CROSS THEOLOGICAL SEMINARY

From the church. To the world.

2027-2028 STUDENT HANDBOOOK

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2027-28 Academic Calendar

Cross Theological Seminary

FALL SEMESTER

August 10	Tuesday	2nd Year Student Orientation
August 11	Wednesday	1st Year Student Orientation
August 15	Sunday	First Day of Residency
August 16	Monday	Classes Begin
November 22-26	THANKSGIVING BREAK	
December 8	Wednesday	Final Exams
December 12	Sunday	Last Day of Residency

WINTER BREAK

December 13, 2027 – January 7, 2028

SPRING SEMESTER

January 9	Sunday	Residency Resumes
January 10	Monday	Classes Begin
March 20-24	SPRING BREAK	
May 3	Wednesday	Final Exams
May 4	Thursday	GRADUATION DAY

SUMMER TERM

May 15, 17	Mon / Wed, 8:30 am-3:30 pm	Missions & Evangelism Seminar
May 24	Wed, 8:30 am-3:30 pm	Research Capstone Seminar
June 12-15	Daily Mon-Thurs, 8:30 am-3:30 pm	Christian Ethics
June 25	Sunday	Last Day of Residency
June 16 – August 10	SUMMER BREAK	

Dear Cross Seminarian,

I want to welcome you to the journey of a lifetime. God has called you to his holy vocation. In just a short period of time you will be headed to serve the Lord in a church or on the mission field. Our calling at Cross Theological Seminary is to get you ready. And we are prepared to do that over the next two years in a couple of ways: in the classroom, and in the field. You are about to embark on something so much more than a theoretical, textbook knowledge of the Bible, theology, and history. You are going to be living these disciplines in the real-world context as a ministry residency of Cross Church or a partner church. We will be showing you how to actually use, immediately and in real time, everything you will be learning in your studies.

Our faculty loves the church. In fact, we all serve in the church. This is not an academic exercise for us. We will be passing on to you the years of knowledge and experience we've accumulated over a lifetime of ministry.

We are a seminary within the local church. You are about to discover that this will make the difference in your seminary experience, over and above anywhere else you could have chosen to be trained and earn a master's degree.

So, get ready. The time has come. The moment is now. We are here for you. All of us. We believe in you. And we can't wait to invest in you...to train you... and then to send you...from the church...to the world!

Dr. Jeff Crawford
President
Cross Theological Seminary

CONTACT INFORMATION

Cross Theological Seminary is located at 2448 Pinnacle Hills Parkway, Rogers, AR, 72758. To contact the seminary's main desk, please call (479)-725-6700. We earnestly desire to be of assistance to you in any way we can and connect you to the appropriate office. Do not hesitate to get in touch!

Name	Title
Dr. Jeff Crawford	President
Shawn Smith	VP, Mobilization and Sending
Matt Stewart	VP, Academic Affairs
Davin Benavides	VP, Student Development and Mentoring
Rob Futral	Professor of Biblical Studies and Leadership
Sophia Vincent	Director of Recruitment
Ashleigh Story	Director of Admissions

STUDENT LIFE

Philippians 1:27 (ESV)
Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel.

Student life at Cross Theological Seminary is exciting and dynamic. Students will have the opportunity to form lasting friendships with fellow Christians, thereby receiving the opportunity to grow in their own faith. All students are expected to observe the following policies which are in effect as long as a student is enrolled. These policies are instituted to promote the welfare of all students and to ensure that Cross Theological Seminary students adhere to the highest standards of academic and moral excellence. They also assist students in complying with the mandate of E*phesians 4:1 to "walk worthy in the manner of the calling to which you have been called."* Christians are to be the light to a lost and hurting world. At Cross Theological Seminary, we are committed to helping you shine your brightest both academically and spiritually.

Mission Statement

We exist to train leaders for ministry within the context of the local church and to send them out to reach the world for Jesus Christ.

Vision Statement

To provide a church-based, church-centered seminary that trains students to fulfill the Great Commission.

Statement of Ethical Standards and Values

In order for Cross Theological Seminary to accomplish its goal of excellence in Christian education, which brings glory to the Lord Jesus Christ, Who is the source of all wisdom and knowledge, and prepares its students to excel in their chosen field, Cross Theological Seminary has adopted various core values and standards to guarantee this outcome. The administration, faculty, and staff are committed to achieving this outcome with our students.

To accomplish this, CTS believes that it is necessary to provide a safe social and spiritual environment that will enable spiritual growth, as well as educational excellence. It is expected that the administration, faculty, staff, and student body will follow conservative and biblical principles to encourage proper Christian living at all times.

Each member of the seminary family should conduct themselves in a way that reflects these biblical values that would lead to spiritual maturity. They should also refrain from any activities or conduct that would be detrimental to the desired spiritual environment. Our core values which form the basis for the spiritual transformation of our students can be found in this catalog under Core Values.

Foundational Underpinnings

Jesus said that, *"The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into the harvest"* (Matthew 9:37-38). It is our intent at Cross Theological Seminary to take the words of Jesus seriously and to endeavor to prepare the next generation of laborers and to send them out into the fields ready for harvest.

That preparation involves theological and practical education in the *"faith delivered once for all to the saints"* (Jude 1:3). The apostle Paul warns that we should not be *"tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes."* We are thus, committed to the Word of God as the final and infallible handbook for life and ministry.

Furthermore, Cross Theological Seminary reserves the right to discriminate against certain behavioral and lifestyle practices based on the dictates of the Word of God. Our total foundational educational underpinnings concerning truth, reality, values, and authority are rooted deeply in the biblical narrative.

The following pages present our statement of faith, introductory statements that further develop these foundational commitments, and elements of our philosophy of education.

Statement of Faith

Baptist Faith and Message 2000

I. THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and

bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. MAN

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. THE CHURCH

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. THE KINGDOM

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into

which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. EDUCATION

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly,

systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. COOPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. THE CHRISTIAN AND THE SOCIAL ORDER

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12–14; 1Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.
The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. RELIGIOUS LIBERTY

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render

loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. THE FAMILY

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

CTS STATEMENT ON GENDER AND SEXUALITY

We BELIEVE that God acts to give each person a gender by wonderfully and immutably creating each person as distinctly male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection, whether by personal volition or compulsion, of one's biological gender is a rejection of the image of God within that person and a sin against God. We believe that the term "marriage" has only one meaning, which is marriage as created and sanctioned by God in which God joins a natural-born man and a natural-born woman in a single, life-long, and exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that condoning, engaging in, or facilitation of any form of sexual intimacy outside of marriage is sexually immoral, sinful, and offensive to God. We believe that any form of sexual immorality is sinful and offensive to God. Sexual immorality includes, but is not limited to adultery, fornication, homosexuality, lesbianism, bisexual conduct, bestiality, incest, pornography, polygamy, and attempting to change one's biological sex or otherwise acting upon any disagreement with one's biological sex (Genesis 2:24; 5:2, 1 Corinthians 6:18-20, Galatians 5:16-21, Romans 1:24-27). This statement of faith reflects the teaching of CTS faculty but does not exhaust the extent of our faith. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe.

Core Values

Since values are the drivers for decision, and transformation is a result of multiple choices and decisions, we have identified a set of core values that must be foundational to biblical, transformational education.

1. We love one another.
   We are called by our Lord and Savior Jesus Christ to love one another (John 13:34). We take this seriously.

2. We strive to be healthy.
   The Bible identifies our bodies as the temple of the Holy Spirit (1 Cor. 6:19). As such we endeavor to emphasize the importance of physical and mental health and provide a climate and tools for such.

3. We want to grow.
   Jesus increased in wisdom, in stature, and in favor with God and man (Luke 2:52). As followers of Christ we strive to do the same.

4. We have fun together.
   God's good creation has been given as gift to His children for their enjoyment. That gift includes one another. As such, we value spending time with one another in a cultivated environment of healthy fun.

5. We choose humility.
   We view pride as the root of all sin. There is no room for arrogance in the Kingdom of God and we strive to run from it and toward a humble spirit in our leadership and relationships with one another and lost people.

Philosophy of Education

Cross Theological Seminary strongly adheres to the belief that all truth is God's Truth. God the Father must be recognized as the creator and organizer of the universe before true mastery of worldly facts can be established. CTS believes that Christian education is the process of teaching and learning conducted by born-again Christian teachers in an environment where God and His Word are the highest authority. The primary objective through this Biblical worldview is to bring all knowledge into a living relationship with the Truth of the Word of God. We believe it is our responsibility to nurture the growth of students, not only in academic, social, and physical parameters, but in the spiritual realm as well. The entire learning process should produce individuals who are capable of being productive members of society, contributing members of the body of Christ, and effective ministers and missionaries for the church.

Defining Our Teaching Task

The educational task of Cross Theological Seminary is a seriously planned endeavor based upon biblical teaching/learning concepts, precepts, and principles coupled with best practice in a church residency environment. We are seeking to design a curriculum for a seminary in a post-Christian world. We believe this task has three major components:

1. First, we believe we must provide a balanced foundation of cognitive knowledge in the variety of theological disciplines necessary for a lifetime of success in vocational ministry.
2. Second, we believe that we must shape the life of the student by training them in the disciplines of spiritual formation. We strongly believe that in order to fulfill a lifelong calling to ministry that the spiritual life and connection of the student to the Father, through the Son, in the power of the Holy Spirit must be nourished on a daily and on-going basis. This is the cornerstone of effective ministry to others.
3. Third, our educational outcomes must be designed to build competencies, abilities, and skills, taking knowledge from the head, passion for a calling to ministry from the heart, and applying that to the hands of real ministry.

Institutional Objectives

1. Help students discern their ministry calling.
2. Lay a biblical and theological foundation for life and ministry.
3. Cultivate students who will minister out of the overflow of a vibrant relationship with Christ.
4. Train students how to do ministry within the context of the local church.
5. Launch leaders who are committed to the mission of the Church.

Student Services

The Student Services staff is here to serve students in their scholarly and vocational endeavors and inspire their spiritual journey through sustaining a safe, nurturing environment in which they can learn and grow.

Core Values for Student Services

Our Students

Students are the focus of Cross Theological Seminary. It is our mission to train our students within the context of the local church and to then send them out to fulfill the Great Commission.

Academic Rigor

We are committed to providing an academically rigorous selection of courses designed to train students for a lifetime of ministry but to also produce learners who know how to be life-long self-learners. Reading, writing, research, critical thinking, worldview analysis, and practical application form the foundation of the CTS academic program.

Ministry Residency

There is no better place to learn to do ministry than the local church. Nothing can replace training that takes place in the local church. Our commitment to each student is to train them within the context of the church and to integrate that training directly to what they are learning in their formal classes.

Commitment to Institutional Core Values

The core values (see page 11) serve to center all that we do across the academy and the residency. We believe that a commitment to the core values will serve the students spiritually, physically, emotionally, and intellectually.

Sending

Our ultimate goal is to see students sent to churches and the mission field. We are committed to this endeavor from the moment a student makes application till the time that we celebrate their sending to their first place of ministry after graduation.

Accreditation

Cross Theological Seminary is committed to full accreditation. We are currently a candidate institution with the Transnational Association of Christian Colleges and Schools (TRACS).

"The Transnational Association of Christian Colleges and Schools (TRACS) is a voluntary, non-profit, self-governing organization of Christian postsecondary institutions. TRACS is recognized as a national institutional accrediting agency by the U.S. Department of Education (USDE) and is a member of the Council for Higher Education Accreditation (CHEA). TRACS was established by a group of educators in 1979, the purpose of which was to promote the welfare, interests, and development of quality Christian postsecondary institutions whose mission is characterized by a distinctively Christian orientation. While TRACS encourages each affiliated institution to develop its own distinctive (identity), TRACS expects institutions to provide quality postsecondary education within the context of Christian values, with emphasis on high academic standards, integrity, practical application, and spiritual development."

Cross Theological Seminary has received a Letter of Exemption from Certification issued by the Arkansas Division of Higher Education to offer church-related programs/courses and grant church-related degrees.

Non-Discrimination Statement

Cross Theological Seminary admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school and does not discriminate based on race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship programs, and other school-administered programs. As a religious institution, however, it reserves the right to deny admission or to terminate the enrollment of persons whose lifestyle, words, actions, or otherwise do not align with the school's statement of faith, code of conduct, or other policies of this organization.

Spiritual Life

Personal Devotions

Students who attend CTS will gain many opportunities to grow spiritually. One of the best ways to mature as a Christian is to ensure that each student daily takes some time to commune with the Lord. Developing a habit of daily devotion is vital to growth as a Christian.

All-Staff / Chapel

Every Monday from 10:00 am – 11:00 am students will join with the Cross Church staff from all campuses for the All-Staff Meeting. This is a culture building time of growth and training. This time includes regular exposure to outside speakers who pour into staff for the purpose of professional and spiritual development. Once a month this meeting time will serve as Chapel, a collective time of worship and preaching. Attendance is required.

Church Attendance

All students will attend church on Sunday as part of their residency assignment, serving and leading in their particular ministry area.

Small Group Attendance

Students are strongly encouraged to participate in a small group appropriate to their season of life. This time is for the student's spiritual health and not considered part of their seminary responsibilities. We are ready to assist students in finding the right small group.

Evangelism

Cross Theological Seminary encourages students to spend time each week in the various facets of the Great Commission as outlined in Matthew 28:18-20, which would include presenting the Gospel to the lost, explaining the ordinance of baptism to the saved, and connecting the believer to the teaching of the Word through the local church.

Opportunities for Ministry via Residency

A key facet of the Cross Theological Seminary experience is the ministry residency at Cross Church. This is where students learn the "how" of ministry in real time. The residency also serves to refine a student's call to ministry. Students will be assigned to a Cross Church campus and a ministry area of focus, along with a ministry mentor upon entry into the seminary. These areas of focus can be adjusted should the student discover that they are not called to an area of ministry. Students on staff at another church will fulfill their residency at their own church. Areas of ministry residency include but are not limited to:

- Worship Ministry
- Student Ministry
- Media Ministry
- Children's Ministry
- Pre-Teen Ministry
- Missions
- Young Adult
- CThree College Ministry
- Christian education

CTS Ministry Residency hours are as follows:

5 hrs on Sunday morning (approximately 7:30A to 12:30P, Fay Campus is 7:15A-12:15P)

5 hrs on Wednesday nights (or, Tue for Young Adults due to The Social)

2 hrs on one additional workday* (this will be flexible, see below) = 12 Ministry Residency Hours/Week

Residents *may be invited but are not required to attend* additional events on Sunday afternoons, Sunday evenings, weekend events, overnight events or similar activities unless it is worked into their 12 hours of ministry residency for that week.

*One additional day of the week as agreed upon by the mentor and seminary student. This provides time for our students to secure and work a part-time job outside of Cross Church.

Code of Conduct

Student Code of Conduct

Students enrolled at Cross Theological Seminary are expected to conduct themselves in a manner set by God in the Scriptures. Students are expected to assume responsibility for their actions, to respect and reflect on the welfare of others in the campus community, and to consider the reputation of the Cross Church and the Seminary. CTS reserves the right to counsel and, if needed, take disciplinary action against a student who violates Scriptural guidelines. The preferred goal is to counsel students on accountability, on a plan for behavior redirection, and on delineation of consequences associated with continuing the current inappropriate behaviors. CTS believes in the principles on sexuality set by the Scriptures. The marriage union is between a man and a woman and intimate sexual relationships are reserved for this union. Therefore, students should not engage in such behavior outside the marriage covenant.

Men and women are not allowed to visit the personal bedroom area of the opposite sex.

Students are further expected to act in a Christ-like manner, conforming to Seminary rules as well as local, state, and federal laws.

Conduct which is not in harmony with the consecrated Christian life should be avoided. This includes but is not limited to the following:

- Drinking alcoholic beverages
- Vaping or smoking
- Abuse of drugs
- Viewing or possessing pornography or other sexually explicit content
- Gambling
- Attending questionable venues

Students are not allowed to possess the following objects on campus or in a vehicle parked on campus without expressed written permission from the administration:

- Weapons
- Fireworks
- Pets or other animals

Couples/Dating/Marriage

Any couple, defined as a pair of students, who at any time engages in what the seminary administration deems to be immoral physical contact may be subject to immediate expulsion. This rule applies to members of the same or opposite gender.

Couples should always consider appropriateness and propriety in every situation and should apply Biblical principles to their relationships.

The staff and faculty at CTS will be interacting in the lives of the students. Acting on Biblical principle, you can expect faculty and staff to lovingly confront students if there is a probable issue regarding Biblical inappropriateness.

Student Expectation

Students are expected to abide by the code of conduct during the school term, holidays, and breaks. CTS's code of conduct is based upon the principle of individual responsibility and behavior expectations lie within each student. If a student violates the code of conduct, he/she should report to the VP of Student Development and Mentoring. If a student is aware that another student has violated any of the principles in the code of conduct, he/she should confront the student. These principles can be seen in Matthew 18. As Christians we should not think negatively of confronting or of holding others accountable. CTS students are asked to consent to these guidelines: 1. Honor Christ above everything; 2. Honor others above themselves; 3. Honor the Christian life by living above reproach; 4. Strive to please God in every way.

Student Discipline Policy

The primary aim of the student discipline procedures is to redirect student behavior toward the achievement of academic goals or the adjudication of possible sanctions. The purpose of these procedures is to balance redirection of individual student behavior with the safety and security of the campus community. To this end, if deemed necessary by the administration, sanctions may include probation, dismissal from a course, or from the seminary. The student has the right to appeal any sanctions to the President of the seminary.

Language

Obscene and abusive language, language considered offensive to public taste and campus moral standards, and language that is not characteristic of a follower of Christ is prohibited both on campus and off campus at all times.

Appearance and Dress Guidelines

Cross Theological Seminary appearance and dress guidelines exist to help our institution reach its goal of educating the whole person. Our dress guidelines are designed to model Biblical integrity in ways that are distinct from the world and that reflect the God-ordained differences between men and women. They are used to help students develop thinking that includes a desire for purity, self-control, neatness, and the ability to discern the appropriate clothing for any event. We also intend that dress guidelines teach students to consider the impact of their choices on others, thus living out Jesus' instruction about loving others as ourselves.

CTS students are to appear in public modestly dressed and neatly groomed. They will avoid wearing clothing that is provocative or calls undue attention to themselves. All messages and logos must be in good taste. In dress as well as behavior, a CTS student is to be pure and modest. The VP of Student Development and Mentoring reserves the right to ask a student or guest to the seminary to change their attire, hairstyle, and accessories if he deems it necessary. If the student or guest refuses to comply, the VP of Student Development and Mentoring may request him or her to leave the campus.

Specific guidelines and instruction covering appropriate attire for every occasion including formal, business casual, causal, and athletic events:

- Monday – Thursday, On Campus – Weekly Class and Residency
    - No pajamas, tank tops, or flip flops for men or ladies.
    - Leggings may not be worn as pants, unless partially covered by a long top or dress.
    - During class time or in chapel, students should not cover their heads and ears with hoodies or hats.
- Sunday – Worship Services
    - Men – nice dark washed jeans (no rips or holes), a collared shirt or a sweater. Jackets are appropriate but not required. No tennis shoes. For special events, a suit and tie may be required.
    - Women – Skirts at or below the knee, dresses at or below the knee, slacks, or jeans (no tears or holes), with modest tops.

Social Media

Students should refrain from negative comments about people or institutions. It is highly encouraged that students refrain from using social media to debate or prove arguments. The social media presence of students reflects at all times on Cross Theological Seminary, Cross Church, and most importantly, the Lord.

Faculty and Staff Respect

Faculty and staff members should always be shown respect and addressed by the title desired by each member. Use of terms Professor, Dean, Pastor, Brother, Doctor, Mr., Mrs., Ms. will assist in maintaining a respectful attitude.

Suspension

See Student Due Process

Re-admission after Dismissal

Students wishing to return to Cross Theological Seminary after a suspension or a dismissal must complete the re-admission requirements as set forth by the seminary at the point of dismissal. Students who had an academic dismissal will be re-admitted on probation and must meet pre-determined academic requirements to avoid another dismissal.

Administrative and Other Services Provided

Placement / Sending (CTS Send)

It is the highest goal of Cross Theological Seminary to send our students to the church or mission field. To accomplish this goal, the VP of Mobilization and Sending will begin working with students during their first semester as a student. He will work with students on refining their calling, leadership development, and the student's personal goals related to ministry vocation. While we cannot guarantee placement or the timing of placement, students will have perpetual access to CTS Send beyond graduation. When a student is sent to their first ministry assignment after graduation, he/she will be invited back to CTS for a celebration moment.

Counseling Services

While attending Cross Theological Seminary, students will have access to the Cross Church Counseling Ministry which provides pastoral, informal, and formal counseling services related to mental health. The Counseling Ministry also provides referrals to professional therapists in the NWA region for specialty therapies.

Mentoring

As part of the Cross Theological Seminary experience, students will be serving a ministry residency on one of the Cross Church campuses, assigned to a ministry area, and also a ministry mentor, usually a Cross Church ministry team member in their assigned area of ministry. This team member will walk with students for two years serving as a mentor in ministry and life.

Library Services

Cross Theological Seminary has partnered with Logos Bible software to create a next-generation customized theological library. This library includes, for the times students are enrolled, access to a theological research subscription which includes: the Logos Research Subscription, the Lexham Research Subscription, Galaxie's Theological Journals, the Classic Scholarship Selection, Logos Mobile Education Video Library, and the International Critical Commentary Series. Additionally, CTS has worked with Logos to curate a custom and sizable theological library that students will gain access to once enrolled and will be able to take with them permanently upon graduation. The library coupled with the powerful Logos engine will serve students while at CTS and for many years in ministry. In addition to our primary partnership with Logos Academic Solutions, Cross Theological Seminary also partnered with Perlego. Perlego is an online learning library for academic and professional development books with powerful study tools built in. With over one million titles available to students, Perlego is used by seminaries and universities around the world, including Cambridge University. Cross seminary students will gain access to the entire Perlego library during student orientation, and will be able to utilize it on their computers, tablets, and phones wherever they go. In conjunction with their incredible Logos library and research subscription, Perlego will provide Cross Seminary students with a wealth of resources to aid them in their academic, spiritual, and ministry growth. Students will have access to Logos and Perlego support services and also the CTS employed librarian should they need personal assistance with library materials.

Internet

Wireless internet is provided on the seminary campus and on all Cross Church campuses. The passcode for accessing the internet is provided at the time of orientation.

Computing and Telecommunications

Cross Theological Seminary's computing and telecommunications networks, equipment, and resources are owned by the seminary and are provided primarily to support the academic and administrative functions of the seminary. Federal and state laws as well as seminary policies and procedures govern the use of these resources. Additional rules and regulations may be adopted by various divisions/departments to meet specific administrative or academic needs. Students must act in an ethical and professional manner with fellow students and staff. Any violation of this policy may result in the revocation or suspension of access privileges by the appropriate academic or administrative authority.

Post-Graduation Email and Microsoft 365 Access Policy

All email access and Microsoft 365 access provided by Cross Theological Seminary will be disabled forty-five (45) calendar days after the official graduation date. Following deactivation, graduates will permanently lose access to their seminary email mailbox, OneDrive files, SharePoint sites, Teams conversations, and any other Microsoft 365 service tied to their student account.

It is the sole responsibility of each graduating student to retrieve, download, archive, or otherwise transfer any data they wish to retain before the 45-day window closes. After deactivation, account contents may be permanently deleted in accordance with the Seminary's data retention schedule and will not be recoverable.

Use of Automobiles and Parking

The Cross Theological Seminary campus has ample parking for all students. Students are free to park in any lot while on-campus and registration of student vehicles is not required but parking stickers will be issued during orientation.

Cellular Phones and Computer Usage

Cell phones or other electronic devices should not be accessed for personal use during classes or chapel.

Students may access social networks through the seminary's internet server. The administration retains the right to access every individual social network account.

The administration reserves the right to inspect/confiscate/remove cell phones or electronic devices for violation of usage policy.

Facility Usage

Flyers, signs, or advertisements should never be distributed or posted on campus.

Students are not permitted to engage in solicitation or fundraising for personal business on campus.

Lost and Found

If a student wishes to report lost or found items, he/she should contact the Campus Pastor's office of the campus on which the item(s) are reported.

Study Skills

There are many great study tips. Here are a few:

- Make a list of what you have to do.
- Organize the material by writing outlines.
- Space out your studying, doing a little each day, rather than cramming for an exam.
- Communicate, communicate, communicate! It is vitally important for you to maintain contact with your instructors. When unusual circumstances arise or when you simply do not understand an assignment, let your instructor know!
- Also, it is a great idea to exchange contact information with a couple of your classmates.

Student Right to Know

Cross Theological Seminary tracks student retention and completion rates as well as job placement rates. These rates are used for reporting to the Transnational Association of Christian Colleges and Schools (TRACS), for recruitment, marketing, and other reporting purposes. Information on job placement rates is updated on an annual basis by the Office of the Vice President of Mobilization and Sending. Retention rates are under the supervision of the Academic Office and maintained by the Director of Admissions.

Retention Rates:

Total Retention Rate By Cohort:

Cross Theological Seminary is proud to report a retention rate of 97.6%* for Cohort 1 (Fall 24 – Spring 26) and a retention rate of 100% for Cohort 2(Fall 25 – Spring 26). This statistic underscores the institution's commitment to the Cohort model and how it has helped students maintain community and strengthen their ability to continue in their academic pursuits.

Term to Term Retention Rate (25-26):

Cross Theological Seminary is proud to report a 100% retention rate for the 25-26 academic year.* This statistic underscores the institution's unwavering commitment to promoting student satisfaction and success.

*For the purpose of accurate retention rates, we have excluded students on a leave of absence from these numbers.

Graduation Rates:

Graduating on time (100% Time):

Cross Theological Seminary is proud to report an 88.6% graduation rate for Cohort 1 Students who started their Master of Theological Studies program in Fall 2024 and are graduating within the 100% timeframe (2 Years).

Context:

6.8% of our Cohort 1 Students have been approved for Leaves of Absence over the last 2 years. We estimate that we will have a graduation rate of 95.5% using the standard graduation timeframe of 150% time (3 years)

Job Placement Rate:

Cross Theological Seminary is proud to report a 76.92% Job placement rate for the graduating class of 2026. More than 3/4 of our graduates secured ministry or vocation-related employment at the time of graduation. While this reflects strong placement in key ministry roles, it also highlights an opportunity to strengthen our transition from formation to placement—particularly for those still discerning or pursuing the right long-term fit. Our focus moving forward is to not only increase placement rates, but to continue to ensure alignment between calling, preparation, and sustainable lifelong ministry preparation.

Conclusion:

Cross Theological Seminary remains committed to our goal of helping our students graduate on time and be sent out to their mission fields, while also fostering an academic environment that encourages students toward faithful completion, even when they need to adjust their timeline to fit their life and ministry circumstances.

Attendance Policy

Class Attendance

One of the most vital aspects of the residential seminary experience is attendance and punctuality in the classroom. Class activities for each course have been specifically designed to enable students to meet the course's objectives. Students are expected to be present when class begins and to remain the entire class session. Attendance is collected and recorded for each class, and instructors reserve the right to factor lateness, early departures, and class attendance into a student's grade.

Classification of Absences

Each absence is classified as either "unexcused" or "excused." All absences, including excused absences, count as absences. Absences may be considered excused for illnesses, emergencies, or unforeseen circumstances. An excused absence permits the student to make up any in-class work or assignments. If a student is absent for any reason, they are expected to confer with their professor concerning the possibility of being allowed to make up missed work. Students should inform instructors of planned absences. An unexcused absence is one in which the student does not attend a class. Students earn an "F" for work missed due to an unexcused absence. Examples of unexcused absences include alarm clock failure, traffic, inoperative vehicle, forgetfulness, and oversleeping. Any absence, even those for a reason that would otherwise be excused, is considered unexcused if the student does not communicate with the instructor within a week of the absence. Students must monitor their own class attendance to know when they are approaching or have exceeded the maximum allowed. Students who exceed the maximum number of absences allowed for a class earn a Failure due to Absences grade of "FN." The course grade is changed to "FN" only at the END of the semester. The grade "FN" is recorded regardless of the student's grade in the course at the time the student violates the relevant absence standard. A course in which the student earns a grade of "FN" counts toward the student's attempted credit hours, adversely affects the student's GPA, and carries the same weight as if the student had earned a grade of "F."

Number of Absences Allowed

Attendance is required at 80 percent of the sessions of a course in order to pass that course. The maximum allowable excused and unexcused absences (20 percent) are:

3 Credit Hour 16-Week Course = 6 Absences

Students who miss more than 20 percent may appeal to the Academic Review Committee if they believe extenuating circumstances were present. The student should submit a letter with supporting documentation to the Academic Review Committee to appeal.

Academic Honesty

Academic integrity is a vital element of any learning community. The seminary's faculty are held to the highest standards in this regard and expect their students to do the same. Students who compromise the integrity of academic inquiry are subject to disciplinary action on the part of the seminary. A violation of academic honesty may include, but is not limited to, the following:

- Cheating on written examinations, quizzes, or other written work.
- Plagiarizing—using another's intellectual property (thought, writing, etc.) without proper reference/citation, whether directly quoted or paraphrased.
- Giving or receiving unauthorized assistance during a test.
- Falsifying, forging, or altering academic records.
- Obtaining or attempting to obtain copies of a non-circulating examination.

Penalties for breaches of academic integrity may include receiving an F for the assignment in question, receiving an F for the course, and/or dismissal from the course. In extreme cases, the administration reserves the right to suspend the student from all studies at the seminary.

The Use of Artificial Intelligence

Cross Theological Seminary entrusts students with the ethical responsibility of using Artificial Intelligence (AI) in a manner that enhances their intellectual and academic abilities. AI should supplement, not replace, personal effort and active engagement in the learning process. It is important to remember that human work comes before and after AI work, ensuring that AI serves as a tool to augment abilities, not substitute for intellectual contributions. Cross Theological Seminary treats AI assistance in the same manner as collaboration with other people. Students may talk about ideas with people, as well as AI assistants. However, all submitted academic work must be produced by the students. An assignment should only include either original content written by the student or properly cited source content. AI detection tools are used to identify the use of AI in assignments. Assignments are then flagged to determine if AI was used appropriately. CTS follows a developmental process to help students recognize if or when they have misused AI in the completion of course assignments. This process includes a conversation with the instructor, who considers version history and knowledge gained by the student to determine the appropriate outcome. This process aims to equip students with knowledge about the acceptable uses of AI that they can apply toward the successful completion of future assignments. Students should take care and foresight when using AI, as it may constitute a violation of academic integrity. Questions about AI use on assignments should be directed to instructors for clarification.

Financial Information

Financial Assistance

Cross Theological Seminary recognizes that financial matters are the number one barrier to students pursuing graduate level education and preparation for ministry. Because of the generosity of the people of Cross Church, CTS is able to offer full-tuition scholarships to students who are approved for admission. Students will only be responsible for book costs, the two required mission trips that students will take during their two years as a student, and living expenses (housing, utilities, food, etc.).

Cost Breakdown of CTS (over the two-year length of program)

Tuition-	$21,825 (based on $485/hour for 45 hours)
Book costs-	$1,200 estimate (broken down into $300 per semester for four semesters)
Mission Trips-	$5,000 (one international trip and one North American trip)
Total Cost:	$28,025

Billing and Methods of Payment

Students should pay their school bill in accordance with the payment schedule set by the seminary. Payments may be made by cash, check, money order, debit card, or credit card. Students may pay in person during business hours.

If a check is refused, the student will be required to pay by cash, cashier's check, or money order.

Students with school bills that are more than ten days past due after the first day of the semester will incur a $20 late fee. Students with school bills that are more than one month past due may be financially withdrawn from the seminary unless other arrangements have been made.

A student's transcript/diploma will not be released until all school bills have been paid in full.

Refunds

No refunds shall be made for book fees or mission trip expenses should a student withdraw from the seminary.

Admissions Covenant

All students will be required to sign the Cross Theological Seminary Covenant at the point of admission to the seminary. The covenant, among other things, will indicate the student's promise to stay current financially and in return the seminary will promise to scholarship all tuition costs.

Graduation Fee

The graduation fee is $300.00. It covers costs related to the issuing of the diploma and the student's final transcript, as well as those associated with the commencement exercises such as cap, gown, hood, diploma, diploma cover, graduation breakfast, pictures, awards, special reception, and other event expenses. Students who are not able to participate in the commencement exercises will still be mentioned in the program and will graduate "in absentia." In absentia graduates must pay the full graduation fee.

Financial Aid

Cross Theological Seminary does not participate in or accept any form of federal or state financial aid.

Health and Safety

Health Care

Cross Theological Seminary is committed to properly caring for each student by properly training multiple Cross Church staff members on each campus on how to respond to medical emergencies. Training consists of the proper use the first aid kits, responding to emergencies, and communicating with the administration during an emergency. Students who experience a non-emergency medical need will be referred to an appropriate health care center in the Northwest Arkansas area, this includes numerous walk-in clinics or any of the surrounding hospitals. All emergencies will be handled by calling 911.

Insurance

Insurance is the responsibility of each student. All students must have proper documentation at the time of enrollment of his/her insurance. Before the beginning of classes, students will sign an insurance waiver that clearly communicates the terms of responsibility.

Accidents and Incidents

When an accident or incident involving students or visitors occurs, immediately contact the Vice President of Mobilization and Sending for non-emergencies. For emergencies, dial 911 and contact the VP of Mobilization and Sending or a member of the administration.

Tobacco-Free Campus

Cross Theological Seminary is entirely smoke-free and tobacco-free. The Smoke-Free, Tobacco-Free Policy applies to all CTS and Cross Church facilities and vehicles, owned or leased, regardless of location. Smoking, dipping, or any other form of tobacco use shall not be permitted on the CTS campus or any off- campus sites. Vaping or related activities, such as the use of electronic cigarettes, will not be tolerated. The policy applies to all students, faculty, staff, and visitors. As with any CTS policy, violation can result in dismissal.

Drug-Free Campus

Cross Theological Seminary is committed to maintaining a drug-free campus environment for students and employees. Under the mandate of the Board of Trustees, the seminary opposes the unlawful manufacture, distribution, possession, or use of a controlled substance by any employee or student.

Illegal Drug and Alcohol Abuse Policy

It is the policy of the Board of Trustees of Cross Theological Seminary that the learning environment be free of illegal drugs and other addictive substances. Under the leadership of the Board of Trustees, CTS contests the unlawful manufacture, distribution, possession, or use of controlled substances by any employee, student, or visitor. All members of the seminary community, which includes the administration, faculty, staff, students and guests, will abstain from the consumption/use of alcohol, narcotics, and/or other controlled substances as well as the misuse of prescription drugs.

Cross Theological Seminary is concerned with the continued wellness of its students and employees. The Vice President of Student Development and Mentoring is charged with incorporating drug-free awareness programs into the learning process of Cross Theological Seminary students. These programs inform students and staff of the dangers and penalties of drug abuse as well as the availability of drug counseling and rehabilitation services. For confidential counseling and referral regarding drug/alcohol abuse, students may contact the Vice President of Student Development and Mentoring.

The seminary also recognizes that employees as well as students can be afflicted by alcohol and drug dependence. Employees may contact the Cross Church Counseling Ministry for referrals to treatment centers.

Violation of this policy could lead to suspension, expulsion, termination, and, within the context of criminal activity, referral to law enforcement agencies.

Crisis Communication Plan

Cross Theological Seminary's Crisis Communication Plan provides policies and procedures for the coordination of communication between CTS's students, faculty, staff, and administration as well as communication between the seminary, the media, and the general public in the event of an emergency. The safety and security of CTS's students and staff are the top priority in establishing this plan. A major piece of the crisis plan is to enact prevention measures in an effort to squelch or diminish a crisis event. One method of prevention is through community watch. As a student here at CTS, you are the "eyes and ears" of the institution. If something looks strange, suspicious, or out-of-place, immediately report it to the Campus Security Office.

Bomb Threat

Making a bomb threat by word of mouth, e-mail, text, phone call or by any other means is prohibited and as such violations of this policy will result in immediate suspension.

Criminal Violations Reporting

Upon receiving a signed allegation of a criminal violation, the president or a designee will notify the proper law enforcement officials. Students, faculty, or staff members wishing to report a criminal violation that has occurred or that they suspect has occurred on the CTS campus or at a CTS sponsored activity shall put the allegation in writing, sign the statement, and present this statement to the Office of the Vice President of Student Development and Mentoring. In case of an emergency, verbal notification to one of these two parties is requested.

Fire Emergencies

In the event of a fire emergency, any person may sound the fire alarm. Everyone should evacuate the building and move to safety. Fire escape routes are posted in each facility used by CTS. The person reporting the fire should be available to give the location to the proper authority and explain any necessary details.

Severe Weather

Cross Theological Seminary will continue to address inclement weather situations in a manner similar to past practices and the CTS Board policy. The general policy is that CTS does not close due to inclement weather if at all avoidable. However, the obligation to provide services to the citizens of the area must be balanced with the risk of danger to students and employees.

The President or his Cabinet will determine when the inclement weather policy is implemented based on area weather conditions. Local media, Populi, and CTS email will be used to notify students and employees of policy implementation.

In the event of early morning severe inclement weather conditions in the CTS area, the President or his Cabinet will determine whether to place the inclement weather policy in effect and will publicly announce its implementation between 6:00 a.m. and 6:30 a.m., if possible. In an effort to inform students, staff, and faculty of any seminary closing due to inclement weather, all local television stations will be notified.

Tornado Alert

In case of a tornado alert, students and staff should take cover in a lower-level corridor free of glass exposure to the outside. All personnel should keep away from windows and, if possible, seek the protection of a table or desk. The greatest hazard of a tornado is flying glass and debris. If a person is unable to secure the protection of a building and is caught outdoors, a depression in the ground such as a gully, culvert, or deep ditch is better protection than nothing at all. In the event that you are caught outside during a storm without any of the above means of protection, lie flat on the ground and cover your head with your arms to reduce the hazard of being hit by flying objects.

Understanding Your Rights and Responsibilities

Academic Appeals

The scope of Cross Theological Seminary's Academic Appeals Policy includes issues of improper grade assignment, charges of plagiarism, charges of cheating, discriminatory treatment of students, and instructor inconsistency with the written grading criteria. CTS students have the right to appeal the above mentioned academic issues within nine weeks after the official termination of the course. Students appeal the instructor and try to resolve the academic issue. If the issue cannot be resolved informally, then a student can initiate a second appeal.

To appeal: 1. A student meets with the Vice President of Academic Affairs, located on the 2nd floor of the CTS Campus, to discuss the issue. This meeting also ensures that the student has thought out the complaint and has exhausted any hope of resolving the matter informally with his/her instructor. 2. The student files a complaint. 3. The VP of Academic Affairs will investigate the matter. 3. Once the matter has been investigated and all parties involved have been contacted to discuss the issue, the VP of Academic Affairs will write a letter stating the outcome of the issue. All records are kept in the student's file in the office of the Registrar.

Holds on Student Records

Student records may be placed on hold for several reasons, including but not limited to the following:

- Non-receipt of official transcript(s) from another institution
- A financial obligation to the seminary
- Safety/security issues
- Academic suspension and/or probation

Students will not be allowed to do the following until the hold is removed:

- Enroll in courses for subsequent semesters
- Obtain a transcript
- Receive a diploma or certificate

Liability

Students will be held liable to pay for damages to facilities and equipment, whether willful or accidental. The seminary will not be liable for any personal belongings of students in the event of a catastrophe, theft, or any other form of loss.

Student Due Process

Suspension

In the event where the Statement of Ethical Standards and / or Core Values is violated, Cross Theological Seminary reserves the right to take disciplinary action that may result in suspension against a student who violates Scriptural guidelines.

A *suspension* is defined as a temporary disciplinary action placed upon the student. A student regretfully qualifies for a suspension when the following measures of "*Due Process*" have been taken in the systematic order below without resulting in full compliance from the student:

1. First, the student meets with the Vice President of Student Development and Mentoring (VPSDM). A verbal warning is given with explanation of violating the Statement of Ethical Standards and / or Core Values and written documentation of the meeting with the student is completed by the VPSDM and thus filed in the Registrar's Office.

2. Second, if the incident is repeated again OR an incident occurs with similar violation behavior at the discretion of the VPSDM, the student is officially suspended in the following manner:

    a. The VPSDM reports the information to the Vice President of Mobilization and Sending, who reviews the information with the President to determine if any information from the violation warrants heavier consequence such as actual expulsion.

    b. If no heavier consequence is determined, the suspension remains and the VPSDM calls a meeting with the student to announce his or her suspension and includes the Vice President of Academic Affairs.

    c. Prior to the meeting, the VPSDM will retrieve the previous written documentation from the Registrar's office and will record the meeting details for the suspension.

    d. After the meeting, the written documentation noting the suspension is to be returned back to the student's file in the Registrar's office.

    e. If the suspended student is not in agreement with the decision for suspension, he or she is permitted to write a letter of appeal directly to the President, in which he will meet with his Administrative Council to review the appeal and after wise and thorough consultation, the President will respond with a final decision in which no additional appeal will be accepted.

The consequential terms for a student's suspension are as follows:

1. The length of the suspension is four (4) consecutive days, with the first day of suspension beginning the day after suspension was affirmed by the President.

2. The student is not permitted to attend classes and thus counted "absent" for each missed class as part of the consequences for his or her actions. This will be an unexcused absence.

3. For all student activities on or off campus, the suspended student is not allowed to participate until the suspension period is over.

Expulsion

In the event where the student's expected Code of Conduct is violated, Cross Theological Seminary reserves the right to take disciplinary action that may result in expulsion against a student who violates Scriptural guidelines.

An *expulsion* is defined as a permanent disciplinary action placed upon the student. A student regretfully qualifies to be expelled from CTS when the following measures of "*Due Process*" have been taken in the systematic order below resulting in validated, factual information pertaining to the student's violation of the Code of Conduct:

1. The VPSDM reports the information to the Vice President of Mobilization and Sending, who reviews the Code of Conduct violation information with the President to determine if the information is factual and thus warrants consideration for expulsion. Included in his review, the President additionally calls a meeting to order with his Administrative Council to further assess the review after wise and thorough consultation.

2. After the review and meeting with the Administrative Council, the President makes the final decision. If the information is validated as factual and confirmatory of the student's violation of the Code of Conduct, the student is officially expelled from Cross Theological Seminary, effective immediately upon the President's decision.

3. The Vice President of Mobilization and Sending informs the VPSDM of the President's decision and the VPSDM calls a meeting to the President's office with the student, including in the meeting the Administrative Council.

The consequential terms for a student's expulsion are as follows:

1. The length of the expulsion is to be determined by the President as permanent with no option to re-enroll ever again or permanent for the academic year in which the expulsion took place with possible option to reapply the next consecutive academic year.

2. No appeal will be allowed from the student; expulsion disqualifies the student from any appeal to the President.

3. The expulsion is permanently recorded with the Registrar on the student's transcript for the semester in which the expulsion occurred, with no option for removal from record.

4. There will be no refunds for student fees.

Student Complaint Procedures

A complaint may be initiated by a student, when he/she feels that they have been treated unjustly. To file a complaint regarding CTS or any of its staff and faculty, students should follow the procedures below:

1. Attempt to resolve the issue informally. If the informal process does not resolve the issue, the student may file a grievance in regards to the student discipline or academic issue which he/she believes impedes academic studies, student life, or spiritual growth.

2. Submit a Student Complaint Form. Forms can be found in Populi and are submitted through Populi.

3. After receipt of the complaint, the Vice President of Development and Mentoring will investigate the matter unless the complaint is against him/her. At that point, the Vice President of Mobilization and Sending will be in charge of investigating the matter. The process may require contacting all parties involved including the student.

4. Once all the information has been gathered, the VPSDM will meet with the student and inform her/him of the outcome. Documentation of the results will be place in the student’s file, located in the Registrar’s office.

5. If a student feels that he/she has not been treated fairly in the process outlined or that the issue has not been resolved, then he/she may report the incident to TRACS. Directions for filing are found at: https://tracs.org/Documents/1.BP104-ComplaintsAgainstMemberInstitutionsorTRACS.pdf

Academic Records Privacy Rights

The Family Educational Rights and Privacy Act (FERPA) is a Federal law that protects the privacy of student education records. The law applies to all schools that receive funds under an applicable U.S. Department of Education program. Cross Theological Seminary does not receive funds from the U.S. Department of Education and is not subject to FERPA. However, ethical principles

for the confidentiality of student records are important to Cross Theological Seminary. The seminary has established policies and procedures that align with FERPA regulations.

Administrative Withdrawal/Drop

The seminary administration and faculty reserve the right to drop a student from a course or program for sufficient cause, including but not limited to the following:

- Flagrantly disruptive conduct
- Excessive absences
- Documented plagiarism, and
- Creating and/or perpetuating an unsafe, non-working learning environment.

Annual Campus Security and Crime Report

Cross Theological Seminary's Annual Campus Security and Crime Report contains important information about safety and security on the campus and on property adjacent to the campus. This report includes but is not limited to procedures for emergency notifications and timely warnings; missing persons protocol; sex offender registry procedures; sexual assault; violence against women; and drug/alcohol awareness programs; reporting procedures for emergencies and criminal activities; crime statistics; and fire safety report. The report will be updated annually by May 1 and is available in the Office of the Vice President of Mobilization and Sending located on the 2nd floor of the CTS Campus.

Sexual Harassment

Sexual harassment of students is illegal in accordance with section 703 of Title VII of the Civil Rights Act of 1964 and/or Title IX of the Elementary/Secondary Act of 1972.

The seminary is committed to providing an environment of study and work free from sexual harassment. Sexual harassment of students is prohibited in and out of the classroom and in the evaluation of students' academic performance.

Unwelcome sexual advances toward any student should be reported to the Vice President of Student Development. Counselors, instructors, and any other employees who know of such situations are instructed to help students convey such complaints to the Office of the President, if assistance is needed.

Stalking

The state of Arkansas has established that stalking is a crime under Act 379, effective March 8, 1993. The law against stalking encompasses courses of conduct such as harassment (including physical, written, telephone, telegraph, texting, email, or any other form of written communication); terroristic threatening; following a person; or insulting, taunting, and/or challenging a person in a manner likely to provoke a violent or disorderly response. The administration requests that students who have current court orders of protection or restraining orders hand-carry a copy of these documents to the Vice President of Student Development and Mentoring.

Campus Sex Crimes Prevention Act

Cross Theological Seminary complies with the Campus Sex Crimes Prevention Act (section 1601 of Public Law 106-386). This federal law provides for the tracking of convicted, registered sex offenders who are working, volunteering, or enrolled as a student at an institution of higher education. The act requires that a mandated, registered sex offender provide notice to the institution of education at which he/she works, volunteers, or is a student. It also requires institutions of higher education to issue a statement advising the campus community where to obtain information concerning the names and levels of registered sex offenders. To inquire about registered sex offenders at Cross Theological Seminary, contact the Office of the Vice President of Student Development and Mentoring.

Accessibility Services

Cross Theological Seminary welcomes students with Americans with Disabilities Act (ADA) 1990 & 2008 and/or Section 504 of the Rehabilitation Act of 1973 qualified disabling conditions. CTS will not exclude ADA students from any course of program of study in which they can succeed with reasonable accommodations. Students seeking accommodation services under ADA or Section 504 must meet with the Vice President of Student Development and Mentoring, located on the 2nd floor of the CTS Campus, prior to the implementation of expected accommodations. Written verification from a licensed physical and/or mental health professional may be required to qualify for accommodation services.

Americans with Disabilities Act of 1990

It is the intent of Cross Theological Seminary to work toward full compliance with the Americans with Disabilities Act by providing accessible facilities and services to students, staff, and visitors and by equipping the instructional programs and support services with reasonable accommodations. Questions, concerns, and/or grievances should be referred to the Vice President of Student Development and Mentoring.

Title IX Compliance

The seminary does not discriminate on the basis of gender in all educational activities and employment practices. Any person having inquiries concerning CTS compliance with Title IX is directed to contact the Vice President of Student Development and Mentoring. The Vice President of Student Development and Mentoring is the designated Title IX Compliance Officer.

Conclusion

After reading this handbook as well as the main content of the Cross Theological Seminary Academic Catalog, the student will be required to sign and submit a **Statement of Policy Acknowledgment** with the text below.

As a student at Cross Theological Seminary, you have embarked on a journey that has the potential to positively impact you for the rest of your life. The rules and policies in the **Academic Catalog** and in the **Student Handbook** are instituted to promote your upright Christian conduct and integrity so that you may show forth the praises of God in accordance with 1 Peter 2:9. Should you encounter a situation not addressed in these guidelines, we trust that the student will act in a thoughtful, prayerful manner, following Biblical principles.

Once more, we welcome you to Cross Theological Seminary. Here, you will experience Christian education and training that prepare your whole person—body, mind, and spirit—to glorify and serve our risen Lord. If you are in agreement with the rules and policies in the **Academic Catalog** and in the **Student Handbook**, please sign the pledge below out of accountability to remind both you and others of your purpose in attending Cross Theological Seminary.

Having committed myself to God and prayerfully sought His will, I,_____, student at Cross Theological Seminary, do hereby pledge to uphold Biblical ethics, to act in the power and presence of the Lord, and to conduct myself in a manner worthy of the Gospel of Christ.

_____
Signature

_____
Date