

Q [1] Are we changing the name again? Going back to Lifestyle Covenant? If we're changing it, we'll have to update A LOT and make sure we overly communicate the name change. WE have gone from Lifestyle Covenant to Community Expectations Covenant to Community Code of Conduct. We need to pick one and stick with it. staff who have been here 5 years do now know what it's called now. Most call it the covenant. I don't like the term lifestyle and I like Community Expectations Covenant.

A There is no real agenda here other than to find a title that allows the document to both communicate alignment with the denomination's desire to have a specific lifestyle expectation and the reality that many of our students are unchurched and need language that best communicates the intent of the document.

Q [1] Can we please remove the border on the lifestyle covenant it makes it look dated and out of touch? I don't want that to add to fuel to the perception of the document.

A Sure

Q [2] Using the word residential could be confusing or misleading for off-campus students.

A Part of this is nomenclature. *Residential* refers to all students attending courses or participating in residential activities. This would include categories such as students living in campus housing, commuters or students approved to live off-campus (attending on-ground), part-time students, as well as all students, regardless of enrollment (i.e., graduate, online, commuter) who are participating in a sanctioned athletic program or school sponsored club or activity. In other words, anyone directly associated (physically) with the main campus.

Q [3] Add scripture to each section (Stewardship of Community, Stewardship of Community, Stewardship of Self, etc.)

A We intentionally did not add Scripture to this section since it is so easily misconstrued by both those seeking ways around the expectations and those trying to enforce the expectations. Thus – some conversations become overly theological, when the real intent here is behavioral. The intent is not to create a Creed. We already have a Statement of Faith (Belief). The goal here is to present a concise set of lifestyle standards that are informed by Scripture, tradition, reason, and experience. These are *our* choices. Many of which are informed by Scripture. Yet, at the same time, as a private college, we do not need Scripture to justify our choices.

Additionally, we simply lack the room to add all the Scripture that informs the totality of why we do what we do. This has caused problems in the judicial process – since *cherry-picked* Scriptures are pounced upon and used as evidence against the very intent of their inclusion, or lack thereof (i.e.; versus where Jesus turns water to wine, is at a party with wine, serves His friends wine, and drinks wine). Here again – we use Scripture to inform our approach to alcohol use, but our choice to be a dry campus is our choice.

We can add Scripture here, but we need more room to be truly comprehensive in scope. We do try and use Scripture in the amplified version, where appropriate.

Q These sections should be matched with sections in the handbook for ease of cross-referencing.

A Agreed

Q [11-12] “While remaining allegiant to God, I respectfully submit to the governmental and institutional authorities as an expression of obedience to God” Is it appropriate to have our non-Christian students declare this? More of a big picture question.

A Made some modifications in light of this feedback:
“Recognizing that we hold dual citizenship, first and foremost as citizens of the kingdom of God and secondarily to this world, I accept that there are privileges and responsibilities associated with both. As a member of this community, I respectfully submit to institutional authority and commit myself to active support and participation in the campus community, for the betterment of self and others.”

Q [9-13] Should we add attending mandatory chapels?

A This is spelled out in the amplified version in the Student Handbook, under Stewardship of Community

Q [17-18] “As a member of this community, I will seek to promote an environment of racial, socioeconomic, and individual redemption, abstaining from all forms of racism, sexism, discriminatory behavior, and bigotry.” Is there a better way to say this?

A Perhaps there is:
“Recognizing the dignity and worth of all humans, I pledge to have active concern whenever human beings are demeaned, abused, depersonalized, enslaved, or subjected to coercive forces. As a member of this community, I will promote an environment that appreciates the dignity and worth of all humans, regardless of classification or distinction.”

Q [20-24] Add this from the 6-22 Code of Character:

“I choose to abstain from the consumption of alcohol, gambling, the use of tobacco products, abusing legal drugs or partaking in illegal drugs, or the promotion of such freedoms. I do this so that I might not become a stumbling block to others.”

A Some revision considered:
“Recognizing that the misuse of any substance can be harmful, regardless of legality or cultural permissibility, I abstain from the use of drugs, alcohol, tobacco, or any other substance that may erode or frustrate the health and well-being of myself or those around me. Furthermore, I choose to abstain from hosting, promoting, or attending occasions where such behavior is fostered.”

Q [22] I'm not sure if the obesity comment should be included in this document. I'm afraid any student who is confronted with the abuse of drugs, alcohol, or sexual behavior issues will throw this back as a defense. Also, some of the students may already be out of compliance. Will we not admit overweight students?

A Modifications were made to the amplified version to be less specific, yet include room in case action is warranted.

“Likewise the intemperate consumption or conservation of food, substances, or other nutritional alternatives is a form of abusing the body which can result in impairment that is not

in alignment with our call to preserve our strength so as to extend our ability to serve as ambassadors of Christ. Students found to be abusing their bodies in this way can expect to be held accountable for their actions.”

Q [24-28] Add “Therefore, I choose to abstain from hosting, promoting, or being part of scenarios where any fellow student is encouraged or given the opportunity to violate the letter or spirit of the Community Code of Character. I also understand that I can be held accountable for not only what I do physically, but also what is posted digitally on social media platforms or other mean of communication.”

A Future versions will include two distinct statements about the role of social media.

Q [31] Asking too much? Of course, we want to prevent this, but it feels like overreacting to include it in the covenant.

A Yes – perhaps. It is a point for discussion. The intent was to place minimal expectations, so that abuses are addressable.

Q [36] How will they steward their time?

A Revision: “Recognizing that God has allotted each of us twenty-four hours in each day and realizing that pursuing a college degree requires a deliberate focus of heart, soul, mind, and strength, I choose to manage my time wisely, investing it in such way that edifies my God-given potential. As a member of this community, I seek accountability concerning the use of my time and the activities I pursue, especially if my use exposes me to unnecessary temptation, is enslaving, may serve as a stumbling block to others, or undermines the purpose of my presence here at CCCK.”

Q [45] Not a noun – need to use a different word

A Modified: Introduction

Q [47] Membership and affiliation is redundant.

A It is...though our affiliation grants membership. Thus why the two types of relationships are described. Future versions will seek to clarify.

Q [51] This contradicts “allegiance” and “obedience” to God in para 3 of the Covenant.

A That paragraph has been modified.

Q [53] Does this contradict “voluntarily” in para 1 in the Covenant?

A Complicated. Student’s enrollment at CCCK is voluntary. That is their choice. However, their choice is dependent on their voluntary allegiance to our lifestyle expectations. It is a paradoxical reality.

Q [64] Add Scripture references

A More were added, as appropriate.

Q [75] This abbreviation only occurs once more in this section, so it’s not really worth abbreviating.

A Removed

Q [92 – 111] Add Scripture references

A Added

Q [122] This is an attention-grabbing sentence, but “barometer” and “goalpost” are not explained, so it doesn’t really hold much meaning. Can more plain language be used rather than ambiguous analogies? A clear statement is necessary especially since it’s the primary purpose of the covenant. Barometer measures atmospheric pressure

A Revised: *“While the focus of these policies are primarily on behavior, the Lifestyle Covenant does not ignore the underlying attitudes and beliefs held by those affected by its presence. In fact, in alignment with its heritage, the College seeks to promote an environment where sanctification can be embraced by every member of the community. Ideally, as sanctification emerges the individual is transformed through the power and presence of God. It is through sanctification that the individual is empowered to resemble His own holy character revealed in Jesus’ life of love and self-sacrifice (Ephesians 4:20–24; 2 Corinthians 4:6).*

Until such time, the Lifestyle Covenant serves as a blueprint articulating specific behavioral expectations that allow the College to meet its fiduciary obligation imposed as part of its denominational affiliation and its obligation to those who desire an enriching campus environment.”

Q [135] Add Scripture reference

A Will seek to add as appropriate.

Q [150] Kansas has legalized non-profits in conducting a raffle with restrictions imposed. Is it appropriate for Central to specify “raffle” amongst the listing of “inappropriate behaviors”?

Someone else asked – is this too restrictive , similar to antiquated “no dancing” rule of FM church?

A Point heard. However, until such time as the FM Church changes its stance (as it did with dancing) or we leave the denomination, we will adhere to such provisions. This is a good example of where Scripture serves as a foundation, but tradition also informs our practices.

Q [151] These actions are not necessarily wrong here, but may be more appropriate in the next section.

A Been moves to Stewardship of Community

Q [154] define what you mean by inappropriate use of media

A Added BoD statement 3212.

Q [160] add scripture reference

A Will seek to add as appropriate.

Q [177] change section title to “Stewardship of Intimacy”

A Done

Q [178] In Alignment with denominational affiliation - Why do we not align ourselves with God's Word? Or use that language, at least? We put ourselves in danger of being unbiblical when we follow the traditions of man, culture, and a particular denomination.

A In aligning ourselves with the Free Methodist Church, we are anchoring our theological in the Word.

CCKC was born out of the Free Methodist movement and continues to align itself with that movement. Keep in mind, as stated elsewhere, this is largely a statutory (legal) document, while it is informed by Scripture – it is also informed by our heritage and affiliation with the Free Methodist Church. Language used herein is meant to definitively articulate a stance (a theological perspective) on Scriptural issues that are oft debated, even those of evangelical and Wesleyan belief. Simply stating we are aligned with God's Word could be interpreted by any who would claim to be aligned with God's Word. For example, saying we follow God's Word related to women in leadership could mean very different things to very different people. Our denominational ties provide specificity to our Biblical alignment, providing a clear and concise hermeneutic.

Humanity is always endanger of veering off the path of right Biblical living. That is one of the great aspects of our denominational relationship, which gives us the very power to disengage from our affiliation if, as some point, we resolve that the denomination has gone off course. Such freedom is built into our very emergence as a denomination – since it was the *deviation* from Biblical purity that helped birth our movement.

Q [179] Sexual Dysphoria – Does not make gender exploration okay.

A We would agree, thus the statement that follows, *“Students are required to refrain from all forms of sexual intimacy and overt displays of physical affection that fall outside of the martial union of one man and one woman who have made a public covenant and vow, recognized by both the law of the land and sanctioned by the Church. We view all forms of sexual intimacy and displays of affection that occur outside of the covenant of marriage, even when consensual, as a distortion of God's created intent. This includes the use, possession, or promotion of pornography, as it exploits the sanctity of the human body and distorts the divine purpose of sexuality.”*

Q [183] “Overt displays of physical affection” Define

A The intent was any display, but the term overt may suggest that secretive is okay – that was not the intent. It was suggested to remove the word “overt”.

Q [192] sex and gender are not the two different things

A The answer to that question is wider than just CCKC and its beliefs. While we, as a College, do agree that sex and gender may be synonymous, culture is dividing the meaning. Our policies, from a purely legal point of reference, do need to address both the Biblical and cultural references. However, to not obscure where the College stands, we removed sections that might muddy the waters concerning our expectation.

Q [193-194] add Scripture reference

A Paragraph removed.

Q [196-201] This paragraph is a slippery slope. It opens the door to coaches having to accept students who “genuinely experience gender as different from their biology sex” as long as “*that exploration does not become disruptive or contrary to the College’s commitment to...*” even peaceful people, who aren’t disruptive, are still wrong, and full of sin. Being confused about their own gender isn’t wrong, not actively pursuing truth, and then FOLLOWING the truth...that’s the sin. Our paragraph does not acknowledge this...plainly. Furthermore, we are hiding behind the phrase “*as defined by our denominational affiliation*” and not “The Bible,” which leaves room for sin.

A 1) Removed paragraph; 2) Yes – we are hiding behind the denomination. Keep in mind that we are not writing a Creed or a theological argument, but a legal argument that allows us to enforce certain lifestyle expectations. While we believe that there is a Biblical standard that drives many of these expectations, it is our affiliation with the denomination that provides a legal framework through which we can pursue these ends.

Q [194-196] “anatomical distinctiveness apparent at birth” “Genuinely experience gender as different than their biological sex.” These are contradictory.

A Contradiction removed.

Q [198] “own unique nature” God has created everyone unique within parameters. Male and female are those parameters. Someone who feels male, but is biologically a female is not a male.

A Removed

Q [199] What kind of exploration is okay? Are we approving gender exploration?

A “Exploration” language removed

Q [199] “disruptive or contrary” what does this look like?

A Section removed

Q [205-212] Sexual desires outside of marriage (between one man and one woman) are sin. This applies to heterosexual and homosexual attraction. A desire to sin is sin, just like we all can sin in our hearts when our desire is hatred for someone. God calls that murder in our hearts. Desire and temptation are different.

A Not sure of the question.

Q Denomination – who?

A Free Methodist Church of North America

Q “The College will actively engage situations or individuals that persistently or conspicuously seek to subvert the College’s values, beliefs and expectations”. HOW?

A Every member of the community is invited to be a part of the accountability process. Egregious behavior will be addressed by appropriate offices (staff).

Q [218] “All overt” may work better here.

A For reasons explained above, overt was not added.

Q [221] handholding - way too restrictive, I particularly have an issue with no hand-holding. Who is going to police that?

A The key here is when the behavior “serve[s] as a point of disturbance for other members of the campus community who are subjected to such displays”

Q [224] “Overt displays of physical affection” Define

A “includes any physical contact”

Q [232] Change section title to Stewardship of Self

A Done

Q [243] What about non-campus, non CCK-sponsored events, i.e. at home during Christmas break?

A Fundamentally, we are inviting students into a community-wide covenant relationship. The core thread holding that covenant together is the integrity of those who join into that community. Students remain a member of that community, even when they are not physically in proximity with one another. Keep in mind that the purpose of that covenant is to provide an enriching environment that promotes the mission and outcomes of the College.

The lack of policing should not be construed as permission granting, as any infraction will receive the full scrutiny of those officers charged to

Q [266] The legality of anything is determined by law.

A The distinction here was due to some states legalizing medical grade marijuana and therefore either due to age or medical use, students can partake in this substance legally, while at home.

Q [274] Change section title to Stewardship to Community?

A Done

Q [293] Growth Initiative - This is good but probably needs more development. Procedure for students and staff with examples. Definitely need to be explained somewhere in addition to this handbook.

A Agreed. This is currently being revamped to better meet the needs of the students and the institution.

Q [296] “are prepared to engage their behaviors.” What does this mean?

A Meaning that if students are wanting to work on the behavior which does not align to our standards, we are willing to partner with them in this effort.

Q [320] to be used when?

A Students can appeal a discipline decision after being notified of the decision. The appeal process is outlined further in the document.

Q [349] add The committee provides written and verbal notice of student's right to appeal with 24 hours.

A Agreed.

Q [358] Students should be given a verbal and written notification during their hearing of their right to appeal.

A Agreed – added: "Students, will be made aware of their right to appeal, both verbally and through written notification."

Q [359] in the appeal process it only being 24 hours seems unwise. I am a big believer in deadlines, but I think, it would be better to do 48-72 hours so that students/people have time to cool off and respond instead of forcing them to react to the decision so quickly. Also, gives them the opportunity to ask for help/assistance from staff members if they hear the ruling Friday at 5. Where if they only have 24 hours they potentially won't be able to get the help they need for their appeal. Even if it was 24-48 hours excluding weekends that would be better.

A Modified: "All applications for appeals must be made within twenty-four (24) hours of the student's receipt of the initial decision, excluding weekends."

Q [377] "personally" maybe use a different word?

A Deleted "personally"

Q [378] "warning" what is the significance of this?

A Modified: "This may include the development of specific expectations if such behavior continues, and a discussion about possible consequences."

Q [382] "may also be applied" If these are additional, what is the baseline probationary action?

A Modified: "Probation is meant to be an encouragement and a reminder to respect and uphold community standards. Students placed on probation are essentially "On Notice" for a specific time frame, in which the student remains under heightened accountability. The following means of accountability may also be applied during part of the probationary period to encourage growth"

Q [396] "amenities" Does this include student housing? Or is that a separate level?

A Yes, it may include housing.

Q [407] "dismissal" Indicate if this applies to SAS, SPE or both. Ex) SAS student is dismissed and wants to become an SPE student.

A Modified