



STUDENT POLICIES

Tuition Payments Policy

- Once enrolled for a LEAD semester, payment for the entire semester must be paid. Any elected payment plans will not be stopped until semester tuition is paid in full.
- If a student falls behind on tuition payments, for any reason, the student's access to Canvas will be denied once their payment is 10 days past due. The student will be "locked out" of their Canvas Instance until their account balance (or payment plan) is brought back to being current. If the student has circumstances which are out of their control and are affecting their financial situation they should reach out to studentrelations@leadcma.org to communicate and create a plan.
- Students can see and even update payment details at anytime by logging on to the Student Payment Portal (portal.leadcma.org).
- Once a student is "locked out" of Canvas because of late payments for whatever reason, the student will still be able to access the Student Payment Portal to bring their account back to current. The Student's Canvas account will be unlocked once the account balance is brought back to current (Canvas accounts are usually unlocked within 3 business days).

Drop Policy

- Students that desire to drop from the LEAD Program must fill out the *Student Drop or Pause Form* (contact your Cohort Director). A student is officially considered dropped from The LEAD Program on the day that the form is completed and submitted.
- Students wishing to drop from the LEAD Program are encouraged to drop before the beginning of the subsequent semester.
- Students who drop from The LEAD Program will **not** receive a reimbursement for tuition already paid, and payment for the semester in which the student drops **will still be due**.

Reentry Policy

- Students that have begun The LEAD program and then have dropped or been removed from The LEAD Program, are able to reenter the program under the following guidelines:
 - » The student must have a zero balance on their past LEAD tuition account.
 - » The student must begin with a new cohort at the most recent retreat that they attended.
 - » The student must participate fully with the assignments and schedule of the new cohort.

Student Conduct Policy

- LEAD students will be held to biblical standards and the LEAD Student Conduct Policy. See the following pages to know and understand the type of conduct required of all LEAD students, Cohort Directors, Regional Directors and Staff.

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Plagiarism Policy

The goal of The LEAD Program is to spiritually develop the entire person. Curriculum has been designed for students to think critically about the content, and formulate personal thoughts and ideas. The “right answer” is less important than internalizing the content. Plagiarism of any kind inhibits your own learning and development.

To plagiarize is “to steal and pass off (the ideas or words of another) as one’s own : use (another’s production) without crediting the source” (Merriam-Webster).

The LEAD Program expects students to honestly submit their own work and not copy the work of others without properly citing sources. Students are not allowed to use Generative AI tools on assignments in The LEAD Program. Students are expected to complete each assignment without substantial assistance from others, including automated tools.

Students found to be in violation of the Plagiarism Policy will at minimum fail all assignments with plagiarized content, but the consequences could include failure of the entire semester or removal from the current semester with no refund of tuition costs. Reentry into The LEAD Program will be assessed on a case-by-case basis.

(Merriam-Webster. “Definition of PLAGIARIZE.” Merriam-Webster.com, www.merriam-webster.com/dictionary/plagiarize)

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LEAD Student Code of Conduct

The LEAD Program expects its staff and students, in the power of the Holy Spirit, to live lives that are above reproach. The expectation is that its workers will embody and model biblical principles that result in Christ-like lifestyles, character, and attitudes.

Every sphere of LEAD staff and students' life should reflect the Lord Jesus Christ. There is no sphere of life that is off limits to the world, our own sinful nature, or the enemy's attempts to compromise a believer's witness. Time, family, sex, money, dress, speech, entertainment, work (ministry), friendships and food comprise an incomplete list of the spheres of life to be submitted to the Holy Spirit.

The LEAD Program does not seek to establish any standard for behaviors beyond what is already provided in the Scriptures. Where the Scriptures are not explicit, staff and students are expected to determine and practice by faith (Romans 14:5b, 23) a lifestyle that most constructively benefits others (1 Corinthians 10:23–24; Romans 13:10), leads to peace and to mutual edification (Romans 14:19), reflects Christ's walk (1 John 2:6; 1 Corinthians 11:1; Romans 13:14), and glorifies God (1 Corinthians 10:31).

With regard to the consumption of alcohol, the Bible allows consumption in an appropriate context (Psalm 4:7; 104:14–15; Proverbs 31:6; Luke 5:39; Joel 2:19) but warns against drunkenness and any other form of abuse (Isaiah 28:7; Leviticus 10:8–10; Proverbs 20:1; Luke 21:34). Because of this and given the destructive nature of its abuse in our culture, special care should be taken with regard to the consumption of alcohol.

Selection of one of these options is not merely a matter of personal preference. Rather, as described above, in every sphere of life consideration should be given to the entire context, including the effect on one's self, others, the reflection on Christ, and the glory of God. The practice of any one of these approaches without faith would be sinful.

When it becomes apparent that a staff member or student is reflecting more of the world than of Christ in any sphere of his or her life, The LEAD Program will follow the instructions given by Jesus in Matthew 18, Galatians 6:1, and other relevant Scriptures to minister to the offending person as described in the The LEAD Program Student Discipline Policy.

Each staff member or student is encouraged to seek the Lord in these matters. Careful study of Scripture, time spent in prayer, and seeking godly counsel is advised. Whatever position one takes, grace and love, in pursuit of peace in Christ, should be our attitude towards those with a different position than our own.

Additionally, The LEAD Program would like to give more clarity to issues relating to inappropriate interaction and behavior between staff and students, staff among themselves, or students among themselves.

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Types of Inappropriate Behavior

(Adapted from C&MA International Ministries, Child Safety Policies and Procedures)

Sexual

Any involvement in sexual activity outside of marriage which includes but is not limited to:

1. Verbal: Remarks which include sexual threats, solicitation, sexually explicit language (whether in person, on the telephone, or via text messaging or the internet), or any verbal expression with the intent to arouse or stimulate.
2. Visual: Indecent exposure, showing or taking of suggestive pictures, pornographic material of genitals, or the showing of unclothed persons, any sexual activity or simulated sexual activity such as masturbation or intercourse, peeping, leering, or staring.
3. Physical Touching: Physical contact (or penetration by penis, fingers, or any other body part or object) with a person's clothed or unclothed genitals, pubic area, buttocks, or in the case of a female, breast, or causing a child to perform any of these acts. Masturbation in front of or to the victim, rubbing, holding, or kissing for the purpose of sexual gratification.

Physical

Any act that results in a non-accidental physical injury. Such acts may include, but are not limited to: slapping, punching, beating, kicking, biting, shaking, burning, holding under water, pulling hair, or holding against one's will; excessive physical discipline.

Emotional

Chronic attitudes or acts that are likely to produce emotional and mental health disorders. A subset of emotional can include verbal denigration achieved by the communication through words (i.e., derogatory name calling, criticism, yelling), vocal tones and accompanying body language and attitudes which demean a person's appearance or worth.

Inappropriate Behavior

If the internal investigation identifies behaviors that do not meet The LEAD Program's definition of inappropriate behaviors, but do constitute behaviors that are harmful to children, an outcome of inappropriate behavior will be reached, with an action plan put in place to provide accountability, mentoring, and/or counseling to address both the behavior and its causes.

Regarding issues not addressed in this document. Expectations of students and staff will be in accordance with the Word of God.



STUDENT POLICIES

The LEAD Program Student Discipline Policy

(Edited from the Uniform Policy On Discipline, Restoration, And Appeal by the Christian and Missionary Alliance)

Discipline is an exercise of scriptural authority for which the church is responsible. The LEAD Program believes the Scriptures establish standards of conduct and belief by which members of a church or denomination or ecclesiastical movement whereby individuals serving Christ through licensed ministry must live. The goals of discipline are to honor God; to protect the purity of the Church; to guard other Christians from being tempted, misled, divided, or otherwise harmed; and to bring fallen Christians to repentance. Discipline is administered to achieve restoration, while also providing for the spiritual welfare of the local church. Discipline is to be corrective and redemptive. It is to be exercised with mercy, grace, and forgiveness. However, restoration to fellowship with Christ and His Church does not necessarily result in a return to a position of leadership in the local church.

This Student Conduct Polity (Policy) and disciplinary proceedings are ecclesiastical in nature, founded on the most sacred teachings of the Christian faith. The Policy and proceedings seek to apply Scriptural teachings concerning conduct and belief to persons holding positions of authority and leadership and to regulate the relationships between persons in the Christian Church. In addition, they seek to regulate the behavior and belief of members of The LEAD Program who, by their enrollment in The LEAD Program, have submitted to the authority and discipline of their local church as well as the policies of The LEAD Program. Unless otherwise provided for in the Policy, in a case of disagreement or dispute concerning the interpretation or application of the Policy, the jurisdiction to decide such matters lies solely with the The LEAD Program. As stated before, the Policy and its proceedings, including any decisions related to its interpretation or application, are ecclesiastical in nature and as such, any appeal to or other action before a court or civil tribunal is not permitted.

The Policy is not intended to create a legally enforceable contract or promise. The LEAD Executive Committee reserves the right, in its sole discretion, to modify the Policy at any time and for any reason.

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I. BIBLICAL BASIS FOR DISCIPLINE

- A. **Growth in Faith.** Discipline serves to encourage growth and development in faith. *Rebuke them sharply, so that they will be sound in faith. . .* (Titus 1:13).
- B. **Redemption and Restoration.** Discipline serves to spiritually redeem and restore those who have fallen into immoral or otherwise unChrist-like ways. *Brothers, if someone is caught in a sin, you who are spiritual should restore him gently* (Galatians 6:1). *If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. . .* (Matthew 18:15).
- C. **Bearing Another's Burden.** Discipline benefits the church because it teaches the church to be redemptive by carrying the burden of seeking to restore fallen believers. *Carry each other's burdens, and in this way you will fulfill the law of Christ* (Galatians 6:2).
- D. **Forgiveness, Comfort, Love.** Discipline involves compassion, even for those who have committed sinful acts and espoused beliefs contrary to Scripture. . . . *You ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow* (2 Corinthians 2:5-7).
- E. **Warning to the Divisive.** Discipline serves to deter and instruct against beliefs and conduct contrary to Scripture. *Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him* (Titus 3:10).
- F. **Judgment and Expulsion.** Discipline may lead to judgment, including expulsion from the church. . . . *Are you not to judge those inside (the church)? God will judge those outside. Expel the wicked man from among you* (1 Corinthians 5:12, 13).

II. SCOPE OF THE POLICY

- A. **Preliminary Considerations.** Discipline always begins as a personal matter. As each believer studies God's Word, seeks him in prayer, and draws upon his grace, he/she is enabled by the Holy Spirit to identify and change sinful habits and grow in godliness. *For God did not give us a spirit of timidity, but a spirit of power, of love and self-discipline* (2 Timothy 1:7). However, believers are sometimes blind to sins or they become so tangled in them that they cannot get free. This is why the Bible says, *Brothers, if someone is caught in a sin, you who are spiritual should restore him gently* (Galatians 6:1).

In obedience to this command, The LEAD Program seeks to cultivate a redemptive atmosphere in which believers are committed to giving and receiving loving correction whenever sin seems too serious to overlook (Proverbs 19:11). The LEAD Program will always support the decisions of the local church as they are led by the Holy Spirit.

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In Matthew 18:15–20, Jesus outlines the steps which should be taken to resolve conflict and exercise redemptive and restorative discipline in the church. The process begins with private conversation. However, if private conversation fails to lead a person to repentance, Jesus commands that we ask other believers to become involved in these conversations. *If he will not listen, Jesus said, take one or two others along* (Matthew 18:16). When personal conversations fail to resolve the matter, Jesus instructs us to “tell it to the church.” This signals a move to more specifically defined disciplinary procedures to be led by the student’s local church and denominational polity.

The LEAD Program encourages the mediation of personal conflicts whenever such measures are both possible and appropriate. Within the procedures of The LEAD Program, we have purposed to fulfill Jesus’ instructions to exercise church discipline by providing an orderly procedure by which the appropriate ecclesiastical authority may be informed and respond. These disciplinary Policies and Procedures are implemented only after other appropriate steps have proven ineffective. They also recognize that some sins are of a public nature and cannot be addressed with personal conversation alone.

If an offense is not likely to cause imminent harm to others or to the testimony of Christ, and if the offense is not of such a nature that it would ordinarily disqualify a person from positions of leadership in the church, the proper ecclesiastical authority may choose to confront an individual entrapped by sin privately to establish the facts and encourage repentance of any sin discovered. If the individual acknowledges his/her sin and repents, the matter may end there, unless a confession to additional people and public or private restitution is needed. In such cases, and when individuals have confessed of their own accord, the proper ecclesiastical authorities may, after an informal investigation, determine the extent and nature of disciplinary actions which may be imposed without a formal disciplinary hearing. The LEAD Program need not remove the repentant student who is in good standing with their local church.

If an individual is unwilling to acknowledge or repent of sin, or if an offense is likely to harm others or to lead them into sin, cause division or disruption within the church, or compromise the public testimony of Christ and The LEAD Program, the proper church authority shall initiate formal disciplinary procedures as determined by their policies and this Policy shall be applied secondarily.

- B. Persons Subject to Discipline.** This Policy applies to all workers licensed within The LEAD Program as defined by the Constitution and Bylaws, policies, and regulations of The LEAD Program; non-licensed international workers; certified non-clergy professionals; officers, employees, and elected personnel of the national C&MA entity, district entity, and church entity; and all members of C&MA churches.
- C. Submission of a Charge.** The disciplinary process is initiated when a formal charge of sinful conduct is submitted to the appropriate ecclesiastical authority either in person or by certified mail. When the charge is submitted verbally, the nature of the offense shall be recorded in writing and signed by the person(s) making the accusation. Charges which are submitted anonymously shall not be entertained.

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