



## **FBC MEDFORD**

### **OUTSIDE USE FOR FACILITIES**

1. Fill out the *Facility Use Request Form*  
(map of our campus included)
2. Review the *Cleaning Checklist*  
(this needs to be returned to FBC at the end of the event)
3. Read and initial each statement on the  
*Policy Agreement for Facility Use for Outside Groups*.
4. Forms are to be returned to the FBC Office Manager.  
[info@fbcmedford.org](mailto:info@fbcmedford.org)
5. Include a certificate of general liability insurance  
(see details in this packet)
6. There is a 7 day waiting period for approval.  
We will contact you when a decision has been made.

# FBC Medford Facility Use Request Form

Event Title

Date of Event

Start Time of Event

End Time of Event

Set up Time

Clean Up Time

**\*\*Note: Each group does their own set up and clean up**

Description of Event


Special Instructions or Equipment Needed


Contact Person

Contact Phone

Contact Email

Please Select Requested Rooms

Main Worship Area

- Lobby
- Hospitality Room
- Courtyard
- Fireside Room
- Kitchen
- Worship Center
- Worship Center Café

Main Level

- Room 131
- Room 132
- Room 125/126
- Room 127/128
- Gym
- Hallway B Restrooms

2nd/3rd Level

- Room 203
- Room 204
- Room 205
- Room 300

Children's Ministry Area

- Room 163 Toddler Nursery
- Room 164
- Room 166
- Room 167
- Room 169
- Room 170
- Room 171/172 Library
- Room 180 Infant Nursery
- Room 183 Kidzone
- Room 185/186 Kidzone
- Room 187 Kidzone
- Room 189 Kidzone

Grounds

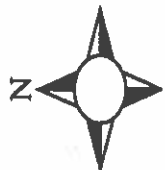
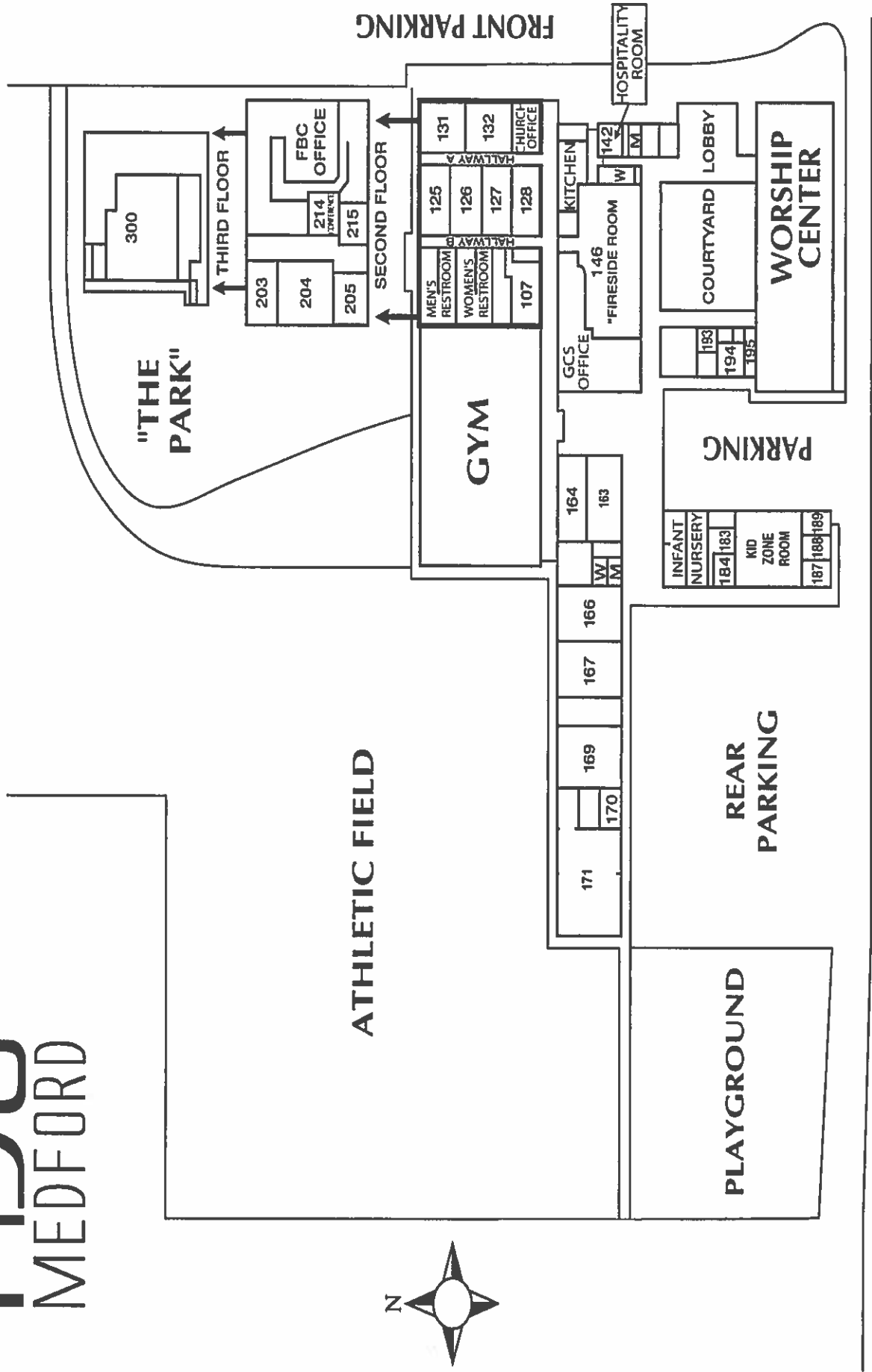
- Athletic Fields
- Front Parking Lot
- Park

For Office Use Only	
Approved	<input type="checkbox"/>
Declined	<input type="checkbox"/>
Staff Initials	_____
Date	_____
Entered in Shelby	<input type="checkbox"/>
Notify Applicant	<input type="checkbox"/>

Signature \_\_\_\_\_ Date \_\_\_\_\_



# FBC MEDFORD Campus Map



# FBC CLEANING REQUIREMENTS



GROUP NAME

DATE(S)

## ONE TIME OR WEEKLY EVENTS

## OVERNIGHT EVENTS

Check out key from FBC Office if needed.

**In addition to the all requirements listed to the left:**

Okay to move items, be sure to leave rooms how you found them (reset furniture, clean white boards, etc...)

For all sleeping rooms and restrooms, - follow the cleaning requirements on a daily basis.

Take out the trash or leave in a bag outside the door/hallway tied off.

If using the showers, please wear flip flops while taking a shower.

Vacuum, sweep and spot mop all floor areas.

Spray disinfectant on the curtains, walls and floor between showers.

Rooms - Spray cleaner on all hard services: tables, door handles, light switches, all touch points including TV remotes (gloves required).

Daily mop the shower walls, floor showerhead and faucets with soapy water.

Follow up with disinfectant on all hard services from above that were cleaned (gloves required)

If kitchen is used, be sure to also wipe out all ovens and refrigerator shelving and door handles at the end of your stay.

Restrooms - Spray cleaner on toilet seats, bars, handles, sinks and counters. Follow up with Disinfectant. Sweep floors (gloves required).

If kitchen is used, only 5 are allowed in the kitchen at one time; masks and gloves required at all times.

All food items, including beverages, must be prepackaged or served by those wearing masks and gloves.

Kitchen - Clean and disinfect all surfaces, counters and touch points. Sweep and damp mop floors.

Be sure all interior and exterior doors have been disinfected and are locked.



Please return this sheet at the end of your event.

*Thank!  
you!*

**FBC Medford**  
**Policy Agreement for Facility Use for Outside Groups**

**A. STATEMENT OF FAITH**

**THE HOLY SCRIPTURES (THE BIBLE)**

We believe that the Bible is the verbally inspired word of God, that it was written by men who were divinely and uniquely inspired and that it was without error in its original writing. It is complete, absolutely trustworthy, and has supreme authority in all matters of Christian faith and conduct (II Timothy 3:15-17; II Peter 1:20, 21; John 16:12-13; Revelation 22:18- 19).

**THE GODHEAD**

We believe in one God, eternally existing in three persons - Father, Son and Holy Spirit - co-eternal in being, co-identical in nature, co-equal in power and glory, and with the same attributes and perfection.

**God the Father**

We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from the penalty of sin and death all who come to Him through Jesus Christ (John 3:35; John 5:26; John 6:46; John 10:29-30; Matthew 11:27).

**God The Son - Jesus Christ**

We believe in Jesus Christ, the eternal and only begotten Son of God. We believe that in His mortal life He was conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men. Becoming a man without ceasing to be God, He lived a sinless life and accomplished our redemption through His death on the cross, a vicarious sacrifice for our sins. We believe in His bodily resurrection from the grave and that He ascended into heaven where He is now exalted on the right hand of God the Father, interceding for us as our great high priest. We believe in His personal, imminent, physical return to rapture His church, and His subsequent return to the earth with His saints to establish His millennial Kingdom (Philippians 2:5-11; Matthew 1:18-25; I Peter 2:24; John 3:16; Luke 24:1-53; Hebrews 4:14-16; I Thessalonians 4:13-18).

**God the Holy Spirit**

We believe in the Holy Spirit, who convicts the world of sin, righteousness and judgment. He regenerates, sanctifies and comforts those who believe in Jesus Christ, indwelling and sealing them until the day of redemption. He is the Divine Teacher, who guides us into all truth, and by His filling He strengthens us (John 14:16; John 15:26; John 16:7-14; 1 Corinthians 3:16; Ephesians 1:13, 14).

## THE NATURE OF MAN

We believe that man was created in the image and likeness of God, but that in Adam's sin, man fell, thereby inheriting a sinful nature and becoming alienated from God. This resulted in not only physical death, but also spiritual death which is separation from God. By choice we sin; and, of ourselves, we are unable to remedy our lost condition (Genesis 1:26, 27; Romans 3:10; Romans 5:12; John 3:5).

## SALVATION

1. Salvation is by grace alone through faith in the Lord Jesus Christ. Believers are saved and fully justified before their faith ever produces a righteous work (Ephesians 2:8-10).

2. The natural man (Romans 3:23) is spiritually dead and cannot earn salvation or favor with God (Romans 8:7-9).

3. Salvation is all God's work. Those who believe are saved utterly apart from any effort on their own (Romans 10:9-13; I Timothy 1:15-16; Titus 3:5). Eternal life is a gift of God (Romans 6:23).

4. Salvation is brought about by the convicting work of the Holy Spirit and by the Word of God. The lost person is convicted of his sin and is convinced of his need of Jesus Christ, the Savior, to save him from sin (John 16:8-9; Acts 2:36-37; Romans 1:16-17; I Peter 1:23).

5. The natural man is called by God to a single act of repentance and believing. Repentance is a change of mind, turning to Christ from sin, trusting and believing in Him as personal Savior in regard to the Gospel message (Luke 24:46-47; John 3:16; Acts 2:38, 11:18, 17:30, 20:21; Romans 2:4; II Timothy 2:25; II Peter 3:9). Both faith and repentance are a gift from God.

6. The object of faith is Christ Himself, and trusting Him begins the process of Christ changing a believers life (John 3:16; II Corinthians 5:15, 17).

- Obedience to Christ's Word is a demonstration of salvation (I John 2:3-6).

- Salvation includes a transformation of the inner person (Galatians 2:20).

- The believer receives a new nature (Romans 6:6). A continued life-style of willful sin is not consistent with a person who trusts Christ (I John 3:9-10).

7. Jesus is Lord of all and faith in Him leads to a yielding of oneself to Christ (Romans 6:12-13, 6:17-18, 10:9-10, 12:1-2).

8. Believers are kept by the power of God (John 10:28-29; I Peter 1:3-5).

9. Believers stumble and fall, but persevere in the faith (I Corinthians 1:8) and will be restored to fellowship by confession of sin (I John 1:9).

10. Assurance of Salvation is based on the promises of God (I Peter 1:23; I John 5:11-12).

## **THE CHURCH**

We believe that the universal church of Christ is a living, spiritual body of which Christ is the Head, and of which all regenerated people are members. We believe that the local church is a company of believers in Jesus Christ who have shared their profession of faith, and voluntarily associated for worship, work and fellowship. We believe that the ordinances of Baptism and the Lord's Supper were committed to the local church for perpetual observance, and that God laid upon the church the task of proclaiming to a lost world the acceptance of Jesus Christ as Savior and Lord (Colossians 1:18; I Peter 2:5; Matthew 28:18-20).

We believe the church has two ordinances:

1. Baptism is the immersion of the believer in water, in the name of the Father, and of the Son, and of the Holy Spirit, symbolizing the believer's previous experience of the new birth through faith and his union in the death, burial and resurrection of Christ as set forth in Romans 6:3-11.

2. The Lord's Supper was instituted by Christ as a memorial to His atoning sacrifice. In the observance of this Supper, believers remember Him: they show forth His death until He comes, and they function as worshipping priests before God (Luke 22:14-20; I Corinthians 11:23-36).

We believe the local church is independent and autonomous and must be free from interference by any ecclesiastical or political authority, and therefore church and state must be kept separate, each having different functions (Luke 20:19-26; Romans 13:1-7; Titus 3:1).

We believe that the Holy Spirit gives each believer one or more spiritual gifts and that Christ, our Risen Head, has especially set apart the gifts of evangelists, pastors, and teachers in order to help the saints in their work of service and to build up the body of Christ.

We believe that as the New Testament Scriptures were completed and their authority established, the need for miraculous signs has diminished and they are not now necessary to validate our faith or to authenticate the Scriptures (Romans 12:6-8; Ephesians 1:22; I Corinthians 12:11-14; I Corinthians 12:28-31; Ephesians 4:11-13; Mark 16:17-18).

We believe in the power of prayer. God does hear and answer the prayer of faith in accordance with His sovereign will (John 15:7; I John 14, 15).

## **THE ETERNAL STATE**

We believe in the bodily resurrection of all men, the saved to eternal life and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28, 29; John 11:25, 26; Revelation 20:5, 6, 12, 13).

We believe that the soul of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss, they await the first resurrection, when spirit, soul and body are reunited to be glorified forever with the Lord (Luke 16:19-26; Matthew 25:1-46; II Thessalonians 1:7-9; Jude 6, 7; Mark 9:43-48; Revelation 20:11-15).

We believe that Satan is real, the author of sin and the cause of man's fall. We believe that he is the open and declared enemy of God and man, and that he shall be eternally punished in the Lake of Fire (Job 1:6, 7; Isaiah 14:12-17; Matthew 4:2-11; Matthew 25:41; Revelation 20:10).

*"You therefore, beloved, since you know these things before hand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. AMEN."*

(II Peter 3:17-18 - NKJV)

### COVENANT

We believe that we have been led by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this local church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through our community and all nations.

We also engage to maintain family and private devotions; to train our children in the fear and admonition of the Lord; to seek the salvation of our family and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements and exemplary in our conduct; to avoid all gossip, slander and excessive anger, and to be zealous in our efforts to advance the gospel of our Lord and Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the principles of our Savior, to secure it without delay.

We agree that if we move from this geographical area, we will as soon as possible unite with another church where we can carry out the spirit of this covenant and the principles of God's Word.

**Initial here that you agree to use our facility consistently with this statement.**



## **B. MARRIAGE, GENDER, AND SEXUALITY POLICY**

**PURPOSE** This policy statement is the First Baptist Church of Medford, Inc. (FBC) position in regard to Marriage, Gender, and Sexuality.

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Genesis 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Genesis 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Corinthians 6:18; 7:2-5; Hebrews 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest and use of pornography) is sinful and offensive to God. (Matthew 15:18-20; 1 Corinthians 6:9-10.)

We believe that in order to preserve the function and integrity of FBC as the local Body of Christ, and to provide a biblical role model to FBC members and community, it is imperative that all persons employed by FBC in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of FBC.

**Initial here that you agree to use our facility consistently with this statement.**

## STATEMENT OF CHURCH DISCIPLINE

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (I Cor. 5:6), to edify believers by deterring sin and promoting purity (I Tim. 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Gal. 6:1)

The Lord Jesus Christ has entrusted the local church with the authority and responsibility to discipline members for flagrant sin or serious doctrinal error, with the goal of the restoration of the offender. This discipline is entrusted to the Elder Council and is to follow the biblical pattern as set forth in Matthew 18:15-20; I Corinthians 5; 2 Corinthians 2:7-8; Galatians 6:1; 2 Thessalonians 3:6; Titus 3:10-11; and 2 John 7-11. Any member of this church who practices or affirms a doctrine or conduct that, in the judgment of the Elder Council is opposed to the teaching of the Word of God, or is threatening to the testimony of this church, or is divisive to the body, shall be subject to church discipline.

Discipline will follow the said biblical pattern, and is an effort to bring the individual to repentance and protect the church from unrepentant sin. Discipline may involve exclusion from participation in ministry, as well as dismissal from the fellowship of this church. An individual may be disciplined by the Elder Council short of dismissal from the fellowship, as they deem appropriate for the specific circumstance (for example, an individual may remain in certain circumstances a member of this church but be denied the privilege of serving in a particular ministry.) The Elder Council, as is required by Scripture, may report to the congregation the names of those who have lost membership by reason of church discipline, and the reason for that discipline, as described in Matthew 18:15-20.

**Initial here that you agree to use our facility consistently with this statement.**

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## D. STATEMENT ON MEDIATION

Members of FBC agree to submit any legal dispute with the church for mediation before a mutually agreed-upon mediator, or if none can be agreed upon, one selected by Peacemaker Ministries. Lawsuits between believers, or threats of lawsuits between believers, are a matter of grave concern for the church, are contrary to biblical and church teaching, and mediation is an effort to resolve disputes in a biblical fashion.

Mediation will be governed by the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation (ICC Rules), unless modified as stipulated by the parties. In particular, subject to the more detailed provisions of the ICC Rules, mediator(s) will attempt to assist us in reaching a voluntary settlement of any disputes through mediation. The confidentiality of the mediation process will be protected and these matters will not be discussed with people who do not have a necessary interest in them. If settlement can be agreed upon, the conciliators may, at their discretion, issue an advisory opinion. Neither the opinion, nor any communications exchanged in the mediation process, will be admissible for any purpose in any subsequent legal proceeding.

**Initial here that you agree to use our facility consistently with this statement.**

## E. STATEMENT ON LIFE

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps. 139)

**Initial here that you agree to use our facility consistently with this statement.**

## F. STATEMENT OF FINAL AUTHORITY ON MATTERS OF FAITH AND CONDUCT

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of FBC's faith, doctrine, practice, policy, and discipline, our Elder Council is FBC's final interpretive authority on the Bible's meaning and application.

**Initial here that you agree to use our facility consistently with this statement.**

*I have received, reviewed and agree to adhere to all First Baptist Church's (FBC) policies, including but not limited to the Statement of Faith, Marriage, Gender and Sexuality Policy, Bylaws*

*I request to use the church facilities for the express purpose indicated above, and will utilize said facilities in a manner consistent with these stated purposes. To the best of my knowledge, I am not aware that the reserving individual, group, or organization holds, advances, or advocates beliefs that conflict with the church's faith or moral teachings.*

*It is agreed and understood that this contract shall remain in force only for the term in which I comply with FBC policies, as set forth herein, and as long thereafter as I comply. I understand that all facilities privileges automatically terminate if I engage in any conduct or avocation of conduct that stands in contradiction to FBC's stated beliefs, policies, and mission as set forth herein. I agree to notify FBC authority immediately upon the knowledge that church facilities or properties are being utilized in a manner inconsistent with church policies. I submit to the designated authority of FBC to resolve any disputes relating to church property or facility use.*

\_\_\_\_\_  
Name

\_\_\_\_\_  
Date

Adopted by the FBC Elder Council November 16, 2015

# **FBC Ministries Policy Manual**

## **Facility Use Policy**

### **Religious Activities**

All First Baptist Church (FBC) property and facilities (including furniture, fixtures, and equipment) are holy and set apart to worship God, regardless of the location of the facility. (Colossians 3:17) FBC facilities are consecrated to our religious ministry and mission because they are a provision from God. Use of FBC property shall be for the propagation of the Christian faith, for fellowship, witnessing, religious teaching, and charity. Therefore, all use and occupancy of FBC property shall be limited to persons of our particular religion, the propagation of religion, or related religious purposes.

All activities on church property must cohere with the religious purpose of FBC and further its Christian mission, whether the activity has an overt liturgical religious purpose (preaching, worship services, Bible instruction, communion, baptism) or a non-liturgical religious purpose (social service, mentorship, community service, benevolence, charity, schools). FBC conducts all activities in order to advance or express its Christian mission, message and viewpoint. Church facility use shall be exclusively conditioned on whether the use promotes FBC mission, message and viewpoint, as all facility usage is an opportunity to glorify God. In addition, church property is exclusively reserved for persons and organizations who agree to abide by FBC policies, which are incorporated herein by reference, as if fully set forth herein.

Likewise, FBC facilities are not generally open to the public and may not be used by persons or groups holding, advancing, or advocating beliefs that conflict with the FBC's faith or moral teachings – including but not limited to FBC written Statement of Faith, which are incorporated herein by reference, as if fully set forth herein.

Any facilities that are made available to approved non-members for usage are meant to further the FBC calling to minister to others, in the vein of charity and witnessing to our faith. For this reason, FBC property cannot be used for purposes that contradict the church's beliefs, which would constitute a grave violation of the church's faith and religious practice, as well as degrade the FBC's religious integrity. (II Corinthians 6:3; and 14; I Thessalonians 5:22).

## **Ownership/Control**

FBC's Elder Council possesses the authority to ensure all facility use conforms to FBC's beliefs. In regards to facility usage, FBC seeks to avoid member confusion, formal or material cooperation with evil, and scandal by associating with any conduct that contradicts its religious beliefs. (I Peter 2:12) Church property issues or disputes are directly related to religious doctrine and practice, as all facilities are utilized in a manner to advance or express FBC's Christian mission, message, and viewpoint. (Colossians 3:17) In the event that church facility use departs in any way from FBC's doctrine, mission, Written Statements of faith, teaching or policies, FBC's designated religious authority shall exclusively resolve any disputes. The Elder Council alone may make inquiry into the religious law and usage of FBC facilities and is therefore essential to the resolution of the controversy.

## **Facility Usage Fee Rate**

FBC is a not-for-profit corporation. Because the facility is exclusively utilized for religious and ministry purposes, it may be reserved for the below-market rate of \$150 per day (any part or all of any 24 hour day). The fee is intended to be used for general maintenance and cleaning of church facilities. It will be permissible to lease all or part of the facility to non-profit governmental educational institutions.

## **Guidelines and Requirements**

Each individual, group, or organization utilizing FBC facilities (including equipment and property) is required to abide by all church guidelines, requirements and use restrictions at all times. Each individual, group, or organization is required to sign FBC's Facilities Use Agreement.

FBC incorporates its Statement of Faith, and Marriage, Gender and Sexuality Policy, as if fully set forth herein.

Use of any controlled substances, including alcohol, tobacco products, and marijuana, is strictly prohibited on church property.

Church facilities are to be used with care and left in good, clean condition.

Licensee(s) and Invitee(s) reserving FBC facilities or property must confine said usage to pre-approved areas of the church property, as provided for in their Facility Usage Agreement

Any event involving children and youth require adequate adult supervision, provided by the reserving licensee(s) or invitee(s).

FBC reserves the right to coordinate and schedule alternative activities and events in other church facilities.

FBC reserves the right to accept or deny any applicants who seek to utilize or reserve FBC facilities. Permission that is granted to licensee(s) or invitee(s) to utilize FBC facilities or property shall not be transferred or passed to any alternative individual, group, or organization without the written permission of FBC.

### **Insurance and Indemnity**

Each individual, group, or organization that uses the FBC facility while not being a member of FBC will be required to provide their own general liability insurance coverage with a combined single limit of not less than \$2,000,000 naming FBC as an additional insured.

Any and all damage occurring to FBC facilities as a result of their use or reservation, shall be repaired and replaced by the licensee(s) or invitee(s), at a cost determined by FBC Elder Council or their designee.

All who reserve FBC property or facilities for use agree to release, protect, defend, indemnify and hold harmless FBC and its trustees, officers, employees, members and other representatives from and against any and all claims, liabilities, losses, damages, actions, costs and expenses (including, without limitation, reasonable attorney's fees and other legal costs) directly or indirectly arising out of their use of any FBC facilities.

### **Application**

All of our members, employees, and volunteers must affirm and adhere to this Facility Use Policy and church policies referenced therein to qualify for involvement with the ministry. This is necessary to accomplish our religious mission, goals and purpose.

Any non-members who wish to utilize the FBC's facilities must acknowledge receipt and review of this Facility Use Policy. Further, non-members must agree to conduct themselves and their event, as well as utilize church facilities, in a manner consistent with the FBC's purpose, ministry, Written Statements of Faith and policies, as set forth herein.

**I affirm that:**

1. I understand that the church does not allow its facilities to be used in a way that contradicts its faith or by persons or groups holding beliefs that contradict the church's faith.
2. To the best of my knowledge the purpose for which I am requesting use of church facilities will not contradict the church's faith, and I commit to promptly disclose any potential conflict of which I am aware or become aware to church staff.
3. I am not aware of any beliefs that are professed by me or the organization I represent and which is requesting use of the church's facilities that contradict the beliefs of the church. I agree to promptly disclose any potential conflicts in belief to church staff.
4. I understand that upon approval of my facilities use request, I will need to provide a refundable security deposit in the amount of \$300, a certificate of insurance for at least \$2,000,000 of coverage, and any other fees required by the church.
5. I understand that the church does not allow its facilities to be generally available to the public, and that my use of these facilities is subject to the approval of the FBC Ministry Staff, which is conditioned in part on my agreement to the requirements in the "Church Facility Use Policy," a copy of which I have read and understood.
6. I understand that I will be responsible for any damages to the church facilities resulting from this proposed use of facilities.
7. The church believes disputes are to be worked out between parties without recourse to the courts. See, generally Matthew Chapter 18 and I Corinthians Chapter 6. Accordingly, users of the facility agree to attempt resolution of any disputes through Christian mediation.

\_\_\_\_\_

Name

\_\_\_\_\_

Date

Adopted by the FBC Elder Council 11-16-15, Updated by the FBC Elder Council 8-18-20