerpo. Guiados por el amor y la gracia de Dios hacia todas las personas, cada conyugue promete amar, honrar y apreciar al otro en toda circunstancia, sin excepción alguna (Marcos 10:2-12). La enseñanza de Cristo es clara al recordar la historia de la creación. Él dice; “Pero al principio de la creación, hombre y mujer los hizo Dios. Por esto dejará el hombre a su padre y a su madre, y se unirá a su mujer, y los dos serán una sola carne; así que no son ya más dos, sino uno. Por tanto, lo que Dios juntó, no lo separe el hombre”.

El apóstol Pablo, habiendo reafirmado la enseñanza del Señor acerca de la permanencia del matrimonio, añade una metáfora muy sugestiva del matrimonio entre un hombre y una mujer como un espejo de la unión permanente de Cristo y su cuerpo, la Iglesia. Estas palabras muestran claramente que la voluntad de Dios es que el matrimonio sea una relación permanente de amor. De seguro Dios quiere para todo matrimonio algo mucho más allá que solo la permanencia. Dios desea que ambos compañeros subordinen sus expectativas individuales a la madurez disciplinada y el crecimiento conjunto de la plenitud de Cristo. Es la voluntad de Dios que los matrimonios saludables sean el apoyo fundamental de todas las demás relaciones humanas. Dios quiere que la mujer y el hombre modelen juntos la plenitud de la mente de Cristo para la comunidad humana. La preocupación de esta declaración es, sin embargo, en relación con la voluntad de Dios por la permanencia del matrimonio. Esta declaración está motivada por el deseo de que los matrimonios cristianos, de manera particular, puedan sobrevivir los deterioros de una cultura que ha reemplazado un compromiso de vida como la norma matrimonial, por la búsqueda de la satisfacción personal.

El Seminario Teológico Fuller busca ser una comunidad de hombres y mujeres, solteros y casados, que se esfuercen por hacer de sus vidas un reflejo saludable, generoso, atractivo y duradero del amor no egoísta de Dios en medio de un mundo egoísta.

- Estando conscientes de la fragilidad del matrimonio y de que el costoso precio del ideal bíblico de la fidelidad se paga con la moneda del valor paciente, el Seminario Teológico Fuller busca hacer todo lo posible por alentar y consolar a los miembros de la comunidad que escogen caminar la ruta de la fidelidad en medio de la necesidad solitaria y el dolor turbulento. Está preocupado no solo con ayudar a salvar matrimonios atribulados, sino que también de ser una comunidad de apoyo para todos aquellos que se esfuercen por hacer de sus matrimonio fuertes y familias saludables, unos aún más fuertes y saludables. El seminario espera que aquellos que sufren en un matrimonio difícil puedan reconocer la importancia de esta comunidad de apoyo y aprovechen al seminario y otros recursos en su esfuerzo por traer sanidad y entereza a su matrimonio.
- La comunidad de Fuller intenta responder a sus miembros divorciados con una compasión que, de ninguna manera compromete nuestras convicciones. Creemos que Dios quiere que el matrimonio sea permanente y que le entristece grandemente cuando un matrimonio fracasa. No tenemos la intención de cambiar esta convicción. Sin embargo reconocemos con compasión que en nuestro mundo quebrantado en ocasiones las personas terminan sus matrimonios. De acuerdo a las Escrituras y a la herencia teológica de la Iglesia, debemos determinar las circunstancias y causas del fracaso matrimonial. Algunas circunstancias pertinentes vistas en conjunto, y no como una lista exhaustiva, podrían ser las motivaciones personales, la historia de la relación, los esfuerzos por obtener consejería, las cuestiones de abuso, el cuidado de los niños, un segundo matrimonio, esfuerzos de reconciliación y la fidelidad. Si bien, la comunidad del seminario no rechaza a miembros

simplemente porque hayan experimentado el dolor de una ruptura de un pacto y un fracaso matrimonial, el seminario si revisará las circunstancias y causas de acuerdo a sus procesos de respuesta a supuestas violaciones de las normas de la comunidad.

- Es la intención del seminario poder responder en manera redentora a aquellas personas de la comunidad cuyos matrimonios han trágicamente fallado. Esto busca hacerse de manera que se refleje tanto el compromiso hacia la permanencia del pacto matrimonial, como la compasión por aquellos cuyos pactos han sido rotos por el divorcio. No pretendemos comprometer el ideal bíblico; reconocemos que la ruptura de un matrimonio siempre entristece a Dios. Sin embargo, la compasión nos lleva a discernir que en nuestra condición humana quebrantada, el divorcio a veces es el último recurso para terminar el ciclo de dolor y pecado en un matrimonio malsano. En este delicado equilibrio entre el compromiso y la compasión, el Seminario Teológico Fuller espera ser una comunidad redentora en la cual aquellos que han experimentado el dolor de un pacto quebrado, un amor que ha fracasado, un matrimonio que se ha perdido, puedan ser renovados.
- La comunidad de Fuller está convencida de que el ideal de Cristo de la permanencia matrimonial debe de ser reflejado, aunque en manera imperfecta, en las vidas de la facultad, la administración, la junta de síndicos, los estudiantes y el personal. Por esta razón, se han establecido ciertos procedimientos para evaluar las causas y circunstancias de cualquier divorcio que pueda ocurrir.

Se espera que todo miembro de la junta de síndicos del seminario, la facultad, la administración, el grupo de estudiantes o el personal que se esté divorciando, comunique personalmente las circunstancias de su divorcio a su supervisor/a al nivel del consejo del provoste. El propósito de esta revisión será el de ayudar a los colegas a comprobar si las razones y sentimientos concernientes al divorcio son pertinentes a la permanencia de éste o ésta persona en su función como miembro de la comunidad de Fuller. El proceso de revisión tratará con sumo cuidado las necesidades especiales y derechos de todas las personas involucradas en el divorcio; será privado, colegiado, y lo más justo posible para todos los involucrados. El proceso de revisión está expuesto en los procedimientos de respuesta del seminario y, bajo algunas circunstancias, podrá resultar en el despido de una persona de la comunidad del seminario.

De igual manera, cuando se invite a alguien que haya experimentado un divorcio a participar en la junta de síndicos, la facultad, u otros niveles altos de administración, se le requerirá al candidato participar con un comité de sus potenciales colegas en una revisión de las circunstancias de su divorcio antes de darle el nombramiento.

- Por último, el Seminario Teológico de Fuller aplaude y anima los esfuerzos creativos de las agencias cristianas que, junto a iglesias cristianas fieles, se dedican a renovar y sanar el matrimonio y la vida familiar en nuestra sociedad.

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RESPECT FOR PEOPLE AND PROPERTY - 공동체 규범-사람과 재산에 대한 존중 - RESPETO POR LAS PERSONAS Y LA PROPIEDAD

As a community of Christians with special commitment to acting out love to one another, the seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us, and to be honest and keep one's word. The seminary is committed to fostering respectful interpersonal relationships regardless of gender, race, age, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. The following are examples of behaviors that are not acceptable according to the standard on Respect for People and Property. These examples are not intended to identify all unacceptable behaviors, but to indicate the types of behavior which are clearly inconsistent with the behavioral expectations of the seminary. When willfully engaged in, serious, or repeated, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

Dishonesty: The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about one's self or others in any phase of seminary life.

Injurious or offensive action: Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language is subject to disciplinary action.

Disruption: Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

Stealing or destruction of property: Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

Purposeful violation of institutional policies: Purposeful violations include, but are not limited to, refusal to comply with contractual arrangements with seminary offices or services, refusal to follow seminary parking policies and/or pay parking violation fines, and unwillingness to abide by established policies in Fuller Housing.

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특별한 헌신으로 사랑을 실천하는 기독교 공동체로서 풀러신학교는 사람들과 재산에 대한 최고 수준의 존중을 보여줄수 있는 공동체 기대하고 있습니다. 성경은 다른 사람들의 복지를 찾기 위해 노력하고, 서로를 세워주고, 하나님께서 우리에게 허락하신 소유물들에 대해 청지기와 보호자 역할을 가르치고 있습니다. 풀러신학교는 성별, 인종, 나이, 장애, 또는 국적에 관계없이 서로를 존중하는 대인 관계를 형성하기 위해 최선을 다하고 있습니다.

풀러신학교에서의 존중 행위에 대한 기본규범은 사람과 재산에 대한 존중의 법적 기초를 따르는 다른 고등 교육 기관들과 비슷합니다. 다음은 사람과 재산에 대한 존중의 기준에 따라 허용되지 않는 행동의 예들입니다. 이러한 예들은 허용되지 않는 모든 행동을 확인하는 데 있지 않고, 신학교가 기대하는 행동과 분명히 일치하지 않는 행동유형을 나타내기 위한 것입니다. 고의로 가담할 경우, 심각하거나 반복될 때, 그 예들은 징계 조치에 대한 원인이 될 수 있습니다. 적합한 경우 법적 또는 기타 조치를 위해 사법 당국에 신고될 수 있습니다.

부정적: 풀러 신학교는 학교 생활 전반에 걸쳐서 자신 또는 타인에 대해 거짓말, 허위 진술, 또는 속이는 행위를 부정적으로 간주 합니다.

위해또는공격적인행동: 물리적 폭행, 심리적으로 상처를 주는 행위, 그리고 악성 소문을 퍼뜨리는 것은 용납되지 않습니다. 성별, 인종, 나이, 신체 조건, 국적에 기초해서 차별적으로 대하는 것 또한 위해나 공격적인 행위로 간주 됩니다. 모욕적인 언어나, 음란한 언어를 지속적으로 사용하거나 남용하는 것은 징계 조치에 해당됩니다.

방해: 실질적으로 다른 사람의 권리를 침해하거나 신학교의 정상적인 활동을 방해하는 개인 또는 그룹의 행동은 용납되지 않습니다. 특히 강의실, 도서관, 사무실, 기타 캠퍼스 모임이나 집결 장소 또는 학생 기숙사에서 이러한 행위가 벌어질 때, 이 방해의 조항이 적용됩니다.

절도및자산파괴: 타인이나 풀러신학교의 자산을 절도하거나, 손상을 입히는 것은 용납될 수 없습니다. 도서관 자료의 외관을 손상하거나 사용할 수 없도록 만드는 행위도 타인이나 공공재산에 피해를 주는 행위이기도 용납될 수 없습니다. 풀러신학교에 속한 자산 혹은 장비를 허가 없이 사용하거나 소유하는 것도 절도의 한 형태로 간주됩니다.

학교규정의의도적위반: 의도적 위반에 해당되는 행동은 학교의 사무실, 또는 각종 공공 서비스에 대한 계약준수 거부, 학교의 주차장 규정/또는 주차 위반 벌금의 지불 거부, 그리고, 풀러 하우스의 준칙들을 따르지 않는 것 등을 의미합니다. 그러나, 위에 언급된 사항 외에도, 상황에 따라서 의도적 위반으로 규정할 수 있는 경우들이 있음을 양지 바랍니다.

Como comunidad de cristianos que tienen un compromiso especial de actuar en amor los unos con los otros, el seminario espera un comportamiento comunitario que muestre el más alto nivel de respeto hacia las personas y la propiedad. Las Escrituras están repletas de exhortaciones sobre la búsqueda del bienestar de los demás y el apoyo mutuo, a ser buenos protectores y mayordomos de las posesiones que Dios nos ha dado y al ser honestos y cumplir con nuestra palabra. El seminario está comprometido a fomentar las relaciones interpersonales respetuosas sin hacer distinciones de género, raza, edad o trasfondo nacional.

Las normas básicas de conducta respetuosa en Fuller son similares a las de otras instituciones de enseñanza superior presentes en sociedades que tienen el fundamento legal de respeto por las personas y la propiedad. Los siguientes son ejemplos de comportamientos que no son aceptables de acuerdo a los estándares de respeto a las personas y la propiedad. Estos ejemplos no pretenden identificar todos los comportamientos inaceptables, sino que sirven como indicadores de los tipos de comportamientos claramente inconsistentes con las expectativas de comportamiento del seminario. La práctica deliberada de estos comportamientos, en seriedad o constancia, podrán ser causa de una acción disciplinaria. De ser apropiado, podrán ser reportados a las autoridades civiles para acciones legales u otro tipo de acción.

Deshonestidad: El seminario considera inaceptable cualquier mentira, representación falsa o engaño en declaraciones que un individuo haga acerca de sí mismo u otras personas en cualquier fase de la vida del seminario.

Acciones perjudiciales u ofensivas: Las agresiones físicas, el causar daños psicológicos y el difundir calumnias son inaceptables. El trato perjudicial basado en género, raza, edad, dificultades físicas o origen nacional, es tanto ofensivo como injurioso. La persistencia del lenguaje profano y obsceno será motivo de acciones disciplinarias.

Disrupciones: Las acciones de individuos o grupos que interfieran considerablemente con los derechos de otros, o las actividades normales del seminario, son inaceptables. Se incluyen actividades que interrumpen el desarrollo de una clase, la biblioteca, las oficinas, otras reuniones en el plantel, recintos del seminario o lugares de asamblea, o las residencias de los estudiantes.

Robos o destrucciones a la propiedad: El robo o el daño a la propiedad de individuos o del seminario es inaceptable. El mutilar o dañar los materiales de la biblioteca muestra poco respeto hacia las personas o la propiedad. La posesión o el uso desautorizado de materiales o recursos del seminario es considerado una forma de robo.

Violación deliberada de las normas institucionales: Las violaciones deliberadas incluyen, entre otros, el rehusar cumplir acuerdos con las oficinas y servicios del seminario, rehusar seguir las reglas de estacionamiento y/o pago de multas por violaciones, y la indisposición a cumplir con las reglas establecidas por la oficina de vivienda de Fuller.

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SEXUAL STANDARDS - 공동체 규범·성에 대한 기준들 - ESTÁNDARES SEXUALES

Fuller Theological Seminary believes that sexual union must be reserved for marriage, which is the covenant union between one man and one woman, and that sexual abstinence is required for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture. Consequently, the seminary expects all members of its community--students, faculty, administrators/managers, staff, and trustees--to abstain from what it holds to be unbiblical sexual practices.

풀러신학교는 성적결합이란 한 남자와 한 여자 사이의 언약적 결합을 의미하는 결혼안에서만 행해져야 함을 믿습니다. 그래서 미혼자들에게 성적 금욕은 반드시 필요합니다. 또한 풀러신학교는 혼전, 혼외, 그리고 노골적인 성적 행위를 담고 있는 동성애적 형태들은 성경의 가르침과는 일치하지 않는다고 믿습니다. 따라서 공동체의 구성원들인 학생, 교직원, 행정직원/ 관리자, 직원과 이사들 모두가 비성경적 성행위를 하지 않게 되기를 바랍니다.

El Seminario Teológico de Fuller cree que la unión sexual debe de ser reservada para el matrimonio, que es la unión pactada entre un hombre y una mujer, y que se requiere la abstinencia sexual entre los solteros. El seminario cree que las conductas explícitas de sexo premarital, extramarital y homosexual son inconsistentes con la enseñanza de las Escrituras. Por consiguiente, el seminario espera que todos los miembros de su comunidad – estudiantes, facultad, administradores/gerentes, personal y síndicos – se abstengan de lo que afirma como práctica sexual no bíblica.

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SUBSTANCE ABUSE - 공동체 규범·약물 남용 - ABUSO DE ALCOHOL Y DROGAS

Fuller Theological Seminary is committed to maintaining an alcohol and drug-free environment, one conducive to the promotion of wellness and positive self-development of all members of its community. In keeping with this objective, the seminary will ensure that all of its campuses, workplaces, and activities are safe and free from the problems and risks associated with the unauthorized use and abuse of alcohol and the illegal use and abuse of drugs.

Out of respect for our bodies as temples of the Holy Spirit, as good stewards of our relationships with one another, and in relation to our individual and communal fitness for ministry, the unlawful manufacture, distribution, dispensing, possession or use of alcohol or illicit drugs by any member of the Fuller community on Fuller property or as part of any of its activities is prohibited. While the use of alcohol by adults is lawful, alcohol use by adults is prohibited on the Fuller campuses, outside of the privacy of an individual's Fuller provided housing.

Drug abuse has spread to every level of society in the United States. All drugs are toxic or poisonous if abused. Health risks of drug abuse include, but are not limited to, sleep disorders, confusion, hallucinations, paranoia, depression, impotence, liver damage, cardiac irregularities, hepatitis, and neurological damage. Abuse of either alcohol or drugs during pregnancy increases the risk of birth defects, spontaneous abortion, and stillbirths.

Alcohol is a depressant. It depresses the central nervous system and can cause serious, irreversible physical damage. Excessive drinking damages the liver, resulting in cirrhosis. Chronic alcohol abuse also causes hypertension, cardiac irregularities, ulcers, pancreatitis, kidney disease, and cancer of the esophagus, liver, bladder, and lungs.

The good news is that alcoholism and drug abuse and addiction are treatable. Generally, a recovering alcoholic or drug abuser may never safely drink or use drugs again, but can lead a normal, productive life as long as he or she maintains total abstinence. Confidential limited counseling and referral to treatment programs may be available to Fuller students and employees from the Fuller Psychological & Family Services. Eligible employees may also contact their Employee Assistance Program for referrals. The costs of these programs are dependent upon the type of treatment desired. Students and faculty should consult with their insurance carriers with individual questions regarding coverage of treatment.

Incidents on the Fuller campus or incidents involving members of the Fuller community may be reported to civil authorities for legal action. Local, state, and federal laws establish a variety of penalties for the unlawful manufacture, distribution, dispensing, possession or use of a controlled substance, which includes alcohol as well as illicit drugs. These legal sanctions, upon conviction, may

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range from the payment of a small fine and probation to imprisonment for up to one year or a \$5,000 fine, or both. Federal laws have increased the penalties for the illegal distribution of drugs to include life imprisonment and fines in excess of \$1,000,000.

In addition, corrective action for students may include disciplinary action up to and including immediate termination of student status. Corrective action for employees may include disciplinary action up to and including immediate termination from employment.

풀러신학교는 술 및 마약이 없는 주변 환경을 만들어 나가는 데 최선을 다하고 있습니다. 이러한 환경을 만들어 나가고 유지해 가는 것은 학교 공동체 전 구성원들의 복지와 긍정적 자기개발을 증진시키는데 공헌할 수 있다고 믿습니다. 이를 위해 풀러신학교는 술과 약물의 무단 사용 및 남용에 연관된 각종 문제와 위협으로부터, 모든 캠퍼스와 일터가 안전할 수 있도록 최선을 다하겠습니다.

우리의 몸은 성령이 거하는 성전이기때문에, 또한 상호 관계에 대해서도 청지기적 사명이 있음을 이해하고, 사역을 위해 개인적으로나 공동체적으로 준비되어야 하기 때문에, 풀러 공동체의 구성원이 학교의 모든 사유지에서 술이나 약물의 불법 제조, 유통, 분배, 소유하는 것을 금지합니다. 성인의 술 사용은 합법적이지만, 모든 풀러 캠퍼스 내에서의 술 사용은 금지되어 있습니다. 단, 풀러신학교가 제공한 각 개인의 기숙사는 개인의 프라이버시가 존재하는 공간이기때문에 술 사용이 허용될 수 있습니다.

약물 남용은 미국 사회의 모든 부분에 퍼져있습니다. 모든 약물은 남용할 경우 독성이 있거나 유해합니다. 약물남용이 건강에 미치는 위험은 수면 장애, 착란, 환각, 편집증, 우울증, 발기 부전, 간 손상, 심장 위반, 간염, 및 신경 손상 위험을 포함하지만 이런 위험수준을 뛰어 넘을 수도 있습니다. 임신 중에 술이나 약물의 남용은 출생시 결함을 가질 위험, 자연 유산, 그리고 사산의 위험을 증가시킵니다.

술은 일종의 저하제 혹은 억제제입니다. 술은 중추 신경계를 둔하게 하고 회복될 수 없을 정도로 심각한 물리적 손상을 일으킬 수 있습니다. 과도한 음주는 간을 손상시키고 간경변을 초래합니다. 또한, 만성 알코올 남용은 고혈압, 불규칙적 심장박동, 궤양, 체장염, 신장 질환, 그리고 식도, 간, 방광, 그리고 폐에 암을 유발합니다.

그러나, 기억할 것은 알콜중독과 약물 남용, 그리고 중독의 문제는 치료될 수 있다는 것입니다. 일반적으로 회복 중에 있는 알콜 중독자나 약물 남용자는 다시는 약물들을 사용을 못할 수도 있지만, 잘 조절이 된다면, 술이나 약물 없이도 정상적이고 보다 생산적인 생활을 할 수 있습니다. 풀러신학교 교수진은 풀러신학교 심리 센터에 있는 기밀 상담 및 치료 프로그램을 이용할 수 있습니다. 이러한 프로그램에 대한 비용은 필요한 치료의 종류에 따라 정해지며, 또한 개인의 경제 상황, 즉 슬라이딩 임금지(임금이 고정되어 있지 않고 경제 상황에 따라 변하는 제도) 하에서 임금의 변화를 초래할만한 분명한 개인의 상황에 따라 결정됩니다. 교수진은 치료의 범위에 대해서는 각 개인의 보험회사와 상의를 해야 합니다.

지역, 주, 그리고 연방법은 통제하에 있는 물질, 즉 술이나 약물들을 불법적으로 제조하거나, 유통, 분배, 소유 또는 사용하는 것에 대한 다양한 처벌규정을 세워놓았습니다. 이러한 법적 제재는 유죄 판결의 경우 작은 액수의 벌금과 집행 유예에서부터 최대 일 년까지의 징역 또는 벌금 5,000불, 혹은 징역과 벌금 두가지를 모두 부과할 수 있습니다. 연방법은 의약품의 불법 유통에 대한 처벌을 중신형과 100만달러를 넘는 벌금을 부과하고 있습니다.

풀러신학교 캠퍼스에서 발생한 사건이나 풀러 공동체의 구성원이 포함된 사건들은 법적 조치를 위해 사법 당국에 신고될 수 있습니다.

El Seminario Teológico Fuller está comprometido a mantener un ambiente sin alcohol ni drogas, un ambiente que conduzca a la promoción del bienestar y al auto-desarrollo positivo de todos los miembros de la comunidad. Con este objetivo en mente, el seminario se asegurará de que todos sus recintos o lugares de trabajo sean sitios seguros y libres de los problemas y riesgos asociados con el uso y el abuso no autorizado del alcohol y las drogas.

Por respeto a nuestros cuerpos como templos del Espíritu Santo, como símbolo de mayordomía en nuestras relaciones los unos con los otros, y en relación a nuestra aptitud individual y comunal para el ministerio, la producción ilegal, distribución, oferta, posesión o uso de alcohol o drogas ilegales por parte de cualquier miembro de la comunidad de Fuller, en la propiedad de Fuller, queda prohibida. Si bien el uso del alcohol por parte de adultos es legal, el consumo de alcohol por miembros adultos de la comunidad en los recintos de Fuller queda prohibido, a menos que sea en la vivienda privada de aquellos estudiantes que residen en las propiedades de Fuller.

El abuso de las drogas se ha propagado a todos los niveles de la sociedad en los Estados Unidos. Todas las drogas son tóxicas y venenosas en consumos abusivos. Los riesgos de salud por el abuso de drogas incluyen, pero no se limitan a, trastornos del sueño, confusión, alucinaciones, paranoia, depresión, impotencia, daño al hígado, irregularidades cardíacas, hepatitis, y daño neurológico. El abuso del alcohol o drogas durante el embarazo aumenta el riesgo de anomalías en el desarrollo del bebé, abortos espontáneos, y muertes fetales.

El alcohol es un depresor. Deprime el sistema nervioso y puede causar daños físicos serios e irreversibles. El consumo excesivo de alcohol daña el hígado, pudiendo resultar en una cirrosis. El abuso crónico del alcohol también puede causar hipertensión, irregularidades cardíacas, úlceras, pancreatitis, enfermedades al riñón, y cáncer al esófago, hígado, vejiga y pulmones.

La buena noticia es que el alcoholismo y el abuso de drogas son adicciones tratables. Generalmente, un alcohólico o drogadicto recuperado nunca podrá volver a hacer un uso saludable de dichas sustancias, pero sí podrá vivir una vida normal y productiva en la medida que se mantenga en total abstinencia. El Centro Psicológico de Fuller puede disponer de consejería confidencial y programas de tratamiento para el profesorado de Fuller. Los costos variarán dependiendo de las necesidades del tratamiento y las capacidades de pago del cliente. El profesorado deberá consultar con su compañía de seguro médico acerca de las coberturas específicas para el tratamiento.

Las leyes locales, estatales y federales establecen una serie de penalidades para la manufactura, distribución, dispensación, posesión o uso ilegal de sustancias controladas, las cuales incluyen tanto el alcohol como las drogas ilícitas. Estas sanciones legales, en caso de condena, pueden ir desde el pago de una pequeña multa y la libertad condicional, hasta un año de cárcel o una multa de 5,000 dólares, o ambos. Las leyes federales han aumentado las penalidades para la distribución ilegal de drogas, incluyendo la cadena perpetua y las multas que exceden un \$1,000,000.

Incidentes de esta índole que ocurran en los recintos de Fuller o que involucren a personas de la comunidad de Fuller podrán ser reportados a las autoridades civiles para el curso de acciones legales.

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POLICY AGAINST SEXUAL HARASSMENT - 공동체 규범·성희롱에 대한 규정 - NORMAS CONTRA EL ACOSO SEXUAL

The two great commandments are these: “You shall love the Lord your God with all your heart . . . soul . . . and mind” and, “You shall love your neighbor as yourself” (Matt. 22:37, 39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord it over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ’s commandment to love our neighbor as ourselves. It denies the image of God in the other, and it negates our oneness in Christ. Sexual harassment often involves an abuse of power. It invariably interferes with shared ministry and rends the Body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God’s image and for God’s glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty, administrators/managers, and staff can study and work together in an atmosphere free of all forms of harassment, exploitation, or intimidation, including sexual harassment.

Sexual harassment is a barrier to learning in the classroom and to productivity in the workplace. Faculty, administrators/managers, supervisors, staff, students, and trustees have the responsibility for participation in the creation of a campus environment free from sexual harassment, an environment that bears joyful witness to the God-given worth of all persons. Every member of the Fuller community should be aware that the seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by seminary policy and by federal and state laws.

This policy against sexual harassment applies to all members of the seminary community, including students, faculty, administrators/managers, staff-level employees, and trustees. It also extends to the seminary’s agents, as well as to vendors, independent contractors, and others doing business with the

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seminary. This policy is also one of the seven Statements of Community Standards applicable to all members of the Fuller community, and as such, adherence to it is a continuing condition of enrollment and employment.

Definition of Sexual Harassment: Unwelcome sexual advances, requests for sexual favors, and other verbal, visual, or physical conduct based on sex or of a sexual nature, up to and including sexual assault, constitute sexual harassment when one or more of the following apply:

1. submission to such conduct is made either explicitly or implicitly a term or condition of instruction, employment, or participation in other seminary activity;
2. submission to or rejection of such conduct by an individual is used as a basis for evaluation in making any academic or employment decision affecting that individual;
3. such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in instructional, employment-related, or other seminary activity; or
4. such conduct has the purpose or effect of creating an intimidating, hostile, or offensive academic or work environment from the standpoint of a reasonable person of the same sex as the individual affected.

Sexual harassment is conduct based on sex or of a sexual nature, whether directed toward a person of the opposite or same sex, and may include explicit sexual propositions, sexual innuendos, suggestive comments, sexually oriented "kidding" or "teasing," "practical jokes," displaying sexually explicit printed or visual material in the absence of a valid educational purpose, and physical contact such as patting, pinching, hugging, or brushing against another person's body. Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. For example, it is possible that joking and/or other related behavior based on sex or of a sexual nature may be unwelcome to another person and constitute sexual harassment, but the person who initiates the joking may not be aware of its impact on the other person.

See also **Policy Against Sexual Misconduct** (<https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#misconduct>)

우선 다음에 나오는 두 개의 큰 계명을 기억하십시오. "네 마음을 다하고 목숨을 다하고 뜻을 다하여 주 너의 하나님을 사랑하라" 그리고 "네 이웃을 네 몸과 같이 사랑하라." (마 22:37, 39) 남자와 여자는 하나님의 형상을 따라 만들어졌기에(창 1:27) 그리스도 안에서 남성이나, 여성을 구분하여 차별하는 것은 옳지 못합니다.(갈 3:28) 예수님을 따르는 자들의 관심은 서로에게 주인 행세하는 데 있지 않고 (마 20:25-27) 서로에게 복종하는 데 있습니다(엡5: 21). 그리스도인들은 그리스도의 몸 안에서 서로를 섬기고 사랑하므로 이러한 진리를 구현하도록 부름 받은 사람들입니다.

성희롱은 우리 이웃을 우리 몸처럼 사랑하라는 그리스도의 계명에 위배됩니다. 그것은 다른 사람에게 있는 하나님의 이미지를 부정하는 것일뿐만 아니라, 그리스도 안에서 우리의 하나됨을 깨뜨릴 수 있습니다. 또한 성희롱은 종종 권력의 남용에서도 기인하기도 합니다. 그것은 사역의 연합성을 파괴하여, 그리스도의 몸을 분열시키는 결과를 초래합니다.

위에 언급한 사항들과 함께, 한 구성원의 고통은 모든 구성원의 문제가 될 수 있기에 (고전 12:26) 풀러신학교는 성희롱에 대해 다음과 같은 규정을 가지고 있습니다.

풀러신학교는 남성과 여성, 모든 이들의 존엄성이 공동체의 각 구성원의 언어나 행동, 그리고, 태도 안에서 존중되고 고양되기를 바랍니다. 이 바램은 성경이 타인에 대한 상호관계와 돌봄을 주장하고 있고, 권력의 남용에서 기인하는 행동을 분명히 금지하고 있으며, 남성과 여성은 하나님의 형상을 따라 하나님의 영광을 위해 창조되었다는 믿음에 근거하고 있습니다. 풀러신학교는 학생, 교직원, 행정직원/ 관리자 및 직원들이 성희롱을 포함한 모든 형태의 괴롭힘, 착취, 또는 위압감이 없는 분위기 속에서 함께 공부하고 일할 수 있는 공동체를 만들고 유지해 가는 일에 헌신되어 있습니다.

성희롱은 강의실에서의 배움과 일터에서의 생산성을 저해합니다. 교직원, 행정직원/ 관리자, 감독자, 직원, 학생, 재단 이사들은 성희롱이 없는 캠퍼스와 모든 사람에게 하나님이 부여하신 가치가 지켜지고 있는 환경을 만들기 위해 함께 노력할 책임이 있습니다. 풀러 공동체의 모든 구성원은 풀러신학교가 성희롱을 강력하게 반대한다는 사실과 그러한 행동이 신학교의 정책과 연방 및 주 법에 의해 금지되어 있다는 사실을 분명히 인식해야 합니다.

성희롱에 대한 정책은 학생, 교직원, 행정직원/ 관리자, 파타임과 풀타임을 포함한 피고용자들 그리고 이사들을 포함한 공동체의 모든 구성원에게 적용됩니다. 또한 이 정책은 외부에서 온 상업관련 종사자들, 학교에 소속되어 있지 않는 외부의 계약자들, 그리고 본 학교와 비즈니스 관계에 있는 사람들뿐만 아니라, 본 학교의 에이전트들에게도 적용됩니다. 이 정책은 풀러 공동체의 모든 구성원에 적용되는 “공동체의 7가지 규범” 중 하나이며, 그에 따른 준수는 학교 등록과 고용의 지속적인 조건이 됩니다.

성희롱의 정의: 다음에 나오는 조항들 중에 한가지 혹은 그 이상에 해당되는 불쾌한 성적 접근, 그리고, 성적인 어떤 행동에 대한 요청, 혹은 성별이나 성적 성향에 기초해서, 언어적, 시각적, 신체적 행동을 요청하는 행위, 그리고, 성폭력까지를 성희롱이라고 정의할 수 있습니다.

1. 교육이라는 핑계로, 고용에 대한 대가성으로, 또한 그 외의 풀러신학교의 활동에 참여하는 중에, 위에 언급된 행동들을 어쩔 수 없이 명시적으로 혹은 암묵적으로 따라야 했을 경우
2. 위에 언급된 행동에 대해 마지못해 굴복하거나 혹은 거절한 것이 그 사람의 학업이나 취업 결정에 영향을 미치는 평가 자료로 사용되는 경우
3. 위에 언급된 행동이 한 개인으로 하여금 교육이나 취업과 연관된 활동, 그리고, 그 밖에 다른 풀러신학교와 연관된 활동에서 어떤 역할을 하거나, 참여하는 것을 방해하려는 목적 혹은 그런 의도를 가지고 있다고 판단되는 경우
4. 위에 언급된 행동이 피해자와 동일한 성(性)의 입장에서 그 상황을 합리적으로 판단했을 때, 가해자의 행동이 학업이나 노동환경을 위협적, 적대적 또는 모욕적으로 만들 목적과 의도를 가지고 있다고 판단이 되는 경우

성희롱은 이성이 대상이든, 혹은 동성이 대상이든, 기본적으로 성 혹은 성적 경향에 기초한 행동입니다. 일반적으로 노골적인 성적 제안, 성적 암시, 넌지시 던지는 성적인 표현들, 그리고, 타당한 교육목적 없이 성적으로 노골적인 인쇄물이나 시각자료를 제시하면서 던지는 “농담” 또는 “놀리는 행위,” “짓궂은 장난” 등이 성희롱에 해당되는 행동들입니다. 그리고, 더듬기, 꼬집기, 포옹, 또는 다른 사람의 몸에 몸을 비비는 등의 신체적 접촉도 성희롱에 포함될 수 있습니다. 남성과 여성 모두 성희롱의 피해자가 될 수 있습니다. 한편, 한 사람이 성적으로 다른 사람을 괴롭히고도 그것이 성희롱에 해당되는 지 모르는 경우가 있을 수 있습니다. 예를 들어, 농담 및/또는 성 또는 성적 성향에 따른 기타의 관련 행동이 다른 사람에게 불쾌감을 주게 되면, 그것이 성희롱으로 규정될 수 있지만, 그러한 농담이나 행동을 시작한 사람은 자신의 행동이 다른 사람에게 미치는 영향을 인식하지 못하는 경우가 있다는 것입니다.

Estos son los dos grandes mandamientos: “Amarás al Señor tu Dios con todo tu corazón, con toda tu alma y con toda tu mente” y “Amarás a tu prójimo como a ti mismo” (Mateo 22:27,39). Así como el hombre y la mujer son hechos a la imagen de Dios (Génesis 1:27), así también en Cristo no hay varón ni mujer (Gálatas 3:28). Los seguidores de Cristo no deben enseñorearse los unos a los otros (Mateo 20:25-27), sino que deben de someterse los unos a los otros (Efesios 5:21). Los cristianos manifiestan estas verdades a través del servicio mutuo y amor en el cuerpo de Cristo.

El acoso sexual es una violación al mandato de Cristo de amar al prójimo como a nosotros mismos. Niega la imagen de Dios en el otro, y al mismo niega nuestra unión en Cristo. El acoso sexual a menudo involucra el abuso de poder. Éste interfiere invariablemente con el ministerio compartido, desgarrando el cuerpo de Cristo.

Con estas cosas en mente, y tomando en cuenta de que cuando un miembro del cuerpo sufre, todos sufrimos con él (1 Corintios 12:26), el Seminario Teológico de Fuller ha establecido las siguientes políticas en relación al acoso sexual.

El seminario Teológico de Fuller espera que la dignidad de todas las personas, hombres y mujeres, sea respetada y celebrada a través de las conductas, actitudes, y el uso del lenguaje de cada miembro de la comunidad del seminario. Esta expectativa está basada en la creencia de que las Escrituras afirman la reciprocidad y el cuidado por el otro, prohíben expresamente los comportamientos asociados al abuso de poder y enseñan que, hombres y mujeres en conjunto, han sido creados a la imagen de Dios y para la gloria de Dios. Por lo tanto, el seminario está comprometido a la creación y mantención de una comunidad en la cual sus estudiantes, profesorado, gerentes/administradores, y empleados, puedan estudiar y trabajar unidos en una atmósfera libre de toda clase de acoso, explotación e intimidación, incluyendo el acoso sexual.

El acoso sexual es una barrera para el aprendizaje en el salón de clases y para la productividad en el lugar de trabajo. El profesorado, los gerentes/administradores, supervisores, empleados, estudiantes y síndicos tienen la responsabilidad de participar en la creación de un ambiente libre de acoso sexual, un ambiente que da testimonio gozoso del valor que Dios ha dado a las personas. Todo miembro de la comunidad de Fuller deberá estar consciente de que el seminario se opone rotundamente al acoso sexual, y que tales comportamientos están prohibidos tanto por las políticas del seminario, como por las leyes estatales y federales.

Estas políticas en contra del acoso sexual aplican a todos los miembros de la comunidad del seminario, incluyendo a los estudiantes, el profesorado, gerentes/administradores, empleados, y síndicos. También aplican a los agentes del seminario, así como a los vendedores, contratistas independientes, y todos quienes hagan negocios con el seminario. Esta política es a la vez una de las siete declaraciones de estándares comunitarios aplicables a la totalidad de los miembros de la comunidad de Fuller, y por lo tanto, seguirla es una condición constante para el estudio y el empleo.

Definición de acoso sexual: Insinuaciones sexuales no deseadas, pedir favores sexuales, y otras conductas verbales, visuales o físicas que se basen en el sexo o de naturaleza sexual, hasta o, incluyendo, el asalto sexual. Se considera acoso sexual cuando uno o más de los siguientes cosas están presentes;

1. la sumisión a dichas conductas, ya sea de manera explícita o implícita, se hace requisito o condición para la enseñanza, el empleo, o la participación en las actividades del seminario;
2. la sumisión o el rechazo de tal conducta por un individuo es usado como base para evaluaciones y decisiones académicas o laborales que afectan al individuo;
3. tales conductas tienen como propósito o efecto el interferir irrazonablemente en el rendimiento o la participación del individuo en actividades de instrucción, empleo u otras relacionadas con el seminario; o
4. tales conductas tienen como propósito o efecto el crear un ambiente de estudio o trabajo intimidante, hostil u ofensivo desde la perspectiva de una persona prudente que sea del mismo sexo de la persona afectada.

El acoso sexual es una conducta basada en el sexo o de índole sexual, ya sea que este dirigida hacia una persona del sexo opuesto o bien hacia alguien del mismo sexo, y puede incluir propuestas sexuales explícitas, insinuaciones sexuales, comentarios de doble sentido, bromas con contenido sexual, bromas pesadas, el mostrar material impreso o visual con contenido explícitamente sexual que no esté ligado a objetivos educativos válidos, y el contacto físico, como por ejemplo, las palmadas, pellizcos, abrazos o roces con el cuerpo de otra persona. Tanto los hombres como las mujeres pueden llegar ser víctimas del acoso sexual. Una persona puede estar acosando sexualmente a otra persona sin estar consciente de ello. Por ejemplo, es posible hacer bromas y/u otros comportamientos basados en contenido sexual o de naturaleza sexual que sean inoportunos para la otra persona y por tanto constituyan acoso sexual, sin embargo, la persona que realizó tales acciones puede no estar consciente del impacto que éstas tuvieron en el otro.

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Fuller Theological Seminary is committed to providing and modeling a learning, working, living, and community environment that is free of unlawful discrimination in all of its policies, practices, procedures, and programs. This commitment extends to the seminary's administration of its educational policies, admissions, employment, educational programs, and activities. In keeping with this commitment, the seminary does not discriminate on the basis of race, color, national origin, ancestry, sex, marital status, military and veteran status, medical condition, physical disability, mental disability, genetic characteristic or information, citizenship, gender, gender identity, gender expression, pregnancy, or age.

Fuller Theological Seminary also does not discriminate on the basis of sexual orientation. The seminary does lawfully discriminate on the basis of sexual conduct that violates its biblically based *Community Standard Statement on Sexual Standards*. The seminary believes that sexual union must be reserved for marriage, which is the covenant union between one man and one woman. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture. Therefore, the seminary expects members of its community to abstain from what it holds to be unbiblical sexual practices.

Fuller Theological Seminary also does lawfully discriminate on the basis of religion. The seminary is dedicated to the preparation of men and women for the manifold ministries of Christ and his Church. Under the authority of Scripture, the seminary seeks to fulfill its commitment to ministry through graduate education, professional development, and spiritual formation. In all of its activities, including instruction, nurture, worship, service, research, and publication, the seminary strives for excellence in the service of Jesus Christ, under the guidance and power of the Holy Spirit, to the glory of the Father. As a religious employer, all teaching and management positions in the seminary are restricted to persons who will affirm in writing the Statement of Faith of Fuller Theological Seminary. These restricted positions are leadership positions, where adherence to the Christian beliefs, doctrines, and tenets affirmed by the seminary is a foundational part of the employee's essential functions. These leadership positions involve representing and interpreting the mission and the objectives and activities of the seminary to other employees, students, and/or off-campus constituencies, as well as religious duties which are central to the Christian mission, Christian objectives, and Christian activities of the seminary. The seminary also reserves the right to seek, hire, retain, and promote individuals who support the mission and goals of the institution and whose conduct is consistent with its understanding of Scripture.

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The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian Faith and living. This understanding of Scripture and commitment to its authority directly relates not only to the seminary's admission, educational, and employment policies, but also to the seminary's core mission, values and identity. Since its establishment in 1947, the seminary has been an openly and pervasively sectarian Christian educational institution. The seminary's Statement of Faith is the distinctive component of its Articles of Incorporation, which were originally filed in California in 1951. The Statement of Faith is the defining principle within the seminary's governing bylaws and the unifying pillar supporting faculty governance. Under God and subject to biblical authority, the faculty, administrators/managers, and trustees bear concerted witness to the Statement of Faith, to which they subscribe, which they hold to be essential to their ministry, and which is the foundation upon which the seminary is based. As set forth in the seminary's *Doctrinal Perspective*, the seminary stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. As set forth in the seminary's *Evangelical Commitment*, the faculty, administrators/managers, trustees, and students of the seminary believe that Jesus Christ, as revealed in Holy Scripture and proclaimed in the power of the Holy Spirit, is the only ground for a person's reconciliation with God. As set forth in the seminary's *Mission Beyond the Mission*, faculty, administrators/managers, and trustees at the seminary see their role in the educational ministry of Fuller Theological Seminary as part of their larger ministry, which is common to all Christians, of serving Christ as obedient disciples in the church and in the world.

This policy against unlawful discrimination applies to all members of the seminary community, including students, faculty, administrators/managers, staff, and trustees. This policy is also one of the seven Statements of Community Standards applicable to all members of the Fuller community, and as such, adherence to it is a continuing condition of admission and employment.

See also Policy Against Sexual Misconduct (<https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#misconduct>)

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풀러신학교는 성적 취향에 근거하여서는 차별을 하지 않습니다. 단지 성적 취향에 따른 성행위가 성경에 근거된 “성적 기준에 관한 공동체 규범” 을 위반 할 경우에 법에 의거해서 차별을 합니다. 성적 결합은 결혼을 위해 유보되어야 하며 결혼은 한 남자와 한 여자 사이의 연약적 결합임을 기억해야 합니다. 풀러신학교는 혼전, 혼외, 그리고 노골적인 성적 행위를 담지하고 있는 동성애의 제 형태들은 성경의 가르침과 일치하지 않다고 믿습니다. 그러므로 풀러신학교는 공동체의 구성원들이 이러한 비성경적인 성행위를 삼가하기를 기대합니다.

풀러신학교는 종교단체라는 의미에서 다른 단체와 구별됩니다. 풀러신학교는 그리스도와 교회의 다양한 사역을 위해 사람들을 준비시키는 일에 헌신하고 있습니다. 풀러신학교는 성경의 권위 안에서 대학원 교육, 전문성 개발, 그리고 영성형성을 통해 신학교 사역을 충실히 이행해나가기 위해 노력하고 있습니다. 풀러신학교는 성령의 인도와 능력을 통해 교육, 예배, 서비스, 연구 및 출판을 포함한 모든 활동에서, 예수 그리스도를 탁월하게 섬기고, 하나님께 영광을 돌리기 위해 노력합니다. 종교기관으로서의 풀러신학교 모든 교육 및 관리 직책들은 “풀러신학교 신앙 고백”에 서면으로 동의한 사람들에게 한해서만 주어집니다. 이러한 규정에 해당되는 직책들은 리더십에 해당되는 직책들이며, 무엇보다도 기독교 신념, 교리 그리고 풀러 신학교가 세운 신조에 대한 준수가 요구되는 직책입니다. 리더십 직책들은 다른 피고용인, 학생및/또는 오프 캠퍼스 관계자들에게 풀러신학교의 사명, 목표, 그리고 자신들의 활동들에 대해 본이 되어야 될 뿐 아니라, 해석을 해 주는 일들을 해야 합니다. 풀러신학교는 또한 학교의 사명과 목표를 지지하고, 풀러신학교가 가지고 있는 성경에 대한 이해와 일치하는 사람들을 모집하고, 고용하며, 유지하고, 승진시킬 수 있는 권리를 가집니다.

풀러신학교의 윤리 기준들은 기독교 신앙과 삶에 관한 모든 문제에 관해 성경적인 이해를 추구하고 동시에 성경의 권위로 부터 그 가이드라인이 설정됩니다. 이러한 성경적인 이해를 가지는 것과 성경의 권위에 대한 헌신은 입학, 교육, 및 고용 정책뿐만 아니라 신학교의 핵심 사명, 가치와 정체성에 직접적으로 연관이 되어 있습니다. 풀러신학교는 1947년에 설립된 이후, 초교파적인 입장이 있는 기독교 교육 기관이었습니다. 풀러신학교의 신앙 성명서는 캘리포니아에서 1951년에 처음으로

로 제출된 “법인단체에 관련된 조항”이 가지고 있는 독특한 구성요소를 가지고 있습니다. 신앙 성명서는 신학교를 운영하는 여러 세부적 정관들에 대해 어떤 원칙적 역할을 하며, 교수진들에 의한 관리행위를 지원하는 통합적인 중추역할을 합니다. 하나님과 성경의 권위에 순종하면서, 풀러신학교의 교수진, 행정직원 및 관리자, 그리고, 이사들은 “신앙고백문”에 대해 일치된 증언을 하며, 동의를 합니다. 풀러신학교는 “신앙고백문”을 모든 사역의 핵심으로 여기며, 근본토대라고 믿습니다.

풀러신학교의 “교리적 관점”에 명시되었듯이, 풀러신학교는 성경이 가르쳐 왔고, 교회에 의해 계승되어져 왔던 신앙의 원칙들을 지지합니다. 또한 교직원, 행정직원/관리자, 이사, 그리고 신학교의 학생들은 풀러신학교의 “복음주의 헌신”에 규정된대로, 성경이 계시하고, 성령의 능력으로 선포된 예수 그리스도만이 인간과 하나님 사이의 화해를 이룰 수 있는 유일한 근거라고 믿습니다. 한편, 풀러신학교의 “사명 너머의 사명”에서는 교회와 세상안에서 순종하는 제자의 모습으로 예수 그리스도를 따라가는 것이 모든 기독교인들의 사명임과 동시에 교수진, 행정직원/ 관리자 및 신학교의 이사들에게 주어지는 가장 큰 의미의 사역임을 믿습니다. 풀러 신학교 안에서의 교육 사역은 이러한 가장 큰 의미의 사역의 한 부분이 되는 것입니다.

불법적인 차별에 반대하는 이러한 정책은 학생, 교직원, 행정직원/ 관리자, 직원, 이사 등 신학교 공동체의 모든 구성원에게 적용됩니다. 이 정책은 또한 풀러공동체의 모든 구성원에 적용되는 “7가지 공동체 규범” 중에 하나이며, 입학과 고용을 위해서는 반드시 이 규정을 지켜야 합니다.

El Seminario Teológico Fuller está comprometido a proveer y modelar un ambiente de estudio, trabajo, vida y comunidad que esté libre de discriminaciones ilegales en todas sus políticas, prácticas, procedimientos y programas. Este compromiso se extiende a la administración del seminario de sus políticas educativas, admisiones, empleo, los programas educativos y las actividades. Para mantener este compromiso, el seminario no discrimina sobre la base de raza, color de piel, origen nacional, ascendencia, sexo, estatus marital, estatus de servicio militar, estatus de veterano, condición médica, discapacidades, embarazo o edad.

El Seminario Teológico de Fuller tampoco discrimina a base de la orientación sexual. El seminario si discrimina legalmente a base de conductas sexuales que violen las normas bíblicas expuestas en la Declaración de los Estándares Comunitarios relativos al comportamiento sexual. El seminario cree que la unión sexual debe de ser reservada para el matrimonio; la unión pactada entre un hombre y una mujer. El seminario cree que las conductas explícitas de sexo premarital, extramarital y homosexual son inconsistentes con la enseñanza de las Escrituras. Por consiguiente, el seminario espera que los miembros de su comunidad se abstengan de lo que se considera una práctica sexual no bíblica.

El Seminario Teológico Fuller también discrimina legalmente en base a la religión. El seminario se dedica a preparar a hombres y mujeres para los multiformes ministerios de Cristo y su Iglesia. Bajo la autoridad de las Escrituras, el seminario busca cumplir con su compromiso al ministerio, a través de la educación a nivel de post-grado, el desarrollo profesional y formación espiritual. En todas sus actividades, incluyendo la enseñanza, el cuidado pastoral, la adoración, el servicio, investigación y publicación, el seminario busca la excelencia en su servicio a Jesucristo, bajo la dirección y el poder del Espíritu Santo, para la gloria del Dios Padre. Como empleador religioso, todos los puestos de enseñanza y administración del seminario están restringidos a personas que afirman por escrito la “Declaración de Fe” del Seminario Teológico de Fuller. Estos puestos restringidos son puestos de liderazgo en los que la adherencia a las creencias cristianas, las doctrinas y los dogmas sostenidos por el seminario, serán parte fundamental de las funciones esenciales del empleado. Estos puestos de liderazgo involucran el representar e interpretar la misión, los objetivos y las actividades del seminario ante otros empleados, estudiantes y de personas relacionadas con el seminario fuera del plantel, como también el desarrollar deberes religiosos centrales para la misión cristiana, los objetivos cristianos y las actividades cristianas del seminario. El seminario también se reserva el derecho de buscar, contratar, retener y promover a los individuos que apoyan la misión y las metas de la institución y cuya conducta es consistente con su interpretación de las Escrituras.

Los estándares éticos del seminario teológico de Fuller se guían por una interpretación de las Escrituras y un compromiso a su autoridad sobre todo asunto de fe y vida cristiana. Este entendimiento de las escrituras y el compromiso a su autoridad está directamente relacionada no sólo con los procesos de admisión y las políticas de educación y empleo, sino que también con la misión, los valores y la identidad central del seminario. Desde su fundación en 1947 el seminario ha sido abierta y claramente una institución académica cristiana sectaria. La declaración de fe del seminario es el elemento distintivo de sus Artículos de Incorporación, que se registraron originalmente en California en 1951. La

Declaración de Fe es principio definitivo dentro las reglas gobernantes del seminario y es la columna unificadora que sostiene el gobierno de la facultad. Bajo la autoridad de Dios y sujetos a la autoridad bíblica, el profesorado, los administradores/gerentes y los síndicos dan testimonio conjunto de la Declaración de Fe, a la cual se subscriben, consideran esencial para su ministerio y que sirve como fundamento sobre el cual se basa el seminario. Como se establece en la *Perspectiva Doctrinal* del seminario, el seminario sostiene los fundamentos de la fe que son enseñados en las Santas Escrituras y legados por la Iglesia. Como se establece en el *Compromiso Evangélico* del seminario, el profesorado, gerentes/administradores, síndicos y estudiantes del seminario creen que Jesucristo, como ha sido revelado en las Escrituras y proclamado en el poder del Espíritu Santo, es el único sustento para la reconciliación de una persona con Dios. Como se establece en *La Misión más allá de la Misión* del seminario, la facultad, gerentes/administradores, y síndicos del seminario, ven su rol en el ministerio educativo del Seminario Teológico de Fuller como parte de su ministerio mayor, común a todos los cristianos, de servir a Cristo como discípulos obedientes en la iglesia y en el mundo.

Estas políticas en contra de la discriminación ilegal aplican a todos los miembros de la comunidad del seminario incluyendo estudiantes, profesorado, los gerentes/administradores, empleados y los síndicos. Estas políticas son igualmente parte de las siete Declaraciones de Estándares Comunitarios de Fuller, aplicables a todos los miembros de su comunidad y por lo tanto, la adherencia a ella es un requisito constante para la admisión o el empleo.

CONTACT

(626) 584-5200
(800) 235-2222
135 N. Oakland Ave.
Pasadena, CA 91182

(713) 360-3400
(877) 811-1280
10200 Richmond Ave., Ste. 170
Houston, TX 77042

Admissions
admissions@fuller.edu (mailto:
admissions@fuller.edu)

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EXHIBIT 3

MAATM

TEXAS

Application for Admission

Online Application Fee Received: Yes

Name: Malcom Joanna A
Last First Middle

Preferred first name:

Other names on previous records:

Gender: Female SSN: [REDACTED] Birthdate: [REDACTED]

Country of birth: Panama State of birth: City of birth: Ancon

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Citizenship

Nation of citizenship: United States of America

U.S. Permanent Resident: No In progress? No

Do you have a valid U.S. visa? Visa status:

Are you seeking a Student Visa to attend Fuller? No

Program Information

Program: MA in Theology and Ministry Recovery Ministry

Term: Winter 2015

Home Campus: Fuller Seminary Texas Beginning Campus: Fuller Online

Primarily Online:

Do you hold (or will you receive) either a bachelor's or master's degree from an accredited institution before the starting date of your desired term of entry? Yes

Are you applying for reinstatement? No

Biographic Information

Have you ever been convicted of, entered a plea for, or do you have felony charges pending against you? No

Explanation:

Hispanic or Latino: Yes

Ethnicities: Other White or Caucasian; Central American Hispanic or Latino

Native language: English

Other language:

Contact Information

Mailing Address

Street Address: [REDACTED]
City: Watauga State: TX Zip/Postal Code: 76137
Country:

Permanent Address

Street Address: [REDACTED]
City: Watauga State: TX Zip/Postal Code: 76137
Country:

Phone Numbers & E-mail

Home:
Mobile: [REDACTED]
Work Phone:
E-mail: [REDACTED]
Communication Preference: E-mail

Employment

Employer	Job Title	Location	Start Date	End Date	Responsibilities
Wal-Mart Optical Lab	Maintenance	Dallas, TX	1/4/2007		Maintain and repair complex computerized manufacturing automated equipment and train others to do the same.

Church Information

Denominational affiliation: **United Methodist**
Other denomination:

Current Church

Church Name: **Davis Memorial United Methodist Church**
Street Address: **5301 Davis Blvd**
City: **N Richland Hills** State: **TX** Zip/Postal Code: **76180**

Country: **United States of America**
 Minister's Name: **Denise Luper**
 How long have you attended this church? **2.5 years**

Home Church/Former Church

Church Name:
 Street Address:
 City: State: Zip/Postal Code:
 Country:
 Minister's Name:
 Attended from: Attended to:

Licensure and Ordination

If you are a licensed minister, name of licensing body:
 Year of licensure:
 If you are ordained, name of ordaining body:
 Year of ordination:

Academic Background

School Name	Location	Currently Enrolled	Begin Date	End Date	Degree	Major
Tarrant County Junior College Dist	Fort Worth TX	No	8/15/1986	7/30/1990		
University of Texas at Arlington	Arlington TX	No	8/15/1990	5/30/1996		
Letourneau University	Longview TX	No	8/15/2010	7/25/2013	B.B.A.	Business Administration

My cumulative undergraduate grade point average is at least 2.7 on a 4.0 grading scale: **Yes**

Have you previously applied to Fuller Theological Seminary? **No**

If "Yes", which program(s)?

Have you previously enrolled in classes at Fuller Theological Seminary?

If "Yes", what year(s)?

Have you ever been denied admission to, been dismissed from, or been on academic or disciplinary probation at any seminary or graduate school? No

If "Yes", please explain here:

References

Pastoral or Denominational Leader Reference

First Name: Denise

Last Name: Luper

Position: Senior Pastor,

E-mail: [REDACTED]

Would you like the above referee to fill out the online reference form? Yes

I expressly waive any and all rights I have of access to this evaluation. Yes

Academic or Professional Reference

First Name: Susan

Last Name: Younker

Position: Mission And Service Team Leader, Davis Memorial Umc

E-mail: [REDACTED]

Would you like the above referee to fill out the online reference form? Yes

I expressly waive any and all rights I have of access to this evaluation. Yes

Academic or Professional Reference

First Name: Julio

Last Name: Palacios

Position: Maintenance Technician

E-mail: [REDACTED]

Would you like the above referee to fill out the online reference form? Yes

I expressly waive any and all rights I have of access to this evaluation. Yes

Influencers

Influencer 1:

Influencer 2:

Influencer 3:

Additional Questions

Are you an active member of the United States military? No

If "Yes", which branch of the military?

Are you a veteran of the United States military? No

Do you plan to take courses through the African American Church Studies Program? No

Do you plan to take courses through the Centro Latino Studies Program? No

Religious Autobiography part A *(if typed into the form)*

Religious Autobiography *(if typed into the form)*

Acknowledgement

I have read and understand the Application Requirements: **Yes**

I have read and understand the Special Note to Prospective Applicants: **Yes**

By checking and signing below, I acknowledge the following:

1. Once submitted, the application and all supporting documents become the property of Fuller Theological Seminary and will not be returned to me.
2. I certify that this application form was completed by me and that information provided by me is true, correct, and complete. I understand that any misrepresentation, falsification, or material omission of information in any part of my application for admission, or orally during a pre-admission interview (if applicable) may result in me being denied admission, or if already admitted, being dismissed.
3. If admitted, I understand that continual adherence to the ethical and behavioral standards affirmed by the seminary's Statements of Community Standards is a continuing condition of enrollment.

I acknowledge the above information. **Yes**

Please type your name as an electronic signature

Joanna A. Malcom



I'm a new Christian. I attended Catholic mass with my mother for a few years as a child, but I never understood or internalized what being a Christian was about during those years. As an adult, my perceptions of Christianity were shaped by culture, media and a few brief encounters with "church people". Following a long series of events in which there were many changes in my life, I began attending a local church in June of 2011. This was a church in a denomination with which I was completely unfamiliar. What I was sure of, however, was that I knew everything I ever needed to know about Christianity before I walked in the door; and, what I knew was that there was nothing in the church for a person like me.

God knew something, too. My heart longed for a safe place to be who I was, to heal old wounds, to grow and be accepted as one of God's own children. I needed a spiritual community. I did not even know what that was at the time, but I kept feeling drawn back to that place. I would go and look for reasons not to be there, reasons why I did not belong, why I did not "fit". What I found though was exactly the opposite. I found a very deep sense of belonging. I went to church hoping to encounter something spiritual, which I could not name. What I found instead was that Christ was alive and well, and working in the community that we call church.

Over the course of the last (almost) three years, I have been supported and challenged by my local church, as I began my journey of growth in God's grace through Christ. Just as I was starting to discern where I might find a place of service within the church, my pastor spoke with me about helping to begin a small group ministry. In a little more than a year, this has grown from an idea to a number of small, authentic communities where relationships are being nurtured, and healing and growth are taking place. I organize schedules, recruit leaders, help invite new participants, lead some discussions, and find some curriculum, but it is God's work that I see in those groups.

Being an active part of the Christian community has taught me some things. I have learned that the world is much smaller than I had previously thought. I've learned to see less of a separation between people. I've learned to see the world as infused with God, and not as separate from God. I believe I see these things only because I understand some of the nature of God through my relationship with Christ. It is within that relationship that I have come to understand the power of forgiveness, the belief that true healing is possible, and have grown to believe that God's love is great enough to cover us all.



There are two prevailing reasons why I am planning to pursue a degree in theology and ministry. In learning about spiritual growth, I have come to understand that there are two primary ways that this growth can be nurtured; either by focusing internally or externally.

My personal journey has led me from being a person who did not have a church, a relationship with God, or a clear understanding of Christ, to becoming a person who is very active in church and who organizes small group ministries within my local church. These things occurred, through the grace of God, in a relatively short period. There is so much I have yet to learn and know about. I have resources through my denomination (and a pastor with a giving heart) which I have found to be helpful.

In seeking to continue to nurture my own growth in God's grace, being able to study, learn, listen and ask questions within the community of others who are traveling the same path would be a valuable experience. I love to learn, and I crave the structure that education provides for learning. At the same time, I seek to study more so that I can share more and do more both within the small group ministry of my local church, and beyond to possibly some other ministry I am not even aware of at this time.

While it is not my intention to seek ordination, I do believe that we are all called into the mission of ministry. Being a person of faith often puts me in a position at work, within my family, or socially to be called upon to speak about matters of faith as they relate to whatever the current situation might be. While I don't believe that a seminary education will give me all the "answers"; I do believe that the intense period of self-examination that this education offers will allow me to become more clear and consistent in why my beliefs and actions are relevant.

EXHIBIT 4

Application for Admission

Online Application Fee Received: **Yes**

Name: **Brittsan** **Nathan** **Thomas**
Last First Middle

Preferred first name:

Other names on previous records: **Nathan Thomas Henning**

Gender: **Male** Last 4 of SSN: [REDACTED] Birthdate: [REDACTED]

Country of birth: **United States of America** State of birth: **PA** City of birth: **State College**

Citizenship

Nation of citizenship: **United States of America**

U.S. Permanent Resident: **No** In progress? **No**

Do you have a valid U.S. visa? Visa status:

Are you seeking a Student Visa to attend Fuller? **No**

Received

AUG 14 2017

Office of Admissions

Program Information

Program: **Master of Divinity** **General**

Term: **Fall 2017**

Home Campus: **Fuller Seminary Bay Area**

Do you hold (or will you receive) either a bachelor's or master's degree from an accredited institution before the starting date of your desired term of entry? **Yes**

Are you applying for reinstatement? **No**

Biographic Information

Have you ever been convicted of, entered a plea for, or do you have felony charges pending against you? **No**

Explanation:

Hispanic or Latino: **No**

Ethnicities: **European White or Caucasian**

Native language: **English**

Other language:

Contact Information

Mailing Address

Street Address: [REDACTED]
 City: **San Jose** State: **CA** Zip/Postal Code: **95112**
 Country:

Permanent Address

Street Address: [REDACTED]
 City: **San Jose** State: **CA** Zip/Postal Code: **95112**
 Country:

Phone Numbers & E-mail

Home:
 Mobile: [REDACTED]
 Work Phone:
 E-mail: [REDACTED]
 Communication Preference:

Employment

Employer	Job Title	Location	Start Date	End Date	Responsibilities
Grace Baptist Church	Associate Pastor	San Jose, CA	1/2/2014		<p>Plan Sunday services</p> <p>Select music and lead worship</p> <p>Lead Bible studies</p> <p>Administrative oversight and bookkeeping</p> <p>Homeless ministry</p>
San Jose State University / DeAnza College	Student	San Jose / Cupertino, CA	4/1/2011	1/1/2014	During this period, I was primarily a student and only working odd jobs.

**Department of
Commerce - US
Census 2010**

**Crew
Leader**

Palo Alto, CA

3/15/2010

4/1/2011

**Supervisor for the 2010
Census operation in
San Mateo county**

**Alaska task force
member to complete
census deadlines**

**Crew leader in 4
subsequent quality
control operations**

**Trained enumerators;
monitored work
progress**

Church Information

Denominational affiliation: **American Baptist**

Other denomination:

Current Church

Church Name: **Grace Baptist Church**

Street Address: **484 E San Fernando Street**

City: **San Jose** State: **CA** Zip/Postal Code: **95112**

Country: **United States of America**

Minister's Name: **Rev. Dr. Liliana Da Valle**

How long have you attended this church? **7 Years**

Home Church/Former Church

Church Name:

Street Address:

City: State: Zip/Postal Code:

Country:

Minister's Name:

Attended from:

Attended to:

Licensure and Ordination

If you are a licensed minister, name of licensing body: **Grace Baptist Church congregation and Evergreen regional association of ABC-USA**

Year of licensure: **2013**

If you are ordained, name of ordaining body:

Year of ordination:

Academic Background

School Name	Location	Currently Enrolled	Begin Date	End Date	Degree	Major
San Jose State University	San Jose CA	No		5/15/2016	B.A.	Philosophy
Foothill-Deanza Community College Dist	Los Altos Hls CA	No		12/15/2012	A.S.	Associates - Liberal Arts / Business and Computer Information Systems
Penn State University/Main Campus	University Park PA	No		5/15/1995		

Have you previously applied to Fuller Theological Seminary? **No**

If "Yes", which program(s)?

Have you previously enrolled in classes at Fuller Theological Seminary?

If "Yes", what year(s)?

Have you ever been denied admission to, been dismissed from, or been on academic or disciplinary probation at any seminary or graduate school? **No**

If "Yes", please explain here:

References

Pastoral or Denominational Leader Reference

First Name: **Rev. Dr. Liliana** Last Name: **Da Valle**

Position: **Senior Pastor**

E-mail: [REDACTED]

Would you like the above referee to fill out the online reference form? **No**

I expressly waive any and all rights I have of access to this evaluation. **Yes**

Academic or Professional Reference

First Name: **Dr. William**

Last Name: **Shaw**

Position: **Professor**

E-mail: [REDACTED]

Would you like the above referee to fill out the online reference form? **Yes**

I expressly waive any and all rights I have of access to this evaluation. **Yes**

Academic or Professional Reference

First Name: **Anand**

Last Name: **Vaidya**

Position: **Associate Professor**

E-mail: [REDACTED]

Would you like the above referee to fill out the online reference form? **Yes**

I expressly waive any and all rights I have of access to this evaluation. **Yes**

Influencers

Influencer 1:

Influencer 2:

Influencer 3:

Additional Questions

Are you an active member of the United States military? **No**

If "Yes", which branch of the military?

Are you a veteran of the United States military? **No**

Do you plan to take courses through the African American Church Studies Program? **No**

Do you plan to take courses through the Centro Latino Studies Program? **No**

Religious Autobiography *(if typed into the form)*

My walk with Christ began at a very young age. Through Sunday schools, youth groups, and Christian school classes, I learned to love the Lord. Like many young people, however, I drifted away from church and my Christian community once I entered the work force. While running a small business as the principle executive, I spent a season away from actively practicing my faith, but God was never far from my heart. After this first career in the business world, I moved to northern California to being a new chapter in life.

The new chapter began with a deep desire to be part of a faith community again and a spiritual commitment to be the hands and feet of Christ. In the depths of a national forest, I experienced a "Here I Am, Send Me" moment. This path soon led me to Grace Baptist Church through doors that opened with miraculous ease. As I became involved in the life of this unique, social justice focused church, person after person kept asking if I had considered going into ministry. I found spiritual fulfillment through service and saw the face of Christ in the underserved and homeless who are part of the church family at Grace. While leading a vibrant and diverse discussion group, I grew even more into my vocational call; I discovered a gift for facilitating a mature discussion of scripture, faith, and contemporary spiritual issues.

The question of considering ministry was answered. I was leading worship, organizing a weekly Bible Study, and asked to serve on the Leadership Council of my beloved church. Since then, I have been licensed by our congregation and called as Associate Pastor for Grace Baptist Church. This journey leads me to seminary; I am excited and challenged to formalize my Christian ministry by achieving the necessary education of a Master of Divinity.

Statement of Purpose *(if typed into the form)*

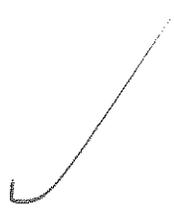
A Master of Divinity from Fuller Theological Seminary is a nationally recognized degree that indicates a breadth of Christian education and commands respect across denominations. A degree from Fuller is well established across the theological spectrum as a solid education.

The church I have been involved with for the past seven years is focused on spiritual matters of social justice with an emphasis on homeless ministry and issues of class, race and equality. My call into ministry has been unique; I worked as a minister before I began my seminary training. I became involved with my church as a member, and as time went on, began taking on various responsibilities, including leading Sunday worship, bible studies, and occasionally preaching. I was called to be an

Associate Pastor in January of 2014 and licensed as a minister of the Gospel of Christ by my local congregation.

To pursue ordination, my denomination, American Baptist Churches USA, requires a Master of Divinity or equivalent. While there is an American Baptist seminary at the Graduate Theological Seminary in Berkeley, I am interested in attending a more evangelical-focused school to round out the experience I already received with social justice theology. Fuller has a fine reputation as a complete academic experience, with exposure to traditionally conservative theologians as well as progressive evangelical thinkers. My personal and professional acquaintances that attended Fuller say only good things about their seminary training. Knowing the diverse nature of this group of alumni, I feel confident that Fuller can offer me the solid education and academic freedom to successfully complete my spiritual training.

I feel confident that a Master of Divinity degree from Fuller will equip me for my future ministry endeavors and this education will be well recognized by congregations or organizations in my future.



Statement of Calling *(if typed into the form)*

One of the defining principles of ancient Hebrew culture was the missive to be hospitable to the stranger, the foreigner, the other. In our modern culture the need for hospitality and civility is at an all time high, while the practice of both have fallen shamefully out of fashion. The plight of the refugee, both foreign and domestic, is by far the most critical issue we face as a country and as the Church.

As our world becomes more crowded and as political and social unrest becomes far too familiar, the number of displaced people will continue to increase. The current debate about refugees and undocumented workers will be looked back upon as a watershed moment for the Church. Will we follow the teachings of Christ and welcome the stranger or will we bow to pragmatic concerns of economics and security?

While the American church has been infiltrated by a confluence of capitalism and nationalism, the Jesus of the New Testament is nearly unrecognizable to many who claim to follow him. With blinders on, too many of today's congregants have become immune to the suffering of our neighbors-both in our backyards and on the other side of the world. "When did we see you, Jesus, homeless and hungry?" The answer is before us in the faces of millions of displaced people. It is vital that we begin leading our congregations to a basic understanding of what Christ's call actually means: our moral responsibility to care for the refugee, the immigrant, the homeless.

My conviction is that the Church has been led astray by political positions of powerful partners. My call, as I understand it today, is to shine a light on these areas of injustice, to bring attention to the forgotten, and to expose the inconsistencies in evangelical political positions that incorrectly claim a Christian ethos.

Acknowledgement

I have read and understand the Application Requirements: **Yes**

I have read and understand the Special Note to Prospective Applicants: **Yes**

By checking and signing below, I acknowledge the following:

1. Once submitted, the application and all supporting documents become the property of Fuller Theological Seminary and will not be returned to me.
2. I certify that this application form was completed by me and that information provided by me is true, correct, and complete. I understand that any misrepresentation, falsification, or material omission of information in any part of my application for admission, or orally during a pre-admission interview (if applicable) may result in me being denied admission, or if already admitted, being dismissed.
3. If admitted, I understand that continual adherence to the ethical and behavioral standards affirmed by the seminary's Statements of Community Standards is a continuing condition of enrollment.

I acknowledge the above information. **Yes**

Please type your name as an electronic signature

Nathan T Brittsan

EXHIBIT 5



October 13, 2017

Nathan T. Brittsan

San Jose, CA 95112-3131

nathan@[REDACTED]

Re: Letter of Dismissal from Fuller Theological Seminary

Dear Nathan,

My staff have apprised me of your application, dismissal, appeal, and subsequent denial of appeal, as well as your ongoing interest in dialoguing concerning your candidacy for attendance at Fuller Theological Seminary. With this letter, I hope to satisfy your desire for a perspective and decision from the School of Theology.

At the outset, I would like to apologize if there was any miscommunication of Fuller's Community Standards to you by any Fuller employees. Institutionally, Fuller remains committed to its Community Standards, which it believes to be informed by our understanding of the Biblical vision for human sexuality. All students, employees, faculty, and trustees of the Seminary agree to abide by them on a continuing basis. Accordingly, whenever violations of our Sexual Standards are brought to Fuller leadership's attention, we address them as dictated by our policies and procedures.

By submitting your application, you affirmatively indicated that you read, understood, and confirmed compliance with our Community Standards.¹ And, you acknowledged that our admissions committee thoughtfully, thoroughly, and prayerfully reviews an applicant's entire application file, and may also consider other publicly available information (such as public records, social media, or other communications) that is relevant to an applicant or student's consideration.² To certify alignment with the Sexual Standards³ component of Fuller's Community Standards when that was in fact inaccurate was not only a substantive violation of that Standard, but also an infringement of Fuller's Standards for Respect for People and Property⁴, which provide that the Seminary "regards as unacceptable lying, misrepresentation, or

¹ Please refer to the component of your application designated as *Key Information for Prospective Applicants*, which reads, in pertinent part: "Please review Fuller Seminary's Statements of Community Standards. These seven statements are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. Please note that, if admitted, adherence to Fuller's ethical and behavioral standards is a continuing condition of student enrollment."

² *Id.* ("The admissions committee carefully reviews an applicant's entire application file and may also consider other available public information that is deemed relevant.").

³ See Sexual Standards, available at [http://fuller.edu/about/mission-and-values/community-standards\(4\)/](http://fuller.edu/about/mission-and-values/community-standards(4)/)

⁴ See Respect for People and Property, available at [http://fuller.edu/about/mission-and-values/community-standards\(3\)/](http://fuller.edu/about/mission-and-values/community-standards(3)/).

deceptions in representations an individual makes about one's self or others in any phase of seminary life.”

Because your appeal specifically mentions Title IX, I believe it important for Fuller to provide you additional information before you proceed to invest further efforts into our appeals process, or to even seek a legal remedy. According to the U.S. Department of Education's Office for Civil Rights, the regulatory agency tasked with enforcing Title IX, “Title IX does not apply to an educational institution that is controlled by a religious organization to the extent that application of Title IX would be inconsistent with the religious tenets of the organization.”⁵ Application of Title IX's nondiscrimination provisions on the basis of sex, as you described in your appeal, is inconsistent with Fuller's religious tenets, as evidenced by our Community Standards, Statement of Faith, and other governing documents. Apart from these legislative mandates, the U.S. Supreme Court regularly unanimously upholds the principles of religious liberty that permit faith associations to select their beliefs and require their adherents to abide by them.

On these bases, our legal counsel believes that Fuller's actions here are categorically defensible, and that your pursuit of administrative or judicial relief would be flatly unavailing. While additional appeal to Fuller's Board of Trustees is available to you if you would like to pursue it, I believe that it is important for you to have access to the information I've described before you decide how to proceed. Please be aware that the additional review remaining within our procedures is a limited one that essentially ensures fidelity of process—i.e., that earlier decision makers followed procedures in applying their judgment—but that does not second-guess earlier decisions. Additionally, Fuller's Board of Trustees is the very body that implemented the Community Standards. If, notwithstanding all of this additional context, you still wish to pursue further appeal, please connect with Nicole Boymook for guidance in doing so.

Nathan, it gives me no joy to have to deliver this message to you. We will pray for success in your future endeavors.

Sincerely,



Marianne Meyer Thompson
Acting Dean, School of Theology
George Eldon Ladd Professor of New Testament
Fuller Theological Seminary

⁵ See Exemptions from Title IX, available at <https://www2.ed.gov/about/offices/list/ocr/docs/t9-rel-exempt/index.html> (citing 20 U.S.C. § 1681(a)(3); 34 C.F.R. § 106.12).

EXHIBIT 6

From: **Nathan Brittsan** <nathanhenning@>
Date: Wed, Sep 27, 2017 at 10:54 AM
Subject: Re: One last thing...
To: Nicole Boymook <nicoleboymook@fuller.edu>

Nicole,

Thank you very much. I'll get started on the letter and wait to hear from you. In the meantime, I did attend my class last night and I have another tonight.

Best, Nathan

On Sep 27, 2017, at 6:24 AM, Nicole Boymook <nicoleboymook@fuller.edu> wrote:

Nathan,

You are not bothering me. I am sorry I missed your email yesterday. I still have not heard officially. I appreciate your patience. Currently, our Provost is in the hospital so things aren't moving at the speed they could be these days.

In the meantime, if you want to work on your appeal letter here is what it should include:

1. Name of the person you are appealing to (I will get you this info)
2. Explain the nature of the situation
3. The reason for your appeal
4. Your desired outcome

I will be in touch ASAP.

Nicole

 **FULLER**
THEOLOGICAL SEMINARY

Nicole Boymook
Executive Director of the Office of Student Concerns

130 N. Oakland Ave. 2nd floor* | Pasadena, CA
e: nicoleboymook@fuller.edu | p: [626-584-5678](tel:626-584-5678)

* If you need an alternative meeting place, please let me know.

On Tue, Sep 26, 2017 at 4:52 PM, Nathan Brittsan <nathanhenning@> wrote:
Hello again Nicole,

I'm sorry to bother you, but I am approaching the time I need to leave for Menlo Park if I am going to attend the Greek class I am registered for. Is this a lost cause, or should I go to these classes on the chance of a successful appeal?

I appreciate any advice you can give.

Thank you,
Nathan

On Sep 26, 2017, at 8:20 AM, Nicole Boymook <nicoleboymook@fuller.edu> wrote:

Nathan,

No problem. It's a confusing last name anyway. I am working on an answer for you. I will be back in touch with you ASAP.

Thanks for your patience.

Nicole

 **Nicole Boymook**
Executive Director of the Office of Student Concerns

[130 N. Oakland Ave. 2nd floor* | Pasadena, CA](#)
e: nicoleboymook@fuller.edu | p: [626-584-5678](tel:626-584-5678)

* If you need an alternative meeting place, please let me know.

On Mon, Sep 25, 2017 at 3:53 PM, Nathan Brittsan <nathanhenning@> wrote:
Ms. Boymook... I'm so sorry I typed your name wrong.

On Sep 25, 2017, at 3:52 PM, Nathan Brittsan <nathanhenning@> wrote:

Hello Ms. Moymook,

My name is Nathan Brittsan and I just received a dismissal letter from Fuller. I am distraught. May I begin discussions with you on how to appeal this decision? Also, am I able to attend classes while I am appealing this?

Please advise,
Nathan Brittsan
>

Begin forwarded message:

From: Max Wedel <maxwedel@fuller.edu>
Subject: Re: One last thing...
Date: September 20, 2017 at 3:41:21 PM PDT
To: Nathan Brittsan <nathanhenning@>
Cc: Kurt Fredrickson <kurtf@fuller.edu>, sotdean <sotdean@fuller.edu>

Hi Nathan,

Your application has not been denied. Since you have now enrolled, however, any further steps or follow-up will be communicated through our School of Theology Dean's Office (copied here).

Grace and peace,
Max



Max Wedel

Director of Admissions, Academic Programs

Phone: [626.584.5365](tel:626.584.5365)



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On Tue, Sep 19, 2017 at 6:47 PM, Nathan Brittsan <nathanhenning@fuller.edu> wrote:

Max,

Thank you for this contact information. Could you please clarify the “decision” you mention here? Is my application denied, or will you have to go through a dismissal process since I am already enrolled? I’m not sure how I should describe this to Ms Boymook.

Since I was able to register after talking to an academic advisor, shall I plan on attending class next week while this is pending? I would appreciate it if you could give me some more clarity on the follow up items we discussed.

Thank you,

Nathan

On Sep 19, 2017, at 11:30 AM, Max Wedel <maxwedel@fuller.edu> wrote:

Nathan,

Thank you for taking the time to speak with Kurt and I this morning on the phone. As discussed, if you would like to appeal Fuller's decision, please contact Nicole Boymook, Executive Director of the Office of Student Concerns, at nicoleboymook@fuller.edu or [626- 584-5678](tel:626-584-5678) for guidance with the process.

Grace and peace,

Max



Max Wedel

Director of Admissions, Academic Programs

Phone: [626.584.5365](tel:626.584.5365)





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On Mon, Sep 18, 2017 at 1:29 PM, Max Wedel <maxwedel@fuller.edu> wrote:
Not a problem, Nathan. Yes, I'll call at 10.

Thanks much,
Max



Max Wedel

Director of Admissions, Academic Programs

Phone: [626.584.5365](tel:626.584.5365)



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On Mon, Sep 18, 2017 at 1:22 PM, Nathan Brittsan <nathanhenning@> wrote:
Unfortunately, I have an obligation from 9 - 10am.

Would you like to call me at 10? My mobile number is [REDACTED].

Thank you,
Nathan

On Monday, September 18, 2017 9:08 AM, Max Wedel <maxwedel@fuller.edu> wrote:

Nathan,

Thanks so much for getting back to me. Any chance you are available closer to 9:30 or 9:45? If not, we will plan for 10am.

Grace and peace,
Max



Max Wedel

Director of Admissions, Academic Programs
Phone: 626.584.5365



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On Mon, Sep 18, 2017 at 8:10 AM, Nathan Brittsan <nathanhennings@fuller.edu> wrote:
Hello,

Yes, I am available Tuesday morning. Anytime between 10am and noon works for me.

Let me know what specific time sounds good to you.

Thank you,
Nathan

On Sep 15, 2017, at 3:20 PM, Max Wedel <maxwedel@fuller.edu> wrote:

Good afternoon Nathan,

My colleague Chris Lux has let me know of your availability. I am wondering if you might be available for a phone call on the morning of Tuesday, September 19?

Let me know if that works for you.

Grace and peace,
Max



Max Wedel

Director of Admissions, Academic Programs
Phone: 626.584.5365





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----- Forwarded message -----

From: **Chris Lux** <chrislux@fuller.edu>
Date: Fri, Sep 8, 2017 at 3:13 PM
Subject: Re: One last thing...
To: Nathan Brittsan <nathanhenning@>

Dear Nathan,

I will let our Director of Admissions know that the soonest you are available for a phone call is Monday, September 18th. The status change will be addressed in that phone conversation.

Sincerely,

Chris Lux



Christopher M. Lux
Administrative Director of Admissions



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On Fri, Sep 8, 2017 at 3:01 PM, Nathan Brittsan <nathanhenning@> wrote:
Hello Chris,

Unfortunately I will be out of the country next week. The soonest I am available for a phone call (besides for the rest of the day) is Monday the 18th. May I ask what my application status has been changed to?

Thank you,
Nathan

On Sep 8, 2017, at 2:23 PM, Chris Lux <chrislux@fuller.edu> wrote:

Dear Nathan,

Your e-mail was forwarded to me from Susan Farrar. Before we can go forward with your questions regarding financial aid and advising, we'd like to have a phone conversation with you regarding a change to your application status. Would you be available Wednesday morning (September 13) for a phone call with our Director of Admissions to discuss this matter further?

Sincerely,

Chris Lux
Administrative Director of Admissions



Christopher M. Lux
Administrative Director of Admissions



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----- Forwarded message -----

From: **Nathan Brittsan** <nathanhenning@ >

Date: Thu, Sep 7, 2017 at 2:42 PM

Subject: Re: One last thing...

To: Susan Farrar <susanfarrar@fuller.edu>

Hello Susan,

Thank you for your help. I also received a reply from Kredow Savetsarane who got the name change taken care of.

I also wanted to inquire if I am still being considered for any scholarship assistance? (President's, Dean's, or Leadership)?

Please let me know if I have a registration advisor set up yet. I'd like to get my scheduling underway.

Thanks!
-Nathan

On Sep 3, 2017, at 12:29 PM, Susan Farrar <susanfarrar@fuller.edu> wrote:

Hi Nathan,

Thank you for emailing. I'm sorry you were attending a funeral out of state - sad time I'm sure.

I will check on Tuesday to see if we can get you connected to a registration advisor. I'll see about getting your last name and which is in the system.

Thank you!
Blessings,
Susan



Susan Farrar
Admissions
Phone: 602-220-0400



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Summer Hours: Fuller offices will be closed on Fridays from 7/14-9/1 (Pasadena Admissions Office will remain open).

On Fri, Sep 1, 2017 at 1:20 PM, Nathan Brittsan <nathanhenning@> wrote:
Hello Susan,

The reply my email to Joanna referred me to you. Can you help me with these items?

Thank you,
Nathan Brittsan

Begin forwarded message:

From: Nathan Brittsan <nathanhenning@>

Subject: Re: One last thing...

Date: September 1, 2017 at 12:09:21 PM PDT

To: Joanna Thomas <joannathomas@fuller.edu>

Hi Joanna,

I'm hoping you can help me with two things.

First, it looks like my last name is listed as Henning throughout my Fuller login and profile. Can this be changed to reflect my married name, Brittsan? The application was filled out using Brittsan.

Second, I am out of state for a funeral and was not able to make the call discernment orientation. Who should I contact to reschedule this so I can get registered for classes?

Thanks,
Nathan

On Aug 27, 2017, at 5:36 AM, Joanna Thomas <joannathomas@fuller.edu> wrote:

Thanks, Nathan!

On Fri, Aug 25, 2017 at 1:27 PM, Nathan Brittsan <nathanhenning@> wrote:

Hi Joanna,

Let's go with Pasadena as my campus choice.

Thanks,
Nathan

Sent from my iPhone

On Aug 24, 2017, at 4:43 PM, Joanna Thomas <joannathomas@fuller.edu> wrote:

Hi Nathan:

We're set to process your application to Fuller, but because of our plans to close our regional campuses in two years, we need to change your application's "Application Campus" to another campus that is remaining open (Pasadena or Houston), or Fuller Online. Again, this still allows you to take as many on campus classes at Fuller Bay Area as you like until closure. But, you will most likely need to take additional coursework either Online or at another remaining campus to complete your degree.

Could you write me back and let me know if you prefer Online, Pasadena or Houston? Or, if you're still considering options, let me know.

Warmly,

Joanna

--



Joanna Thomas, MA
Admissions Counselor
Fuller Bay Area & Fuller Northwest
Phone: 626-460-1070



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Summer Hours: Fuller offices will be closed on Fridays from 7/14-9/1 (Pasadena Admissions Office will remain open).



Joanna Thomas, MA
Admissions Counselor
Fuller Bay Area & Fuller Northwest
Phone: 626-460-1070



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Summer Hours: Fuller offices will be closed on Fridays from 7/14-9/1 (Pasadena Admissions Office will remain open).

EXHIBIT 7

September 21, 2017

Nathan Brittsan
[REDACTED]
[REDACTED]

COPY

Re: Letter of Dismissal from Fuller Theological Seminary

Dear Nathan:

This letter serves to communicate to you a decision by the Office of the Deans of Fuller Theological Seminary (“Fuller” or the “Seminary”) to dismiss you from enrollment at Fuller on the basis of a violation of the Seminary’s Community Standards. To briefly recap the circumstances underpinning this decision as we understand them, you applied for admission to Fuller, certifying on the application form that you would adhere to Fuller’s Community Standards of behavior. Following your acceptance based on that information, Fuller received a request from you to change your name from “Henning” to “Brittsan” in our student files, due to your marriage to a same-sex partner. Once Fuller’s Department of Admissions was made aware of this change in your marital status, it determined that the situation was a student-conduct matter appropriate for referral to the Dean’s Office.

Having received the background for your file, the Dean’s Office deems dismissal the appropriate action. As was explained to you in your telephone conversation with Max Wedel and Professor Kurt Frederickson, the Sexual Standards component of Fuller’s Community Standards contemplates

sexual union [as] reserved for marriage, which is the covenant union between one man and one woman, and that sexual abstinence is required for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture. Consequently, the seminary expects all members of its community—students, faculty, administrators/managers, staff, and trustees—to abstain from what it holds to be unbiblical sexual practices.

Apart from agreeing to adhere to Fuller’s Community Standards at the time of admission, you agreed to do so on a continuing basis. Fuller’s Community Standards incorporate the Seminary’s sincerely held religious beliefs, which are protected as expressive views of a private institution under the First Amendment of the Constitution of the United States of America. Because of your present nonconformance with the Biblical truth that Fuller believes animates its Community Standards, and because the nature of your departure cannot readily be changed, dismissal is proper in your circumstances.

We sympathize with the disruption that this decision has caused in your life. However, we firmly believe that it is best to resolve this matter before you attend classes and otherwise fully reconfigure your life for attendance at Fuller during the upcoming quarters. Our Registrar’s

Office will drop you from any class registrations and reverse any charges associated with them, and the Director of Student Financial Services will see that your enrollment deposit is refunded to you. Similarly, our Admissions Office will refund you your application fee. We wish you the best in future pursuits.

Finally, if you wish to appeal this decision of dismissal, please contact Nicole Boymook, Fuller's Executive Director of the Office of Student Concerns. She can be reached at nicoleboymook@fuller.edu, and will be able to guide you through the process of appealing to Fuller's Provost.

Sincerely,

Mari L. Clements, PhD
Dean of the School of Psychology
Professor of Clinical Psychology
Fuller Theological Seminary
180 N. Oakland Avenue
Pasadena, CA 91101
626-584-5501 (phone); 626-584-9630 (fax)

COPY

EXHIBIT 8

Nathan T. Brittsan

[REDACTED]
San Jose, CA 95112
[nathan@\[REDACTED\]](mailto:nathan@[REDACTED])

Dr. Bryant Myers
135 N Oakland Ave
Pasadena, CA 91101
myers@fuller.edu

September 28, 2017

Dear Dr. Myers:

Greetings in the name of Christ. I trust you have been briefed on my situation. I would like to appeal my dismissal from Fuller Theological Seminary.

I want to begin by saying that I have no desire to be contentious, nor did I apply to Fuller with any motivation other than to get a quality theological education from a well-respected institution. My intention was to quietly attend classes, learn a lot, and follow the call of God the best I know how.

So far, I feel comfortable in the Fuller atmosphere; I come from an evangelical background, but I am passionate about social justice. One aspect of my call is to build bridges between disparate communities and, while contemplating options for my education, I felt an surprising leading of the Spirit to this evangelical seminary. Rest assured that I do not have any agenda to push, other than to ask for a place at the table.

As an American Baptist associate pastor, I am somewhat spoiled by my denomination's penchant for freedom of conscience and soul liberty. We don't have a litmus test of "true" Christianity, other than faith in the risen Christ. At our church, we are busy with what some call dredges of society—the homeless, the addicted, the least of these. I've learned how perspectives change when you are in the trenches of war. Differences subside, points of differing doctrines fade away as the primary concern becomes helping this person who looks so much like the face of Christ.

One of my favorites personal principles is that there is not any issue of doctrinal division that cannot be bridged by the love and understanding of Jesus. I know, it seems impossible in this day and age where even our churches and seminaries are politically polarized, but no matter what divides us, is any issue greater than He who unites us? I say no!

I think we have a chance here to take a very small step toward some much-needed unity. As I told Max Wedel and Kurt Frederickson when they asked me to withdraw my application, I was hoping to approach my time at Fuller in a don't-ask-don't-tell manner. I can pledge to this, if necessary. In my seminary experience, I hope to engage in an honest exchange of intellectual and spiritual knowledge in the tradition of edifying and sharpening one another.

So it's with this idealism that I humbly ask: may I please commune with you? Can we follow the example of the earliest apostles and acknowledge that we may not agree on every point of doctrine? My God and my conscience allow me—no, compel me—to dine with the “unclean.” My God and my conscience allow me freedom to eat the meat offered to idols; why would I offend my gracious brothers? In that spirit, I lovingly tell you: you have the freedom to dine with me.

Here's where this situation finds me: I already attended classes and purchased books. I've done readings, posted online, and invested hours in my studies. Incidentally, I also declined an offer of admission to a Graduate Theological Union seminary that included a generous scholarship. A dismissal from Fuller will set me back a year in my educational goals and ultimately treats me unfairly.

May I propose this: allow me to complete this quarter on probationary status. Allow me to at least complete the credits I began so I may transfer them to another seminary and maintain progress on my education. I will comply with any reasonable conditions you require. If you contact the Menlo Park faculty and staff, you will find I have already made a positive impression on those I met.

Finally, I understand that you are within the bounds of your internal policies to dismiss me. I am asking that you lend me some grace and allow me to complete the quarter.

Because I read in the student handbook that your upcoming decision is final, I will add something here that I would otherwise be inclined to include in a follow-up letter. In the Fuller student handbook, it excerpts Title IX, which says:

"No person in the United States, shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance . . ." Title IX of the Education Amendments of 1972, and its implementing regulation at 34 C.F.R. Part 106 (Title IX).

I believe this applies to our situation. The last thing I want to do is pursue a legal remedy, but I do think there is a legal and moral principle that should internally compel you to do the right thing.

My prayer is that we find common ground. Please feel free to ask me any questions that might give you some peace of mind about arriving at a reasonable compromise.

In His Grace,



Nathan T. Brittsan

EXHIBIT 9

Dear Dean Thompson,

I wish that this wasn't a letter but a conversation we could have had over coffee instead. Being a (mostly) online student has allowed me to take classes and juggle a fulltime job and family life, but it has made connections with people at Fuller more challenging. This is one of the many times I have longed for an "in person" experience.

Since this may be my only opportunity to speak with you, I want to share some of how being a part of the Fuller community has helped shape my story. I came to know Jesus as an adult around seven years ago. Before that time, I thought I knew everything I needed to know about being a Christian (and none of it was good). Reading the Bible for the first time was such an eye-opening experience. I remember thinking, how could I have been so wrong about who Jesus is, the nature of God, Christians, and the church? I studied at my church, asked a billion questions, devoured all kinds of books, and probably drove most of the people around me crazy talking about all of these things. Eventually, I decided to enter seminary so I could learn more.

I entered Fuller in the Spring of 2015. I think most people come to seminary with a sense of call. I came with a hunger to know Jesus. I had a very low-level Christology when I came to seminary. I have been blessed to be formed, challenged, encouraged, and enlightened during my time in seminary. It may sound odd to you, but being a follower of Jesus and coming to believe who Jesus really is (God who took on flesh to be with us) has helped me to accept my own identity.

I am a follower of Jesus. Our Father has claimed me as beloved. That truth has elicited a response from me. Part of that response has been to make a financial, emotional, and legal commitment to the person I love. My family participates in and is accepted by a supportive church. I have also talked about my family at Fuller in numerous classes. I have felt safe at Fuller to be who I am and talk about the things that matter to me (like my relationship with God, addiction and recovery, the issues of sex trafficking, immigration, peacemaking, etc.). I think that it is easy to get a false sense of safety in places where differences of opinion are welcomed and embraced. I sometimes forget that there are still places where people like me are excluded.

It has cost me a lot to follow Jesus. There are some very important relationships in my life that are fractured. I have a foot planted in two communities who don't want anything to do with each other, and I stand in that tension praying that God can use me to in some way to begin building a bridge between them. It may now cost me completing the seminary education I started three years ago. This is the life to which I am called. I never thought following Jesus would be easy. From the first time I read Matthew 5:44, I realized that if I were to follow Jesus, there were going to be some very difficult days ahead.

While I consider Fuller to be “my school,” I understand that the reality is that I have been privileged to be a student here. I didn’t intend to make a statement by turning in my tax return for financial aid purposes. I simply forgot about the policy. I want to find a way to finish my degree. It’s been a long journey, and I only have a few classes remaining. I no longer feel that Fuller is a safe place for me, and if it is decided that I don’t belong here any longer, I’ll be disappointed, but it won’t be the end for me.

I know God has used me to make an impact on other students, professors, and their ministries in my time here. I know this because I have been so blessed myself. I am grateful for all I have learned, how I have been led, nurtured and grown in my discipleship both by faculty and other students in my time at Fuller. Those experiences are the fruit of the education I have received. I thank God for all I have been given in these past few years and understand that this time of spiritual formation was never about me anyway.

Thanks for reading. I’d still like to get that coffee sometime, Dean Thompson.

In Jesus’ name I pray and live,

Joanna Maxon

EXHIBIT 10



October 9, 2018

Joanna Maxon

[REDACTED]
Keller, TX 76244-5151

Dear Joanna,

I have recently received an official complaint that you are in violation of Fuller Theological Seminary's community standards, together with a copy of the report verifying the substance of the complaint, and your own letter in response to the complaint and report.

The report, made by Nicole Boymook of the Office of Student Concerns, documents that she spoke with you on August 28, 2018, asking you whether you were in fact in a same-sex marriage. You applied in the affirmative. This, then, puts you in violation of Fuller's Community Standard: Sexual Standard.

You write in your letter that you didn't intend to "make a statement" by turning in your tax return for financial aid purposes, and that you "simply forgot about the policy." While on one level that makes sense, I also need to remind you that by submitting your application to Fuller initially, you affirmatively indicated that you read, understood, and confirmed compliance with our Community Standards, on a continuing basis.¹

Institutionally, Fuller remains committed to its Community Standards, which it believes to be informed by our understanding of the Biblical vision for human sexuality. All students, employees, faculty, and trustees of the Seminary agree to abide by them on a continuing basis. Accordingly, whenever violations of our Sexual Standards are brought to Fuller leadership's attention, we address them as dictated by our policies and procedures.

In keeping with our policies, I am instructing the Registrar to dismiss you from the seminary, effective immediately. I will also instruct the Registrar's Office to refund any tuition paid for courses which you have begun, but which you will be unable to complete.

Appeal of my decision may be made only to the provost, Mari Clements, whose decision is final. Any appeal must be made in writing and submitted within fourteen (14) calendar days from the date of this letter. Except as required to explain the basis of new evidence, an appeal is limited to: (1) review of the submitted Complaint form, any response, and all attachments; (2) review of the Complaint Resolution Report along with all attachments; (3) review of the letter of decision

¹ Please refer to the component of your application designated as *Key Information for Prospective Applicants*, which reads, in the pertinent part: "Please review Fuller Seminary's Statements of Community Standards. These seven statements are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. Please note that if admitted, adherence to Fuller's ethical and behavioral standards is a continuing condition of student enrollment."



issued by the individual's academic dean; and (4) review of the written statement setting forth the basis of the appeal, which may include new evidence or facts, subject to the qualifications set out in "4" below. Review by the provost will be for one or more of the following purposes only:

1. To determine whether the original investigation was concluded fairly and with each party having a reasonable opportunity to present his/her explanation/position.
2. To determine whether a decision reached that a seminary community standard was violated was supported by a preponderance of the evidence.
3. To determine whether or not the consequence(s) imposed was appropriate for the found violation(s).
4. To consider new evidence sufficient to alter the decision or other relevant facts not previously brought out because such evidence and/or facts were not known to the person appealing at the time the original investigation was completed.

Joanna, it gives me no joy to have to deliver this message to you. We will pray for success in your future endeavors.

Sincerely,

A handwritten signature in cursive script that reads "Marianne Meye Thompson".

Marianne Meye Thompson
Dean, School of Theology
George Eldon Ladd Professor of New Testament
Fuller Theological Seminary

c Nicole Boymook
c Office of the Registrar

EXHIBIT 11

FILED
SUPERIOR COURT OF CALIFORNIA
COUNTY OF RIVERSIDE

JUL 11 2014

SUPERIOR COURT OF CALIFORNIA, COUNTY OF RIVERSIDE

TITLE: CABADING v. CALIFORNIA BAPTIST UNIVERSITY	DATE & DEPT: July 11, 2014 Department 3	CASE NO.: RIC1302245
COUNSEL: None present	REPORTER: None	

PROCEEDING: COURT'S SUBSEQUENT RULING ON PLAINTIFF'S MOTION FOR SUMMARY ADJUDICATION AND DEFENDANTS' MOTION FOR SUMMARY JUDGMENT OR IN THE ALTERNATIVE SUMMARY ADJUDICATION OF ISSUES

This case involves the suspension, expulsion, and exclusion of a student from an undergraduate program at a private religious college. That student, Plaintiff Domainlor Javier Cabading, is a male to female pre-operative transgendered person. She applied to California Baptist University (CBU) for the fall 2011 semester as a "female" and was admitted on a merit scholarship.

The University subsequently learned that Plaintiff had appeared on a reality TV show to discuss her transgender identity. The University suspended her, later expelled her as a student, and excluded her from all University properties and from all community and public events held on campus for "fraud" on the grounds she had misrepresented that she was female.

Plaintiff administratively appealed as permitted by CBU regulations. The appellate body affirmed her expulsion as a student, as well as her exclusion from CBU properties otherwise open to the public, but overturned her exclusion from community and public events held on campus. Plaintiff did not seek judicial review of the disciplinary hearing by Petition for Writ of Administrative Mandamus.

G.C. TRASK, Judge
J. Castillo (jkr), Clerk
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COURT'S SUBSEQUENT RULING

Plaintiff's First Amended Complaint contains five "Causes of Action" for:

- 1) Breach of Contract;
- 2) Breach of Implied Covenant of Good Faith and Fair Dealing;
- 3) Violation of the Unruh Civil Rights Act for her suspension;
- 4) Violation of the Unruh Civil Rights Act for her exclusion; and
- 5) Violation of the Unruh Civil Rights Act for her expulsion.

Defendants have filed Motions for Summary Judgment or in the Alternative for Summary Adjudication on all five Causes of Action. Plaintiff has filed Motions for Summary Adjudication of issues on the 3rd, 4th, and 5th Causes of Action. The Court now rules on those motions.

The Unruh Civil Rights Act Claims

We begin with the 3rd, 4th, and 5th "Causes of Action" for violations of the Unruh Civil Rights Act. Plaintiff complains that CBU violated the Act by suspending, excluding, and expelling her because she was transgendered.

The threshold issue is whether CBU is a "business establishment" for purposes of the Unruh Civil Rights Act. To the extent CBU is such a business establishment, it is subject to the provisions of the Act and can be held liable for discrimination in violation of the Act. To the extent it is not such an entity, it is not subject to liability for acts of discrimination prohibited by that Act.

The undisputed facts establish, as a matter of law, that for its on-campus educational activities, CBU is not a "business establishment" within the meaning of the Act.

G.C. TRASK, Judge
J. Castillo (k.d.), Clerk
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The undisputed facts also establish, as a matter of law, that CBU's off-campus business operations such as restaurants, theater, and libraries are "business establishments" subject to the provisions of the Act.

CBU is a private nonprofit religious corporation. It is a private religious college with a main campus in Riverside, and satellite operations in neighboring communities. It is a ministry of the California Southern Baptist Convention which selects CBU's Board of Trustees. All members of CBU's Board of Trustees are required to be members of Southern Baptist churches. The president of CBU and all of its full-time administrative officers must be affiliated with a Southern Baptist church. All of CBU's faculty, including adjunct faculty, must be practicing Christians. Almost half are Southern Baptist. Applicants for faculty positions, to teach both religious and secular courses, are required to identify their churches and pastors and disclose whether they attend church regularly. All faculty members are expected to integrate the Christian faith into their presentations of all subjects, including secular subjects.

Students are not required to be Christians, and the student body contains students from a wide array of religious beliefs. Only a small minority of CBU's most recent class was identified as Southern Baptist, but about 87% were identified as Christian. All full-time students, Christian and non-Christian, are required to take at least three courses in Christian Studies. Students are also expected to attend a chapel service of approximately 50 minutes duration each week. These services include Christian prayers, hymns, Bible readings, and a sermon.

CBU undergraduate students are subject to a strict moral code that prohibits sexual conduct outside of marriage, smoking, using alcohol, social dancing, gambling and

G.C. TRASK, Judge
J. Castillo (jka), Clerk
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practicing the occult. Students are made aware of these expectations and agree to abide by them.

At the same time, CBU is not cloistered. It offers graduate and undergraduate degrees in a wide array of professional and secular subjects including nursing, engineering, and business. It has a substantial public presence with over 7,000 students. It charges tuition, and advertises in the community. It recruits students from the general public. Its graduates enjoy increased vocational and professional opportunities. CBU is accredited by the Western Association of Schools and Colleges, a secular accreditation authority. It advertises the success of its graduates and its graduates enjoy a prestigious degree that provides opportunities in the secular workplace. If its student receives federal funds available to other colleges, as well as bond funding on terms available to other colleges.

CBU owns and leases real property in Riverside. It operates a counseling center and library, which are open to the public. It operates an off-campus art gallery that is open to the public. It also has a tool company and restaurant that are operated on CBU owned property. It offers on-line courses and programs whose students are not subject to the strict moral code expected of on-campus students.

CBU thus consists of a very Christian faith-oriented on campus program, while simultaneously maintaining ancillary programs and services that are secular. It is the nature of the divide between CBU's on campus educational program and these other programs that is dispositive.

The Unruh Civil Rights Act reaches all of California's business establishments, but not all entities or associations, even those with commercial attributes fall within the definition of a "business establishment". In *Curran v. Mount Diablo Council of the Boy*

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Scouts (1998) 17 Cal.4th 670, our Supreme Court held that the Boy Scouts was not a business entity within the meaning of the Act. The Boy Scout organization had as its primary mission the inculcation of a specific set of moral values in its youth members. It was that focus on values that took the Boy Scouts outside of the long reach of the Unruh Civil Rights Act. The Scouts was a large organization with many thousand members and not selective about which boys could enroll. The Boy Scouts also engaged in many commercial activities including retail stores and licensing of its insignia. The Supreme Court found these activities did not change the primary nature of the organization.

It was the inculcation of values that was also dispositive in the case of *Doe (Jane) v. California Lutheran High School Association* (2009) 170 Cal.App.4th 828, where the Court of Appeal held that a private Lutheran High School was not a business establishment under the Unruh Civil Rights Act.

This Court has carefully compared the undisputed facts in this action with the facts set forth by the Court of Appeal in *Doe*. Specifically, the Court has attempted to ascertain how CBU's on-campus program is materially different from the Lutheran High School in *Doe*, and finds them to be materially indistinguishable. Both the Lutheran High School and CBU are religiously oriented educational entities. Both adhere to religious values and expect their students to adhere to those values. If anything, CBU is more stringent in the required religious affiliations of its faculty and expressly more restrictive in the moral code required of students. CBU expressly requires its faculty to integrate Christian values into every subject of its curriculum. The requirements that faculty members be Christian and that they incorporate Christian values into their teaching of secular subjects indisputably intertwines religion with the secular subjects.

G.C. TRASK, Judge
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CBU receives or its students receive some level of public funding, something not at issue with the Lutheran High School. But, there is no evidence that CBU agreed to comply with the non-discrimination provisions of the Act in order to receive any funding and no evidence CBU acted unlawfully with respect to funding.

CBU is larger than the Lutheran High School both in campus size and student body. But, size is not dispositive. The Boy Scouts are a far larger organization than CBU. CBU operates an on-line educational program, and theater and libraries that are open to the public. These activities are larger in scope than those of the Lutheran High School, which sold football tickets, and had various fundraisers. But, in both *Curran* and *Doe*, the ancillary business operations of the organizations did not bring their core associational and educational functions within the scope of the Act.

Both CBU and the Lutheran High School teach secular as well as religious subjects. The Court of Appeal in *Doe* specifically noted that the Lutheran High School's religious message was "inextricably intertwined" with its teaching of those secular subjects. CBU teaches secular subjects as well. While proficiency in some of those subjects may impart an economic advantage to the student, mastery of the Lutheran High School's secondary school curriculum would also impart an economic advantage. In the case of CBU, every secular subject is expressly intertwined with a values-based Christian religious component, taught by a Christian. CBU students may be motivated by any number of factors in making the decision to attend that institution, just as some boys may join the Boy Scouts seeking to go camping rather than be taught lessons in the Scout Oath. But both the Boy Scouts and CBU obviously work to ensure their scouts and students are exposed to a specific set of values. Whatever economic benefit the student hopes to gain from the CBU educational

G.C. TRASK, Judge
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experience, CBU clearly intends to send forth an engineer, nurse, businessperson, or teacher who will be able to apply its religious values in the secular world. Just as teaching camping, swimming, and other skills to boys does not transform the Boy Scouts into a commercial enterprise, neither does CBU teaching marketable skills to its students.

Finally, the Lutheran High School in *Doe* educated minors, while CBU, as a college, educates adults. There is no rational reason to believe that value-based organizations only lie outside the reach of the Unruh Civil Rights Act when they impart values to minors. Adults have as much right to enroll themselves in value-based educational programs as they have to enroll their children in such programs. And organizations such as CBU have as much right to attempt to impart values to adults as they do to children.

The Supreme Court in *Cunran* and the Court of Appeal in *Doe* were both careful to avoid deciding the cases on First Amendment grounds, and CBU does not raise a First Amendment defense. Still, even without reaching the Constitutional issues, judicial interpretation of the Act requires a court to balance the State's compelling interest in eliminating discrimination with a recognition of the liberty interests of faith-based organizations and those persons who wish to be exposed to the teachings of such organizations.

Some programs, relatively few in number, are not business establishments within the meaning of the Unruh Civil Rights Act. CBU's on campus educational program is one of them.

CBU's Ancillary Programs

CBU has a number of programs that are not religiously or values-based and are open to the public. Its library, counseling center, art gallery, and on-line courses have little

G.C. TRASK, Judge
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or no value-based component. They do not require patrons or participants to adhere to any moral code of conduct. They are essentially indistinguishable from similar commercial activities in the community. Still, these ancillary programs, although open to the public, do not grant members of the public access to CBU's faith-based undergraduate program, and do not transform CBU's faith-based undergraduate program into a business establishment. See *Curran v. Mount Diablo Council of the Boy Scouts*, *supra*, at 17 Cal.4th 699-700, and *Doe (Jane) v. California Lutheran High School*, *supra*, at 170 Cal.App.4th 839.

Both *Curran* and *Doe* strongly suggested, without holding, that these distinct and severable ancillary business transactions would be subject to the Unruh Civil Rights Act. In dictum, the Supreme Court stated that the Boy Scouts retail operations would be subject to the Act, as did the Court of Appeal in discussing the Lutheran High School's sales of sweatshirts, football tickets, and access to golf tournaments.

Based upon the undisputed facts, this Court finds, as a matter of law, that CBU's ancillary business operations, such as its library, counseling center, and retail businesses such as restaurants operating on CBU properties are business establishments within the meaning of the Act.

Ruling on Plaintiff and Defendants' Motions on 3rd, 4th, and 5th

Causes of Action

As a value-based, religious, non-profit educational institution, CBU's on-campus educational program is not subject to the provisions of the Unruh Civil Rights Act as a matter of law. Defendants' Motion on the 3rd and 5th Causes of Action challenging Plaintiff's suspension and expulsion from the CBU undergraduate program is granted. Plaintiff's Motion on the 3rd and 5th Causes of Action is denied.

G.C. TRASK, Judge
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Defendant CBU operates a number of on and off campus ancillary activities that are open to the general public. These ancillary operations are subject to the provisions of the Unruh Civil Rights Act. Defendants' Motion for Summary Judgment on the 4th Cause of Action challenging CBU's exclusion of Plaintiff from these ancillary activities is denied. Plaintiff's Motion for Summary Adjudication of Issues on the 4th Cause of Action is granted.

Plaintiff's Motion is granted as to the 4th Cause of Action based on the uncontroverted facts that she is a transgendered person, subject to the protections of the Act, and that the ancillary operations of CBU, separate from its on-campus undergraduate program are business establishments within the meaning of the Act. Plaintiff has also established that she was excluded from these ancillary activities with the exception of public events such as graduations.

At the hearing Plaintiff conceded that she was seeking the minimum statutory damages of \$4,000 per Cause of Action. Therefore, Plaintiff is entitled to statutory damages of \$4,000 on the 4th Cause of Action.

Ruling on Defendants' Motions on the 1st and 2nd Causes of Action

The 1st and 2nd Causes of Action are contract claims. Both "Causes of Action" allege breach of the same contract, the contract entered into between Plaintiff and CBU upon her enrollment as a student.

As an educational institution, CBU's rules governing student discipline provide for a quasi-judicial administrative hearing as part of the student disciplinary process. See "Compendium of Exhibits in Support of Defendants' Motion for Summary Judgment, or in the Alternative for Summary Adjudication of Issues" at Exhibit J, pages: CBU 03985-03986.

When an entity provides for an administrative process, that process must be exhausted

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before seeking a judicial remedy. Even then, a Petition for Administrative Mandamus under Code of Civil Procedure section 1094.5 must be sought before any other judicial remedy.

Plaintiff's contract claims specifically complain about the shortcomings of the administrative hearing afforded by CBU. A court may not hear such a matter unless it is first brought by Petition for Writ of Mandate under Code of Civil Procedure section 1094.5. This is not to say that CBU's administrative hearing was fair, that the fact-finder was not biased, or that its discretion was not abused. All of those issues could have and should have been determined by a court in an Administrative Mandamus proceeding. Whether sounding in contract or tort, they may not be considered in this proceeding. See *Gupta v. Stanford University* (2004) 124 Cal.App.4th 407, 411-413.

Defendants' Motion on the 1st and 2nd Causes of Action is granted.

Plaintiff's Motion for Summary Adjudication of Issues is denied as to the 3rd and 5th Causes of Action and granted as to the 4th Cause of Action. Plaintiff is awarded statutory damages in the amount of \$4,000 on the 4th Cause of Action.

Defendants' Motion for Summary Judgment is denied. Defendants' Motion for Summary Adjudication of Issues is granted as to the 1st, 2nd, 3rd, and 5th Causes of Action and denied as to the 4th Cause of Action.

Defendants to prepare the Judgment.

Dated: July 11, 2014


Gloria Connor Trask
Judge of the Superior Court

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