



Church Policies

Beulah Baptist Church,
of Deanwood Heights, D.C.

Church **policies** are important because they help those in covenant fellowship establish boundaries for what the Church considers acceptable behavior in certain situations. With these Church **policies** in place, those in covenant fellowship have guidelines to help them understand what this Church expects from them.

The selected policies and guidelines available online are not inclusive of all of the Church **policies**; however, the Council of Elders agree these are foundational **policies** all in covenant fellowship should know – if the Church is to operate in a Godly and Christian manner, according to the New Testament (Acts 28:20; 1 Cor 14:40; 1 Pet 5:2; Titus 1:5).

All Church **policies** relevant to covenant fellowship continue to be kept in the administrative office. Any questions concerning the Church **policies** available online or kept in the administrative office should be directed to the Church Administrator.

**BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
ACTIVE MEMBERSHIP/FELLOWSHIP DETERMINATION POLICY**

Policy Statement

According to the Bylaws, the Church "may withdraw membership/fellowship from any person whose conduct becomes or is deemed by the Church to be inconsistent with the beliefs, principles, and articles of the Church (Article IX, Section 5, paragraph 3)." The expected Christian conduct for all persons in covenant fellowship with the Church is described in the Church Bylaws (and any other applicable policies associated with the operation and governance of the Church).

As the ecclesiastical head and shepherd of the Church, with the advice of the Council of Elders, the Pastor shall determine the spiritual compliance and consistency of each person in covenant fellowship with the Church. If there are any discrepancies of how the Scriptures are interpreted or who is or who is not in active membership/fellowship: the Pastor is the final interpreter of the Scriptures for the Church as well as the final judge of who is and who is not in active membership/fellowship with the Church (Article XI; Judges 7:1-9).

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C. BENEVOLENCE FUND POLICY AND GUIDELINES

Objective of this Document

1. Establish a written process for the evaluation of requests for assistance from the Benevolence Fund.
2. Outline eligibility requirements and criteria for receiving assistance from the Benevolence Fund.
3. Describe the process involved in the request, approval and disbursement of monies from the Benevolence Fund.

This document will also specifically set forth the responsibilities of the Benevolence Fund Committee and the guidelines for discharging those responsibilities.

Biblical Basis for the Benevolence Fund

The Benevolence Fund Policy shall be guided by the following Biblical principles:

“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongues but with actions and in truth.” (1 John 3:17-18)

“Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. So then, while we have opportunity, let us do good to all people, and especially to those who are of the house-hold of the faith.” (Galatians 6:9-10)

“All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.” (Acts 4:32)

Purpose of the Benevolence Fund

The Benevolence Fund is a budgeted fund made available to those in covenant fellowship (and possibly to those not in covenant fellowship that fall into extenuating circumstances), by application, of Beulah Baptist Church, who are struggling financially due to unforeseen circumstances. Its receipts consist primarily of contributions from the Church's budget, and its expenses consist of funds disbursed for its intended purposes at the direction of the Spiritual Officers tasked with benevolence.

Oversight and Accountability

The Deacon Ministry has been tasked to oversee the Benevolence Fund. At least three (3) deacons will be responsible for reviewing/screening the applications of individuals/families applying for assistance. These same three (3) deacons will make recommendations to the Deacon Ministry regarding the awarding of gifts from the Fund to qualifying applicants. The Pastor may make decisions to disburse monies from the

Fund, subject to the guidelines herein, without involving the Deacons Ministry, but with the advice of the Council of Elders.

Sources of Income for the Fund

All benevolence funds come from Church revenues designated to the Benevolence Fund. A designated allocation for the Benevolence Fund is entered into the operating budget annually. Contributions to the Benevolence Fund may not be earmarked or otherwise designated for a particular purpose or individual. Although givers may designate their contributions to the overall Benevolence Fund, the leadership at Beulah discourages the practice of giving to the Benevolence Fund in lieu of giving to the Church's general fund.

Church leadership may choose, at its discretion, to decline certain contributions that are designated or earmarked. In order to comply with IRS regulations concerning charitable contributions, all contributions to the Benevolence Fund must be unconditional and without personal benefit to the donor.

Eligibility

Only those in covenant fellowship (and possibly those not in covenant fellowship that fall into extenuating circumstances) may qualify to receive assistance from the Benevolence Fund.

General Guidelines

The Benevolence Fund is intended as a source of last resort, to be used only after the applicant requesting assistance has explored all other possibilities of help from family, friends, savings, or investments. The Fund is intended to be a temporary help during a time of crisis.

Generally, assistance from the Benevolence Fund to a recipient or household cannot exceed a maximum amount within a 12-month period. The tasked deacons will govern the amount of assistance offered according to the limit in place at the time of request. This limit will be determined every January by the Deacon Ministry, in conjunction with the Council of Elders. In very unusual circumstances, households and individuals who are in need of substantial funds and who have the opportunity to make a life-changing decision may continue to be assisted up to whatever limit the Deacon Ministry and the Pastor deem appropriate. However, such cases must be reviewed carefully and additional accountability must be sought from the Deacon Ministry.

Disbursements from the Benevolence Fund may not be made in the form of a loan. Under no circumstance is a disbursement from the Benevolence Fund to be considered a loan. No disbursement may be repaid, either in part or in full, in money or in labor. However, if the recipient desires to give to the Church at a later time, the recipient is encouraged to give directly to the general fund of the Church.

While not a requirement for every situation, an applicant requesting assistance may be asked to receive financial counseling prior to any disbursement. The Deacon Ministry may deny help to anyone who, in its estimation, will have negative or irresponsible behavior reinforced by such financial help.

An applicant requesting help must be willing to give the deacons signed permission to follow up on any of the information provided to them. The Deacon Ministry will be sensitive to confidential issues.

Benevolence Need Categories

The stated purpose of the Benevolence Fund is to meet people's basic needs. The Benevolence Fund is intended to be a temporary help during a time of crisis. No specific needs are itemized in this policy; each application is investigated and determined on a case-by-case basis.

Process of Applying for Assistance

An individual or family seeking assistance from the Benevolence Fund should take the following steps:

1. Obtain a "Benevolence Request Application" from the Admin office. The application must be completed fully, with all supporting documentation attached, and returned to the Church office (incomplete applications will not be processed).
2. The application will be reviewed by the Deacon Ministry. The deacons tasked may contact the applicant for additional information or to schedule a meeting. The Committee may also contact utility companies, landlords, etc. to verify need.
3. The applicant will be informed of the status of his/her application no later than ten (10) business days from the Deacon Ministry's receipt of the completed application.

If the Committee determines that the applicant is eligible for assistance, it will make the applicant aware of the amount and how the funds will be disbursed.

Disbursement of the Funds

All disbursements from the Benevolence Fund shall be made directly to the party or entity to whom payment is due (**No funds will be given directly to the individual or household requesting the assistance**).

Beulah Baptist Church, of Deanwood Heights, D.C.

Cell Phone Policy

The Purpose

Beulah Baptist Church (“the Church”) communicates with its employees, contractors, and volunteers who are required to be in close contact with the Church at all times by using the employees’, contractor’s, and volunteer’s cellular phones. While cell phones are a necessary convenience of the business world, we require that our employees, contractors, and volunteers follow the guidelines listed below for their own and others safety.

POLICY:

All employees, contractors, and volunteers are required to be professional and conscientious at all times when using their cell phones to communicate with the Church and perform *any* Church-related business (this includes talking to other employees, contractors, volunteers, congregates, or any third-party vendors and or persons).

Usage:

It is **Beulah Baptist Church’s** policy that employees, contractors, and volunteers using their cell phones to communicate with the Church and perform any Church-related business understand the cell phones at those times of communication and performance should be reserved for business use.

Driving:

Beulah Baptist Church has a zero tolerance policy regarding using a cell phone while driving (in any state or country). For the safety of our employees, contractors, volunteers, and others it is imperative that employees, contractors, and volunteers pull over and stop at a safe location to dial, receive or converse on the cell phone in any way (to include answering or receiving a call, reading a text or an email, writing a text or an email, using any other type of cell phone application).

Beulah Baptist Church reserves the right to amend or alter the terms of this policy.

**BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, DC
CHILD ABUSE AND PREVENTION POLICY DIRECTIVE**

I. POLICY STATEMENT

Although no organization or individual can assure complete protection for the children in its care or that attend its church programs, this Child Abuse and Prevention Policy reflects the overall responsibility of Beulah Baptist Church, of Deanwood Heights, DC (“Church”) to help protect children from harm. In addition, we are committed to complying with any and all legal requirements for reporting acts of child abuse.

ACTS OF CHILD ABUSE OR NEGLECT WILL NOT BE TOLERATED! *Your* cooperation in this commitment demonstrates your concern of children's safety and your willingness to take steps toward preventing child abuse and its detrimental effects.

II. BIBLICAL FOUNDATION

The Bible is the center foundational guide to our understanding upon which all policies, procedures, and ministries must stand. Our goal, therefore, as a religious body is to respond to those Biblical mandates to maintain a safe, secure, and loving environment where children may grow; as well as, a place where caregivers, teachers, and leaders (both paid and volunteer) minister appropriately to their needs.

III. SCOPE

This Policy applies to all persons who participate in Church-sponsored activities involving children, including, all clergy, ministerial staff, volunteers, compensated employees, temporary personnel, and third party vendors and contractors.

IV. DEFINITIONS

A. Adult – Any person age 18 or older.

B. Caregiver – Any compensated or volunteer worker, who is in the sixth grade or higher.

C. Child or Youth – Any person under the age of 18 or who for reasons of mental incapacity are deemed minors under the law.

D. Child Abuse – An act committed by a parent, caregiver or person in a position of trust (regardless if he/she does not care for the child on a regular basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare. This definition includes the following:

1. Physical Abuse – A physical injury, threat of injury or creation of a real and significant danger of substantial risk of death, disfigurement or impairment of bodily functions. Such injury or threat of injury, *regardless of intent*, is inflicted or allowed to be inflicted by non-accidental means. Examples include: Asphyxiation, bone fracture, brain damage, skull fracture, subdural

hematoma, burns, scalding, cuts, bruises, welts, abrasions, internal injuries, poisoning, sprains, dislocations, gunshot, and stabbing wounds.

2. Physical Neglect – The failure to provide food, clothing, shelter, or supervision for a child if the child's health or safety is endangered. Physical neglect may include multiple occurrences or a one-time critical or severe event that results in a threat to health or safety, such as a toddler left alone. Other types of neglect include abandonment, inadequate supervision, inadequate clothing, inadequate shelter, inadequate personal hygiene, inadequate food, and malnutrition.

3. Sexual Abuse – Abuse that consists of sexual contact or interactions with a child, including physical contact (fondling, sexual intercourse) and nonphysical contact (exhibitionism, child prostitution, pornography, and voyeurism).

4. Medical Neglect – Refusal or failure by a caretaker to obtain and/or follow through with a complete regimen of medical; mental; or dental care for a condition, which if untreated, could result in illness or developmental delays.

5. Failure to Thrive – A syndrome of infancy or early childhood that is characterized by growth failure, signs of severe malnutrition, and variable degrees of developmental retardation. Children are considered to be in this category only when the syndrome is diagnosed by a physician and is caused by non-organic factors.

6. Mental Abuse/Neglect – A pattern of acts or commissions by the caretaker that result in harm to a child's psychological or emotional health or development.

7. Educational Neglect – When a child's caretaker is directly responsible for the failure of the child to attend school or an approved alternative program of study.

8. Bizarre Discipline – Any actions in which a caretaker uses eccentric, irrational, or grossly inappropriate procedures or devices to modify a child's behavior.

E. Compensated Worker – Hourly, salaried, part-time or full-time employee or a contractor who works with children at any Church-sponsored activity or facility.

F. Corporal Punishment – Any punishment applied to the body, but not limited to slapping, spanking, pinching, pulling or squeezing.

G. Volunteer Worker – Any non-compensated individual who works with children at any Church-sponsored event, activity, or facility (i.e., chaperones, Sunday School Teachers, Choir Director, etc.)

REDUCING THE RISK OF CHILD ABUSE

The following abuse prevention measures will be used by this Church to create the safest possible environment within each of our facilities and during church-sponsored events or activities.

A. General Prohibition – No adult, whether a paid or volunteer worker, who has been convicted of a crime against a child/minor or a violent crime against another adult, will be allowed to provide instruction or supervision in any Church-sponsored activity or program specifically created for and/or involving for children or youth.

B. Adult Oversight Rule – In educational settings or events in which the age of the child is *between infancy and six years old*, **two adults** must be present when working with children. In settings in which the age of the child is *between seven years old and seventeen years old*, **one adult** must be present at all times.

C. Six Month Rule – Volunteer workers must have been members of this Church for at least six months prior to the time they begin serving or supervising children in a Church-sponsored activity.

D. Staff Screening – All compensated and non-compensated volunteers and employees must complete the following procedures before participating in ANY Church-sponsored child or student activity or event. Results or information obtained for screening purposes will be kept confidential by authorized Church staff.

E. Driving and Transportation Policies

Under strict guidelines, children can be transported during a Church-sponsored event or activity. Specifically, prior to granting authorization to transport children to any offsite location, a Church official must check the driving record of any person operating a motor vehicle on behalf of the Church, or any of its affiliates. All drivers must sign a statement that he/she has read and agrees to comply with all governing policies before transporting a child. Additionally, in accordance to the goals of this Policy, the driver must adhere to the following:

- Unless the child is a relative of the driver, never be alone with a child under the age of 12.
- Never be alone with a child of the opposite sex who is not a relative of the driver.
- Use practical discretion when driving children.
- Ensure that *written* parental or guardian permission was obtained before transporting ANY child.
- Report all allegations made by a child during transport immediately to the **Church Representative** responsible for the program sponsoring the event/activity.

F. Gifts

No staff, either paid or volunteer, may give personal gifts to individual children without receiving advance permission from either the parent/guardian of the child or leadership of the church. Because gift giving can also be a form of buying loyalty or silence, gift giving should **ONLY** be done on a group basis or for special occasions, including award ceremonies or achievement recognition.

G. Overnight Trips/Events

The Church must approve all overnight trips/events in which minors will be involved. Only approved personnel/parents will be permitted to sponsor/chaperone both day and overnight trips. New staff or volunteers may be used as additional sponsors, but shall not be left alone with the children in a situation where no other staff is available to observe interaction with minors. **In accordance with Section V.B. of this Policy, The Adult Oversight Rule remains in effect.**

VI. OFFICAL CONTACT PERSONS, PROHIBITION AND ENFORCEMENT

A. Contact Persons – If you believe you have witnessed or have information that a child has been harmed in violation of this policy directive, immediately contact the Council of Elders:

Pastor Marcus E. Turner Sr., Chief Elder
metpastor@beulahbaptistchurch.org
202-396-5368 Ext. 105

Deacon Russell E Moore Jr., Senior Elder
remoorej@beulahbaptistchurch.org
202-396-5368 Ext. 121

Deacon Franklin Sutton, Elder
franksutton@beulahbaptistchurch.org
202-396-5368 Ext. 121

B. Policy Violations – Any person who violates this policy directive ***shall be subject to disciplinary action and/or criminal prosecution***, including an official letter of reprimand, suspension, and disciplinary proceedings up to and including, immediate termination of employment or fellowship.

C. Enforcement – This policy directive supersedes all previous verbal and/or written policies, memorandums and directives referencing the subject matter contained herein. *Language, contained in other communications from the church or official published statements, which contradict the mandates described in this policy directive are hereby revoked.*

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
CONFLICT RESOLUTION/MEDIATION POLICY

I. Policy Explanation

It is our prayer that each person spiritually in covenant with Beulah Baptist Church, of Deanwood Heights, D. C. (“Beulah” or “Church”) will follow the example of our head, Jesus Christ, in treating each other with love and respect (1 John 4:19). Recognizing that differences of opinion and conflicts are inevitable in any human endeavor, however, Beulah desires to establish a conflict resolution/mediation policy that we call on our *active* membership/fellowship to follow; so that when conflict does occur, Jesus will be honored by our efforts to resolve our differences in love and maintain the unity of the body of Christ (Ephesians 4:2-3).

Our goal is that the membership/fellowship of Beulah will not walk away from the Church because of conflict but will work together to overcome differences and find the common ground we share in Christ. Such an approach is biblically mandated and serves as an example to the non-Christian world that we are indeed Jesus’ disciples (John 13:34-35).

Conflict may be as simple as a difference of opinion, or it may involve a disagreement over church doctrine, policies, beliefs, or dissatisfaction with one or more of the Church’s leadership, or an argument involving two or more parties concerning the policies and direction of the Church.

II. Policy Expectations

1. In all interactions with each other, the membership/fellowship of Beulah will respect different ideas and views and will express disagreement with civility and Christian love, which means acting at all times in the best interest of those with whom we disagree (1 Peter 4:8, 1 John 3:18, Romans 12:3).
2. Gossip is strongly discouraged it is dishonoring to our Lord Jesus Christ (James 4:11-12).
3. Disagreements and conflicts should be addressed as soon as possible; the longer conflict is unresolved, the harder it is to bridge the differences (Matthew 5:23-24).
4. If two parties have a disagreement, the ideal response is for them to meet together, face to face, to discuss the matter and seek common ground (Matthew 18:15).
5. If any person in the Church has a concern or a complaint about a leader of the Church (i.e. officer, facilitator, teacher, etc.) the concerned person is strongly encouraged to discuss the matter directly with the leader involved (Matthew 18:15).
6. If for any reason it is not possible to meet one-on-one, parties with a conflict or disagreement should seek the mediation of the Council of Elders by submitting a written complaint to the Church Administrator (Matthew 18:16). The Church Administrator is to immediately review the complaint, and write up a detailed account summary and submit

it to the Council of Elders. The Council of Elders will discuss the matter to determine what is needed, if anything (e.g. prayer, mediation, outside referral, new policies, discipline, or just clarity). The concerned person must exercise sound judgment to avoid baseless allegations.

7. In all circumstances, confidentiality shall be respected. Identity and subject matter, however, may have to be disclosed to conduct a thorough investigation (which might include joint mediation), to comply with the law, and to provide accused individuals their legal rights of defense.
8. If all efforts at resolution fail, and parties believe they are not able to remain in covenant membership/fellowship, any party wishing to leave the Church's fellowship is asked to do so lovingly, without rancor or bitterness on the part of the one leaving or on the parts of those staying at Beulah, so that we do not bring disgrace on the name of Jesus Christ (1 John 2:10).
9. Anyone who believes they are in a conflict situation and is unsure of how to proceed should first contact the Pastor for advice or, if the conflict involves the Pastor, then seek the mediation of the Council of Elders by submitting a written complaint to the Church Administrator (Matthew 18:16).
10. When we have any form of Church dispute (spiritual, business or legal) with another person in covenant membership/fellowship, we will resolve the conflict within the body of Christ internally through biblical mediation or arbitration, through the steps in our Bylaws and this policy, rather than going to civil court (1 Corinthians 6:1-8; Proverbs 25:8).

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
COUNSELING POLICY & STATEMENT

Policy Statement

All counseling sanctioned by the Church comes in the form of Biblical enlightenment. No one sanctioned by the Church will give legal, financial, professional, medical, or any other advice to the counselee. The task of the counselor is to offer Biblical enlightenment and illumination – it is not to make decisions of any kind for the counselee. Anything other than Biblical enlightenment is strictly prohibited by the Church.

The Church has relationships with various professional Christian counseling organizations that stand ready to assist individuals, couples, or families with counseling that goes beyond the Biblical enlightenment that this Church offers to people (fees may apply).

The Church sanctions its counselors (i.e. Officers, Staff, Associate Minister, etc.) on a case by case basis that require approval from the Pastor. If the counselor *or* counselee cannot produce a copy (with his or her name on it, along with the other appropriate information) of the signed approval letter (by the Pastor) given to the appointed counselor for that counseling session – then that counseling session has not been sanctioned by the Church.

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
FACILITY AND BUILDING USAGE POLICY

Policy Statement

The Church's facilities were provided through God's benevolence and by the sacrificial generosity of its donors. The Church desires that its facilities be used for the fellowship of the Body of Christ and always to God's glory. The Church's facilities are not open to the public. We occasionally however make our facilities available to approved persons and groups as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

However, facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs, or advancing, advocating, or engaging in practices that conflict with the Church's faith, beliefs, policies, or moral teachings, which are summarized in, among other places, the Church's Bylaws. Nor may facilities be used for activities that contradict, or are deemed by the Council of Elders as inconsistent with, or contrary to the Church's faith or moral teachings. The Pastor, or his official designee, is the final decision-maker on whether a person or group is allowed to use church facilities.

This restricted facility use policy is necessary for two important reasons. First, the Church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the Church's beliefs would be material cooperation with that activity, and would be a grave violation of the Church's faith and religious practice (2 Corinthians 6:14; 1 Thessalonians 5:22).

Second, it is very important to the Church that it presents a consistent message to the community, which the Church officers, staff, volunteers, and disciples conscientiously maintain as part of their witness to the Gospel of Jesus Christ. To allow facilities to be used by groups or persons who express beliefs or engage in practices contrary to the Church's faith would have a severe negative impact on the message that the Church strives to promote. It could also be a source of confusion and scandal to the Church and the community because they may reasonably perceive that by allowing use of our facilities, the Church is in agreement with the beliefs or practices of the persons or groups using church facilities.

Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the Church's faith (as expressed in its bylaws) use any Church facility. Nor may facilities be used in any way that contradicts the Church's faith. This policy applies to all Church (and Church-related) facilities, regardless of whether the facilities are connected to the Church's sanctuary, because the Church sees all of its property as holy and set apart to worship God (Colossians 3:17).

Beulah Baptist Church, of Deanwood Heights, DC

GUIDELINES MENTIONED IN THE BYLAWS

Funeral Guidelines

All funerals officiated at Beulah Baptist Church ("Beulah") are at the sole discretion of the Pastor, in consultation with the Council of Elders. If a person is in covenant fellowship with Beulah, typically it will guarantee them the privilege of having their funeral or their immediate loved-ones' (*i.e. spouse, child, grandchild, sibling, parent, or grandparent*) funeral at Beulah.

All funerals, however, are judged on a case-by-case basis. If at anytime the Pastor, in consultation with the Council of Elders, deems the funeral, its participants, or a person (*in covenant fellowship or immediately-related to a person in covenant fellowship*) disqualified (*i.e. inconsistent, excommunicated, dissociated, disallowed or excluded*) --- Beulah will not officiate the funeral.

Further, all funerals will be planned and formatted in accordance to Beulah's administrative policies under the direction of the Pastor.

Wedding Guidelines

All weddings officiated at Beulah are at the sole discretion of the Pastor, in consultation with the Council of Elders. If a person is in covenant fellowship with Beulah, typically it will guarantee them the privilege of having their wedding at Beulah.

All weddings, however, are judged on a case-by-case basis. If at anytime the Pastor, in consultation with the Council of Elders, deems the wedding, its participants, or a person (*in covenant fellowship or immediately-related to a person in covenant fellowship*) disqualified (*i.e. inconsistent, excommunicated, dissociated, disallowed or excluded*) --- Beulah will not officiate the wedding.

Further, all weddings will be planned and formatted in accordance to Beulah's administrative policies under the direction of the Pastor.

Baby Dedication Guidelines

All baby dedications officiated at Beulah are at the sole discretion of the Pastor, in consultation with the Council of Elders. If a person is in covenant fellowship with Beulah, typically it will guarantee them the privilege of having their baby dedication (*child or grandchild*) at Beulah.

All baby dedications, however, are judged on a case-by-case basis. If at anytime the Pastor, in consultation with the Council of Elders, deems the baby dedication, its participants, or a person (*in covenant fellowship or immediately-related to a person in covenant fellowship*) disqualified (*i.e. inconsistent, excommunicated, dissociated, disallowed or excluded*) --- Beulah will not officiate the baby dedication.

Further, all baby dedications will be planned and formatted in accordance to Beulah's administrative policies under the direction of the Pastor.

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
MEDIA SPOKESPERSON POLICY

I. Policy Statement

To ensure consistent messaging and coordinate responses to media inquiries Beulah Baptist Church (the “Church”) has a designated media spokesperson. If you are contacted by the media and are not the designated spokesperson, you should direct the media inquiry to the Pastor/Chief Elder. Officers, employees, contractors, and ministry volunteers should *only* speak with the media about the Church’s activities, persons served, worship services, and outreach practices, if you are the designated spokesperson for that inquiry. Otherwise, refer the media to the designated spokesperson, the Pastor/Chief Elder.

II. Policy Explanation

In this age of transparency, initially it might seem uncomfortable to send a reporter to someone else. However, there are too many examples of when an officer, employee, or ministry volunteer did not have access to the full facts or latest developments to give a complete response on behalf of the Church and therefore embarrassed themselves and the organization by giving a statement that then seemed inconsistent with what is said by the designated media spokesperson.

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
PUBLIC DISCLOSURE POLICY

I. Purpose

1. The Council of Elders thinks it is a good idea for every officer, employee, committee member, or ministry volunteer to know how to respond to a request for documentation by a third party. Therefore, the Council of Elders will keep sufficient copies of all the “public” documents that they must provide—according to the Internal Revenue Service (“IRS”) regulations—when asked in the administrative office.
2. The IRS expects nonprofits to readily have certain documentation available to people who make documentation requests. The three public documents are:
 - a. Annual returns and schedules for the past three years (except Schedule B),
 - b. Application for exemption and all supporting documents: Form 1023, and
 - c. Letter from the IRS ruling that your organization has tax-exempt status.
3. Since the Church momentarily falls under the exemption status of 501C3 automatically since it is a religious organization that fulfills the protocols of religious organizations according to the IRS—the Church does not have any of the public documentation mentioned in paragraph 2. Therefore the Church does not currently have an obligation to produce public documentation that it does not possess.
4. The Church, however, will offer any person the opportunity to obtain documentation from the administrative offices that the Church feels necessary for clarification, direction, and understanding of the Church’s operational guidelines. The documentation available in the administrative offices might include:
 - a. bylaws,
 - b. policies,
 - c. applications,
 - d. ministry lists, and
 - e. request forms.

**BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, DC
SEXUAL HARASSMENT AND MISCONDUCT POLICY STATEMENT**

I. POLICY STATEMENT

This policy statement serves as the official position of Beulah Baptist Church, of Deanwood Heights, DC (“Church”) regarding acts of sexual misconduct and harassment. Further, this policy **reiterates this Church's express prohibition of all types of behaviors and actions that demean and/or devalue a person's character and subject them to unwelcome behaviors or demands.**

All forms of sexual misconduct are contrary to the teachings of our Lord and Savior Jesus Christ, upon which the very foundation of this Church is established. All acts of **SEXUAL HARASSMENT OR MISCONDUCT BY A MEMBER OF OUR CLERGY, LAY PERSONNEL, EMPLOYMENT, CONTRACTORS, OR VOLUNTEERS** are expressly prohibited. Such actions not only violate the law (Title VII of the Civil Rights Act of 1964; 42 U.S.C. Sections 2000e et seq.) but, as a part of the Body of Christ, such behaviors are sinful, demeaning, abusive and wrong.

II. DEFINITION OF SEXUAL HARASSMENT AND MISCONDUCT

Sexual harassment is unwanted or unwelcome conduct that can be verbal or nonverbal and may consist of sexual advances, requests for sexual favors, or physical conduct of a sexual nature. In a religious environment this includes gender directed behaviors within a pastoral, employment, ministerial (including volunteers), mentor, or colleague relationship that is so severe or pervasive that it alters the conditions of employment or volunteer work, or unreasonably interferes with that individual's performance by creating a hostile environment.

Sexual misconduct is a comprehensive term in this policy that includes child sexual abuse, sexual harassment, and intimidation. Specifically, **sexual misconduct is betrayal of sacred trust.** It is a continuum of unwanted sexual or gender-directed behaviors by either a lay or clergy person within a ministerial relationship, whether paid or unpaid, which represents an exploitation of power. It can include physical acts and verbal comments or visuals, inappropriate touching or advances, stalking, or the misuse of the pastoral or ministerial position using sexualized conduct to take advantage of the vulnerability of another.

It is important to note that both men and women may be victims of sexual harassment and misconduct. One person may be sexually harassing another person and not be aware of it. In making a determination as to whether an alleged conduct constitutes sexual harassment, consideration will be given to the frequency and severity of the action(s) and the totality of the circumstances, which includes the context in which the alleged conduct occurred.

III. SCOPE

The scope of this policy statement includes all individuals involved in Church-sponsored activities, employment, or ministerial service, and includes all Church properties or events,

regardless of the location. Therefore, a person could violate this policy while working on behalf of this Church or representing the Church in a non-Church related function, if that individual engages in behavior (s) outlined in this Policy Statement.

IV. REPORTING PROCEDURES

Any person who believes he or she has experienced or witnessed sexual harassment or misconduct by the Church's ministerial staff, visiting clergy, employees or volunteers OR, who has had a report of sexual harassment or misconduct made to him/her, should report the allegations directly to the Council of Elders:

Pastor Marcus E. Turner Sr., Chief Elder
metpastor@beulahbaptistchurch.org
202-396-5368 Ext. 105

Deacon Russell E Moore Jr., Senior Elder
remoorejr@beulahbaptistchurch.org
202-396-5368 Ext. 121

Deacon Franklin Sutton, Elder
FrankSutton@beulahbaptistchurch.org
202-396-5368 Ext. 121

V. COMPLAINT PROCEDURES

Every reported incident of sexual harassment or misconduct will be promptly investigated with confidentiality, care and concern for all parties involved in the allegations. Depending on the severity of the allegation(s), some investigations may be conducted by external investigators and, should the need arise; law enforcement personnel will be contacted.

A. Informal Complaints - An individual who believes he or she has been the victim of sexual harassment or misconduct has the option of filing an informal or formal complaint. An informal complaint does not have to be made in writing and can be reported verbally to any person designated in this policy guidance.

B. Formal Complaints - All complaints made in writing are considered formal complaints and subject to a full and thorough investigation. Also, when informal complaints have failed, complaints can be made formal by the victim by putting the allegation(s) in writing.

C. Investigations - All investigations shall be conducted in a confidential manner. It may become necessary to disclose relevant information to both parties, and when necessary, the victim will be notified of the particular disclosure. Investigations will include interviews of all parties and any witnesses identified either by the victim, or as a result of the findings of an investigation.

D. No Finding or Insufficient Evidence Finding - Depending on the type of complaint filed, all complaints will receive a response from the office responsible for the investigation. Should an investigation conclude there is no finding of wrongdoing or that there is insufficient evidence to determine whether sexual harassment or misconduct occurred, both parties will be notified immediately.

E. Violation Finding - Upon a determination that the reported conduct occurred or that it constituted sexual harassment and/or sexual misconduct, the parties will be notified immediately. The office involved in investigating the case shall submit a written report to the Chief Elder.

F. Corrective Action - The Church determines the necessary corrective action in each case, based on a case-by-case analysis of a variety of factors. Corrective action can include such things as: oral or written warning; referral to counseling; probation with a warning of suspension, suspension from service or employment; and termination.

VI. RETALIATION

No **individual** shall be permitted to retaliate in any way against an individual who files a complaint or participates in an investigation involving this or any other policy of this Church. Retaliatory action is a serious violation of the law and will subject persons to possible civil actions.

VII. APPEAL

Either the complainant or person accused may file an appeal pertaining to any decision concerning the resolution of the complaint. An appeal by either party must be made in writing, delivered to the Council of Elders within five business days of receipt of the resolution/disciplinary decision notice. The written appeal must state, in detail, the reason(s) for the appeal.

**BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, DC
STYROFOAM RESTRICTION POLICY**

I. Statement

1. Since the Church is located and operated in the District of Columbia, we follow the laws that do not contradict the purpose of the Church or conflict with the Church's established Articles of Incorporation and Bylaws.
2. **Washington DC has decided to go Foam Free!** Effective January 1, 2016, it is illegal for businesses and organizations (including churches) that serve food to use food service products made of expanded polystyrene, commonly known as foam or Styrofoam
3. **The law applies to any food service products designed for one-time use. These include take-out containers, bowls, plates, trays, cups, and other items.**
4. The law does not apply to:
 - a. Food or beverages filled and sealed in foam containers before an entity receives them (e.g., foam cartons of eggs packaged outside of the District)
 - b. Materials used to package raw, uncooked, or butchered meat, fish, poultry, or seafood
 - c. Foam food service products purchased for home use

II. Policy

In light of the new DC law concerning usage of food service products made of expanded polystyrene, commonly known as foam or Styrofoam™: The Church will follow the mandates of the law as stated above.

Further, the Council of Elders expects for all officers, facilitators, committee members, ministers, staff, contractors, and volunteers to fully comply with the law as stated above.

To that end, no officer, facilitator, committee member, minister, staff, contractor, or volunteer should: (1) purchase on behalf of the church, (2) donate to the church, (3) receive (on behalf of the Church) from a third-party, or even, (4) utilize (individually) while on the Church's premises --- any food service products made of expanded polystyrene, commonly known as foam or Styrofoam™.

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
TITHE/OFFERING ENVELOPE POLICY AND STATEMENT

Policy Statement

The sole purpose of the tithe/offering envelope (“envelope”) is to ensure accurate and consistent financial accountability for all persons who have united with Beulah Baptist Church (“Church”) in covenant fellowship, or those who have decided on a particular occasion(s) to donate to the Church.

The envelope was created for accounting and recordkeeping purposes only. Those with envelope numbers are persons who have at one time or another agreed to be consistent contributors to the Church. Envelope numbers are in no way indicative of a person’s current/present connection or association with the Church. In short, just because a person uses an envelope number that was given to them sometime in the past *and* donates to the Church --- *does not* automatically mean that he or she is in covenant fellowship with the Church.

As a nonprofit that tracks the donations of donors to the Church for reporting purposes; the envelope allows the Church along with its agent, the Church’s third party accounting firm, to track individual/family donations. The Council of Elders strongly encourages donors to use envelopes for all donations with the exception of those made electronically. Envelopes must be legible and should include an envelope number (if applicable) to ensure accurate data entry. The Church, nor its agent, will bear any responsibility for data entry errors due to illegible writing.

At the beginning of each year, the Church (or its agent) will provide to individual donors an annual donation report for the immediate year ending. These reports will be mailed to the addresses of the donors as they appear in the Church’s (or its agent’s) database; therefore, is it extremely important that the donors’ contact information is accurate and current. Changes in contact information should be indicated in the appropriate place on the donation envelope and submitted to the Church in a timely manner. The Church, nor its agent, will bear any responsibility for inaccurate, incomplete, or outdated contact information.

Questions or concerns regarding this policy statement should be directed to the Church Administrator.

VOLUNTEER POLICY AND STATEMENT

I, _____ (volunteer) hereby freely volunteer and agree that I will provide faithful and committed services to Beulah Baptist Church, of Deanwood Heights, D.C.

I understand that I have the right to leave this ministry at any time with or without notice and that I may be released at any time with cause. I understand that this is a non-paying position and that I will receive no compensation for providing my time and service to this ministry.

I accept that I must govern myself according to the current Church's Bylaws* and Ministry description. I understand that by signing this agreement I am stating that I hold these beliefs and requirements to be true and that I will adhere to the conditions/behaviors stated therein.

Signature of Volunteer

Signature of Church Elder

Print Name

Print Name

Date: _____ (month) _____ (date), _____ (year)

* 2013 Bylaws

BEULAH BAPTIST CHURCH, OF DEANWOOD HEIGHTS, D. C.
WHISTLEBLOWER POLICY REGARDING REPORTING QUESTIONABLE OR
IMPROPER ACCOUNTING OR AUDITING MATTERS AND/OR VIOLATIONS OF
THE PERSONNEL POLICIES

I. Policy Explanation

1. This policy is intended to encourage officers, employees, committee members, or volunteers to report suspected or actual occurrence(s) of illegal, unethical or inappropriate events (behaviors or practices). If anyone reasonably believes that some policy, practice, or activity of Beulah Baptist Church ("Beulah" or "Church") is in violation of law or a policy of official business practices: a written complaint must be filed by that individual with the Church Administrator.
2. It is the intent of Beulah to adhere to all laws and regulations that apply to Beulah and the underlying purpose of this policy is to support Beulah's goal of legal and policy mandated compliance. The support of all individuals is necessary to achieving compliance with various laws, regulations and policies with ethical practices.

II. Policy Statement

1. A whistleblower as defined by this policy is an officer, employee, committee member, or volunteer of the Church who reports an activity that he/she considers to be illegal or dishonest to one or more of the parties specified in this policy. The whistleblower is not responsible for investigating the activity or for determining fault or corrective measures; the Council of Elders and appropriate management officials are charged with these responsibilities.
2. Examples of illegal or dishonest activities are: violations of federal, state or local laws; billing for services not performed or for goods not delivered; and other fraudulent financial reporting.
3. If an officer, employee, committee member, or volunteer has knowledge of or a concern of illegal or dishonest fraudulent activity, the officer, employee, committee member, or volunteer is to file immediately a written complaint with the Church Administrator. The Church Administrator is to immediately review the complaint, and write up a detailed account summary and submit it to the Council of Elders. The Council of Elders will discuss the matter to determine what is needed, if anything (e.g. new policies, correction, discipline, or just clarity). The officer, employee, committee member, or volunteer must exercise sound judgment to avoid baseless allegations. An officer, employee, committee member, or volunteer who intentionally files a false report of wrongdoing will be subject to discipline up to and including termination of services and or membership/fellowship.
4. The confidentiality of the whistleblower will be maintained. Identity and subject matter, however, may have to be disclosed to conduct a thorough investigation, to comply with the law and to provide accused individuals their legal rights of defense.

5. All reports of illegal and dishonest activities will be promptly submitted to the Council of Elders who is responsible for investigating and coordinating corrective action.
6. Officers, employees, committee members, or volunteers with any questions regarding this policy should contact the Pastor directly (metpastor@beulahbaptistchurch.org).
Contacting the Pastor directly – *however* – does not waive the prescribed protocol herein of handling a complaint (Article I, paragraph 1; Article II, paragraph 3).