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McCormick

MCCORMICK
THEOLOGICAL
SEMINARY

Student Handbook
2009-2010

Revised 7/2009

WELCOME

Welcome to McCormick Theological Seminary's Student Catalog. The catalog is a one-stop introduction to life at McCormick and includes practical information on our advisory system, community life, policies and procedures, facilities, and services. The Student Catalog specifically addresses the different expectations we have of one another – those that McCormick has of its students and those that students can expect of the Seminary.

When used in combination with the information and assistance available from the Association of Chicago Theological Schools, Common Sense: Your Guide to Safe Urban Living/U of C Guidebook, the Office of Student Affairs (OSA) and the Masters Program Office, this Handbook will help students and their families find answers to many of their questions.

Of course, the best resources are people, and you are encouraged to ask questions, raise concerns, and offer suggestions at all times. The Office of Student Affairs (OSA) is constantly looking for ways to strengthen this publication, and we appreciate hearing your questions, concerns and suggestions. Faculty, staff and administration appreciate your feedback, and all of us welcome you to the 2009 - 2010 academic year.

July 2009

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Dear Friends,

On behalf of the Board of Trustees, Faculty and Staff of McCormick Theological Seminary, welcome and welcome back! This book is designed to provide important and helpful information about the Seminary and your life here. Words on a page can only go so far, so I encourage you to engage all of us in raising questions and providing feedback so that we can make your participation in the McCormick community more effective and enjoyable.

McCormick Seminary a diverse community with certain shared commitments. We are committed to the advancement of the mission and ministry of the church of Jesus Christ. We are committed to teaching and learning in fields of study which relate to that mission and ministry. We are committed to creating a community where people growth both in faith and in their ability to serve God and God's people. Welcome to this journey!

Grace and peace be with you.

Sincerely,

Cynthia M. Campbell
President

MISSION STATEMENT

McCormick Theological Seminary

We are a community of learning and teaching,
challenged by the Holy Spirit and
grounded in God's transforming love for the world in Jesus Christ.

We are called to nurture the gifts of women and men
for faithful Christian ministry and leadership
through rigorous academic study, practical experience and spiritual formation.

A seminary of the Presbyterian Church (USA) since 1829
and a progressive leader within the Reformed tradition,
we are committed to institutional life, scholarship and ministry that are
ecumenical, urban and cross-cultural.

Our goals are that McCormick Theological Seminary will

1. Provide a program of study for the preparation of women and men for ministry and the professional education of ministers that is Reformed, ecumenical, cross-cultural, and urban.
2. Build upon our culture of relationships in which mutual accountability, responsibility and respect characterize all Seminary communications and operations all of which are essential to a seminary committed to being Reformed, ecumenical, and cross-cultural.
3. Develop technological resources and access to information resources that support the Seminary's teaching and learning goals and are fully integrated into all aspects of the Seminary's work.
4. Maintain the ongoing growth of financial resources, in order to support our mission, goals, and programs.
5. Develop and continue to maintain external institutional partnerships with a select group of partners that strategically advances our mission of inclusiveness, diversity, and ecumenism in the context of our identity as a seminary of the PC (U.S.A.).
6. Be a Reformed, ecumenical, and cross-cultural community in which the presence of God is named and welcomed.

ACADEMIC CALENDAR 2009-10

Fall 2009

Orientation for New Students	Aug. 29 – September 1
Fall registration	Aug. 31-September 4
Orientation for Returning Students	Sept. 2
Fall classes begin	Sept.8
Convocation	Sept. 9
Last day to add or drop a course without penalty or change to P/F	Sept. 18
Reading week	Oct. 19-23
Jan. & Spring registration	Nov. 17-18
Thanksgiving Break	Nov. 23-27
Fall classes end	Dec. 11
Fall semester ends	Dec. 118
Christmas Break	Dec. 19-Jan. 3

January 2010

January term classes begin	Jan. 4
Dr. Martin Luther King, Jr NO CLASSES	Jan. 18
January term classes end	Jan. 22
Winter Break	Jan. 23-31

Spring 2010

Spring classes begin	Feb. 1
Reading week	March 1-5
Holy week break	March 29-April 2
Easter	April 4
Summer/fall registration	April 5-16
Senior work due	April 30
Spring classes end	May 7
Commencement	May 15
Spring semester ends	May 14

Summer 2010

Summer Session classes	May 17 – June 30
ACTS DMin in Preaching	June 21-July 8
Summer Language Institute	July 5 – August 6
Intensive Hebrew course	TBA

AT- A- GLANCE PHONE DIRECTORY

McCormick's main telephone number is 773-947-6300. Individual offices can be reached by dialing the four-digit extension. Individual e-mail addresses of faculty and staff consist of their first initial followed by their last name (For example: Alicia Rhine = arhine@mccormick.edu).

Last Name	First Name	Department	Extension	Location
2nd Floor Reception			6286	
Adjunct		Faculty	6364	356
Allen	Sheila	Masters Level	6334	324
Arbatatis	Linda	IT		
Ashmun	Geoff	Development	6264	212E
Ayres	Jennifer	Faculty	6326	357
Biesadecki	Carol	Academic Affairs	6307	215 A
Brown	Martha	D.Min Office	6361	321
Caldwell	Lib	Faculty	6329	323
Campbell	Cynthia	President	6301	202
Case-Winters	Anna	Faculty	6321	309
Cathey	Robert	Faculty	6323	310
Cheifetz	Laura	AADVENT	6319	307
Clark	Tabitha	Student Financial Aid/Employment	6309	302
Coleman-Dell	Scarlet	Student Accounts/Payroll/AP	6277	325
Courtney	Jim	Registrar	6285	355
Crawford	David	VP F&O	6250	233
Daniels	David	Faculty	6342	352
Delezenne	Adam	Development	6279	212E
Douglas	Shantel	Human Resources Assistant	6261	220
Esterline	David	Academic Affairs	6306	214
Evans	Sam	Development	6288	211
Fassett	Barbara	Development	6365	228
Gaines	Natasha	F&O	6251	232 B
Herald		Herald Office	6272	114
Hiebert	Ted	Faculty	6341	316
Holper	Fred	Faculty	6320	317
Hopp-Peters	Elizabeth	Faculty	6312	311
Howard	Craig	Development	6281	204/204B
Hunter	Regina	D.Min Office	6336	344 B

Japinga	Jeff	D. Min Office	6332	345
Kapp	Deborah	Faculty	6327	318
Kliver	Keith	Finance	6260	232F
Knowles	Melody	Faculty	6340	312
LaDuke	Tammy	Development	6262	212 C
Lee	Jae Won	Faculty	6287	315
Lindstrom	Joanne	Field Study	6335	303
Lockwood	Marsha	President's Office	6302	203 A
Mail Room			6344	112
Markle	Eric	IT	6257	2
Miller	Marcy	D.Min & Preaching	6270	363
Minor-Johnson	Malene	Academic Affairs	6322	313
Moore	Stephanie	Seminary Relations	6282	228 B
Mullen	Deborah	Masters Level	6271	305
Purnell	Karen	Human Resources	6276	206
Rand	Gary	Choir	6355	336
Rhine	Alicia	Student Affairs	6317	208 B
Rivera	Luis	Faculty	6330	308
Rodriguez	Daniel	Faculty	6311	306
Rodriquez	Priscilla	Hisp./AA. Min.	6310	327 B
Sawyer	Ken	Faculty	6304	358
Sinish	Diane	Residents Life	2950	232
Stocker	Martha	Development	6349	228D
Tanzer	Sarah	Faculty	6328	314
Unglaub	Bob	F&O	6250	233
VanCamp	Grayson	Seminary Relations	6283	212 A
Vazquez-Torres	Jessica	Recruit. & Admin.	6314	207
Vogel	Christine	Student Affairs	6316	209
Wasowski	Jamie	Recruit. & Admin.	6255	208A
Yamada	Frank	Faculty	6331	304
Copy Room				118
ID Room				130
Kitchen				102
Supply Room				104
Vault				103

WHO ARE WE?

Where better to begin than with the ultimate existential question. "Who are we" is a loaded inquiry and requires a multi-layered response that acknowledges the importance of faith, experience and personality. Who are we as persons? Who are we as a community? Who are we as Christians? Who were we when we heard God's call to head off to seminary? Who will we be a few years down the road when all the courses are completed, the sermons preached, and the ordination exams passed?

The decision to come to seminary is ultimately a decision rooted in faith. Coming to McCormick calls us to leave what is known, step into the unknown, and be open to the transforming power of new experiences in Christ. Perhaps some of the most important things that we bring to this place are our stories: your story, her story, his story, and the stories of our communities of faith and culture that have nurtured us thus far. Each of our stories is a chronicle of experience that gives meaning and identity to who we are, who we have been, and who we have yet to become through the grace of God.

Stories give meaning and value to places, to people, and to communities. This is why Jesus taught using parables and why the Hebrew Scriptures return again and again to the story of the Israelites' exodus from Egypt and their covenant relationship with God. Our stories celebrate who we are and allow others to connect with those experiences through their own stories. At McCormick, we understand history to be dynamic. There is the history of McCormick as an institution. There are the histories each of us (students, staff, and faculty) brings to this place. There is a history that we create together while living, learning, and working at McCormick. Finally there is the legacy that we leave for those who will come after us seeking to answer the same existential query. **Who are we?**

THE McCORMICK STORY

McCormick's Early Development

Initially named Indiana Seminary, McCormick was established in 1829 at the crossroads of Hanover, Indiana, a burgeoning agricultural and commercial frontier town. In 1840 the Seminary, renamed the Seminary of the Northwest, moved down-river to New Albany, Indiana. Back in 1840 New Albany was the largest city in Indiana. The Seminary's location, across the river from Louisville, the largest city in Kentucky, placed the Seminary in the Ohio River Valley's most thriving metropolis. The Seminary's identity as an institution committed to living out its ministry in an urban context is visible from McCormick's earliest years.

In 1859 Cyrus H. McCormick, industrialist of reaper fame, was instrumental in moving the Seminary to Chicago which by that time had 100,000 residents and was a strategic center of national growth. From 1859 through the 1930's McCormick, his wife Nettie, and their family were the Seminary's primary benefactors--providing buildings, endowing professorships, and paying the annual operating deficit. Shortly after Cyrus' death in 1884, the Seminary was renamed McCormick Theological Seminary.

Originally settled on a twenty-acre campus in Chicago's north-side Lincoln Park neighborhood, McCormick Seminary attained a place of preeminence in American theological education by the beginning of the twentieth century. In 1932 both its library and its finances were further strengthened when Lane Seminary, located in Cincinnati since 1829, suspended operations and assigned its resources to support the educational programs of McCormick.

The Sixties and Early Seventies

While few, if any, theological institutions were exempt from the conflicts and strains that marked American society in the 1960's, perhaps no seminary was more affected than McCormick. As an urban seminary, the swirling currents related to the civil rights struggle, the polarizing of the country over the Vietnam War, the call for more open political processes, and the rising awareness of poverty in America swept over McCormick.

In the late 1960's a series of events sent shock waves through the McCormick campus. News of Martin Luther King Jr.'s tragic assassination in 1968 led to the eruption of rioting and burning in Chicago. McCormick students and faculty joined other "Seminarians for Racial Justice" in providing services for the displaced and injured.

In the late summer of that same year the Democratic National Convention met in Chicago. The initial confrontation between young people gathered to protest American policies and police action took place a few blocks away from the Lincoln Park campus. One of McCormick's students was seriously injured as he and other seminarians, joining with area clergy, sought to be a buffer between police and citizens. In the spring of 1969, McCormick's new administrative/ academic building was occupied by several minority groups to protest the plight of the poor. Without a doubt the late sixties and early seventies were a time of great pain as well as growth for McCormick.

With a strong faculty, excellent facilities, and a history of academic excellence, McCormick entered the 1970's with a number of challenges including decreased denominational funding, a cumbersome system of governance, a surplus of residential living space, and the vision of creating a new curriculum that

would successfully balance the faculty's academic expectations with students' educational goals. At the same time, new ecumenical prospects had emerged in the 1960's and were tantalizing theological education. A vision of a Church marked by more unity than disunity and serving a rapidly changing world summoned seminaries to consider their future in a non-parochial context. Factors such as these led to an institution-wide reassessment of McCormick's mission and ministry.

The Decision to Move to Hyde Park

In 1972 the Board of Directors initiated a series of studies which raised the possibility of relocating the Seminary, once again, in order to implement its new educational vision. In good Presbyterian fashion this led to further studies which focused on two potential sites, either remaining in Lincoln Park, or moving to Evanston to join Garrett Theological Seminary and Seabury-Western Theological School. As the study developed, the committee's attention was expanded to include Hyde Park, where there was already a thriving cluster of theological institutions which included a strong Roman Catholic presence, as well as the remarkable resources of the University of Chicago. Faculty, students, board members, and alumni/ae, as well as the denomination, were consulted throughout the study process.

The effective recommendation of the study group was that the Seminary relocate to Hyde Park to become a member of the Chicago Cluster of Theological Schools, to be related to the University of Chicago, and to share academic, library, and housing facilities with the Lutheran School of Theology at Chicago, and the Jesuit School of Theology, Chicago.

First Years in Hyde Park

In September 1975, McCormick began its academic program for Masters level students in Hyde Park. The relocation to the area was not merely geographic. It also involved a rather thorough institutional transformation. It opened the way for more ecumenical contact and experience. It provided for a much more active and significant university relationship. Financially, it made possible a balanced budget for all but one of the years between 1976-85 and also allowed for a significant reinvestment of funds toward the Seminary's existing endowment. Approximately six million dollars gained from the divestment of properties in Lincoln Park were redirected toward endowment savings. The Board of Directors also underwent a structural down-sizing in 1977, reducing its membership from fifty-eight to thirty-six in order to have a board whose members were more directly engaged with decision making processes.

McCormick During the 1980's

The concern that ministry be relevant to the needs of society has been a strong theme throughout McCormick's story. McCormick continues to be guided by an ideal of theological education that integrates high scholarship, the practice of ministry, and sensitivity to both local and global contexts. Since its move to Hyde Park and the subsequent flexibility afforded by that move, the Seminary has experienced significant developments in its programs and curriculum and significant shifts in the population it serves.

In 1973, McCormick began its commitment to the education of Hispanic ministers through the Hispanic Ministries Program. The program, which offers bilingual and bicultural learning opportunities for lay persons, seminarians, and practicing ministers, both Hispanic and non-Hispanic, is today the leading program of its kind among Presbyterian seminaries. Likewise, increasing enrollment of African-American students led to the development of an African-American Ministries Program that seeks not only to prepare effective leaders for the Black Church and the African-American community, but to

stimulate the educational experience of all students by attending to the religious experiences and contributions of African-American communities. In 1988, the Seminary made a commitment to Korean-American ministries when it opened the Korean-American Ministries Center and turned its attention to the study of Korean and American culture, Korean immigrant theology, piety and life-styles in the Korean-American Church, and the use of the Bible in the Korean Church. Similarly, the expansion of ordained roles for women in the 1970's and 1980's has resulted in an equal ratio of male to female students.

These program developments and the continued presence of international students and visiting professors have created a community which is so diverse that no one racial-ethnic group constitutes a majority. Undoubtedly, it is this diversity which will help to shape the continuing story of McCormick and help to facilitate the kind of cross-cultural learning needed for ministry in our ever-shrinking and ever-challenged world.

The Nineties

During the nineties, McCormick continued its commitment to diversity by moving its multicultural community to becoming cross-culturally engaged. Homer Ashby puts it this way:

“McCormick seeks to be more than multicultural. McCormick seeks to be cross-cultural. In multiculturalism the different cultures stand side by side in an attitude of tolerance. In cross-culturality there is a dynamic interaction among cultures fueled by engagement. Cultures are continually being mutually influenced by one another. The effect is to heighten a particular culture’s awareness of its distinctiveness, while at the same time transforming it into something new and different because of the encounter.”

Clearly, the highlight of the nineties for McCormick was the inauguration of its ninth president, the Reverend Dr. Cynthia McCall Campbell in 1995. Cynthia is the first woman to be the president of a PCUSA Theological Institution. Under Cynthia’s leadership, McCormick has continued to thrive as an urban, ecumenical, Reformed, progressive, and diverse institution, linking faith and mission.

Beyond the millennium...

In 2003, McCormick moved to its new building located at 5460 S. University Avenue. This move has enabled the seminary’s academic and administrative arms to be under one roof for the first time since 1986. This 40,000-square-foot facility on the campus of the Lutheran School of Theology at Chicago reflects the ecumenical commitment of both institutions as they seek to live out the “Formula of Agreement” between the PCUSA and the ELCA. The Formula of Agreement (1998) established a relationship of full communion between the Evangelical Lutheran Church in America and three Reformed denominations – the Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ. The Seminary celebrated its 175th (Septuagintaquinquecentennial) anniversary in 2004, recommitting itself to be a leader in preparing women and men for ministry through rigorous academic study, practical experience, and spiritual formation.

In addition to a new building located on a newly reconstructed, beautifully landscaped quadrangle that is now the shared McCormick and LSTC campus, two innovations in academic affairs were instituted that would take the seminary in new directions at the masters level. A new curriculum design was adopted in 2002 and a new academic semester system was inaugurated in the fall of 2003. The Center for African American Ministries and Black Church Studies is one of three centers dedicated to prepare church leaders for ministry in a truly diverse, inclusive and globalized world. This Center continues a historic

commitment and partnership with African American churches and communities as part of the seminary's mission to equip women and men, lay and clergy leaders for ministries of change and transformation in church and society. Similarly, the Center for Asian American Ministries is grounded in the love of God in Christ and the history and experience of Asians in America. This center seeks to engage Asian American theology and ministry as it supports Asian American seminary students in their education. It also educates the seminary community about Asian American ministries and communities as it establishes partnerships with and resource for Asian American pastors, congregations, and church leaders to strengthen their ministries. The Center for the Study of Latino/a Theology and Ministry builds upon the work of the Hispanic Ministries Program as it responds to the need for theological education that promotes the development of Hispanic-Latino/a church leaders and ministries in today's world and works broadly with ecumenical partners to engage in research on Latino/a theology and ministry.

WHO ARE WE TODAY?

Diversity and pluralism are the words most frequently used to describe who we are today. McCormick is a diverse community of students, families, faculty, and staff all living together, working together, and learning from one another. We are also a community of faith and a community of people committed to the ideals of worship and service found in the teachings of Jesus Christ. Some of us have been in ministry for years. Some of us are only now hearing God's call to serve. Some of us are ordained, some not yet, and some are not pursuing ordination. However, we are all the people of God, the *laos*, struggling to live faithfully in community and to claim, with integrity, our full creation in the image of God.

As McCormick has grown and matured it has become a community characterized by true multiculturalism. We are the only Presbyterian seminary, and one of the few seminaries in the country, that can make the claim that every student is in the numerical minority. We are a community of people from many cultural, ethnic, and linguistic backgrounds. We are a community of Hispanic, Asian American, African American, Euro American, and international students, faculty, and staff. At McCormick you will hear people speaking English, Spanish, Korean, and a few other languages as well.

One of the temptations inherent in our diversity is to adopt the naive assumption that living with one another necessarily means that we understand one another. Unfortunately it is not that easy. The challenge then, is to explore, intentionally and directly, how we are similar, how we are different, and why. This is why our interpersonal relationships, our shared experiences in worship, and our conversations over meals together are so important. At McCormick we are all teachers, and we are all students. Our life in community at McCormick is the testing ground for our life of service in the world.

A Few Statistics About the McCormick Student Body

The following statistics are intended to help you “see” how diverse McCormick really is. Of course all you have to do is walk into a classroom or join the community for worship in order to experience the full force of our diversity. According to the fall 2008 statistics, McCormick had 145 Masters level students and 129 doctor of ministry students. Of the 145 Masters level students:

Total MATS	4	Total M.Div.	115	Total Special	1
Total MTS	25				
Total Masters Women	80	Total Masters Men	65		

Ethnicity of Masters Level

African American	50	International	20	Mixed Race	1
Euro-American	61	Asian American	6	Unknown	0
Hispanic	7				

Masters Level by Denomination

American Baptist	0	Christian Reformed	1	Other	9
General Baptist	14	COGIC	3	Pentecostal	5
AME	3	Disciples of Christ	3	Presbyterian-Korean	9
Missionary Baptist	3	Evangelical Covenant	1	PC(USA)	62
Apostolic	1	Mennonite	0	UCC	11
Church of God	1	Nazarene	0		
Christian & Miss. Alliance	1	Non-Denomination	14		

SEMINARY GOVERNANCE

Board of Trustees

McCormick Theological Seminary is governed by a Board of Trustees made up of ministers and lay leaders from the Chicago area and across the nation. Masters and Doctoral level students serve on the Board as do two members of the Faculty and representatives of the Alumni/ae. The two masters level representatives for **2008-2009 are Nannette Banks and Richard Pak**. The Board delegates to the Administration the daily management of the Seminary and to the Faculty the oversight of all matters related to educational program and curriculum, admissions, student standing, worship, and faculty development.

The final policy-making body within the Seminary is the Board of Trustees. Matters from all committees, advisory groups, councils, sessions, and forums are referred to the Trustees when appropriate.

Faculty Committees

McCormick's committees provide input into the various programs, special projects, and use of resources. McCormick's committees develop and carry out the procedures required to achieve the academic goals and objectives of the Seminary.

Chairs of all committees and committee members are appointed by the President of the Seminary in consultation with the Vice President for Academic Affairs. Committees are comprised of faculty and student representatives. Student representatives sit on the Academic Programs Committee, Spiritual Life and Practice Committee, Continuing Education Committee, faculty search committees and other committees as requested by the President.

STUDENT LIFE

The quality of student life at McCormick Seminary is determined by the amount of effort an individual student invests in meeting other students, faculty and staff, in participating in McCormick-sponsored events, and in being proactive about developing new initiatives to meet the needs of the student body. Student life is a combination of classroom time together, time spent in our homes, apartments and residences, times of fellowship on retreats and in community worship, and those critical times spent together over meals, between classes and in the hallways and lounges of McCormick and LSTC.

THE STUDENT SESSION

The Student Session is the connectional, communications and advocacy body of all McCormick Masters level students. The Student Session consists of three students elected from each class (Junior, Middler and Senior) and one delegate from each of the student constituency group. The constituency groups are Acts 10:15, Asians, Etc., Asociacion de Estudiantes Latinos de McCormick, Korean Student Association, Pan-African Student Organization, and Eco-Justice Group and Commuter Student Group. The Student Session will also put together committees to look at specific concerns of the McCormick community. Past committees have been concerned with Eco-Justice, Social Nurture, Social Justice and Spiritual Life.

The Student Session seeks ways to be responsive to the needs of a mature and diverse student body. It initiates programs and recommends policies affecting such areas as spiritual growth, recreation, student housing and social awareness. The Session constantly seeks to hear and give voice to the concerns of the various constituencies within the Seminary. The Student Session is involved in the planning, funding, and implementation of many events, such as the all-seminary Fall Retreat, the Advent Dinner, and Feast of the Resurrection (aka Feast of Fools). Funds are also available to help students defray the cost of attending conferences. Please see a Student Session representative for more detailed guidelines regarding funds.

Students are encouraged to participate in the Student Session by running for office, serving on a Session committee, or by attending Session meetings. The Student Session meets on the first Monday of every month, usually in the Conference Room 241 of the McCormick building. Session elections are held for Middlers and Seniors in the spring term and for Juniors in the fall term. The Session officers chosen for the 2009-10 school year are:

2009/2010 Student Session Representatives:

Co-Moderators: Honna Eichler and Matthew Helms

Senior Representatives: Jeffrey Foels, Matthew Helms and Honna Eichler

Middler Representatives: Michele Edwards, Abby Mohaupt and Ed Bird

Junior Representatives: Will be elected after fall semester.

The by-laws of McCormick's Student Session appear at the end of the Handbook, beginning on page 58. The Session office phone number is 947-6303 and the Session e-mail address is: session@go.mccormick.edu.

The McCormick Herald

'The Herald' is McCormick's student-run newsletter publishing information about job opportunities, events, opinions and current events on a weekly basis. Additionally, 'The Herald' is a vehicle for student voices as expressed through student group or individual statements. While PDF versions of each week's paper will be uploaded to this site, many stories, job postings and announcements are also posted on the Herald blog, which can be found at www.mccormickherald.org

The 2009-2010 Herald Co-editors are:

Kimberlee Frost (email: kfrost@go.mccormick.edu)
Abby Mohaupt (email: amohaupt@go.mccormick.edu)

Submissions are accepted via e-mail.

'The Herald' e-mail address is: herald@go.mccormick.edu

Student Constituency Groups and Student Session Committees

In recent years, several groups have addressed special needs and concerns of the McCormick community. They offer resources and challenges to the whole Seminary through forums and other events. Often they coordinate their energies among themselves and with Student Session and the other bodies of the Seminary on specific issues. Students who share common interests and concerns are encouraged to join existing groups or initiate new interest groups, fellowship groups and student organizations. Attention should be given to existing groups so that overlapping of existing groups and organizations is avoided.

2009/2010 Student Organizations and Groups:

- Acts 10:15 – gay, lesbian, bisexual and transgender concerns group.
- Asians, Etc. - Asian Pacific/American students concerned about Asian issues.
- Asociacion de Estudiantes Latino/as de McCormick (A.E.L.M.) - Latino students and others interested in Latino issues.
- Commuter Student Group – a support group for commuter students.
- Korean American Students Association (K.A.S.A.) - for Korean students and their families.
- Pan-African Students Organization (P.A.S.O.) - a group for African-American students.
- Eco-Justice Student Group – a group for individuals concerned about environmental issues.

Other past groups or committees have been organized around the following areas: Spiritual Life Committee (focuses on spiritual growth and well-being); the Social Justice Committee (provides opportunities for advocacy, action and education); the Social Nurture Committee (plans fun gatherings for the community); Women in Fellowship and Barnabus Fellowship. Students who wish to develop an official Student Advocacy Group revolving around a particular issue or concern are welcome and encouraged to do so. For more information on joining or starting a group, please e-mail the Session at session@go.mccormick.edu

THE BOARD OF DEACONS

The Deacons' scope of concerns includes the emotional and spiritual well-being of students and their families. They seek to foster fellowship, provide opportunities for community building, and offer recognition, prayer support, and comfort regarding joys and concerns of members of the community. The Deacons fulfill these responsibilities in cooperation with the Resident Assistant, Dean of Students, and Student Session.

Each class has three deacon representatives specifically for their class as well as one deacon caring specifically for commuter student needs. The McCormick student body is divided into smaller groups of students for the purpose of coordinating intentional emotional and spiritual student care from a student perspective.

Students can approach their deacon representative for:

1. Nurture, growth, fellowship, and connectedness among students and their families.
2. Recognition, support, and comfort regarding joys and concerns of members of the community.
3. Prayer concerns.

The 2008-2009 Board of Deacons Co-Moderators are:

Casey Thornburgh and Kirk Johnston, deacons@go.mccormick.edu

STUDENT SAFETY

KEEPING YOURSELF SAFE

Hyde Park is a wonderfully diverse community. The presence of the University of Chicago makes it a destination for visitors from all over the country and the world; its businesses make it a major shopping center for the South Side of Chicago. Stately private homes, subsidized housing, and high-rise private apartment buildings share the tree-lined blocks. The streets of Chicago are filled with people of all racial, ethnic, and economic backgrounds and, they rub shoulders in the hundreds of museums, theaters, restaurants, clubs, shops, public parks, gardens, and more. If you are a newcomer or if you are unfamiliar with urban life, this vibrant mix will present some unfamiliar situations. As you learn how to enjoy and become part of the community and the city, keep basic safety rules in mind. As you travel around the city, you will ultimately understand the difference between discomfort and danger; you'll learn "street smarts." As you learn, trust your instincts. If you feel threatened, get out of the situation; if someone approaches you and seems agitated or aggressive, be on your guard. Your safety must come first, even if you feel discourteous.

The following are some tips for keeping yourself safe:

1. University of Chicago police officers are always there for you. Call them (702-8181) if you ever need help.
2. Campus buildings have locks – never prop these doors open!
3. If your building has an intercom, use it. Never open the door for anyone you don't know.
4. Keep things locked up – your room or apartment, your car, your bike, etc.
5. Carry a whistle and be a part of the Whistle Stop Program. Each student will receive a whistle at orientation.
6. Use University of Chicago buses or late-night van service.
7. Avoid walking alone, especially late at night.
8. Be aware. Know where you are and who's nearby. In Hyde Park, know where the white emergency phones are located.
9. Act alert and confident.
10. If someone hassles you, get away quickly.

WHAT IF SOMETHING HAPPENS?

If a student is a victim of a crime, she or he is advised to take the following steps:

1. If in the Hyde Park neighborhood, call the University of Chicago Police immediately. Whether a victim or a witness, the student should use one of the white emergency phone boxes located throughout the neighborhood. The phone number for the University Police is 702-8181. Contacting the University Police will automatically result in the Chicago Police being contacted. However, if the student is not in Hyde Park, she or he should call 911 and contact the Chicago Police department directly.
2. The student should go to the University Hospital Emergency Room if injured or if the victim of a sexual offense. The hospital should be informed that he or she is a student.
3. In the event of such an emergency, the student should contact **Christine Vogel** (773-947- 6316) or **Megan Remtema** (773-947- 1357). If neither **Christine** nor **Megan** can be contacted, the student should contact **Diane Sinish** (773-550-7750).

HOW DO WE LEARN AND LIVE TOGETHER?

One of the ways that we successfully live and learn together is by being up-front about the expectations we have of one another and the expectations we have for our experience at McCormick. These include the expectations that the Seminary has of its students as well as the expectations that McCormick students can expect of the Seminary. This is an ongoing dialogue that takes on new dimensions every year. What follows is intended to be a spring board for that dialogue.

SEMINARY EXPECTATIONS

Academics

The Seminary expects that its students' primary purpose while at McCormick is to pursue their academic program as it relates to their formation and preparation for ministry. Though many students have additional responsibilities such as family, church, work, etc., the primary reason for being enrolled at McCormick is academic and experiential preparation for ministry. Being a seminary student requires great skills in balancing a seemingly endless list of responsibilities. For a full explanation of McCormick's academic policy, please consult the [Masters' Level Catalog](#). The *Catalog* contains the seminary's official academic policy.

Adult Learners

Students at McCormick are adult learners. They are expected to attend the classes in which they are *enrolled, complete their work on time, and give their academic work top priority.* Being adult learners, they are also expected to know their limitations, not to attempt to do more than is humanly possible, and to ask for help when it is needed. The faculty expects students to be active participants in their seminary education, making full use of the life experience each student brings to McCormick.

Community Life and Resolving Conflicts

Though living and learning together in a community of faith such as McCormick has numerous rewards, it is not always an easy endeavor. Because we are a community of faith living, working, and learning together, we have the rare opportunity to put our faith into action every day – be it in the classroom, in worship, or in the residence facilities. Like all Christian communities, we struggle to live according to the ethics of love and forgiveness proclaimed by Jesus Christ. Just because we love each other doesn't mean we always agree and it doesn't mean that we never have conflicts. The challenge, then, is to learn to disagree and resolve conflicts in a way that is loving and that nurtures forgiveness. This is why we try to listen before we speak, why we try to speak the truth in love, and why we struggle to maintain a spirit of unity and a bond of peace with one another. The Seminary expects that all members of the McCormick community will take both this challenge and this struggle seriously.

On an interpersonal level the whole McCormick community is expected to function with respect and openness. Without these two values our efforts to live according to our baptism are fruitless. In order to love one another we must respect one another. This means that we attempt to honor each others' rights as human beings and honor each others' integrity as children of God. When conflicts and misunderstandings do arise, as they inevitably do, members of the McCormick community are expected to work toward resolution. This means communicating directly with one another, being honest with one another, and learning to live with differences. Persons unwilling to work toward resolution of conflict or

who are unwilling to respect other community members jeopardize their own place in the community. When conflicts arise and you don't know whom to contact, begin with the following persons who will be able to assist or direct you:

Christine Vogel, Dean of Students/Vice President for Student Affairs at x6316.

Taking Care of Business

Another important expectation is self-responsibility. Because McCormick students are adult learners they are expected to be responsible for themselves not only in their personal lives but in their business lives as they relate to the Seminary. This means doing things on time--registering on time, paying tuition on time, paying rent and other bills on time. The Seminary understands that expenses and budgets for students run tight. In the same way, Seminary budgets run tight. If you anticipate having a problem making a payment, getting to registration, etc., let the appropriate people know. The Seminary staff can't help you or suggest solutions if they don't know there is a problem. Because we are a small institution, the Seminary staff knows students by name and not as mere account numbers--if you need help, ask, and you will be treated with compassion.

Office Protocol

The majority of McCormick's administrative offices are on the second floor of the building. When students wish to meet with someone on the second floor of the building, they are expected to check in with the Second Floor Receptionist. S/he will contact the staff person to make sure s/he is in her/his office. If your party is available, the receptionist will let you know if you may go to the person's office or if you should wait for your party to meet you in the waiting area. If your party is not available, please feel free to wait until they return, leave a message or come back at a later time. Please follow this protocol in order to respect the privacy and space of staff colleagues who have open offices.

Community Worship

Because McCormick students are involved in preparation for ministry, the Seminary expects that they will take their own spiritual formation seriously and that they will seek to deepen their spiritual lives while attending McCormick. There are many ways to achieve this goal. One way is through McCormick community worship.

Worship in the 2009-10 academic year is scheduled as follows:

Wednesdays, 4:15- 5:15 pm., in Augustana Chapel (a service of Word and Sacrament)

The weekly worship service provides the McCormick Community with a time to deepen its faith formation and commitment. We join together in music and prayer, listen to the Word of God proclaimed in Scripture and sermon, and celebrate the sacrament of the Lord's Supper. Worship teams are comprised of students, faculty and staff who are ordained ministers (as well as some of our international students who are ordained) who preside at the Lord's Table. Sermons are offered by faculty, staff and McCormick seniors.

The community moves from the Lord's Table to the dinner table and many students and faculty eat together in the LSTC Refectory before evening classes begin. Meals are a mix of pay-as-you-go, free community meals twice a month (funded by OSA) and pot-lucks, sponsored by various student groups.

McCormick also participates in a number of joint worship services with our brothers and sisters at the Lutheran School of Theology, primarily during the January term.

Prayer services are offered at 4:15pm (Tuesday and Thursday) and services of Word and Sacrament (Wednesday) during the three weeks of the term. Preaching and worship leadership for those services are shared by both seminaries.

Both McCormick and LSTC offer morning and evening prayer services during the fall and spring term, to which members of both communities are always welcome. Please check the LSTC calendar for details.

The Office of Student Affairs, assisted by student worship assistants, will also offer occasional special worship services throughout the year, and the Spiritual Life committee of the Student Session offers a number of special prayer services, usually scheduled late in the afternoon.

For more information, contact the Dean of Students/Vice President for Student Affairs, **Christine Vogel (x6316)**.

STUDENT EXPECTATIONS

The seminary is organized into five different departments: Academic Affairs, Finance and Administrations, Student Affairs, Seminary Relations and Development, and Office of the President. The first four of these departments are responsible to the Office of the President, who in turn reports to the Board of Trustees. Each of the five departments has specific tasks and duties.

OFFICE OF STUDENT AFFAIRS

The Office of Student Affairs (OSA) attends to student and community life at McCormick Seminary. Key emphases include hospitality, worship and spiritual formation and vocational planning for ministry. **Christine Vogel** (x6316) is the Dean of Students/Vice President for Student Affairs and provides pastoral presence and support for students. OSA offers to journey with students from A to V, from Admissions to Vocational Planning, from “entering” to “leaving” McCormick and everything in between. To this end, the Office of Student Affairs seeks to enable the whole Seminary to be faithful in its covenant with students and to provide and coordinate non-academic services and resources for students.

The OSA staff includes:

Tabitha Clark (x6309) Director of Student Financial Planning, Student Employment and International Student Life

Alicia Rhine (x6317), Senior Administrative Assistant

Jessica Vazquez-Torres (x6314), Director of Masters Level Recruitment and Admissions

Christine Vogel (x6316) Dean of Students/Vice President for Student Affairs

Jamie Wasowski (x6255) Associate for Recruitment and Admissions

The direct services provided by the Office of Student Affairs include:

- Admissions and Recruitment, including twice yearly prospective student gatherings on campus (Inquiry into Ministry)
- Spiritual Formation for Ministry
- Coordination for all public worship and resourcing the diverse student/faculty/staff worship teams which provide leadership for weekly Community Worship services (includes working collaboratively with the Dean of the Chapel at LSTC)
- International Student Services
- Pastoral presence for students
- Vocational Planning and assistance with placement for all students (including help with preparation for PCUSA Standard Ordination Exams)
- Referrals for spiritual direction and professional counseling
- Student Financial Planning
- Health Insurance
- Locker Rentals
- Student Employment
- Conference room reservations for students

OSA works closely with Residence Life Director (Diane Sinish) who reports to the Vice President of Finance and Administration; management team meetings are convened to ensure transparency in communication and a seamlessness of care for the student body. OSA also serves as a primary resource to the Student Session and Board of Deacons which provide communication, advocacy, and nurture for the whole community.

Admissions and Recruitment

In order to form a new Masters level class each year, the office responds to more than 700 inquiries for information about McCormick. The office processes about 130 U.S. and International Masters level applications each year. Out of that pool the seminary enrolls some 55-60 new students each fall. Once students are admitted, it is this office's responsibility to coordinate pre-enrollment communication with entering students.

Student Financial Planning

Meeting the financial demands of Seminary education can be a challenging part of your life at McCormick. The Office of Student Financial Planning is available to assist you in your educational preparation for ministry by providing financial planning and aid to those students who demonstrate financial need. The financing of a seminary education is understood to be a shared responsibility of the individual student, the spouse (when applicable), the seminary, and the church.

While you are a McCormick student, ideally, your best attention will be on your classes, academic work related to these classes and involvement in the worship life and broader community life of the Seminary. The primary goal of our office is to offer support and assistance in ways that are helpful, so that financial issues do not become your focus while in school.

The Office of Student Financial Planning also helps students seek funds from non-seminary sources, including scholarships and federal loans. The primary responsibility for initiating this process, however, rests with the student. The seminary expects each student to examine diligently his/her financial preparedness to enter into or to remain in seminary well **in advance of each year**. Students should have available work income, liquid assets, scholarships, grants or loans to meet all normal living expenses. (i.e. those expenses that would be incurred in any situation; e.g., food, rent, personal expenses, utilities, etc.).

The Office of Student Financial Planning seeks to help students complete their seminary studies with the lowest possible amount of indebtedness. Individual student financial budgeting and counseling is an important part of responsible borrowing.

The attention to your own financial planning will be valuable to you as you assume positions within the church where you will have financial responsibility for church budgets and endowments and for helping parishioners facing financial difficulty.

This office administers McCormick's need-based tuition grants and provides access to federal student loans.

Student Employment

Students often ask, "How many hours per week should I work while attending Seminary at McCormick?" The Student Employment Office is available to help you struggle with this important question. Balancing work and academic pursuits is a significant challenge faced by seminarians.

Equal access to on-campus jobs is offered through our "Jobs Bulletin Board." All available on-campus jobs are posted on the Jobs Bulletin Board directly across from the student mail boxes. Please apply by contacting the listed supervisor. Some jobs are designated for Federal Work Study students. Please check with the Office of Student Employment to verify your eligibility for Federal Work Study funding.

Please note: ***A student must be enrolled or accepted for enrollment to participate in McCormick on campus student employment. A student can only work during a period of non-attendance if the student is planning to enroll for the next period of enrollment. (If you do not enroll during the next period of enrollment, your employment will terminate immediately.) Upon graduation, individuals are no longer eligible to work on campus in a student employment capacity; however, if graduation takes place in the middle of a pay period the individual may complete the pay period that ends immediately after graduation.***

Health Insurance

The Seminary requires all students to carry adequate medical insurance to cover, among other costs, hospitalization and outpatient diagnostic and surgical procedures. This requirement must be fulfilled each registration cycle. Each semester a student is enrolled, s/he must either waive or enroll in the University of Chicago Student Health Insurance Plan (U-SHIP) which is being provided by United Healthcare. Students who do not show proof of health insurance coverage will be enrolled in U-SHIP by the Office of Students Affairs.

For more details about U-SHIP, contact Alicia Rhine (x6317)

Resources for Self-Care

The following list of resources may be helpful for self care:

Questions of Faith, Call, Ordination and Family Issues

- *Your local Chicago church pastor
- *Dean of Students/Vice President for Student Affairs, **Christine Vogel**, 947-6316.

Spiritual Development

- *Your local Chicago church pastor
- *Dean of Students/Vice President for Student Affairs, **Christine Vogel**, 947-6316.
- *McCormick's Community Worship
- *Spiritual Directors – contact **Christine Vogel** for details and referrals
- *Hyde Park & Kenwood Interfaith Council, 1448 E. 53rd St. 363-1620
- *Student Deacons
- *Spiritual Life Committee

Psychological and Emotional Health

- *Your local Chicago church pastor
- *Center for Religion & Psychotherapy, 30 N. Michigan (Pastoral Counseling Center)
- *University of Chicago Counseling Center, 30 N. Michigan (covered in health insurance)

*Lorene Replogle Counseling Center at Fourth Presbyterian Church

Vocational Choices, Seminary Resources

*Dean of Students/Vice President for Student Affairs, **Christine Vogel**, 947-6316.

*Your academic advisor

*Dean of Masters Programs

Residence Life

*Coordinator of Residence Life, **Diane Sinish**, 947-2950

*Resident Assistant, **Megan Remtema**, 947-1357

Vocational Planning

The Office of Student Affairs is aware that in order for students to achieve their vocational goals following graduation, the planning for it needs to happen even before students enter seminary. OSA cooperates with church governing bodies of various denominations to provide assistance in vocational planning.

To this end, OSA works with each student to:

1. Ensure timely responses to ecclesiastical queries and matters. (Such as candidacy process, Standard Ordination Examinations, etc.)
2. Prepare dossiers, Personal Information Forms, and résumés as required by the student's ecclesiastical body.
3. Assist students in securing a call after graduation.

Policies and Statements

Starting on page 34 of the *Handbook*, you will find McCormick's various policy statements. You are expected to be familiar with these policies and uphold them in our life and journey together.

OFFICE OF ACADEMIC AFFAIRS

The Academic Affairs office oversees all educational programs offered by McCormick: Masters Level degrees (Master of Divinity, Master of Theological Studies), Doctor of Ministry degrees (including jointly offered programs: the ACTS DMin in Preaching and the Ecumenical Doctor of Ministry), the Center for African American Ministries and Black Church Studies, the Center for Asian American Ministries, the Center for the Study of Latino/a Theology and Ministry, Urban Ministry, and the Common Ground Project. Programs shared with LSTC and other seminaries, such as the Language Resource and Writing Center, the JKM Library, and Urban CPE are also supported by the office. The registrar assists students with registration, immunization forms, I.D. cards, I-20 forms and transcripts. All members of the faculty are supported by the Office of Academic Affairs. The work of academic affairs is overseen by the Dean of the Faculty and Vice President for Academic Affairs, Luis Rivera.

The Office of Academic Affairs is responsible for coordinating special events, including convocation, commencement, lectures, continuing education and workshops.

Sheila Allen (x6334), Administrative Assistant for Masters Level Programs

Carol Biesadecki (x6307), Senior Administrative Assistant for Academic Affairs

Martha Brown (x6361), Director of Doctor of Ministry Recruitment and Admissions

Elizabeth Caldwell (x6271) Associate Dean for Advising and Formation

Laura Cheifetz (x6319), Director of the Common Ground Project

Jim Courtney (x6285), Registrar

David Esterline (x6364), Director for the Institute for Cross Cultural Theological Education

Regina Hunter (x6336), Administrative Assistant to Doctor of Ministry Program

Jeff Japinga (x6332), Associate Dean of Doctor of Ministry Program

Joanne Lindstrom (x6335), Director of Experiential Education and Field Studies

Marcy Miller (x6270), ACTS Doctor of Ministry in Preaching Program Coordinator

Deborah Mullen (x6322) Director of the Center for African-American Ministries Studies
and Black Church

Luis Rivera (x6306), Dean of Faculty and Vice President for Academic Affairs

Daniel Rodriguez-Diaz (x6311) Director for the Center for the Study of Latino/a Theology and Ministry

Priscilla Rodriguez (x6310), Administrative Coordinator for the Center for African American Ministries
& Black Church Studies and the Center for the Study of Latino/A theology and Ministry

Christine Wenderoth (773-256-0735), Director of JKM Library

Rob Worley (773-256-0707), Director of Language Resource and Writing Center

Frank Yamada (x6331), Director of the Center for Asian American Ministries

Registrar

The Registrar's office is primarily responsible for recording and maintaining your academic record. The registrar also serves as the Principal Designated School Official for international students. F-1 visa students must maintain their status via communication with the registrar's office.

Registration for McCormick courses and for courses at the schools who participate in the ACTS cluster takes place through this office. With permission from the Dean of the Masters Program, students may also register for courses at the Divinity School of the University of Chicago during their tenure at McCormick.

By law, students born after January 1, 1957, must be immunized against certain diseases. Please complete and return the immunization form, signed by your physician indicating your immunity. This form must be submitted to the registrar's office before you are allowed to register for the J-term and/or Spring semester. If you were born prior to January 1, 1957, you may submit proof of your birth date by either a copy of your birth certificate or your driver's license. This will exempt you from the immunizations.

Students have the option of purchasing a pass to the athletic facilities at the University of Chicago.

The 2009-2010 charges for Seminary students are:

Full year at Ratner Athletic Facility & Henry Crown Field House	\$255
3-month at Ratner Athletic Facility & Henry Crown Field House	\$85
Full year at Henry Crown	\$155
3-month Henry Crown only	\$60

The Ratner Athletic Facility is located at 55th & Ellis Avenue. The Henry Crown Field House is located at 56th and University Avenue. To purchase a membership, go to the Ratner Facility with your McCormick student ID card.

Transcripts are released upon written request. There are transcript request forms on the front counter outside the registrar's office. There is no charge for the first request or judicatory requests. Otherwise, the charge is \$5.00 for each transcript. Please give us at least three days notice for mailing. Transcripts "on demand" are \$10.00 each.

Grades are available to students via MTSNet within three weeks after the end of the semester. If a student has legitimate reasons for requesting an extension for completion of a course, the student must make the request in consultation with the course instructor before the last day of the semester. Incomplete grades ("I"s) that are not completed within the specified time limit, become Permanent Incomplete ("PI"s). Please refer to the *Catalog* for more information.

For more information, please contact **Jim Courtney** (x6285), Registrar.

JKM Library

All JKM Library services, policies, procedures, hours, and staff information may be found on the library website at www.jkmlibrary.org The library website is also your entrée to the JKM on-line catalog.

University of Chicago and Association of Chicago Theological Schools (ACTS) Libraries

Students currently affiliated with McCormick enjoy access to and borrowing privileges at the University of Chicago libraries and the eight other Association of Chicago Theological Schools (ACTS) libraries (for a list of these libraries consult the "Other libraries" portion of the JKM website). Request an ACTS borrower id at the JKM circulation desk before visiting any of these libraries. You will need to present both the ACTS borrower id and your McCormick id when applying for access and/or borrowing privileges at any of these libraries. Borrowers are expected to abide by the lending policies of each library regarding length of loan, recalls, fines, fees, etc. Please note that — even though the ACTS borrower id is presented at the University of Chicago libraries to gain access and privileges — the University of Chicago is not a member of ACTS. For more information contact the JKM circulation desk at 773-256-0739.

Language Resource and Writing Center (LRWC)

The LRWC is first a place of hospitality, where students can be who they are and explore who they are, their ideas, values and gifts, while surrounded by peers who share their concerns and interests. In this loving but challenging environment we encourage openness, mutuality, respect and honesty from one another. The value of hospitality we place in our work and lives together is expressed through our programs, from the **Summer Language Institute** to **Learning Partnerships**.

A critical way in which the LRWC both supports students to develop their communication and relational skills is through Learning Partnerships. These partnerships develop initially from the specific needs or interests of partners and develop into partnerships of spiritual nurture, solidarity, accompaniment, and mutuality. They foster a pastoral presence, and challenge the narrow political, cultural and theological conceptions we all bring to theological education. Learning Partnerships are personal and motivated by care for one another. But they are particularly deep opportunities for personal growth and encounter. Russian, Greek, Hebrew, Spanish, Korean, Turkish, Thai, German, and English are among the languages learning partners study together, and so can you. The LRWC also offers a number of courses that teach and promote new ways of being critically active members of the community, including listening/speaking, reading/writing and study methods for theological education.

The LRWC is also the weekly site for two engaging, ongoing conversations when students, faculty and staff gather to share a meal and to learn about a variety of topics. First, **Global Conversations at LRWC** focus on global concerns from the political to local, including the ministries of those among us from various cultural and social locations over lunch. There are also weekly evening **Race Conversations at LRWC** when issues of race are explored, especially in relation to students' experiences, concerns, and perspectives as shaped by Chicago's urban reality.

Lastly, there is a small art studio and meditation room available to students anytime to rest from the demands of seminary life and to nurture your spirit. There is always hot coffee, tea, snacks, and a refrigerator to keep your packed meals in. Make the LRWC your living room. We welcome you to the 3rd Floor of the LSTC building to discover what you have to contribute to the spirit of the LRWC and benefit from what others are willing to give of themselves. If you have questions, stop by or call **Rob Worley** (256-0707), LRWC Director.

Open Hours

Monday-Thursday 8 am – 8:30 pm

Friday 8 am – 4 pm

Saturday & Sunday Closed

The Common Ground Project

The Common Ground Project is a project of McCormick Theological Seminary, which is made possible by a grant from "The Making Connections Initiative" of the Lilly Endowment, Inc. This project, which runs from 2009-2011, seeks to support new generations of pastoral leaders emerging within African American, Asian American, and Latino faith communities. In addition, this project will engage in outreach initiatives and institutional development that advance McCormick's cross-cultural model of theological education. For more information, please contact Laura Cheifetz (x6319).

OFFICE OF SEMINARY RELATIONS AND DEVELOPMENT

The Office of Seminary Relations and Development oversees the seminary's fundraising, alumni/ae relations, and communications. While most of the work of this office is usually focused on external constituents, the staff in Seminary Relations and Development is primarily concerned with advancing McCormick's mission and serving its faculty, students and staff. If you receive tuition assistance or a scholarship from McCormick, you already have benefited from these efforts. Furthermore, since the cost to educate a student is more than the cost of tuition, all students are indirectly supported by the faithful donors to McCormick.

The alumni/ae relations department serves alumni/ae all over the world, providing them with reunion activities, continuing education, alumni/ae news, and regional events. Its staff is committed to creating a life-long relationship between students and the seminary and supporting alumni/ae in their ministries. Students are always welcome at any of the seminary's continuing education events offered throughout the year. Most notably, the annual McCormick Days festivities that take place each fall provide a great opportunity for students to meet alumni/ae and to hear nationally renowned speakers. The communications section of the office oversees the seminary's website, and also publishes the seminary's newsletter, *McCormick Notes*, two times a year to keep you and all other McCormick constituents informed of seminary news and activities. These and other communication vehicles at McCormick often feature articles about and by students.

The Office of Seminary Relations and Development is located in the east wing of the second floor at McCormick. Staff members include: **Sam Evans**, Senior Director of Seminary Relations and Development; **Craig Howard**, Senior Development Officer (a McCormick alumnus); **Grayson Van Camp**, Director of Alumni/ae Relations (also a McCormick graduate); **Tammy LaDuke**, Development Officer; **Geoff Ashmun**, Co-Director of Communications; **Adam Delezenne**, Co-Director for Communications; **Martha Stocker**, Associate Director of Annual Fund; **Barbara Fassett**, Development Database and IT Director; **Stephanie Moore**, Senior Administrative Assistant.

OFFICE OF FINANCE AND ADMINISTRATION

The various offices in Finance and Administration are designed to promote smooth and efficient administrative services. We are responsible for the operation of all facilities and the management of financial services, information technology, human resources, and general services. Students may be employed for various positions in the Finance and Administration departments. Job descriptions and a listing of available openings are on file in the Student Financial Planning and Student Employment Office.

If, while living in our facilities, you encounter plumbing or heating problems or have other difficulties in your apartment, please contact **Diane Sinish**, (x2950), Director of Residence Life. She employs students to assist with housekeeping, care of the grounds, and incidental light maintenance. Diane is assisted in Property & Facilities at 5535-41 Kimbark and 1400 S. 57th Street by **Armando Del Valle** and **Luke Wallace**.

People in Finance whom students will get to know are: **Keith Kliver** (x6260), Finance Manager, who supervises all accounting activities and handles payroll and **Scarlet Coleman-Dell** (x6277), Student Accounts Receivable Specialist, who handles Student Accounts and Accounts Payable. The Finance Office staff functions as a team, and either of these persons should be able to help you or direct you to the right person or resource. The Finance Office is located on the second floor, east side of the McCormick building.

Monica Williams (x6275 or "0") is the Seminary Receptionist, and may be located on the first floor of the McCormick building. She also assists Natasha Gaines with parking administration and operations.

Natasha Gaines, Director of Administration/Senior Administrative Assistant to the Vice President for Finance and Administration, manages operation of the reception desk and mailroom, office equipment and supplies, administration and operation of parking, day to day operations of property & facilities at the 5460 S. University building, and supports the Vice President for Finance and Administration and those departments that report directly to him. Natasha is assisted in Property and Facilities by **Luke Wallace and Armando Del Valle**. Any inquiries may be addressed to Natasha at ngaines@mccormick.edu.

An important aspect of our administrative services is Information Technology (phones, computers and media). **Barbara Fassett** (x6365) is the Interim Director of Information Technology for McCormick. Any information technology inquiries, including media equipment and assistance, can be addressed to Barbara at mtssupport@mccormick.edu.

For more information, please contact **David Crawford** (x6250), Vice President for Finance and Administration, or **Natasha Gaines** (x6251), Director of Administration/Senior Administrative Assistant to the Vice President.

Residence Life

A part of the rich community life at McCormick is created by students and their families living together in McCormick Residential Facilities. Two residential buildings, in which approximately half of the McCormick masters students live, are within walking distance of McCormick offices, classrooms,

libraries, parks and schools. McCormick's two residential buildings are located at 1400 E. 57th Street, and 5535-5539 South Kimbark Avenue.

Residents are invited to become involved in community life to the extent that they wish. Evening "Study Breaks" are held in student apartments weekly, offering time for food and fellowship. Other activities and community building opportunities - such as dinners, movies, and recreation - are offered throughout the year.

The Seminary's Resident Assistant is on staff to help nurture community life. **Megan Remtema** is a Masters level student who lives at 1400 East 57th St., Apt. 304. Megan serves as a resource person for residents and may advise residents about support services available within and outside McCormick, provide short-term support of residents facing difficulty, and intervene in emergency or disruptive situations. The Resident Assistant coordinates programs and informal gatherings for residents and in general supports participation of residents in community life to the extent of their interest. For more information, please contact **Diane Sinish** (x2950) or the Resident Assistant, **Megan Remtema** (x1357).

OVERVIEW OF McCORMICK'S POLICIES

McCormick has a number of policies that are designed to offer guidelines for how we live, work, and study together. Each of these policies is *briefly* described here, and the complete policies follow. You are encouraged to read each policy in full as you will be expected to honor them in our life together.

Policy on the Proper Use of Sources

Plagiarism is not tolerated, and a policy suggesting the proper use of sources as well as guidelines for writing follows.

Guidelines for Research Paper Form

These guidelines are designed to provide you with basic information about the proper form for writing papers in the various fields of theological scholarship.

Policy on Inclusive Language

McCormick's inclusive language policy is consistent with the definition and guidelines adopted by the 197th General Assembly of the PC(USA). All attempts should be made in worship, lectures, and student work to make use of language that intentionally seeks to express the diverse ways in which the Bible and the Reformed tradition speak about God as well as the diverse membership which constitutes the Body of Christ. Students are encouraged to avoid language that purposely or inadvertently excludes a part of our community of faith or restricts our perception of God by failure to use the rich testimony of this community's experience of the Holy One.

Policy Statement of McCormick Theological Seminary (*Alcohol and Other Drugs*)

McCormick expects everyone to assist in maintaining an environment that is free from the negative effects of alcohol and other drugs. The Seminary has strict policies prohibiting the possession, use, distribution, sale, and purchase of illicit drugs. Most importantly, the Seminary hopes that it can be a place of healing for any members of the community who might be struggling with alcoholism or chemical dependency. All requests for assistance in this area will be kept strictly confidential.

Policy on Sexual Misconduct

At McCormick we believe:

- That the "good of the church" can never be served by overlooking an abuse of power and betrayal of trust;
- Sexual misconduct is always wrong;
- Charges of misconduct must be dealt with swiftly, fairly and with compassion for all parties involved;
- Responsibility for maintaining appropriate sexual boundaries belongs to every member of the community.

Sexual misconduct includes sexual abuse of children, sexual harassment, rape, and sexual malfeasance. The policy statement on sexual misconduct elaborates on each of these violations and identifies the process for handling any incident of perceived misconduct.

Same-sex Domestic Partnership Benefit Policy

Benefits available to the spouses of enrolled students are available to the same-sex domestic partners of enrolled students who are part of a Domestic Partnership.

Student Payment Policy

Students are responsible for prompt payment of all charges to their account.

POLICY ON THE PROPER USE OF SOURCES

Education at McCormick is an ongoing, critical, and constructive conversation between students and faculty, academy and church, and the sources of knowledge which are used to inform it. In some cultures, students learn by rote or memorizing the words and ideas of great scholars. At McCormick one measure of excellence in this conversation is the honest acknowledgment of the different voices that contribute to it. When sources of information are unacknowledged, the conversation loses its power, students lose their voice, and the sources lose their integrity. Therefore, at McCormick, plagiarism is considered a serious threat to good learning and academic standards because it threatens the conversation.

The purpose of this statement is to make clear what constitutes plagiarism, and how one can be sure that one is using sources correctly and usefully. Generally, any use of someone else's words or ideas without acknowledgment is plagiarism. It blocks further conversation and is not acceptable.

WRITING/COMPOSITION GUIDELINES

The first rule of thumb for all written work (in Seminary and elsewhere) is that it should be your own creation. Any paper on which you place your name should contain your ideas and words, and your considered and informed judgment on the topic you have chosen. The rules for proper use of sources should be applied to your "informed" judgment. Your work in many papers should be based upon research on the topic in relevant books, articles, reference works and other sources. A major goal of a Seminary education is to learn how to find and access the best resources for ministry and on-going learning. Your work should be yours, but also informed by the work of others. This means giving credit where credit is due.

The second rule to be followed in all writing is that if you use anyone else's words in your paper, they must be both put in quotation marks and cited properly in a footnote/endnote or parenthetical reference. It is not enough merely to provide a proper citation--exact quotations must be put in quotation marks. Avoid paraphrase (changing a word or two here or there)--either quote directly or rephrase completely in your own words. If you use anyone else's ideas, but put them completely into your own words, then you must cite them properly. The proper methods of citation of someone else's words or ideas are described in "Guidelines for Research Paper Form" accompanying this statement.

If you do quote from a source, because you think it says the point so eloquently and well that you must include it, be sure to evaluate what you quote in your own words, and tie it in with the argument of your own paper. Avoid too many long quotes in your paper, because then your own ideas do not come through, and you give up your own voice. Use your resources to support your ideas in your paper; do not let them dominate the paper. The thesis (main point), organization and style of your paper should be your own.

If you have any questions about this, feel free to ask your professors, your advisor or the members of the staff at the Language Resource and Writing Center. The Language Resource and Writing Center has a variety of resources available to improve your ability to write. The Seminary is a good place to refine and improve your writing skills which are so valuable in your life in ministry.

Approved March 13, 1997 by the Faculty

GUIDELINES FOR RESEARCH PAPER FORM

When you enter the arena of theological scholarship, you become part of an old and ongoing conversation. As you contribute to this conversation through your papers, your work should contain your own ideas and words, but it should also be informed by the ideas of others. When incorporating the words or ideas of others in your own work, you must always give credit to whom it is due through the proper citation of your source. In order to avoid plagiarism, the dishonest use of another's words or ideas, read carefully McCormick's official Policy on the Proper Use of Sources.

The guidelines below are designed to provide you with basic information about the proper form for writing papers in the various fields of theological scholarship. They do not give you all of the details but tell you where you can find them and what standards are expected. They have been drawn up by the faculty and should be followed in your written work in all of your courses at McCormick.

SOURCES FOR RESEARCH PAPER FORM

The basic source and final authority for proper form in the composition of a research paper in theological studies is *The Chicago Manual of Style* published by the University of Chicago. This is a rather large and expensive reference work and is available in the reference section of JKM library.

The key information in *The Chicago Manual of Style* has been summarized in the shorter and more affordable *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian. This resource is available in the seminary bookstore. We recommend that all McCormick students buy this book and use it as their guide for paper form.

The instructions that follow are based on these sources and are meant to highlight those guidelines of which you should take special note.

CITING SECONDARY SOURCES

Two distinct methods for referring to secondary sources in a research paper have become accepted in theological studies. You may select either one for papers at McCormick. But once you have decided on a particular method, you must use it consistently throughout the paper and avoid mixing the two methods.

Method I: Footnotes/Endnotes and Bibliographies

This method of citation is described in chapters 8 and 9 of Kate L. Turabian's *A Manual for Writers*. In this method, references to secondary sources are placed in either footnotes or endnotes, and the sources referred to in these notes are collected at the end of the essay in a bibliography. The following example shows how a book with one author would be cited in a note and in a bibliography according to this method:

¹G. Ernest Wright, *God Who Acts: Biblical Theology as Recital* (London: SCM Press, 1952), 54.

Wright, G. Ernest. *God Who Acts: Biblical Theology as Recital*. London: SCM Press, 1952.
Examples of the proper citation of other kinds of sources according to this method can be found in Turabian's *Manual*.

Method II: Parenthetical References and Reference Lists

This method of citation is described in chapter 10 of Kate L. Turabian's *A Manual for Writers*. In this method, references to secondary sources are included within parentheses in the text of the essay itself, rather than in footnotes or endnotes, and the sources referred to are collected at the end of the essay in a "bibliography" called a Reference List. The following example shows how a book with one author would be cited in a parenthetical reference and in a reference list (bibliography) according to this method.

(Wright 1952, 54)

Wright, G. Ernest. 1952. *God who acts: Biblical theology as recital*. London: SCM Press.

Examples of the proper citation of other kinds of sources according to this method can be found in Turabian's *Manual*.

Chapter 11 of Kate L. Turabian's *A Manual for Writers* is especially useful because it provides concrete examples of each method of citation and contrasts them with one another.

A SPECIAL NOTE ON CITING BY AUTHOR

Whenever possible, cite a work by its author. This is especially important to remember in two particular situations. One of these includes dictionaries, encyclopedias, and one volume Bible commentaries. Whenever an article in such a work is attributed to a particular author, cite it by the name of the author rather than by the name of the dictionary, encyclopedia, commentary, or by the name of its editor. Rather than following Turabian's guidelines (pp. 146-47, 204) for citing such an article, we would prefer the following form. If you are using notes and a bibliography, cite the article in this way:

¹Hans Dieter Betz and Margaret M. Mitchell, "Corinthians, First Epistle to the," in *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 1:1142.

Betz, Hans Dieter, and Margaret M. Mitchell. "Corinthians, First Epistle to the." In *The Anchor Bible Dictionary*, ed. David Noel Freedman, 1:1139-48. New York: Doubleday, 1992.

If you are using parenthetical references and a reference list, cite the article in this way:

(Betz and Mitchell 1992, 1:1142)

Betz, Hans Dieter, and Margaret M. Mitchell. 1992. Corinthians, first epistle to the. In *The anchor Bible dictionary*, ed. David Noel Freedman, 1:1139-48. New York: Doubleday.

The second situation involves the notes in study Bibles. You may cite these in a paper, but you should identify the author of the notes for the biblical book on which you are working, who is usually identified in the introduction to the book or in the front matter, and you should cite the note by the name of this author.

Citations in a note and a bibliography would look like this:

¹Dennis C. Duling, notes to "Matthew," in *The HarperCollins Study Bible*, ed. Wayne A. Meeks (New York: HarperCollins, 1993), 1859.

Duling, Dennis C. Notes to "Matthew." In *The HarperCollins Study Bible*, ed. Wayne A. Meeks, 1859. New York: HarperCollins, 1993.

Based on the examples above, you should be able to construct the proper forms for a parenthetical reference and reference list for notes in study Bibles.

CITING THE BIBLE

The guidelines that follow are drawn largely from *The SBL Handbook of Style For Ancient Near Eastern, Biblical, and Early Christian Studies*. This handbook is the primary guide for research in biblical studies. While the guidelines in it do not differ significantly from Turabian's occasional comments on biblical citations, these guidelines should be used instead of Turabian's.

I. Method of Citation

References to the Bible (book, chapter, verse) should be provided within the text of your essay rather than in footnotes or endnotes, unless you are providing a long list of references that would break up the flow of the text. It is usually preferable to place these references in parentheses, with sentence punctuation always following the parentheses:

In the first account of creation, man and woman are created together on the sixth day (Gen 1:26-27).

Or you may wish to mention the biblical reference directly in your text:

The creation of man and woman in the first account of creation is described in Gen 1:26-27.

When you wish to quote the Bible directly, place the biblical reference in parentheses directly after the quotation, with sentence punctuation following the parentheses:

In the first account of creation, the sun and moon are referred to only as "the two great lights" (Gen 1:16).

The Bible itself need not be included in your bibliography or reference list.

II. Abbreviations

Books of the Bible cited by themselves, without chapter or chapter and verse, should be spelled out in the main text. When cited with chapter or chapter and verse, books of the Bible should be abbreviated, unless they come at the beginning of a sentence. Abbreviations of biblical books do not have periods following them: Gen 1:12. All occurrences of biblical books in parentheses and endnotes or footnotes should be abbreviated. The words chapter/chapters should be abbreviated ch./chs., and the words verse/verses should be abbreviated v./vv. (with periods).

These are the abbreviations of the names of biblical books (with the Apocrypha):

Gen	Hos	Sus
Exod	Joel	Tob
Lev	Amos	Wis

Num	Obad	Matt
Deut	Jonah	Mark
Josh	Mic	Luke
Judg	Nah	John
Ruth	Hab	Acts
1-2 Sam	Zeph	Rom
1-2 Kgs	Hag	1-2 Cor
1-2 Chr	Zech	Gal
Ezra	Mal	Eph
Neh	1-2-3-4 Kgdms	Phil
Esth	Add Esth	Col
Job	Bar	1-2 Thess
Ps (pl: Pss)	Bel	1-2 Tim
Prov	1-2 Esdr	Titus
Eccl (or Qoh)	4 Ezra	Phlm
Cant	Jdt	Heb
Isa	Ep Jer	Jas
Jer	1-2-3-4 Macc	1-2 Pet
Lam	Pr Azar	1-2-3 John
Ezek	Pr Man	Jude
Dan	Sir	Rev

III. Edition and Translation

You need not provide publishing information in a footnote, endnote, or bibliography for the edition of the Bible you are using. Nor do you need ordinarily to identify the particular translation or version you are using. Occasionally, when the exact wording of a particular translation is crucial to your interpretation, you may wish to identify the translation that you have used. In this case, provide an abbreviation for the translation together with the biblical reference. Thus,

“In the beginning when God created the heavens and the earth...” (Gen 1:1 NRSV).

These are the abbreviations for major recent translations:

ASV	American Standard Version
CEV	Contemporary English Version
GNB	Good News Bible
JB	Jerusalem Bible
KJV	King James Version
NAB	New American Bible
NASB	New American Standard Bible
NEB	New English Bible
NIV	New International Version
NJB	New Jerusalem Bible
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text</i>
NKJV	New King James Version
NRSV	New Revised Standard Version
REB	Revised English Bible
RSV	Revised Standard Version

FACULTY PROCEDURE FOR DEALING WITH PLAGIARISM

Plagiarism is defined as the unattributed use of another's words or ideas. Crucial for our pedagogical, advisory and disciplinary purposes is the following distinction:

- 1) "Unintentional plagiarism" is when a student has done this without knowing or understanding how to use sources appropriately and with proper citation.
- 2) "Intentional" or "Flagrant plagiarism" can be defined as a deliberate attempt to deceive, mislead or misrepresent oneself.

PROCEDURE:

A. Preemptive:

All faculty will include a statement on their course syllabus (and on any other relevant materials) which reminds students of the Seminary *Policy on the Proper Use of Sources*.

B. First Instance:

If the plagiarism is unambiguous, but it is judged to be unintentional, the faculty will:

- 1) Call the student's advisor to see if this is the first instance of a problem with the student's written work. If so, move to step 2; if not, then move to "Second Instance".
- 2) Meet with the student to explain what is wrong with the paper and how it can be remedied, and to hear from the student how and why it happened.
- 3) Do not pass the paper, but allow the student to rewrite the paper, for possible credit, with referral to the LRWC.
- 4) Send a copy of the referral, the paper, and faculty evaluation of the paper to the student's advisor.
- 5) Keep a copy of the paper for him/herself.

If the plagiarism is unambiguous, and it is judged to be intentional and/or flagrant (e.g., there has been a deliberate attempt to mislead or represent; someone has handed in someone else's work; it is judged that the extent of the plagiarism to be severe and to compromise the student's integrity), the faculty will:

- 1) Refer the student to the Student Standing Committee by calling the chair, the degree level dean or director, and the advisor. The Student Standing Committee will judge if plagiarism took place and if the action constitutes a breach of academic and personal integrity (see the Bulletin).
- 2) The Student Standing Committee may recommend any of the following: failure in the course, academic probation, suspension, dismissal.

If plagiarism is suspected but not proven, the faculty will:

- 1) Consult with the LRWC director about the paper. If this leads to more surety, then move to procedure above. If not, then move to step 2.
- 2) Grade the paper normally, but communicate his/her doubts to the student in writing on the paper, and follow up orally. Be sure that the policy is clear to that student. The faculty will tell the student that future work with that problem cannot receive a passing grade.
- 3) Keep a copy of the paper.
- 4) Communicate his/her doubts to the student's advisor.
- 5) If future work shows the same problem, move to the next step below.

C. Second Instance:

If a second paper (either for the same or a different course) shows evidence of plagiarism, the faculty member or advisor calls a meeting of the student, the advisor, the degree level dean or director, a representative of the LRWC, and himself/herself, to discuss the paper. That committee may suggest:

- 1) that the student be given one more chance to rewrite, based upon their misunderstanding of the rules;
- 2) that the paper be given a failing grade, and the student be given recommendations for forms of assistance for their work;
- 3) that the student be referred to the Student Standing Committee for possible disciplinary action (academic probation, suspension, dismissal).

D. Third Instance:

If a third instance of reported plagiarism occurs by a student, in one or more classes, that student is immediately referred to the Student Standing Committee. The advisor is the person who “keeps count,” as advised by the faculty members teaching the courses and/or the LRWC. The Student Standing Committee must judge if this work constitutes a breach of academic and personal integrity, and if so will make a disciplinary decision.

This 3-instance policy applies to cases which are ambiguous, and where the student is not assessed to have committed intentional or willful dishonesty. However, at any stage in the process the faculty member involved or degree dean or director may refer the matter to the Student Standing Committee immediately if they deem the work in question to constitute an intentional breach of academic and personal integrity on the student’s part.

Approved March 13, 1997 by the Faculty

FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA)

The **Family Educational Rights and Privacy Act (FERPA)** affords students certain rights with respect to their education records. These rights include:

1. The right to inspect and review the student's education records within 45 days of the day the Seminary receives a request for access. Students should submit to the registrar written requests that identify the record(s) they wish to inspect. The Seminary registrar will make arrangements for access and notify the student of the time and place where the records may be inspected.

2. The right to request the amendment of the student's education records that the student believes are inaccurate or misleading. Students may ask the Seminary to amend a record that they believe is inaccurate or misleading. They should write the registrar, clearly identify the part of the record they want changed, and specify why it is inaccurate or misleading. If the Seminary decides not to amend the record as requested by the student, the Seminary will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3. The right to consent to disclosures of personally identifiable information contained in the student's education records, except to the extent that FERPA authorizes disclosure without consent. One exception which permits disclosure without consent is disclosure to school officials with legitimate education interests. A school official is a person employed by the Seminary in an administrative, supervisory, academic or research, or support staff; a person or company with whom the Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; or a student assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility. Upon request, the Seminary discloses education records without consent to officials of another school in which a student seeks or intends to enroll. The seminary discloses without consent "directory information" which include the information in the Seminary directory, student's honors and awards, and dates of attendance. If a student does not wish to have directory information disclosed, s/he must notify the registrar by the first day of the first quarter in which s/he matriculates.

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the Seminary to comply with the requirements of FERPA.

POLICY ON INCLUSIVE LANGUAGE

The Seminary has made its expectations for the use of inclusive language known in several ways beginning with the Board of Directors' action on October 28, 1976. McCormick usage is consistent with the PC(USA) General Assembly recommendation for inclusive language in all church documents. What follows is the official statement adopted by the 197th General Assembly of Presbyterian Church (USA):

INCLUSIVE LANGUAGE--DEFINITION AND GUIDELINES Adopted by the 197th General Assembly (1985)

INTRODUCTION

In recent years, the Presbyterian Church has become aware that the diversity of culture, gender, class, and race which is present in the church and in the world often is not reflected in the language of the church. This has led to the development of study papers by both predecessor churches which explore and affirm the use of inclusive language in speaking of people and in speaking of God.

The definition and guidelines that follow deal with the inclusiveness of language used by the church in every area of its life. The churches, including our own, are participating in a discussion about the problems of inclusive language. The guidelines that follow are not meant to obviate the importance of that continuing discussion, but rather to furnish some guidelines at the present time, when special sensitivity to the significance and use of language is required.

The Presbyterian Church is a multilingual church and the issue of inclusive language exists cross-culturally. This statement acknowledges this and deals with it illustratively in Guideline 2.B.

It is important that all of us remember that our basic unity under "one Lord, one faith, one baptism..." far exceeds the issues that would separate us. Those who speak are to take care to be as responsibly inclusive as possible thus showing their care for the feelings of others. Those who hear are to exercise an equal responsibility to listen with love. It is far too easy to accuse one another of being too inclusive or too exclusive rather than trying to listen and speak to each other thoughtfully and with love. The use of language in new ways or the employment of unfamiliar terminology and imagery does not come easily or automatically, but we urge a willingness to explore new possibilities in language even as we implore understanding and sensitivity on the part of all.

DEFINITIONS AND GUIDELINES

A concern for inclusive language bespeaks the church's emerging conviction both that the diversity of the people of God is to be acknowledged and embraced in such a way that all may feel included, as well as the realization that every reference to God is limited in its capacity to express the reality and mystery of the One who has so variously encountered us. For the sake of guidance within the church the following working definition and guidelines for inclusive language are offered.

Definition 1 -- Inclusive language with reference to the people of God:

Language that intentionally seeks to acknowledge the diversity of the membership of the church in such a way that each person may feel included, addressed, and equally valued before God (e.g., "brothers and sisters," rather than "brethren"; "God's children," rather than "sons of God"; "our ancestors" or "our mothers and fathers" rather than simply "our fathers").

Guideline 1.A. Effort should be made at every level in the life of the church to use inclusive language with respect to the people of God. By seeking to substitute a word such as "humankind," for the more traditional generic terms "man" or "mankind", as well as by seeking to avoid exclusive dependence on the personal pronoun "he," we testify to the fact that women and men are called by God into service and are equally valued before God and the community of believers. Further, we show responsible sensitivity to the many women and men who are offended when exclusive language is used.

Guideline 1.B. The reading of Scripture in the context of worship is an especially important event for the church. Careful preparation is advised. Decisions to use inclusive language are in order when the lector has been able to discern that the intention of the original text is preserved (e.g., "those of faith" instead of "those who are men of faith"; "no one is justified" instead of "no man is justified"; "therefore, friends" instead of "therefore, brethren"). When standard translations are altered in the effort to render them more inclusive, proper acknowledgment is in order. If especially unfamiliar translations or paraphrases (e.g., An Inclusive Language Lectionary or The Living Bible) are to be used, they should be identified for the congregation so that the unfamiliarity of a particular reading will not unduly distract the hearers from proper attention to the reading.

Definition 2 -- Inclusive language with reference to God:

Language which intentionally seeks to express the diverse ways the Bible and our theological tradition speak about God: e.g., one who delivers, champions, and befriends as well as "Savior" and "Lord"; one who acts as guardian, parent, begetter and bearer of children as well as "Creator" and "Heavenly Father"; one who serves as rock, shelter, fortress as well as "the Almighty" or "King."

Guideline 2.A. Our language about God should be as intentionally diverse and varied as is that of the Bible and our theological tradition. This diversity should be reflected in the language and life of the church. Rather than using only a small number of terms referring to God (e.g., "Father," "Creator," "Lord," "Almighty"), we should seek to employ the rich reservoir of imagery to be found in the New and Old Testaments. God is appropriately addressed as "Father," but many other terms may also be used legitimately and with great benefit in referring to God. Our understanding of the richness of God may be enhanced by using other metaphors and similes such as "Rock," "Refuge," "Foundation," "Helper," "Shepherd," et al. Although maternal qualities are ascribed to God in Scripture, the title "Mother" is not applied to God in the Bible and its use is currently under debate. Our theological tradition also supplies language that may be useful in speaking about God (e.g., the Triune One, the Ground of Being, the Divine One, the Other, et al.).

Guideline 2.B. In some languages such as Spanish, in which nouns and their modifiers are grammatically either masculine or feminine, additional care must be exercised in order to be both inclusive and theologically sound. For example, the word "Dios" (God), grammatically a masculine form in Spanish, may only be modified by a masculine definite article, or by masculine adjectives ("el Dios de Israel," "the God of Israel"; or "buen Dios," "good God"; or "Dios es misericordioso," "God is merciful"). In these cases, the use of masculine signifiers (el, buen, misericordioso) required by the rules of grammar may reinforce a theologically inappropriate impression that the One signified is a being of masculine gender. Such an impression may be avoided by balancing the liturgical and homiletical use of grammatically masculine signifiers with appropriate referential terms that are grammatically feminine (e.g., "roca," "rock"; "fortaleza," "fortress"; "esperanza," "hope"), and by highlighting biblical similes for divine activity--for example, "nursing the children of Israel like a mother"-- which correct the possible wrongful implication of divine maleness.

The use of inclusive language may or may not pose problems in the worship of other language speakers (e.g., Asians, Africans, and Native Americans).

Guideline 2.C. The Trinitarian designation, "Father-Son-Holy Spirit," is an ancient credal formula and as such should not be altered. It is deeply rooted in our theological tradition, is shared widely by the church catholic, and is basic to many of our ecumenical relationships. It is not theologically acceptable to refer to the persons of the Trinity in terms of function alone (e.g., Shepherd, Helper, Refuge, Creator, Redeemer, Sanctifier). The church needs to seek new terms which refer to the being of the persons of the Trinity (cf. Calvin Institutes I.13. 5, 16, 17). While the language of the Trinitarian formula should remain unchanged, we must still remember that this formula is not the only way by which we refer to God, and that efforts to express the fullness of our knowledge of God in terms of being and function are to be encouraged.

Guideline 2.D. The personal pronouns "he," "his," and "him," are used with reference to God with great frequency. Biblical usage is often cited in justification though it is clear that the writers of the Bible did not think God was a man. The use of nouns rather than masculine pronouns is desirable (e.g. "God shows God's love" for "God shows his love," "praise God's name" for "praise his name"). The interchanging of feminine with masculine pronouns so that it calls attention to itself seems to emphasize gender in a way that may be counterproductive to efforts to develop more inclusive language with respect to God.

Definition 3 -- Exclusive language:

Language which purposely or inadvertently excludes a part of the community of faith (e.g., "brethren," "sons of God," "man") or restricts our perception of God by failure to use the rich testimony of that community's experience of the Holy One.

Guideline 3.A. Exclusive language should be avoided by the conscientious and affirmative use of inclusive language as indicated above. To this end the manifold wisdom of God is revealed through the Church to all peoples everywhere. (Ephesians 3:10)

EPILOGUE

The language of worship and theology can be a powerful force in shaping our conceptions and experiences of God and of ourselves. Reflection on the power of language is important as we strive to affirm the richly diverse character of God's people and the mystery of the divine presence and self-presentation. Consequently the search for a more adequate language should be done with careful study in thoughtful dialogue with others, with sensitivity to the opinions and feelings of all involved. The General Assembly has previously adopted two study documents which are especially useful and are herewith commended (The Power of Language Among the People of God and Language about God: Opening the Door, 1979; Language About God, 1980). In this time of exploration and discussion it is important that we not become idolatrous of any particular set of terminology.

In the letter to the Galatians Paul sums up the reality of our experience before God and one another with language that is both formative and normative by saying "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Our aim is to glorify God and share joyously the good news of divine grace that has been extended to the whole of creation.

POLICY STATEMENT ON ALCOHOL AND OTHER DRUGS

McCormick Theological Seminary recognizes both alcohol and drug abuse as potential health, safety and security problems. The school expects everyone to assist in maintaining a school environment free from the negative effects of alcohol and other drugs.

McCormick Theological Seminary prohibits all students, faculty and staff from the unlawful manufacture, possession, use, distribution, sale or purchase of alcohol and illicit drugs on the school premises or as part of any school activity. The only acceptable use of alcohol is moderate consumption and/or possession on the school premises at approved school functions (e.g., receptions) by those legally permitted to consume or distribute alcohol. Such functions must comply with all school guidelines.

McCormick Theological Seminary fosters responsible behavior and quality of life and ministry and, thereby, expects drug and alcohol-free performance of duties by faculty, staff and students. If an individual may be impaired by a medication taken according to a doctor's prescription or the medication's directions, he or she is expected to discuss it with his or her dean, supervisor, or other responsible person of the Seminary.

All members of the McCormick Theological Seminary community are responsible for being fully aware of the requirements of federal and Illinois statutes and Chicago ordinances concerning the consumption, possession and the use of alcohol and other drugs. Copies of these laws are available from the Office of the President. The school holds each member of the community accountable for his or her own conduct and the consequences of that conduct.

Various federal and state laws prohibit the possession, distribution and use of controlled substances, unless in compliance with licensing requirements or a doctor's prescription. Moreover, Illinois law prohibits consumption of and possession of alcohol by any person under the age of 21. Additionally, Illinois law prohibits the sale of alcoholic beverages except by those licensed to sell such beverages. Illinois law and city ordinances also prohibit public intoxication, operation of a vehicle or bicycle under the influence of alcohol or other intoxicants, and consumption of alcohol in a public place. Violation of these laws or other laws relating to drugs and alcohol may result in probation, fines, imprisonment and a permanent criminal record. A violation may also result in school disciplinary action. Documentation of such behavior, even without conviction in a court of law, shall also be cause for disciplinary action to students or personnel.

Besides these legal restrictions, the following school guidelines govern events on campus where alcoholic beverages are served:

Alcoholic beverages may not be served at any event at which persons under the age of 21 are present without prior written approval of the Office of the President. Academic Units which wish to serve alcoholic beverages in a school public area (common rooms, lounges, etc.) at an event at which graduate professional students are likely to be in attendance must register the event at least one week in advance with the Dean of the Faculty and Vice President for Academic Affairs and must designate a person to be present and responsible for the event. The Student Government in planning receptions for graduate professional students must obtain permission of the Vice President for Academic Affairs one week in advance.

Non-alcoholic beverages in reasonable quantities must be available at all functions where alcohol is served. Further, food must be served at such events. There may be no reference to the availability of alcohol in any publicizing of a campus event.

Health Risks:

The use of illicit drugs and the abuse of alcohol have been definitively shown to have potential health consequences that may be permanent. These consequences include disorders and dysfunctions which affect the central nervous system, reproductive functioning, cardiovascular and pulmonary systems, and endocrine functioning. Specifically, there are both short and long-term effects on cognition, memory retention, information processing, coordination, athletic and academic performance. The use of illicit drugs and the abuse of alcohol may also affect emotional equilibrium, mental well-being and the ability to make critical decisions, and may contribute to self-destructive and other risk-taking behaviors, including inappropriate sexual activity. The chronic use and abuse of drugs and alcohol have been shown to cause adverse permanent changes in most of the biological systems studied. These changes can lead to severe impairment, disability and premature death.

Sanctions:

Besides legal consequences, the unlawful possession, use or distribution of illicit drugs and alcohol and any violation of the school and other drug policy by a student or employee will result in appropriate discipline. Sanctions include, but are not limited to, removal from school housing; discharge from student employment; probation, suspension or expulsion from the school. The school retains full and final discretion on whether, when, and under what conditions a student may be reinstated or reemployed after an instance of alcohol abuse and improper drug use. Particular sanctions in a given case will depend on the nature of the violation, the seriousness of the offense, prior record, and may include the successful completion of an approved rehabilitation or chemical dependency program.

In order for the school to comply with federal law, student employees who are convicted of any violation of any criminal drug statutes (including misdemeanors) for a violation occurring either on school property or during working time must notify the Dean of their program within five (5) days of the date of the conviction. A conviction includes any plea or finding of guilty, any pleas of "nolo contendere" (no contest) and/or any imposition of a fine, jail sentence or other penalty. Pursuant to federal law, if the convicted employee is working on a project funded through a federal grant or contract, the school is required to notify the federal contracting or granting agency within ten (10) days of receiving such notice of conviction.

Preventive Education:

McCormick Theological Seminary offers addiction seminars and workshops and provides information about the availability of such workshops in the community. The school encourages integration of drug and alcohol education into all ministry courses and, where appropriate, into the curriculum of other departments.

McCormick Theological Seminary offers community education regarding drug and alcohol concerns. The school networks with other educational institutions in its area in prevention education. The school offers informal group follow-up to formal drug and alcohol education when appropriate.

Counseling, Treatment, and Referral:

Services are available as stated in the McCormick Theological Seminary *Student Handbook*, with updates.

Chemical Dependencies:

McCormick Theological Seminary, as a concerned Christian community acting in justice and charity, recognizes that in our society and our community are numerous illnesses among which are alcoholism

and other chemical dependencies. It is the McCormick Theological Seminary policy to seek the earliest possible identification, intervention, and appropriate help for anyone suffering from these harmful dependencies.

These illnesses manifest themselves in impairments of one's bodily, mental, social and spiritual capacities and unless arrested and treated, can lead to irreparable damage. Extensive experience indicates that persons afflicted with these illnesses are usually blind to developing symptoms in themselves and are rarely capable of effective self-help. Hence, the McCormick Theological Seminary community considers it obligatory to establish a procedure to facilitate proper education, intervention, diagnosis, treatment and recovery.

Procedure:

Any student who becomes aware of his/her own need or anyone who knows someone who suffers from these illnesses is encouraged to seek advice and/or assistance from the program dean/director or other designated person. Any and all inquiries are kept confidential. The Dean will work with professional consultants to diagnose the dependency, evaluate its seriousness to the individual, and provide appropriate recommendations/referrals for help. Anyone who is referred or who seeks assistance will naturally be a part of the evaluative procedure in determining what course of action is best suited for that individual. Every effort will be made by the school to cooperate with any student undergoing treatment and to minimize disruption of studies during treatment. To further guarantee confidentiality, only the Dean/Director and, if necessary, the Vice President for Academic Affairs, will know the reasons for such a leave.

The primary objective of this policy is one of Christian concern, formulated in the hope of relieving pain and suffering, as well as restoring the individual to health, dignity and a productive, rewarding involvement in his/her school, ministry and/or community.

(Approved for 1993-94 Academic Year)

COMPLAINT PROCESS

Any student wishing to submit a complaint on a matter relating to the accreditation standards and criteria of the Association of Theological Schools and the Higher Learning Commission may submit a written statement of complaint to the President. The President will investigate the matter and respond to the complainant within 30 days. Records of complaints and their resolution are maintained in the Office of the President.

HARRASSMENT POLICY

OVERVIEW

The Seminary has a clear and firm commitment to its harassment policy as herein set forth:

The Seminary strictly enforces its policy against all forms of prohibited harassment involving members of the McCormick Seminary community. The rules and procedures set forth below apply to the entire Seminary community (including Staff, Faculty, Students, Adjunct Faculty, Shared employees, Contract employees).

This policy prohibits harassment against members of the Seminary community including applicants for employment and admission into the Seminary. The Seminary also will not tolerate harassment of any member of the Seminary community by persons from outside the Seminary community, such as non-employees or vendors. The Seminary reminds and will continue to remind all supervisory personnel of their responsibility to enforce these policies.

The Seminary cannot stress enough that it will not tolerate any form of prohibited harassment, nor will it tolerate retaliation against individuals who, in good faith, complain of or oppose prohibited harassment or participate in a harassment investigation.

If any member of the Seminary community feels he or she is being harassed or mistreated in any way, the Seminary expects him or her to immediately report such conduct to the Head of Human Resources, the Dean of Faculty, the Dean of Students, the Vice President for Finance and Operations or the Vice President for Seminary Relations and Development. If these parties are not available, the report should be made to the President.

PROHIBITED CONDUCT AND PROCEDURES FOR MAKING A COMPLAINT

1. The Seminary will provide members of the Seminary community with an environment free of prohibited harassment which has the purpose or effect of creating an intimidating, hostile, or offensive working or learning environment, unreasonably interfering with an individual's work or academic performance or otherwise adversely affecting an individual's employment or academic opportunities. Such harassing treatment is unacceptable and contrary to our policy and the basic commitment to treat one another fairly with dignity and mutual respect.
2. Prohibited harassment is verbal or physical conduct that denigrates or shows hostility toward an individual because of his/her race, color, religion, national origin, age, physical or mental disability, sexual orientation, sex, or that of his/her relatives, friends, or associates, and that has the purpose or effect of creating an intimidating, hostile or offensive working or learning environment, unreasonably interfering with an individual's work or academic performance or otherwise adversely affecting an individual's employment or academic opportunities. Harassing conduct includes, but is not limited to, epithets, slurs, jokes, negative stereotyping, threatening, intimidating or hostile acts and written or graphic material placed on walls, bulletin boards or elsewhere on the Seminary's premises or circulated within the McCormick community that denigrates or shows hostility toward an individual or group because of race, color religion, national origin, age, physical or mental disability, sexual orientation, or gender, with or without sexual conduct and including same sex harassment. Prohibited harassment can come from anyone who is classified as a member of the McCormick Seminary community or

from persons from outside the Seminary community, such as cross-registered students, non-employees, or vendors.

3. Sexual harassment, one form of prohibited harassment, includes unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature when submission to such conduct is explicitly or implicitly made a term or condition of an individual's employment or academic status, submission to or rejection of such conduct is the basis for an employment or academic decision affecting an individual or such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or learning environment. Examples of sexual harassment include, but are not limited to, sexual innuendo, suggestive comments, insults, threats, jokes about gender, specific traits or sexual propositions, suggestive or insulting noises, leering, whistling or obscene gestures, and touching, pinching, brushing the body, coercing sexual intercourse or assault. Men as well as women can be victims of sexual harassment, and the harasser and the victim can be of the same sex.
4. Any member of the Seminary community who believes that he or she has been the subject of sexual or other prohibited harassment or retaliation should report the conduct immediately to one of the Seminary officials listed in A.1 under Procedures below.
5. The Seminary will promptly and thoroughly investigate all complaints and take any appropriate remedial action to stop prohibited harassment. There will be no retaliation against anyone who in good faith complains of or opposes harassment or participates in any investigation. Confidentiality will be protected to the extent consistent with a full investigation.
6. If it is determined after an investigation that a member of the Seminary community has engaged in prohibited harassment or retaliation in violation of this policy, he/she will be subject to the appropriate disciplinary action up to and including dismissal.
7. All members of the Seminary community are expected to act in a responsible and professional manner and to establish a positive working and learning environment, free of discrimination, harassment and retaliation.
8. The Seminary is committed to the principles of freedom of inquiry and expression, as set out in the Faculty Handbook. This policy is not meant to compromise this commitment in any way. Sexual harassment is not only an inappropriate expression of freedom of inquiry and expression; it is inconsistent with these values.

Procedures

A. Bringing a complaint

1. Any member of the Seminary community who believes that he or she has been the subject of sexual or other harassment or retaliation should report the matter as soon as possible to the Head of Human Resources, the Dean of Faculty, the Dean of Students, the Vice President for Finance and Operations or the Vice President for Seminary Relations and Development. If these parties are not available, the report should be made to the President. The report may be made orally or in writing. The complaint should be made as promptly as possible after the alleged harassment takes place.

2. The Seminary is committed to maintaining confidentiality in any case that involves allegations of harassment and will protect the privacy of all parties involved to the extent that is possible.

B. Resolution Procedures

All initial complaints should come to the Head of Human Resources, the Dean of Faculty, the Dean of Students, the Vice President for Finance and Operations or the Vice President for Seminary Relations and Development. If the initial complaint comes to the Head of Human Resources directly he/she will, hear the particulars of the situation and work with the complainant to determine which procedure they want to follow for resolution. If the initial complaint comes to the Dean of Faculty, the Dean of Students, the Vice-President for Finance and Operations or the Vice-President for Seminary Relations and Development, that individual may hear the particulars of the situation, and provide any necessary immediate care. Those persons will then introduce the person to the Head of Human Resources for next steps, unless the Head of Human Resources is the subject of the complaint in which case the President will designate the individual to proceed with next steps. If none of the above parties are available to receive the initial complaint, the complaint should go to the President.

Assuming the Head of Human Resources is not the subject of the complaint, upon notice of a complaint, the Head of Human of Human Resources shall inform the President, or an appropriate member of the Harassment Panel. The Head of Human Resources and the President (or appropriate member of the Harassment Panel) may determine that additional members of the Seminary Community are necessary to assist with the investigation of the complaint. (Hereafter referred to as the "Investigation Team").

Complaints of harassment may be resolved through any of the procedures described below. Initial attempts at resolution through discussion or mediation are encouraged, but the decision about which approach to take is normally made by the complainant.

1. Informal procedures

- a. The person bringing the complaint may wish to confront the alleged offender directly, seek resolution, and then report back to the Head of Human Resources or the President if the Head of Human Resources is the subject of the complaint.
- b. The Head of Human Resources or its designee from the Harassment Panel will inform the alleged offender of the complaint and initiate a course of action that will bring about informal resolution acceptable to both parties.
- c. The complainant and the alleged offender may participate in mediation overseen by the Head of Human Resources and a member of the Harassment Panel.

2. Formal investigation

If the complaint proceeds to a formal investigation after the initial conversation and any attempts at reaching an informal resolution, the Head of Human Resources will request a written complaint from the complainant. The Head of Human Resources or its designee will inform the alleged offender of the complaint and of the identity of the complainant. Retaliation in any form against the complainant will not be tolerated.

Whenever a formal investigation is undertaken, the President and the Head of Human Resources may determine to convene an Investigation Team. This team will determine the facts of the case and

conduct the appropriate investigation including interviews with the complainant, the alleged offender, and any other appropriate persons. The Investigation Team will submit a written report of its findings to the Harassment Panel for deliberation. The Panel will produce a written report of its deliberations and recommendations and submit it to the President who will review the case and make the final decision taking into account the recommendations of the Panel. The President and the Head of Human Resources will inform the complainant and the alleged offender of the decision. Both parties will treat the information as confidential.

If the complaint of harassment is found to be accurate, prompt remedial action and appropriate disciplinary action will be taken. Appropriate disciplinary action may include expulsion in the case of a student harasser or dismissal in the case of a faculty or employee harasser. If the complaint is not found to be accurate, the case will be dismissed. If the complaint is found to be accurate, the report of the President with the recommended disciplinary action will be placed in the permanent file of the accused. All other records of the case will be retained in a secured file in the Human Resource's office separate from the personnel file.

If the Head of Human Resources is the subject of the complaint then the Harassment Panel will designate the individual to conduct the investigation.

Harassment Panel

The Harassment Panel consists of the President, the Dean of the Faculty, and one faculty member appointed by the President, normally the Professor of Pastoral Care. If the President is the alleged offender, the Chair of the Board of Trustees replaces the President in every aspect of these procedures. If another member of the Panel is the alleged offender, the President will appoint another person to replace the member in question. Human Resources will serve as staff resource to the Panel.

September 2008

SAME-SEX DOMESTIC PARTNERSHIP BENEFITS POLICY

Policy:

Benefits available to the spouses of enrolled students are available to the same-sex domestic partners of enrolled students who are part of a Domestic Partnership.

Procedure:

In order for spouses or same-sex domestic partners to receive McCormick benefits (i.e. access to library, health insurance, auditing courses, access to athletic facilities.) students must register his/her spouse/partner with the Office of Student Affairs.

Definitions:

A Domestic Partnership is defined as two persons who have publicly celebrated a covenant of same-sex union aspiring to last a lifetime.

Where appropriate to meet the requirements of registration for benefits extended by the University of Chicago or other partner institutions, a Domestic Partnership is defined as two persons who live together in a long-term relationship of indefinite duration, who have made an exclusive mutual commitment to each other in which they agree to be responsible for each other's common welfare, and who have agreed to share each other's financial obligations. The two persons may not be related to each other by blood to a degree of closeness which would prohibit legal marriage in the state in which they legally reside.

Adopted by the Board of Trustees January 2004

STUDENT PAYMENT POLICY

It is McCormick's policy that all tuition charges are due and payable at the time a student registers for courses. No student will be permitted to register for courses until all previous charges due to McCormick, to the JKM Library, or to LSTC have been paid in full.

Students who fail to pay account balances due to McCormick, the JKM Library, or LSTC, or who are not current in their AMS payment plan, may not register, attend classes, or receive a transcript until all charges have been paid. All tuition, rent, fees, and any other charges, including those owed to the JKM Library and LSTC must be paid in full before a candidate is approved for graduation.

McCORMICK THEOLOGICAL SEMINARY

STUDENT SESSION

Standing Rules - Approved, February 1996, updated: 2003-04, 2005-06, 2008-09
The recent changes from the 08-09 year are in bold.

1. MISSION STATEMENT

1.1 The Student Session of McCormick Theological Seminary seeks to serve the Masters level students and their families of McCormick Theological Seminary through communication, advocacy, and nurture as the seminary equips them for the ministry in service of Jesus Christ and the church.

2. RESPONSIBILITIES

2.1 Communication

2.1.1 Enable timely communication between and among students, faculty, administration, and the Board of Trustees.

2.1.1.1 In order to facilitate this communication, Student Session extends a standing invitation to the members of the Administrative Cabinet and the Dean of Masters' Level Program to attend a portion of each Session meeting.

2.1.2 Foster open communication and mutual respect among various constituency groups of the McCormick Community.

2.1.3 Ensure the timely publication of a community newsletter (The Herald) through paper and/or electronic forms. The Session shall defer day-to-day operations to the editor of the newsletter. A Herald Advisory Board, representing the diversity of the seminary in all its forms and chosen at the beginning of the school year by the editor, will serve to support and give feedback to the editor.

2.2 Advocacy

2.2.1 Provide spaces that enable students to express needs and concerns to appropriate bodies whereby they are responded to and met.

2.2.2 Serve a mediating and advocacy role between the student body and the administration, faculty, and the Board of Trustees to express students' needs, concerns, and joys in appropriate ways.

2.2.3 Recommend a student to serve as the Masters Level Representative to the Board of Trustees. The Student Representative to the Board may come from within or outside of Session.

2.2.4 The Moderator of the Session shall serve on the Board of Trustees.

2.3 Nurture

2.3.1 Enable participation of students in the life of the whole community

2.3.2 Work together with other groups to coordinate and provide worship opportunities and activities for nurture, growth, fellowship, and connectedness among students and their families.

3.0 ACCOUNTABILITY

3.1 The Session shall be accountable to the student body in its mission.

3.2 The Session shall be accountable to the Board of Trustees through the Seminary President and the Vice-President for Student Affairs in its governance.

4. REPRESENTATION

4.1 The Student Session shall consist of 16 Masters level students as follows:

3 – Junior (first-year) class representatives

3 – Middler class representatives (students who are not first-year students and who do not plan on graduating during that particular academic year).

3 – Senior class representatives

1 – Member of Acts 10:15

1 – Member of Asians, Etc.

1 – Member of Asociacion de Estudiantes Latino/as de McCormick (A.E.L.M.)

1 – Member of Commuter Student Group

1 – Member of Korean American Students Association (K.A.S.A.)

1 – Member of Pan-African Students Organization (P.A.S.O.)

1 – Member of Eco-Justice

4.1.2 Each constituency group shall designate a member of that group to serve as their representative on the Session for the academic year.

4.1.3 Each constituency group shall communicate to the Moderator their intention to actively exist during the upcoming academic year by March 15th. With this communication, contact information for the leadership of each constituency group shall be left for incoming Session Representatives.

4.1.3.1 If a student group organizes after the March 15th deadline they have the option of petitioning the Student Session for budget support and student representation. Budget support is contingent on the availability of funds.

4.1.4 It is the responsibility of the Moderator and Vice-Moderator to annually update the Vice President for Student Affairs and the Dean of the Masters Level Program of changes in the standing of any constituency group.

4.1.5 The Session standing rules shall be updated annually to reflect the status of student groups.

4.2 These representatives shall have both guaranteed voice and vote on the Session.

4.2.1 The Moderator of the Session has the deciding vote in case of a tie.

4.3 Each elected member of the Session will serve for one academic year, and may serve up to two full

academic years.

4.4 The officers of the Session shall be the moderator and the vice-moderator. The duties of the officers are listed in Appendix A.

4.5 Session members are expected to perform the duties as listed in Appendix B.

4.6 The Administrative Assistant to the Office of Student Affairs shall serve as the Administrative Assistant to the Session and perform the duties listed in Appendix C.

5. COMMITTEES

5.1 The Session shall create ad hoc committees and task forces as needed, recruiting members of the larger community when appropriate, to fulfill the above responsibilities and other tasks determined by the Session.

5.2 The Session shall have two standing committees: the Executive Committee and the Herald Advisory Board. The Session will also have committees formed on the basis of student and/or Session interest or need. These committees have, in the past, included: a Social Justice Committee, a Spiritual Life Committee, and an Eco-Justice Committee. Members of the Session will be chosen to serve as liaisons assigned to each existing committee.

5.2.1 The Executive Committee shall consist of: the Session moderator, vice-moderator, and three chosen members of the Session. This committee will handle matters needing attention that arise between Session meetings.

6. NOMINATIONS AND ELECTION

6.1 The Nominating Committee

6.1.1 The Nominating Committee members shall be elected by the Session during the second week of the Winter Semester (J-Term) to serve until elections are over.

6.1.2 Members of the Nominating Committee shall consist of: three students (one from each class), the Vice-Moderator of Session (who shall serve as chair), the Vice President for Student Affairs, and the Dean of the Masters Level Program.

6.2 The Nomination Process

6.2.1 At least four weeks prior to elections, the Nominating Committee shall solicit names from the student body to be considered for nomination for Middler and Senior class representatives who will serve on the Session the following school year. The Nominating Committee should take care to ensure that nominees reflect the diversity of the seminary in all its forms.

6.2.2 The Nominating Committee shall prepare a ballot with a slate of nominees for the class representatives and space for write-in votes.

6.3 The Election Process

6.3.1 All Masters level students in good standing at the time of election shall be eligible to vote (excluding graduating Seniors).

6.3.2 General elections for Middler and Senior class representatives shall take place during the first week of April to elect members for the following academic year. Three persons with the most number of votes will be elected.

6.3.3 General Election for the Junior Class will take place during orientation week in the beginning of the school year. It shall be an open nomination process, with vote by ballot.

6.3.4 The Session may call additional elections as the need arises.

6.4 Election of officers

6.4.1 The new Session shall elect its moderator and vice moderator during its final meeting with new and outgoing Session members in April.

6.5 Communication

6.5.1 The Session shall notify the larger community of all election results in a timely fashion.

7. MEETINGS

7.1 All Session meetings shall be open to all Masters level students. Guests to Session meetings have voice but may not vote.

7.2 All members of Session are expected to attend all meetings. Those who cannot attend a meeting shall notify the Moderator in advance and are encouraged to designate a "proxy" to attend the meeting in his/her place. The proxy shall have voice and vote, and must be a member of the constituency group represented by the absentee Session representative.

7.3 A simple majority of voting members of Session shall constitute a quorum, allowing for a legal meeting of the Session.

7.4 The Session shall meet on a regular basis (once a month) and shall communicate the time and place of the Session meetings to the student body. The Session shall have the freedom to call special meetings as needed.

7.5 The Student Session reserves the right to hold closed/private sessions whenever necessary.
Amendment passed unanimously.

8. AMENDMENTS

8.1 Minor editorial changes to the Standing Rules may occur (language changes or typographical error; changes in form not content) when two of the following three persons - the Moderator, the Vice Moderator, the Vice President for Student Affairs - agree. These changes will be communicated to the

Session within two weeks.

8.2 Amendments to the Standing Rules may be made by the Session after two discussion sessions and with a 2/3 vote of the members present. All proposed amendments shall be presented in writing.

8.3 The Session shall notify the student body, the Board of Trustees and the larger seminary community of all amendments within two weeks.

APPENDIX A

McCormick Theological Seminary Student Session

Position Description for Moderator/Vice-Moderator

It is expected that, the Moderator and the Vice Moderator will perform the following duties with help from the Executive Committee of the Student Session.

1. OPERATIONS

- A. Receive agenda items, prepare for and preside over session meetings.
- B. Work with the Session to set and manage the budget responsibly.
- C. Receive and respond to correspondence.
- D. Chair the Nominating Committee (Vice-Moderator).
- E. Receive and approve of student Conference Support Requests.
- F. Perform other tasks that might be delegated by the Session.
- G. **Monthly provide Student Session minutes for online publication.**

2. COMMUNICATION

- A. Provide guidance and leadership for the *Herald* student newsletter in its communication role.
- B. Enable communication between students and the Board of Trustees and the President's Office.
- C. Be the contact person for the Session to the McCormick community.

3. ADVOCACY

- A. Be a responsible member of the Seminary's Board of Trustees (Moderator).
- B. Enable the students to express needs and concerns to appropriate bodies.
- C. Determine appropriate ways in which students' needs and concerns can be appropriately advocated.
- D. Be available to the community to raise matters of general concern or interest.
- E. In consultation with the Session, nominate students to Faculty Committees to be appointed by the President.

4. NURTURE

- A. Encourage participation of students in the life of the whole community.
- B. Oversee the Plan and execution of the Fall Retreat over summer break.
- C. Oversee the plan and execution of other programs and events (such as Feast of Fools, Advent Dinner, Etc.).

APPENDIX B

Expectations of Student Session Members:

1. Attend all meetings of Session.
2. Attend all events of Session.
3. Participate on committees and task forces as created by the Session.
4. Be concerned about issues affecting student life.
5. Actively listen for and seek out the concerns of peers and constituency groups.

APPENDIX C

Role of the Administrative Assistant of the Office of Student Affairs in Student Session:

1. Financial Recording
 - A. Monthly Financial Report.
 - B. Monitor the Budget and notify the Moderator and the Vice Moderator of any irregularities.
2. Administrative
 - A. Take minutes at the Session meetings and distribute them to the members in timely fashion.
 - B. Work with the Moderator to make arrangements for the Session meetings.

FACILITIES

The McCormick campus is composed of the following:

The McCormick Building

5460 S. University Ave.

Chicago, IL 60615

- Administrative and Faculty Offices*
- McGaw Common Room
- Student Lounge
- Meeting Areas
- Mail Room ☒
- Student Session and *Herald* Office
- Office of Student Affairs (including Office of Recruitment and Admissions)
- Office of Finance and Administration
- Registrar
- Seminary Cashier \$
- Student Accounts

The 1400 Building

1400 E. 57th Street

- Residence Facilities
- Guest Housing

The Kimbark Building

5535-39 S. Kimbark Ave.

- Residence Facilities

JKM Library and LSTC

1100 E. 55th Street

- Library
- Classrooms
- Refectory
- Bookstore
- Language Resource and Writing Center

Administrative office hours are Monday-Friday, 8:30-4:30.

☒ Students can access their mailboxes from 7am-10pm but Mail Room hours are as follows:

Fall Term – Monday through Friday 9:00-10:30, 11:00-12:00, and 1:00-4:00

Beyond Fall Term: **TBA**

Student Computers

Minimum Requirements and Purchasing Information

Access to a computer and the Internet is required for education at McCormick. In order to facilitate purchasing of computers by students, McCormick has arranged with Dell and Apple the following programs:



To purchase computers at a 5-10% discount, students may go online to www.dell.com and follow these links: Higher Education -> Back to School with Dell. You'll be asked to enter McCormick's name and the state. Or you may call 1-800-999-3355 and choose the sales option. Before calling, you should decide what features they want on their computers. Any of the computers on the Dell site would be compatible with LSTC_MTS network.



To purchase Apple computers, go on line to www.apple.com and click on the following:

- education tab
- purchasing at Apple ->Apple Store for Education
- find your college or university
- enter Chicago, Illinois
- click on McCormick

Students can also order from Apple by phone. The phone number is 800-800-2775.

Minimum and Recommended Specifications

The minimum specification signifies the computer hardware required to work productively at McCormick as a student. Common functions that a student is expected to perform are writing papers and coursework, accessing email on the McCormick network, processing personal photos, and creating simple banners and signs for posting.

The recommended system improves performance and lengthens time to obsolescence. Increasing RAM memory is the best way to improve performance and choosing the faster processor is the second best way to improve performance. Choosing the faster processor is the best way to lengthen time to obsolescence.

Minimum Specification

	Apple	Dell
Processor	800 MHz G3	Celeron 2.3 GHz
Display/Monitor	15" (12" Laptops)	15" (12" Laptops)
RAM Memory	512 MB	512 MB
Hard Drive	20 MB	20 MB
CD/DVD	None	None
Video Card	Yes	Yes
Sound Card	Yes	Yes
Modem	56K (dial-up required)	56K (dial-up required)
Network Interface	10/100 Ethernet	10/100 Ethernet

Recommended Specification

	Apple	Dell
Processor	1 GHz G4	Pentium 4 2.66 GHz
Display/Monitor	17"	17"
RAM Memory	256 MB	256 MB
Hard Drive	30 MB or higher	30 MB or higher
CD/DVD	CD-RW	CD-RW
Video Card	Yes	Yes
Sound Card	Yes	Yes
Modem	56K (dial-up required)	56K (dial-up required)
Network Interface	10/100 Ethernet *for laptops, consider an "airport" (802.11) wireless access card	10/100 Ethernet *for laptops, consider a 802.11 compatible wireless access card

DENOMINATIONS AT MCCORMICK

Following is a brief historic description of the faith traditions embraced by students, staff and faculty.

African Methodist Episcopal Church:

Organized in 1787 in Philadelphia in protest against racial segregation at St. George's Methodist Episcopal Church.

American Baptist Churches in the USA:

Began as the Northern Baptist Convention; current name adopted in 1972.

Assemblies of God:

Established in 1914 in Arkansas; a Pentecostal church which emphasizes the work of the Holy Spirit.

Baptist General Conference:

Came out of the Swedish pietistic movement of the 1800's.

Baptist General Conference of Canada:

Founded by US missionaries. Evangelical and conservative.

Brethren in Christ Church:

Established in Pennsylvania in 1778; grew out of the Pietist, Anabaptist, Wesleyan and Evangelical movements.

Christian Reformed Church in North America:

Established in 1857; follows historic Reformation tradition.

The Christian and Missionary Alliance:

Merger body formed in 1897 of The Christian Alliance and the Evangelical Missionary Alliance. Emphasizes the sufficiency of Jesus.

Christian Church (Disciples of Christ):

An 1832 union denomination of two American frontier denominations; claims no official doctrine or dogma.

Church of God (Anderson, Ind.):

Started in 1881 by Daniel S. Warner and others in an effort to transcend denominational distinctions. Influenced by Wesleyan theology and Pietism. No formal membership.

Church of God (Cleveland, Tenn.):

Founded in 1886 as the Christian Union, it is the oldest American Pentecostal church. Fundamental and Pentecostal.

The Church of God in Christ:

Established in 1907 in Memphis, Tenn.; grew out of the early Holiness movement.

Church of the Nazarene:

An early 1900's merger denomination of three holiness groups; representative government; emphasizes the doctrine of entire sanctification.

Churches of Christ:

Split from the Christian Church (Disciples of Christ) following the Civil War; congregations are autonomous; members hold to Biblical inerrancy.

Churches of God, General Conference:

Began in Pennsylvania in 1825; founder John Winebrenner was an ordained German Reformed Church minister who broke from that denomination.

Conservative Baptist Association of America:

Established May 17, 1947; congregations are independent and autonomous.

Conservative Congregational Christian Conference:

Reformed in 1945 from evangelical Congregational Christian Churches. Today it welcomes many non-Congregational churches into its membership, commonly Community or Bible Churches. Congregational and Evangelical.

The Episcopal Church:

Originally part of the Church of England; came with colonists to Jamestown, Virginia; broke from Church of England after the American Revolution; traditionally both Catholic and Reformed in belief and practice.

Evangelical Lutheran Church in America:

The 1987 union denomination of the American Lutheran Church, Lutheran Church in America and the Association of Evangelical Lutheran Churches.

Friends United Meeting:

Organized in 1902 to "facilitate a unified Quaker witness in missions, peace work and Christian Education."

General Conference Mennonite Church:

Organized in 1860; has roots in Anabaptist tradition; members strive to be peacemakers.

Jewish:

Arrived in the colonies in the mid-1600's.

Moravian Church in America:

Brought to the colonies in the mid-1700s by German Moravian missionaries.

National Association of Congregational Christian Churches:

Founded in 1955 in Detroit, Mich. It has no binding statement of faith because sincerity of conversion requires intellectual freedom and personal experience.

National Baptist Convention of America, Inc.

Organized in 1915 in a schism from the National Baptist Convention, U.S.A.. Its mission statement includes unity of the world Christian community, spreading Baptist doctrine, promoting Christian writing and publishing.

National Baptist Convention, U.S.A., Inc.:

An 1895 merger of various bodies produced this parent convention of Black Baptists. Distinguished from the National Baptist Convention of America.

Presbyterian Church (USA):

A 1983 union denomination of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America; reunited a North-South Civil War split in the Presbyterian

Reformed Church in America:

Founded in New York in 1628; oldest continuous Protestant denomination in North America; follows historic Reformation tradition.

The Roman Catholic Church:

American presence dates to Columbus trips to the New World; permanent presence began in 1634.

Seventh-day Adventist Church:

Began during mid-19th century worldwide religious revival; believe in seventh day, or Saturday, worship.

Southern Baptist Convention:

Organized May 10, 1845; is striving to share the gospel with every person on earth by the year 2000.

Syrian Orthodox Church of Antioch:

Founded in Antioch by Peter; established in North America in the late 1800s.

Unitarian Universalist Association:

Established in 1961 upon the union of the American Unitarian Association and the Universalist Church of America; holds no creeds or doctrines.

United Church of Christ:

A 1957 union of the Congregational Christian Churches and the Evangelical and Reformed Church; contains the heritage of Congregational, Evangelical, Reformed and Christian traditions.

United Methodist Church:

A 1968 union denomination of The Methodist Church and The Evangelical United Brethren Church.

People who represent **nondenominational** churches are also part of our McCormick family.

*Sources: Bedell, Kenneth B., ed. *Yearbook of American and Canadian Churches 1996*. Nashville: Abingdon Press, 1996.

Lincoln, C. Eric and Mamiya, Lawrence H. eds. *The Black Church in the African American Experience*. Durham and London: Duke University Press, 1990.

UNSCRAMBLING THE ALPHABET SOUP

AALP	-	African-American Leadership Partnership Program
AAMP	-	African-American Ministry Program
ABC	-	American Baptist Church, USA
AELM	-	Asociacion de Estudiantes Latinos de McCormick
APCE	-	Association of Presbyterian Church Educators
ATS	-	Association of Theological Schools
BCE	-	Before the Common Era
BOO	-	Book of Order
CCGM	-	Center for Global Ministry
CE	-	Common Era
CMC	-	Cynthia McCall Campbell
CMD	-	Congregational Ministries Division (PCUSA)
COGIC	-	Church of God in Christ
CPE	-	Clinical Pastoral Education
CPM	-	Committee on Preparation for Ministry (PCUSA)
CTU	-	Catholic Theological Union
CTS	-	Chicago Theological Seminary
ELCA	-	Evangelical Lutheran Church in America
EPRC	-	Ecumenical Parish Resource Center
GA	-	General Assembly
JKM	-	Jesuit-Krauss McCormick Library
LRWC	-	Language Resource and Writing Center
LSTC	-	Lutheran School of Theology at Chicago
MTS	-	McCormick Theological Seminary
NMD	-	National Ministries Division (PCUSA)
NRSV	-	New Revised Standard Version
OSA	-	Office of Student Affairs
PASO	-	Pan-African Student Organization
PCUSA	-	Presbyterian Church (USA)
RA	-	Resident Assistant
SR/D	-	Seminary Relations and Development
U of C	-	University of Chicago
UMC	-	United Methodist Church
UCC	-	United Church of Christ
WMD	-	Worldwide Ministries Division (PCUSA)
WMI	-	World Mission Institute

STUDENTS WITH DISABILITY AND SPECIAL NEEDS

“No otherwise qualified individual with a disability in the United States...shall, solely by reason of her or his disability, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance...”

Section 504 of the Rehabilitation Act of 1973

“McCormick Theological Seminary does not discriminate on the basis of sex, race, color, handicap, national or ethnic origin, or sexual orientation in its educational programs, student activities, employment, or admission policies, in the administration of scholarship or loan programs, or in any other Seminary-administered programs.”

McCormick Theological Seminary *Catalog*

In accordance with Section 504 of the Rehabilitation Act of 1973, McCormick Theological Seminary seeks to give equal access to students with disability. The Office of Student Affairs coordinates accommodation requests of students with disability for the Seminary. A student with a disability that needs accommodation is asked to contact [Christine Vogel](#) as soon as possible to establish his/her disability and make "reasonable accommodation" requests.

Even though a student may have disclosed his/her disability/special needs on the admissions application, the student will need to disclose it formally to the Office of Student Affairs to begin the process of being considered for reasonable accommodation. A student may wish to disclose her/his disability/special need even though s/he is not requesting accommodation.

Students should submit in writing the following information:

1. The nature of his/her disability/special need
2. Any documents establishing this disability/special need
3. The student's request for reasonable accommodation

As some accommodations may take time to arrange, requests should be made as soon as possible after a student is admitted to McCormick.

During or before Orientation Week, **Christine Vogel** will meet with the student to discuss his/her request. The request, then, is submitted to the Student Disabilities Support Team of the Seminary that will consider it and make recommendations for accommodation.

If you have any question about this process, please don't hesitate to contact **Christine Vogel** at 773-947-6316 or cvogel@mccormick.edu.

HARASSMENT (괴롭힘) 관한 정책 (POLICY)

맥코믹 신학대학원 (이하 맥코믹)은 이 문서에 제시된 바와 같이 Harassment에 대한 분명하고도 확고한 책임을 가지고 있다.

맥코믹은 그 공동체의 구성원들이 관련된 모든 형태의 금지된 harassment에 대한 정책을 엄격하게 적용한다. 아래에 제시된 규칙과 절차는 모든 맥코믹 구성원에게 적용된다. 이 정책은 맥코믹 공동체 구성원들과 입학 지원자 그리고 고용 지망자들 대한 harassment를 금지한다. 맥코믹은 어떤 형태의 금지된harassment도 용납하지 않을 것이며, 성실하게 금지된harassment에 대항하거나 고소를 제기한 사람 그리고 그 조사에 참여하는 사람에 대한 보복을 용납하지 않을 것이라는 사실을 충분히 강조하지 않을 수 없다.

1. 맥코믹은 공동체 구성원들에게 자유로운 학업과 근무 환경 즉, 위협적, 적대적, 모욕적인 근무/ 학습 환경을 초래하고 개인의 근무와 학문적 노력을 불합리하게 방해하며, 개인의 학업과 근무에 불리한 영향을 미치는 모든 금지된harassment로부터 자유로운 환경을 제공할 것이다. 그와 같은 괴롭히는 행동은 용납될 수 없으며 이는 상호 존중의 정신과 존경심으로 서로를 공정하게 대해야 한다는 우리의 사명과 정책에 반하는 것이다.
2. 금지된harassment란 한 개인에 대하여 본인과 그의 친척 또는 친구의 인종, 종교, 국적, 연령, 신체적/정신적인 장애, 성별, 성적 취향 등을 이유로 적대감을 보이거나 모욕하는 모든 언어적, 육체적 행동 그리고 이를 이유로 위협적, 적대적, 모욕적인 근무/ 학습 환경을 초래하고 개인의 근무와 학문적 노력을 불합리하게 방해하며, 개인의 학업과 취업 기회에 불리한 영향을 미치는 모든 언어적, 육체적 행동을 말한다. 괴롭히는 행위에는 욕설, 비방, 농담, 부정적 고정관념화, 위협, 협박, 또는 적대적 행동 등이 포함되며, 인종, 종교, 국적, 연령, 신체적/정신적 장애, 성적 취향, 또는 성별 등을 이유로 개인이나 그룹에 대해 적대감을 표현하거나 비방하는 제반 문건이나 자료를 게시판, 벽, 그리고 학교 구내의 어떤 장소에 부착하고 맥코믹 공동체 내에 유포, 회람시키는 행동 등이 포함된다. 이러한 금지된harassment에는 맥코믹 신학교 공동체의 구성원에 포함되는 모든 개인이 해당된다.
3. 금지된harassment의 한 가지인 성희롱(sexual harassment)은 명백하게든지 암묵적으로든지 개인의 고용이나 학업 지위를 조건으로 요구된 달갑지 않은 성적 접근, 성적 요구, 그리고 성적 문제와 관련된 다른 언어적, 신체적 행동을 포함한다. 또한 그러한 성적 요구와 행위에 대한 복종이나 거부가 개인에게 영향을 미치는 고용과 학업 결정의 근거가 되거나 그러한 행동이 개인의 근무와 학업 성취를 불합리하게 방해하고 위협적이고 적대적이며 모욕적인 근무와 학업 환경을 초래할 목적을 가졌거나 영향을 미쳤다면 이 또한 성적 희롱에 해당한다. 성희롱의 범주에는 성적 암시, 외설적인 코멘트, 욕설, 위협, 성적 농담, 성적 유혹, 외설적인 욕설이나 소리내기, 추파던지기, 음탕한 제스처, 그리고 만지기, 껴안기, 더듬기, 강간 등이 포함된다. 남성과 여성이 모두 성폭력의 희생자가 될 수 있으며, 동성끼리도 성폭력의 희생자와 가해자가 될 수 있다.

4. 스스로 성폭력 또는 다른 형태의 폭력과 보복의 대상이 되었다고 생각하는 맥코믹 구성원은 누구든지 아래에 있는 학교 관계자에게 즉시 보고해야 한다.
5. 학교 당국은 모든 고소/항의에 대해 즉각적으로 그리고 완전하게 조사할 것이며, harassment를 중단시키기 위한 모든 적절한 조치를 취할 것이다. 이런 행위에 성실하게 고소하거나 대항한 사람과 조사에 참여하는 사람 어느 누구에 대해서도 보복이 있어서는 안 된다. 완벽한 조사와 는 별개로 비밀성이 보장될 것이다.
6. 만일 맥코믹 공동체의 구성원이 이 정책에 위반되는 harassment와 보복에 관계되었다는 사실이 조사를 통해 밝혀지면, 그 사람은 해직/퇴학을 포함한 적절한 처벌을 받게 될 것이다.
7. 모든 맥코믹 공동체의 구성원들에게는 차별, 폭력 그리고 보복이 없는 쾌적한 근무와 학업 환경을 만들기 위한 책임있는 행동과 프로페셔널한 자세가 요구된다.
8. 맥코믹은 교수 핸드북에 나타난 바대로 연구와 표현의 자유의 원칙에 충실한다. Harassment 정책은 어떤 경우에도 이러한 원칙을 위태롭게 하려는 의도를 가지고 있지 않다. 성적 폭력은 연구와 표현의 자유에 대한 부적절한 표출일 뿐만 아니라 이러한 가치관과 일치하지 않는 것이다.

소원 절차 (Procedure)

A. 소원의 제기

1. 성폭력 또는 다른 형태의 폭력과 보복의 대상이 되었다고 생각하는 맥코믹 공동체의 구성원은 누구든지 가능한 한 신속하게 그 문제를 총장 (the President), 교수회의 의장 (the Dean of the Faculty), 학생 담당 부총장 (the Vice-President for Student Affairs), the Human Resources Coordinator, 또는 Harassment 위원회 위원 등 관계자에게 보고해야 한다. 보고는 구두와 문서 어느 형태로든 가능하다. 소원은 harassment가 행해진 뒤 가능한 한 신속하게 이루어져야 한다.
2. 학교는 성폭력 주장과 관련된 모든 사안에 있어서 비밀성을 유지하도록 해야하며, 가능한 범위의 모든 당사자들의 사생활을 보장해야 한다.

B. 해결 과정

소원을 접수한 학교 관계자는 상세한 정황을 청취하고, 필요한 즉각적인 도움을 제공하며, 가능한 선택에 대해 설명할 것이다. 고소를 접수한 관계자는 이 문제를 Harassment 위원회에 보고할 것이다.

Harassment의 소원은 아래와 기술된 절차를 통해서 해결될 수 있다. 토론과 중재를 통한 일차적인 해결의 시도가 권장되지만, 그러나 어떤 접근 방법을 취할 것인가는 통상 소원 제기자의 결정에 달려있다. 특정한 경우에, 그 범죄의 성격 때문에, Harassment 위원회가 공식적인 조사의 착수를 제안할 수 있다.

1. 초기 절차

- a. 소원을 제기한 당사자가 피의자와 직접 대면하여 해결을 모색할 수 있으며, 그 경우 Harassment 위원회의 지정된 위원에게 보고해야 한다.
- b. 지명된 위원은 피의자에게 소원을 통보하고, 양자가 납득할 만한 해결책을 모색할 일련의 조치를 취할 수 있다.
- c. 소원 당사자와 피의자는 Harassment 위원회 감독 하에 중재에 참여할 수 있다.

2. 공식 조사

만일 소원이인 초기 대화와 비공식 해결을 위한 어떤 절차 이후에 공식 조사를 진행하기 원하면 서면 소원장을 Harassment 위원회에 제출해야 한다. 위원회의 위원은 피의자에게 소원 내용과 소원인에 대해 통보할 것이다. 소원인에 대한 어떠한 형태의 보복도 용납되지 않는다.

위원회 위원은 소원인, 피의자, 그리고 그 밖의 필요한 사람들과의 면담을 포함해서 그들이 적절하다고 여기는 모든 조사를 진행할 것이다. 위원회는 사건의 진상을 해결하려고 시도할 것이다. 어떤 시점에서 위원회는 소원이 근거 없다고 결정하고 따라서 고소가 기각되어야 한다고 결정할 수 있다. 모든 절차는 가능한 한 비밀이 보장되어야 한다. 기록은 보관되고 그 기록의 복사본은 평결문, 권고문과 함께 총장에게 전달될 것이다.

총장은 사건을 검토하고 위원회의 권고를 고려하여 최종 결정을 내릴 것이다. 총장은 조사의 결과를 소원인과 피의자에게 통보할 것이다. 모든 당사자들은 모든 정보를 비밀리에 다루어야 한다.

만일 소원의 내용이 정확한 것으로 밝혀지면, 즉각적인 교정과 적합한 처벌이 행해질 것이다. 적합한 처벌은 제적 (학생의 경우) 과 해고 (직원이나 교수의 경우)를 포함한다. 그러나 소원이 정확한 것으로 판명되지 않을 경우 소원은 기각된다. 소원이 정당한 것으로 밝혀진 경우 총장의 보고는 제안된 처벌과 함께 피고소인의 영구 파일에 보관된다. 다른 모든 사건 기록은 총장 사무실에 보관된다.

Harassment 위원회

이 위원회는 총장 (the President), 교수회 의장 (the Dean of the Faculty), 그리고 총장에 의해 지명된 1인의 교수 (대개는 목회 상담학 교수)로 구성된다. 만일 총장이 피의자인 경우 이사회 이사장 (the Chair of the Board of Trustees)이 그 자리를 대신한다. 총장 외의 다른 위원이 피의자인 경우 총장이 다른 사람을 위원으로 지명하여 조사한다. The Human Resource Coordinator는 위원회의 실무자로 일하게 된다.

POLIZA SOBRE EL ACOSO

El Seminario tiene un compromiso firme y claro a su póliza de acoso en la presente:

El seminario cumple estrictamente con la póliza en contra de todas formas de acoso prohibido que envuelve los miembros de la comunidad del Seminario Teológico de McCormick. Las reglas y procedimientos mencionados mas abajo aplican a la comunidad del Seminario entero. Esta póliza prohíbe el acoso en contra los miembros de la comunidad del Seminario, candidatos/as de empleo y admisión al Seminario. El Seminario no puede enfatizar lo suficiente que no tolera ninguna forma de acoso, ni tan poco tolera la venganza en contra de los individuos que, en buena fe, se quejen u se opongan al acoso prohibido o ser participe de una investigación de acoso.

1. El seminario le proveerá a los miembros de la comunidad del Seminario un ambiente libre de acoso prohibido cual tiene el propósito de o efecto de crear un ambiente de intimidación, hostil, o un ambiente ofensivo de trabajar o aprender, que interfiere irrazonablemente con el trabajo de un individuo, o desempeño académico o de otro modo que afecta adversamente las oportunidades de empleo o académicas. Tal tratamiento de acoso no es aceptable y contrario a nuestra póliza con el compromiso para tratar el uno y el otro con una dignidad y respeto mutuo.
2. El acoso prohibido es la conducta verbal o física que degenera o muestra hostilidad hacia un individuo por su raza, color, religión, origen nacional, edad, incapacidad mental o física, orientación sexual, sexo o de sus familiares, amigos, o socios, y que tiene el propósito o efecto de crear un ambiente de intimidación, hostil o ofensivo de trabajar o aprender, que interfiere irrazonablemente con el trabajo de un individuo o desempeño académico de otro modo afectando no muy favorablemente las oportunidades del empleo o académicos de un individuo. La conducta de acoso incluye, pero no es limitado a: insultos, difamar, chistes, estereotipo negativos, de ningunos materiales escritos o gráficos puestos en las paredes, tablero de anuncios o en cualquier otro lugar en el local del Seminario o circulado dentro de la comunidad de McCormick que degenera o muestra hostilidad hacia un individuo o grupo por causa de su raza, color, religión, origen nacional, edad, incapacidad mental o física, orientación sexual, o genero, con o sin conducta sexual incluyendo el acoso del mismo sexo. El acoso prohibido puede salir de cualquier persona que es clasificado como parte de la comunidad del Seminario Teológico de McCormick.
3. El acoso sexual, una forma de acoso prohibido, incluye avances sexuales desagradables, pedidos sexuales y otras conductas verbales y físicas que son de naturaleza sexual cuando el sometimiento a tal conducta es explícito o implícito hecho a un termino de o condición del empleo o estatus académico de un individuo, el sometimiento a o el rechazamiento de tal conducta es la base para empleo o decisión académica de un individuo o tal conducta tiene el propósito o efecto de interferir irrazonablemente con el trabajo o desempeño académico de un individuo o que crea un ambiente de intimidación, hostil, o ofensivo en el ambiente de empleo o aprender. Ejemplos del acoso sexual incluyen, pero no son limitados a, insinuación sexual, comentarios sugestivos, insultos, amenazas, chistes de genero, características específicas o proposiciones sexuales, ruidos sugestivos o de insulto, miradas de reojo, pitando o gestos obscenos, y tocando, pellizcando, o rozar el cuerpo al pasar, relaciones sexuales obligatorias o amenazas. Los hombres igual a las mujeres pueden ser victimas del acoso sexual, y el/la

acosador/a y la víctima puede ser del mismo sexo.

4. Cualquier miembro de la comunidad del Seminario que cree que el/ella ha sido el objeto del acoso sexual u otro tipo de acoso prohibido o tipo de venganza, debe reportar tal conducta inmédiatamente a uno/a de los/as oficiales bajo la lista de A1 en las normas abajo.
5. El seminario investigara prontamente y completamente todas las acusaciones y tomara cualquier acción apropiada para el acoso prohibido. No habrá ninguna venganza en contra de cualquier persona que en buena fe se queje de o que se oponga al acoso o participa en cualquier investigación. El carácter confidencial será protegido de acuerdo con una investigación completa.
6. Si es determinado después de una investigación que un miembro de la comunidad del seminario ha sido participe del acoso prohibido o la venganza en violación de esta póliza, el/ella será sujeto a las consecuencias disciplinarias necesarias hasta y incluyendo la despedida del trabajo.
7. Se espera de todos los miembros de la comunidad del seminario que actúen de manera responsable y profesional y que establezcan un ambiente positivo de trabajar y aprender, libre de la discriminación, acoso y venganza.
8. El Seminario esta comprometido con los principios de investigación y expresión, como están escritos en el Manual de la Facultad. Esta póliza no es entendida comprometer este compromiso en ninguna forma. El acoso sexual no solamente es una expresión inapropiada de libertad de investigación y expresión: es inconsecuente con estos valores.

Procedimientos

A. Trayendo una Acusación

1. Cualquier miembro de la comunidad del Seminario que cree que el o ella ha sido el
2. objeto de un acoso sexual u otro o de venganza, debe reportarlo lo más pronto posible a el/la Presidente, Decano de Facultad, el/la Vice-Presidente de oficina de Asuntos de Estudiantes, el/la Coordinador/a de Recursos Humano, o un/a miembro del Panel de Acoso (definido abajo). El reporte puede ser hecho verbalmente o escrito. La acusación debe ser hecha lo más pronto posible después que el acoso alegado tome lugar.
3. El seminario esta comprometido con mantener el carácter de confidencialidad en cualquier ocasión que envuelve alegados de acoso sexual y será protegido/a la privacidad de todos aquellos envueltos al extremo posible.

B. Procedimientos de Resolución

El/la oficial del seminario que ha recibido la queja/acusación escuchara los particulares de la situación, proveerá cualquier cuidado que es necesario, y explicara las opciones disponibles. El/la oficial que recibe la queja/acusación lo reportara a un/a miembro/a del Panel de Acoso.

Quejas de acoso pueden ser resueltas a través de cualquier procedimiento descrito abajo. Las primeras intentaciones para una resolución a través de una discusión o intervención son animadas, pero la decisión de que método se debe tomar normalmente es hecho por el/la acosador/a. En ciertos casos, debido a la naturaleza de la ofensa alegada, el Panel de Acoso puede recomendar iniciar una investigación formal.

1. Procedimiento Inicial

- a. El/la acusador podrá querer enfrentar al ofensor directamente, buscar una resolución, y luego reportar a un miembro/a del Panel de Acoso.
- b. El/la miembro/a designado/a del Panel puede informar el/la ofensor alegado de la acusación e iniciar un curso de acción que traerá una resolución informal aceptable con ambos.
- c. El/la acusador y el/la ofensor alegado puede participar en una mediación supervisada por un/a miembro/a del Panel de Acoso.

2. Investigación Formal

Si el acusador desea de proceder con una investigación formal después de la conversación inicial y con cualquier intento de encontrar una resolución informal, una acusación escrito debe ser sometida a un miembro/a del Panel de Acoso. Un miembro del Panel informara al ofensor alegado de la acusación y de la identidad del acusador. La venganza en cualquier forma en contra del acusador no es tolerado.

Los miembros del Panel de Acoso conducirán cualquier investigación apropiada, incluyendo entrevistas con el acusador, el acusado alegado, y cualquier otra persona apropiada. El Panel intentara de determinar los datos de este caso. En cualquier punto, el Panel puede decidir que la acusación no tiene fondo y deber ser rechazada. Los procedimientos serán bajo carácter confidencial al extremo posible. Un archivo será guardado, y una copia de ese archivo, con otros datos y recomendaciones, será dado a el/la Presidente/a.

El/la Presidente/a revisara el caso y hará una decisión final, tomando en consideración las recomendaciones del Panel. El/la Presidente/a informara al acusador y el/la acusador/a alegado el resultado de la investigación. Ambos trataran la información de carácter confidencial.

Si la acusación de acoso es preciso, al instante la acción remediar y apropiada serán tomadas. Acción disciplinaria apropiada puede incluir en el caso de un acosador estudiantil, o despedida en caso que sea un/a acosador de facultad o empleo. Si la acusación no es precisa, el caso será despedido. Si la acusación es precisa, el reporte de el/la Presidente/a con la disciplina recomendada será puesta en el archivo permanente del acusado. Todos los otros archivos de este caso serán retenidos en la oficina del el/la Presidenta.

Panel de Acoso

El Panel de Acoso consiste de el/la Presidente/a, Decano de Facultad y un miembro de la facultad puesto por el/la Presidente/a, normalmente el/la Profesor/a de Cuidado Pastoral. Si el/la Presidente es el/la ofensor alegado/a, el/la Presidente/a de consejo de administración tomara el lugar de el/la presidente/a en todos los aspectos de los procedimientos. Si otro miembro de el Panel es el/la ofensor alegado, el/la presidente/a pondrá otra persona para reemplazar el/la miembro/a en cuestión. El/la Coordinador/a de Recursos Humanos servirá como el mediador de personal en el Panel.

ABOUT HERALD

by Mark Wendorf

Hey, what is that chrome, rusting thing outside McCormick's new building?

Why that's **Herald the Ram**.

How'd he get there? Does it have some deep theological meaning to it?

Well sort of. Here's the story as I know it. In 1975 McCormick sold its old campus in Lincoln Park and moved to the South Side. They took up residence at 56th and Woodlawn in an old frat house, rented classrooms from LSTC, helped start the JKM Library by adding their volumes and rented student housing from LSTC. It was a time of dire financial straits for McCormick and they were looking for ways to save money.

Now their campus on the North Side was a beautiful place, an entire city block, with a gym, dorms, chapel, admin building, dining hall, faculty housing and some beautiful outdoor sculptures that had been specifically designed for the campus. In moving to the South Side many items were left behind on the North Side.

One late night in the very first week of their residence on the South Side, a number of McCormick students were practicing their evangelism skills at Jimmy's Woodlawn Tap Room. The hour grew very late and the students' spirits longed for their old campus with its sculptures and grassy campus. Amidst all the "elbow bending" someone came up with the idea to liberate Herald the Ram from the North Side campus. It would stand as the students' contribution to the move, bring a little bit of home to Hyde Park, and be a lot of fun to liberate.

So a plan was hatched. Volunteers stepped forward. A U-Haul van was rented and the intrepid liberators drove to the North Side in the middle of the night. There they hoisted Herald into the truck (with no small amount of difficulty) and delivered him to the front lawn of the new McCormick building at 56th and Woodlawn. The next morning the administration and faculty were astonished to find Herald greeting them and demanded that the liberators step forward and admit their guilt. Not one liberator ever did confess her/his participation.

Herald became an important element of McCormick's presence at 56th and Woodlawn. For a while he was the source of many a U of C frat prank, decorated or stolen during pledge week. Eventually Herald was bolted to set of concrete pillars buried deep into the ground so his movement was limited. Finally, Herald was decorated on festive occasions at McCormick by their own students, especially at Christmas and the Lenten Feast of Fools. Alums took their picture with Herald during Alum Week. And Herald became the official logo of McCormick, embroidered on hats and shirts.

Now Herald the Ram has moved with us to our new home. This time there was no need for liberation. The movers brought him over from 56th and Woodlawn with all the other things. Herald, the chrome auto bumper ram, now stands as one of the few items, clearly the most public item, to represent the steadfastness of McCormick's witness amidst its many wandering years. When all else is in doubt in our wanderings, Herald and God will always be there with us.

p.s. The creator of Herald is artist John Kearney who also created the "Call to Arms" sculpture on the second floor reception area of the McCormick building.