

FACULTY AGREEMENT

You have been invited to teach/develop curriculum at William Jessup University. Please see the course(s) indicated on the assignment worksheet – **Addendum A**.

TERMS OF AGREEMENT

1. All faculty must embrace the Mission Statement of William Jessup University—*“In partnership with the Church, the purpose of William Jessup University is to prepare Christians for leadership and service in church and society, through Christian higher education, spiritual formation, and directed experiences.”*
2. Responsibilities of the faculty member include:
 - a) course preparation and instruction,
 - b) provide reasonable access to students during the term,
 - c) be proficient in providing online support through WJU’s learning management system,
 - d) provide an evaluation of each student’s performance in class and submission of final grades through the Faculty Portal to the Registrar within seven days of completion of the course, and
 - e) attendance at Department and biannual All-Personnel meetings as requested by your Supervisor.
3. By signing this Agreement, you affirm that you have read in their entirety and are in agreement with the following:
 - a) the Employee Handbook;
 - b) the University’s Statement of Faith;
 - c) the University’s academic policies and procedures for faculty;
 - d) the Community Covenant and Chapters
4. You agree to complete the most recent I-9 within three (3) days prior to teaching.
5. You agree to complete the New Faculty Orientation course designed to provide you with information that shapes the Jessup community. The course includes five videos that you are required to view, *i.e. History of WJU, Restoration Movement, Title IX training, FERPA updates and Christian Liberal Arts, as well as, WJU's Community Covenant and Chapters*, and other informational documents which are required to be affirmed upon hire. Federal law requires all new faculty members to participate in training on Title IX and FERPA compliance. You will be sent a link via email to register for and complete this online training which fulfills WJU policy and satisfies state and federal requirements.
6. Academic Governance:

As a faculty member, you are invited but not required (except as stated in item 2.e.) to participate in general faculty and staff meetings including the monthly Faculty Business Meeting, biannual Scholarly Lecture Series, annual Faculty Retreat and other meetings and activities as noted in the annual calendar. You are advised that the subject matter of some of these meetings are applicable to core faculty only, and in those instances shall not apply to the terms of employment as outlined in this agreement.

You may also voluntarily request to serve on a faculty committee or council (with voice and vote) and are eligible to serve as chair for all committees and councils except the Faculty Personnel Council.

Nothing in this paragraph shall be construed as responsibilities for which additional remuneration shall be offered, unless otherwise agreed in writing by the signatories of this agreement.

7. Expectations and Comportment:

- a) Faculty will be expected to comport themselves during their time of employment with students and in the community as Christ's ambassadors. Faculty will model Christian values both inside and outside of the classroom, encouraging students toward their greatest potential in Christ and endeavor to play a formative role in the spiritual lives of students.
 - b) Faculty shall agree to conduct themselves at all times in a manner consistent with the Community Covenant and Chapters and Statement of Faith.
 - c) Classroom performance is closely monitored by the Deans and Department chairs, as well as the Office of the Provost. In the event that a faculty member is unable to achieve expected standards, the supervisor may engage a remedial plan before additional classroom assignments are offered.
 - d) Faculty members will not use student-faculty relations, including email and other electronic communications, for the purpose of enhancing or advancing their own personal and professional interests.
8. WJU faculty are expected to teach a minimum of one course for credit per year and no more than 9 semester hours of instruction during any academic term (fall, spring, summer) with a cap of 27 semester hours during any calendar year.
9. The University reserves the right to cancel a course or prorate the salary if student enrollment for credit does not meet the University's policy (See **Addendum B**).
10. Classroom location, parking, secretarial assistance, copying and media services will be discussed at the orientation with Human Resources.
11. You agree not to relocate to another state during the duration of this agreement. This agreement may be deemed invalid if you relocate to another state. Please note that all faculty are required to notify the Provost's Office prior to moving when there is a change of address, whether the relocation is out of state or not.
12. This document contains the sole and complete agreement between you and William Jessup University. No obligations implied or otherwise, other than those specified herein, are presumed. This agreement is contingent upon successful completion of background process and authorization prior to date of hire, (if employee is new to William Jessup University) and is not deemed fully executed and valid until all parties have signed below.

We welcome you into an exciting and challenging educational environment. We are pleased that you will be teaching in this program and will assist you in every way possible.

I, the undersigned, accept the offer stated above and agree to the conditions stated therein:

Chun-Wen Albert Tsao

Faculty Member



01/31/2019

Date

1/29/2019

Dennis Jameson, Provost and Chief Academic Officer

Date

By signing this document using an electronic signature, I understand and accept that electronic signatures and records are just as good as their paper equivalents, and therefore subject to the same legal scrutiny of authenticity that applies to paper documents.

Addendum A

ASSIGNMENT WORKSHEET

☐ TUG
 ☒ GRAD
 ☐ ADC (Rocklin)
 ☐ ADC (Bay Area)
 ☐ Online

Faculty Name: **Chun-Wen Albert Tsao**

Today's Date: **1/29/2019**

Department/Program: **MS Computer Science – San Jose Campus**

Term: **SP-19**

Faculty Pay Rate: **1334 per unit**

Course ID	Course Name	Course Dates	Units
CSCI561	Data Structures and Algorithms	3/11/2019-4/22/2019	3

Chun-Wen Albert Tsao

Faculty

01/31/2019

Date

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Addendum B**PAYROLL DISTRIBUTION SCHEDULE****GRADUATE STUDIES**

If the course begins before the 15th of the month:

1. 40% of the contract amount will be paid on the last day of the same calendar month.
2. An additional 40% of the contract amount will be paid on the last day of the subsequent calendar month.
3. The remaining 20% of the contract amount will be paid on the next pay period following the completion of the course and submission by the instructor for all grades. In the event the instructor agrees to an Incomplete ("I" grade) for any students, 50% of the final payment will be held until the grades for all students have been submitted.

If the course begins between the 16th and the end of a given month:

1. 40% of the contract amount will be paid on the 15th of the subsequent month to the start of the course.
2. An additional 40% of the contract amount will be paid on the 15th of the next month following the subsequent calendar month to the start of the class.
3. The remaining 20% of the contract amount will be paid on the next pay period following the completion of the course and submission by the instructor for all grades. In the event the instructor agrees to an Incomplete ("I" grade) for any students, 50% of the final payment will be held until the grades for all students have been submitted.

Responsibilities

Your responsibilities as a faculty member include the following: preparation, instruction and evaluation of each student's performance in the class; submission of student attendance for all face-to-face or online delivered sessions using the faculty portal; submission of final student grades through faculty portal; and adherence to all other aspects of the faculty handbook, herein incorporated as an integral element of this contract. The faculty portal is located at <http://faculty.jessup.edu/login.asp>. Reporting of attendance is required within 24 hours of face-to-face or online delivered sessions and grades are due within seven days of due date of the final assignment(s) for the class. Attendance for online sessions will require students to compete at least one learning activity during a course module or workshop; the length of which will be defined within the course, but shall not be less than a calendar week. In accordance with the faculty handbook, grading and providing of feedback on student assignments is required within seven days of the due date of said assignments.

Mandatory deductions, such as FICA, Federal and State withholding taxes, will be deducted from all payments if applicable. As an exempt religious non-profit institution, William Jessup University does not contribute to Unemployment Insurance. For the same reason William Jessup University employees do not contribute to State Disability Insurance.

COURSE ENROLLMENT POLICY

The University reserves the right to cancel a course or prorate the salary if fewer than 10 (ten) students enroll for credit.

I acknowledge the enrollment policy for cancellation of courses (see item 9 in agreement).

Chun-Wen Albert Tsao

Faculty

01/31/2019

Date

By signing this document using an electronic signature, I understand and accept that electronic signatures and records are just as good as their paper equivalents, and therefore subject to the same legal scrutiny of authenticity that applies to paper documents.

All employees of the University are expected to firmly support, without reservations, the following statement of personal Christian faith:

Statement of Faith

We *believe* in one God, the maker of heaven and earth: Father, Son and Holy Spirit, as revealed in the Holy Bible and made known in Jesus Christ our Lord;

We *believe* that Jesus the divine Son became human, was born of a virgin, ministered in word and miracle, died for our sin, was raised bodily from the dead, ascended to God's right hand and is coming again for His people;

We *believe* that the Holy Spirit is presently ministering through the Christian community, empowering lives of godliness and service;

We *believe* that the Holy Bible is completely God breathed, true in all its teaching, and the final authority for all matters of faith and practice;

We *believe* that Jesus Christ established His church on earth to carry out His saving mission among all ethnic groups and formed her to be one holy people;

We *believe* in God's saving grace that calls forth from all people: faith, repentance, confession, baptism, and new life and ministry through the Spirit; and

We *commit* ourselves to the teachings, practice and defense of these truths until the coming of our Lord Jesus Christ.

I firmly support the above as my personal Christian Statement of Faith.

Chun-Wen Albert Tsao

Print Name

01/31/2019

Date

Chun-Wen Albert Tsao

Signature

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WILLIAM JESSUP UNIVERSITY COMMUNITY COVENANT

PREAMBLE

William Jessup University is a Christ-centered institution of higher learning dedicated to the holistic formation of students—their academic, mental, physical, emotional, and spiritual formation.

This *Community Covenant* presents who we are and who we want to be—a wonderfully diverse community set apart by faith and for faith. It reflects our best collective self, and the vision of community we want to affirm and build.

Our University community is comprised of many different groups of people including students, faculty, staff, and others. We represent a range of theological positions within the Christian tradition, and the members of the community reflect many different stages in Christian growth. Thus, it is important that we have a common set of expectations, principles, and values for our life together. These core principles and values form our social compact—our *Community Covenant*.

Those members of the University community who do not share the Christian faith are asked to affirm this *Covenant*, not as a statement of personal spiritual conviction but as an affirmation of our community vision and agree to abide by its principles.

This *Covenant* is your invitation to join us. It applies to all who voluntarily choose to become part of the *William Jessup University* community—board members, students, and employees—and is structured broadly around the Great Commandments: Love God and love your neighbor as yourself (Matthew 22:36-40).

LOVE GOD

We affirm the Lordship of Christ (Acts 2:36) and the authority of Scripture (2 Timothy 3:16-17).

As the *William Jessup University* community, we acknowledge the teachings and values of Jesus Christ as the guide for our actions and programs as much as humanly possible, in the power of the Holy Spirit.

Our community has chosen Him and His life-changing message as our guide. Furthermore, the words of Scripture provide the authoritative, ethical, and spiritual foundation for our community. Jesus is Lord and the Bible is our authority.

LOVE OTHERS

We value all persons as created in the image of God (Genesis 1:27)—honoring, loving, and serving one another.

We cannot love God and hate our neighbor. We are to love God and show it by how we live and interact with each other. We value all people—and life—as Jesus did, and we see each other as having a God-given purpose. We speak and act respectfully and with an attitude of service towards each other. Christ urged us to serve rather than be served, so we commit to have this approach with each other in the University community.

We support the weak (Micah 6:8; Isaiah 1:17)—always helping the wounded, the oppressed, and the needy.

We come from many backgrounds and many of us have had to overcome significant challenges in life. Christ said we should help those around us, especially the weak and the wounded; so we look with extra care to those who are hurting. This includes the poor, the oppressed, and the marginalized in our society. Christ calls us to show care and compassion toward one another and to all in need. We do this with those on our campus and in our local community.

We respect authority (Romans 13:1-4)—affirming the God-given authority of those in leadership over us in the university and beyond.

We affirm the teaching of Christ and the Scripture regarding those in authority over us. God places them in authority for our good. So, we follow the guidance of those authority structures to the extent that they are consistent with the rule of law, character of God, and His Word.

We emphasize reconciliation (2 Corinthians 5:18-19)—expressing grace and forgiveness in conflict.

We choose to act with maturity and grace towards those with whom we disagree. We value and pursue peace with others. When necessary, we strive always to model a community deeply committed to reconciliation and forgiveness.

LOVE OURSELVES

We pursue spiritual formation (2 Corinthians 5:17)—willingly engaging in spiritual disciplines and activities.

We actively engage in practices that will draw us closer to Christ, and at the same time avoid practices that will draw us away from a relationship with Jesus. We affirm the historical practices of spiritual formation, belonging to a local church, and Christian service.

We practice holiness (Hebrews 12:14; 1 Thessalonians 4:3) and embrace purity (Philippians 4:8-9)— extending this to word, thought, and deed.

As a community we seek to:

- a) Demonstrate the Christian virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.
- b) Love and support that which is good in God's eyes.
- c) Embrace purity in all relationships and reserve sexual intimacy for marriage between a man and a woman.
- d) Practice speech that is edifying and uplifting.
- e) Model self-control and healthy lifestyle choices.

We live with integrity (Colossians 3:9-10)—committing ourselves always to truth and honesty.

For the community to flourish, it must rest on a foundation of trust and civility. We therefore covenant to practice authenticity and honesty. Integrity requires that we take ownership and responsibility for our mistakes.

This vision for Christian community presents a high standard. By God's grace we seek to embrace it and uphold it. Consequently, this *Covenant* articulates the foundational framework for our community, subject to the Articles of Incorporation, Bylaws, Statement of Faith, and Board Policy.

More specific applications of this *Covenant* are expressed in the particular policies for faculty, staff, and students within the University.

This signature affirms the Community Covenant and the following Chapters (1-4).

Chun-Wen Albert Tsao

Signature

01/31/2019

Date

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Community Covenant

Chapter on Sanctity of Human Life

As a Christ-centered liberal arts community, *William Jessup University* shares a common set of beliefs, values, and goals.

The following *Community Covenant Chapter on the Sanctity of Human Life* is consistent with both the teaching of Scripture and the Christian church tradition (and its origins in the Restoration Movement) that has defined the University since its inception as San Jose Bible College in 1939.

This *Community Covenant Chapter on the Sanctity of Human Life* guides the standards and behaviors of the board members, students, and employees of William Jessup University community and is subject to the Articles of Incorporation, Bylaws, Statement of Faith, and Board Policy.

This Chapter shall also guide the University's participation in any benefit or health plan. We hold three foundational assumptions:

- Human life is uniquely sacred from conception to the grave.
- The sanctity of life is among the broadest and most inclusive of our moral obligations to other human beings.
- Life is precious and in God's hands.

(Jeremiah 1:4-5) (Genesis 1:26-27) (Psalm 139) Therefore,

we believe that:

- The intentional destruction of innocent human life is unbiblical and contrary to God's will.
- All human beings, at all stages of existence, with every quality of experience, reflecting every type of human diversity, and encompassing every possible quality of relationship have worth and dignity in God's eyes that cannot be measured and should not be violated.
- The university desires to be a community that is committed to engaging in dialogue about human life issues with humility, sensitivity, compassion, and prayerfulness.

(Proverbs 6:16-17)

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Initials

Community Covenant

Chapter on Human Sexuality

Preamble

William Jessup University is a Christ-centered institution of higher learning dedicated to the holistic formation of students; their academic, mental, physical, emotional, and spiritual formation.

Our University community is comprised of many different groups of people including students, faculty, staff, board members and others. We represent a range of theological positions within the Christian tradition, and the members of the community reflect many different stages in Christian growth. Thus, it is important that those wishing to join with us in fellowship share a common set of expectations, principles, and values with respect to human sexuality.

This *Community Covenant Chapter on Human Sexuality* is consistent with both the teaching of Scripture and the Christian church tradition (and its origins in the Restoration Movement) that has defined the University since its inception as San Jose Bible College in 1939.

This *Community Covenant Chapter on Human Sexuality* guides the standards and behaviors of the board members, students, and employees. William Jessup University community and is subject to the Articles of Incorporation, Bylaws, Statement of Faith, and Board Policy.

This *Community Covenant Chapter on Human Sexuality* is rooted in three foundational assumptions.

- We affirm the human dignity of all individuals, whether or not they agree with this Chapter in the Community Covenant.
- Individual identities are not based solely on gender identity or sexual orientation: as Christians, our primary identity is in Christ.
- The university desires to be a community that is committed to engaging in dialogue about human sexuality, including sexual orientation and gender identity, with humility, sensitivity, compassion, and prayerfulness.

A. The Purpose of Sexuality and Sexual Behavior

We believe that:

1. Humans are “fearfully and wonderfully made” in the image of God, strategically and purposefully as the biological gender with which they were born.
2. God created humans as sexual beings—male and female—to reflect His image.
3. God designed heterosexual union between a male and female, as husband and a wife respectively, as His good and perfect gift to reflect the complementary relationship between Christ and His Church, and this is the model for healthy human sexual relationships.
4. Sexual intimacy is only appropriate within the context of a lifelong commitment in a faithful, monogamous, heterosexual marriage between one biological male and one biological female regardless of how current state or federal law defines marriage. We consider anything beyond this as sin and contrary to the teaching of Scripture.
5. Members of the University community are called to steward the good gift of human sexuality, consistent with the convictions expressed above.

(Genesis 1:26-28; Matthew 19:4-9; Ephesians 5:31-32; Hebrews 13:4; Mark 10:4-12)

B. On Gender Identity and Sexual Orientation

We believe that:

1. In our sin nature we can experience frailty, ambiguity and perplexity in various areas of human sexuality, including but not limited to sexual identity and sexual orientation.
2. God's redemptive love can transform us in all areas, including how we experience our sexuality and gender.
3. Individuals have the ability to choose their behavior and decide how they wish to experience and express their sexuality and gender.
4. Some individuals may struggle with their gender identity and wish to explore living as a particular gender other than that with which they were biologically created. While we support any individual in their struggle with sexual identity, we do not affirm any decision to identify as a gender other than their biological one, including but not limited to a decision to pursue a medical course of action to physically change one's biological gender.

(Titus 1:12; 1 Peter 1:13-15).

C. Implications

We believe that:

1. An important role of William Jessup University as a Christ-centered institution is to reflect Christ's love, and God's instruction on matters concerning human sexuality. We view these responsibilities as mutually inclusive.
2. The University, at its discretion, may provide an opportunity where individuals can, under the guidance and direction of qualified University personnel, express feelings and concerns around gender identity and sexual orientation in an appropriate setting that extends sensitivity, confidentiality, compassion, and care in a healthful manner consistent with Christian teachings.

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Initials

Community Covenant

Chapter on Science and Faith

Preamble

As a Christ-centered liberal arts community, *William Jessup University* shares a common set of beliefs, values, and goals.

The following treatise on “Science and Faith” reflects our commitment to open dialogue and unity among Christians. Such unity is grounded first and foremost in the person of Christ Jesus, not our stance on creation and evolution.

We hold three foundational assumptions:

- 1.1 God’s creative acts are trustworthily recorded in the Bible and necessary for our understanding of His redemptive purposes.
- 1.2 The Bible affirms that God created the universe, but it does not do so in scientific language nor does it fully disclose God’s methods in creation.
- 1.3 The Christian scientific endeavor presupposes that the universe exists, that it is to some degree knowable through human rationality and the methods of the natural sciences, and that it reveals “the eternal power and divine nature” of its Creator (Romans 1:19-20).

On Origins of Life

We believe that:

- 2.1 One God—Father, Son, and Holy Spirit—exists as an intelligent, transcendent, holy, loving Spirit who existed prior to the formation of the material cosmos. God the Creator is totally other than and essentially distinct from His creation.
- 2.2 As supported by Scripture, all entities and phenomena have been brought into existence by God’s powerful actions and in accordance with His purposes, not by chance.
- 2.3 God made His creation to be good (Genesis 1:31).
- 2.4 The purpose of all creation is to praise God (Psalm 148:7-13). Every element in creation is for the praise of God and praises God in a way appropriate to its created nature, in some cases merely by its existence.
- 2.5 God’s distinct creative acts culminated in the first human beings whom He created “in His image” (Genesis 1:26-27); a characteristic that distinguishes human beings from all other creatures and bestows on them unique significance, value, and worth.

- 2.1 The first human beings fell into sin through an historical act of disobedience to God (Genesis 3:1-7) which brought death to humanity (Romans 5:12) and has affected all of creation in significant ways. Nonetheless, much evidence of the original goodness remains.
- 2.2 Even today, in our fallen condition, God intends humanity to manage, tend, and care for His earth according to His purposes (Genesis 1:28; 2:15). God opposes all abuse and exploitation of His creation.
- 2.3 We live under universal, created laws and moral absolutes.
- 2.4 The material world and cosmos are neither autonomous, eternal, nor self-generating. God is intimately involved in maintaining and upholding His creation. Indeed, all created reality holds together through God's sustaining power (Psalm 33:6-7; 104:27-30; Hebrews 1:3; Colossians 1:17). Thus, all progress—whether human or otherwise—depends upon the redemptive activity of God.

Implications

We believe that:

- 3.1 A biblical view of the origins of life does not constrain legitimate scientific inquiry and research because we accept two sources of information: biblical revelation and natural revelation.
- 3.2 God is the source of both biblical and natural revelation with respect to His creation. Apparent discrepancies should result in deferring conclusions in favor of a careful and humble reexamination of the presuppositions, theories, and interpretations that led to the disagreement.
- 3.3 Different positions must be subject to ongoing honest evaluation and scrutiny, and respectful debate within the framework of a biblical Christian perspective.
- 3.4 Members of the WJU community may differ on the timetable for creation in Genesis 1, conclusions about young earth or old earth, and the extent of changes in life forms over time (e.g. speciation).

Even as we affirm our own convictions, we strive to maintain an attitude of respect and charity towards others who may hold different views on these matters.

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Initials

Community Covenant

Chapter on Preservation of Unity and Community

Preamble

As a Christ-centered liberal arts community, *William Jessup University* shares a common set of beliefs, values, and goals.

The University community is comprised of Trustees, administration, faculty, and staff who are Christian believers and who hold essential beliefs and community understandings in common as referenced in the Statement of Faith and Community Covenant. In the event that members conduct themselves in a manner not consistent with Biblical standards and these statements, then the University will pursue corrective actions to establish unity and restore those individuals into fellowship within the University community. Thus, it is important that those wishing to join with us in fellowship share a common set of expectations, principles, and values with respect to the preservation of unity and community when faced with disputes.

The following *Community Covenant Chapter on Preservation of Unity and Community* is consistent with both the teaching of Scripture and the Christian church tradition (and its origins in the Restoration Movement) that has defined the University since its inception as San Jose Bible College in 1939.

This *Community Covenant Chapter on Preservation of Unity and Community* guides the standards and behaviors of the board members, students, and employees of William Jessup University community and is subject to the Articles of Incorporation, Bylaws, Statement of Faith, and Board Policy.

We hold three foundational assumptions:

- The University and its Board of Trustees are committed to restore fellowship, when possible, with individuals who are out of conformity with community membership standards as delineated in the University's Statement of Faith and Community Covenant.
- The process of restoration is predicated on the Biblical doctrines of sin, grace, repentance, and restoration.
- We believe that there is always a potential pathway by which differences or conflicts may lead to change, growth, and reconciliation.

(Romans 3:23, Colossians 3:5, 1 John 1:16, 2 Corinthians 12:9, Ephesians 2:8-9, Titus 2:11-14),
Acts 3:19, 2 Corinthians 7:9, Jeremiah 31:19, Luke 17:3, 2 Corinthians 13:11, Galatians 6:1).

Therefore, we believe that:

- We must eschew legal recourse and rather, ask that all of those facing disputations with each other or with the University to respect the Bible, as it commends us to make every effort to live at peace and to resolve disputes with each other in private or within the tenets of the Christian faith.
- In accordance with the University's Employee Policies, we agree that, at the outset of employment, any claim or dispute arising from or related to the University's essential creeds and understandings first be settled through biblically-based mediation as recommended and resourced by the University's administration and confirmed by the employee (Title IX issues will be addressed through the University's published Title IX processes).
- The final adjudication of discipline is entrusted to the Board of Trustees, who has the authority to place individuals under discipline or to otherwise restrict participation in community membership or limit the benefits thereof.

(Matthew 18:15-20, 1 Corinthians 6:1-8).

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Signature Certificate

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Document Signed By:

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Chun-Wen Albert Tsao

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