

Constitution and Bylaws of Franklin Crossroads Baptist Church

Preamble

The purpose of this Constitution and Bylaws is to provide guidance to those responsible for the organization, direction, and management of the financial, temporal, and administrative affairs of the Church.

Constitution

Name

The name of this church shall be Franklin Crossroads Baptist Church, established in 1854 and incorporated according to the laws of the state of Kentucky June 7, 1971.

Mission and Purpose

The **mission** of Franklin Crossroads Baptist Church (FCBC) is: *Helping people follow Christ.*

The **purpose** of FCBC is to glorify God in all our endeavors, to evangelize unbelievers so that they *become* followers of Christ, and to encourage and equip those who *have become* followers of Christ so that they continue growing in the grace of the Lord. We will accomplish this purpose through preaching and teaching the gospel of Jesus Christ, observing the ordinances of the New Testament, and promoting the religious and spiritual development of the Church and community through any and all appropriate ministries.

Articles of Faith

We believe...

First: That the Scriptures of the Old and New Testament were written by men divinely inspired and that they are the only infallible rule of Faith and Practice.¹

Second: That there is only one true and living God, revealed to us as the Father, Son and Holy Spirit, the same in essence and equal in every divine perfection.

Third: That man is a sinner by nature². This sin separates mankind from fellowship with a Holy God. Thus, all men are in need of the Savior to reconcile them to the Father. There is no man so great that he does not need the Savior. There is no man so morally destitute that the Savior cannot reach him. However, this reconciliation can only occur when a man hears the Gospel of Christ, and decides to commit himself to trust in God's promise of salvation through Jesus Christ.

Fourth: That nothing can separate true believers from the love of God, but that they will be kept by His power through faith unto salvation.³

Fifth: That Baptism is administered only by the immersion of believers in water in the name of the Father, the Son, and the Holy Spirit,⁴ and the Lord's Supper is a remembrance of Christ's sacrificial death, to be observed regularly by those who are in good standing with their own local church.

Sixth: That there will be a general resurrection of the dead, and a general judgment when all mankind will be judged according to their deeds, and that the wicked shall go away into everlasting punishment, but the righteous into life eternal; we further believe that sinful men can only be found righteous through their union with Christ by grace through faith.

¹ 2 Timothy 3:16-17; 2 Peter 1:21

² Romans 5:12; note also that "Man" and masculine pronouns are used herein to refer to humanity or mankind generally. Both males and females are in view in all of these Articles of Faith.

³ John 10:27-30; Romans 8:38-39

⁴ Matthew 28:18-20

Seventh: That a New Testament Church is a self-governing congregation of baptized believers, and that its scriptural officers are Elders and Deacons.⁵

Eighth: That Our Lord has blessed us with the beautiful gift of a seven-day week, in which we should accomplish all our work in six days and keep one day holy. We believe it is wise to set aside Sunday, the Lord's Day, to be primarily devoted to gathered worship and rest and reflection on our spiritual health and growth.⁶

Ninth: That marriage is a union between one man and one woman, that sexual relationships are legitimate only within marriage, and that there are only two genders: male and female.⁷

Tenth: That the most current version of *The Baptist Faith and Message* as adopted by the Southern Baptist Convention is a further guide to our beliefs.

Church Covenant

Based on our profession of faith in Christ Jesus our Lord, and having been baptized in the name of the Father, Son, and Holy Spirit, we joyfully enter into covenant with one another as a body of believers. We agree to be set apart from this world, by maintaining behavior that is consistent with biblical principles and above reproach⁸. We also commit to love, support, and encourage one another by gathering together regularly,⁹ by helping each other increasingly conform to God's Word in our daily lives,¹⁰ and by sharing generously from our material resources and spiritual gifts for the ministries of the Church.¹¹

Covenant Membership

FCBC practices Covenant Church Membership. Any person who has made a credible profession of faith, who agrees with and unreservedly affirms our Church Covenant, and has completed our covenant membership process¹² is accepted by the other members into a Covenant of Membership, with all its rights and duties.

Affiliation

This Church shall be affiliated with the Lincoln Association of Baptists, the Kentucky Baptist Convention, and the Southern Baptist Convention and shall contribute to their financial support. These affiliations are voluntary; the Church is in no way under the authority of these organizations, and is free to discontinue affiliation at any time.

The Church may cooperate directly with other Churches and ministries on a more temporary basis.¹³

⁵ Acts 6; 1 Timothy 3; 1 Peter 5:1-11

⁶ Exodus 20:8; Mark 2:27-28.

⁷ See also Bylaws Amendment "Marriage, Sexuality, and Gender"

⁸ Galatians 5:13-22; Romans 12:1-2; 1 Peter 2:11; 1 Timothy 4:7; Romans 13:13; Ephesians 5:18.

⁹ Hebrews 10:24-25.

¹⁰ Acts 2:42; Ephesians 4:1-3; Hebrews 13:17.

¹¹ Malachi 3:8-10; 1 Corinthians 12:1-11; 2 Corinthians 9:7.

¹² See Bylaws, Section "Covenant Membership" and Operations Manual, "Covenant Membership Process".

¹³ See "Cooperative Ministry Relationships" in the Operations Manual.

Bylaws

1. Government/ Polity

The form of government (polity) of Franklin Crossroads Baptist Church (FCBC) shall be Elder-Led Congregationalism. **Elders** provide primary leadership to the church on all matters by teaching Scripture and practically directing members how to obey it in our context. Each Elder possesses equal authority in decision making, with the Senior Pastor serving as the primary leader. **Deacons** provide servant-leadership in all areas of practical ministry. **The Congregation** of Covenant Members possesses final authority.¹⁴

2. Covenant Membership

QUALIFICATIONS

Any person who believes in repentance toward God, faith in Jesus Christ as Savior, and is willing to confess Him publicly as his or her personal Lord and King shall be eligible for membership after he or she has been baptized by immersion in water in the name of the Father, Son, and Holy Spirit, and has professed full assent to the Church Covenant. A candidate for membership shall be accepted according to the process outlined in the Operations Manual.

DUTIES AND PRIVILEGES

All members are expected *at a minimum*: to live in accordance with the Church Covenant; regularly to attend the Main Worship Gathering (unless providentially hindered)¹⁵; to give full assent to the Articles of Faith; to agree significantly with the Baptist Faith and Message; and to participate in Members' Meetings. All members not under Church Discipline shall possess equal rights with all other members including the rights to cast a single vote, and with Elders' approval, to serve in teaching and leadership positions. Members who serve as Elders, Deacons, or Members of Ministry Teams are expected to participate faithfully in all of their scheduled meetings; if one is unable for an extended period of time, he shall resign his position OR the Elders will establish and oversee parameters for a temporary leave of absence on a case-by-case basis.

DUAL MEMBERSHIP

Members will not be allowed to hold membership in FCBC and another church simultaneously. Members who must be away from FCBC for an extended but temporary period of time, should seek counsel from the Elders whether to transfer membership to a church of like faith in that remote location or to maintain membership with FCBC while regularly attending another church, on the expectation of a timely return to FCBC.

DISCIPLINE

The regular ministries of the Church facilitate **Formative Discipline** through preaching, teaching, and fellowship. This is the normal process of sanctification and discipleship.

Regrettably, there are occasions when a member's continued, unrepented sin necessitates a formal process of **Corrective Discipline**, during which the Church will maintain an attitude of love, with the goals of repentance, forgiveness, healing, and reconciliation, not punishment. The Elders will provide primary leadership in regards to the specific steps and duration of disciplinary action on a case-by-case basis, governed by the principles found in Matthew 18:15-20; Galatians 6:1; 1 Corinthians 5:11-12; Hebrews 10:24-25; James 5:16, 19-20; etc.¹⁶ If the member under discipline finally refuses repentance and reconciliation, his case is to be brought before the Congregation for prayer at a Members' Meeting. If the matter has not been

¹⁴ See Acts 20:17-31; 1 Timothy 3:1-13; Hebrews 13:17-19; Titus 1:5-9; 1 Peter 5:1-5; etc.

¹⁵ See Hebrews 10:24-25.

¹⁶ A more specific outline of the normal discipline process may be found in the Operations Manual.

resolved by the following Member's Meeting, the offender(s) shall be excluded from membership on a 70% vote. If, after expulsion, the offender repents and reapplies for membership, he or she is to be joyfully reinstated by the normal process for new members.

TERMINATION

Membership shall be terminated:

1. Automatically upon a member's death; or
2. As the final step in a disciplinary process as detailed above; or
3. Upon recommendation of the Elders by majority vote of the Congregation at a regular Members' Meeting, whenever:
 - a. a member requests termination; or
 - b. another Baptist Church of like faith and practice requests a transfer of membership;
or
 - c. FCBC learns that a member has permanently affiliated with another Church.

3. Leadership

SUMMARY

The biblical offices in the church are Elders and Deacons. In addition, our church recognizes the Permanent Administrative Positions of Moderator, Clerk, and Trustee. Only Covenant Members are qualified to hold these positions. Additional positions and teams may be formed and dissolved as needed, as described in the Operations Manual. Termination of membership automatically ends a term of service.

PERMANENT ADMINISTRATIVE POSITIONS

Elders will nominate a Moderator, Vice Moderator, Clerk, and Trustees, to be approved by Congregational vote.

Moderator

A Moderator shall preside at all Members' Meetings and Special Called Meetings; any Moderator or Elder may moderate a Special Session. Only men may serve as Moderators. Moderators will be affirmed by majority vote at each November Member's Meeting, and will serve for the following calendar year after election. It is not required that the Moderator be an Elder, but an Elder can serve. There are no term limits, but a three-year term of service with one year off between terms is suggested. Moderators should have a reasonable understanding of Robert's Rules of Order, as it shall provide general guidelines (at the Moderator's discretion) for these meetings. In the absence of the Moderator, the Assistant Moderator shall preside. The Moderator may not vote in any meeting over which he is presiding.

Clerk

The Clerk (or designee) will attend each Special Session, Special Called Meeting, and Members' Meeting; the Clerk will ensure the preparation and distribution and archiving of written minutes of all these meetings.

Trustees

The Church shall have a minimum of three Trustees, with at least one of each category: an Elder, a Deacon, and a layperson who will serve as Chair. The Trustees shall be entrusted with such responsibilities as civil law assigns to the office. They shall transact legal business in the name of the Church; negotiate loans, execute mortgages, and transfer property; evaluate the insurance needs of the Church on an annual basis; and bring recommendations to the Elders. Upon authorization of the Church Body, the Chair of the Trustees may sign all legal documents.

OFFICERS

Elder/Pastor/Overseer¹⁷

Both paid (Staff) and volunteer (Lay) Elders provide **primary spiritual leadership** to the Church; there will be at least one Lay Elder for each Full-Time Staff Elder.

Duties: Elders' responsibilities will vary broadly, but focus on meeting the spiritual needs of the Congregation through the ministries of the Word and Prayer.¹⁸ They will collectively: hold each other accountable personally and spiritually and pray for one another; study Scripture and other resources directed at skill and soul development with a view to shaping the holistic teaching ministry of the Church; perform ongoing job performance assessment of all staff; consult with each other regarding each Elder's execution of practical duties in his ministry area(s) of responsibility, including recruiting and training volunteers and forming and dissolving teams as needed; recommend staff hires; coordinate practical ministry with Deacons; discuss and pray over specific issues in members' lives; make collaborative plans and administrative leadership decisions; compose position papers; present thorough, but concise reports to the Congregation at Members' Meetings, and call for votes as appropriate; and plan and perform any other appropriate pastoral tasks. Specific Descriptions of Duties for Elders will be published in the Operations Manual.

Each Elder possesses equal **authority** in decision-making, with the Senior Pastor serving as the primary leader. Only Elders will be granted the **title** of Pastor; any ordained Minister of the Gospel who serves on staff, but is not an Elder will be granted the title of Minister; other staff shall be granted titles of Director or Assistant, as appropriate. Only men may serve as Pastors or Ministers.

Qualifications: An Elder or Minister of FCBC must:

1. meet the character qualifications in 1 Timothy 3;
2. have demonstrated capability as a spiritual leader;
3. be a Covenant Member of FCBC and a duly ordained minister of the Gospel;
4. agree with and affirm the Articles of Faith of this Church and the current version of the Baptist Faith and Message;
5. be a regular financial giver to the General Fund of the Church; and
6. have been approved by Congregational vote.

Deacon

Deacons provide **practical servant-leadership** to the Church.

Selection: Trusting God always to provide an adequate number of Deacons to meet the needs of the Church, Elders and Deacons may initiate the Deacon Assessment and Installation Process¹⁹ with any man who has distinguished himself as a servant through the normal life and ministries of the Church.

Duties: Deacons' duties will vary, but focus on preserving the unity of the Church by meeting the practical needs of the Congregation through hands-on ministries, always setting a good example to the members in all conduct, as well as using their spiritual gifts in service to others and spreading the gospel. Each Deacon will serve in primary areas of responsibility according to gifting and desire; specific Descriptions of Duties for Deacons will be published in the Operations Manual.

¹⁷ The New Testament uses three terms for the one office; each term emphasizes specific aspects of pastoral ministry. *Elder* suggests spiritual maturity and knowledge; *Pastor* suggests a heart of love and care for God's people; *Overseer* suggests administrative competence and responsibility. See especially 1 Peter 5:1-2.

¹⁸ See Acts 6:4.

¹⁹ See Operations Manual.

Qualifications: A Deacon of FCBC must:

1. meet the character qualifications in 1 Timothy 3;
2. have demonstrated capability as a servant of other members' practical needs;
3. be a Covenant Member of FCBC and duly ordained as a Deacon;
4. agree with and affirm the Articles of Faith of this Church and the current version of the Baptist Faith and Message;
5. be a regular financial giver to the General Fund of the Church; and
6. have been approved by Congregational vote as an Apprentice Deacon.

Inactive Status: In the event that a Deacon is no longer able to fulfill his duties, it may be decided by him and the other Deacons and Elders that he become inactive. Ideally, this will be a temporary situation, but may culminate in permanent retirement. Any Deacon who is under Church Discipline is automatically inactive until his discipline case is resolved; in the event he is excommunicated, his Ordination is automatically revoked. In the event that the Deacon is permanently and honorably retiring from service, Elders and Deacons may recommend to the Congregation that he be recognized as a *Deacon Emeritus*.

CALLING AND INSTALLING ELDERS, DEACONS, AND STAFF

Elders will continually assess and pray over the Church's need for new Elders, Deacons, and Staff, and shall regularly recommend and report to the Congregation on these matters.

Congregational Approval: All New Elders and Deacons shall be approved by Congregational vote of at least 70% in the affirmative at any Regular or Special Called Members' Meeting provided this election has been announced at least two weeks in advance. When ordination is necessary, a second, separate Congregational vote is *not* required; ordinations are approved by Ordination Councils (see below).

New Elders: The Church may select new Elders in several ways:

1. a Staff Elder may be hired from outside the Congregation according to the process laid out in the Search Team section below;
2. a Staff Minister may be selected to transition into Eldership;
3. a Member or Deacon may be approved by Congregational vote to serve as a Lay Elder contingent upon his Ordination to the gospel ministry (if necessary).

New Deacons: The Church may select a man to serve as an Apprentice Deacon for a term of not less than six months, during which time, Deacons and Elders assess and affirm the Apprentice's qualifications and desire; his Apprenticeship shall culminate in his Ordination and Installation. Ordination is not necessary in the case of a man who has already been ordained as a deacon; he need only be officially installed as a Deacon of FCBC.

New Staff: Ministers and non-pastoral Staff may be recruited and hired at the Elders' discretion, providing the Congregation has approved budgeted funds for compensation.

Search Team: In the event a Staff Elder is needed from outside the Congregation, the Elders will solicit nominations from the Congregation to serve on a Search Team. The Elders will recommend from these nominations a proposed roster of team members to the Congregation. Upon approval, the team shall operate according to the process laid out in the Operations Manual.

Installation and Terms of Office: New Elders, Ministers, and Staff shall be recognized, prayed over and officially installed during a Main Worship Gathering. This Installation shall be the beginning date of the Term of Office, which shall last for an indefinite period of time. A Staff Elder may resign upon a 30-day written notice; any other Staff may resign upon a 14-day written notice; notice may be waived by mutual consent, and is automatic in the case of an Elder whose membership is terminated through the disciplinary process. A Pastoral Staff Member's service as an Elder ceases immediately upon notice of his intent to resign.

Services may be terminated by the Congregation upon recommendation by the Elders (including reasons for termination and proposed severance pay, which shall normally be for 90 days from the date of termination, but may be waived in the event termination is for scandalous moral failure). The Congregation must approve termination by a 70% vote in a Special Called Members' Meeting.

In the regrettable events that either: 1) the Church is without any Elders, the Deacons will operate as Elders until such time as a plurality of Elders may be recruited and installed or 2) there is an insufficient number of Lay Elders, the Elders will meet monthly with the full Deacon body for prayer and accountability, as the Church, under the leadership of the remaining Elders, works diligently to identify and ordain qualified Lay Elders to achieve the proper balance and restore the normal function of the Elders.

Ordination: the Senior Pastor (or designee) shall convene and oversee an Ordination Council. There is no obligation to install a previously ordained man as a Deacon or Elder of FCBC; but if such a man is chosen to serve, his previous ordination will suffice, provided it was from another Baptist Church of like beliefs.

A Council for Pastoral ordination shall consist of all active Elders of FCBC, and may include Elders/ Pastors from other churches at the discretion of FCBC's Elders. The candidate shall be examined by the Council at least one week prior to his Ordination. If the candidate is approved unanimously by the Council, he will be ordained by the laying on of hands and prayer by all ordained men present at an Ordination Service.

A Council for Deaconal ordination shall follow the same procedure as above, except that a Deacon Ordination Council shall consist of all active Elders and Deacons of FCBC. Other ordained men may participate as non-voting guests.

4. Meetings

THE MAIN WORSHIP GATHERING shall be held weekly on Sunday, the Lord's Day, at a time deemed most appropriate by the Elders. It shall always include Congregational singing, prayers, and the reading and preaching of the Word of God. It shall include the observation of the ordinances of the Lord's Supper and Baptism as appropriate. **Additional Weekly gatherings for Bible Study and prayer** shall be held as deemed appropriate by the Elders. Members are strongly encouraged to meet together as often as possible and practical in various **small groups** as well.

MEMBERS' MEETINGS shall be of three types: Regular Members' Meetings, Special Called Meetings, and Special Sessions. The Congregation shall vote on: Leadership (Pastoral hires, new Elders and Deacons, and Permanent Administrative Positions); Church Membership and Discipline; the annual budget and any updates during the year; and any other matters the Elders deem appropriate to bring before the Congregation for a vote. **Minutes of all meetings** shall be taken by the Clerk and made available to members two weeks prior to the next quarterly Members' Meeting.²⁰

REGULAR MEMBERS' MEETINGS shall be held quarterly (typically the second weeks of February, May, August, and November). An agenda of all items of business shall be published by the Elders at least one week prior to each quarterly meeting. Members' Meetings are public, though at his discretion, the Moderator can call the meeting into a members' only session. Only Covenant Members present at the meeting may vote; there shall be no proxy voting. Secret (written) ballot, verbal, or hand voting may be employed at the Moderator's

²⁰ In the event that a Special Called Meeting or Special Session is held fewer than three weeks prior to the next Members' Meeting, minutes may be made available before the following Members' Meeting.

discretion (except where specified in this document). At least fifty members constitute a quorum for any Members Meeting.

The typical Agenda of a quarterly meeting shall consist of: congregational singing and prayer; pertinent reports from Elders and Deacons regarding ongoing ministries of the Church; and appropriate votes. Members being put forward for discontinuation of membership are ineligible to vote.

New business will not be heard from the floor. If any member desires to raise an item of business, he or she must present it to the Elders in writing at least two weeks prior to the scheduled meeting. The Elders may choose not to bring the item to the church for consideration; however, they shall present a digest of matters submitted to them with a brief explanation of the reasons for their decisions.

At the February meeting, a summary report of the previous year's finances and a digest of ministry milestones from the previous year will be presented.

At the May meeting, a report of the previous year's financial audit will be presented.

At the August meeting, a mid-year budget and spending assessment shall be presented, and any needed budget adjustments shall be submitted for a vote. Budget adjustments may also be proposed, if necessary, at any of the other three quarterly meetings.

At the November meeting, the proposed budget and a roster of Team Members and Permanent Administrative Positions for the coming year shall be voted on, both having been published at least two weeks prior to the meeting to give members adequate time for prayer and discussion with the Elders. Approved budgets and rosters shall take effect on January 1 of each year. The fiscal year shall correspond to the calendar year.

SPECIAL CALLED MEETINGS may be called by the Elders provided the day, time, and agenda are announced two weeks in advance. Any Member may request that the Elders call a Special Meeting according to the new business process detailed above. Only matters specifically listed in the announced agenda may be discussed at a Special Called Meeting.

SPECIAL SESSIONS may be convened during or after any Regular Worship Gathering, provided they have been announced at least one week in advance. The only business that may be conducted at a Special Session is the reception of new Members. A Moderator or any Elder may preside over a Special Session.

ELDERS' MEETINGS shall be held as often as Elders see fit, but not less than twice per month. Any Elder may moderate these meetings, but the Senior Pastor will have primary oversight. These meetings shall be closed sessions; however, any member(s) may request to speak with the Elders, and they will make every effort to schedule a meeting within one week of the request. If the purpose of this meeting is to make a complaint or accusation against an Elder, the other (unaccused) Elders will take the lead in adjudicating the matter (according to Matthew 18:6-9, 15-22 and especially 1 Timothy 5:19-22). The accused Elder should be allowed to hear the charges against him in person, but the other Elders may request time to discuss the matter in the absence of the accuser(s) and/ or accused.

DEACONS' MEETINGS: Deacons and Elders shall meet together at least quarterly (especially prior to each Members' Meeting to coordinate the Meeting agenda).

MINISTRY TEAM MEETINGS shall be scheduled by the Team Leader as often as necessary to properly execute the team's ministry tasks; these meetings need not be formal, but all Team Members should be included.

ANNUAL MEETINGS of the Lincoln Association of Baptists, the Kentucky Baptist Convention, and the Southern Baptist Convention: all Elders are automatically elected in

perpetuity as Messengers from FCBC to each of these meetings, and the Elders may recruit additional and/ or substitute messengers at their discretion.

5. Dispute Resolution

Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (see Matthew 18:15-20 and 1 Corinthians 6:1-8), the Church shall strongly encourage its members to resolve conflict among themselves according to biblical principles, without reliance on the secular courts. Consistent with its call to peacemaking, the Church shall encourage the use of biblical principles to resolve disputes between itself and those outside the Church, whether individuals or corporate entities. This admonition to resolve disputes biblically *does not* in *any way* suggest that alleged criminal acts should not be reported to proper law enforcement agencies; criminal allegations *must* be made and adjudicated through proper criminal justice and law enforcement processes.

6. Amendment of these Documents

This Constitution and Bylaws may be amended upon recommendation of the Elders, at any Special Called or Regular Members' Meeting, by a 70% vote of members present, provided that at least two weeks' notice of the proposed change has been given to the Church. Amendments shall become a permanent part of these documents, which have precedence over any previous Bylaws written by this church.

Amendments

Marriage, Sexuality, and Gender

Marriage: This Church defines "marriage" as the exclusive covenantal union of one man born male and one woman born female in which such union is a lifetime commitment. A civil government's sanction of a union will be recognized as a legitimate marriage by this church to the extent that it is consistent with the definition of "marriage" found in these Bylaws.

Human sexuality: Legitimate sexual relations are exercised solely within marriage. Hence sexual activities outside marriage (referred to in the New Testament as "porneia", including but not limited to adultery, premarital sex and cohabitation, homosexuality, bestiality, and pedophilia) are inconsistent with the teachings of the Bible and the Church. Further, lascivious conduct, transgender behavior, and the creation and/or viewing of pornography are incompatible with the biblical witness.

Clergy: Only duly ordained clergy shall officiate at marriage ceremonies conducted on church property. Clergy employed by this Church shall be subject to dismissal and/or loss of ordination for officiating a same-gender marriage ceremony. The clergy assigned by this church to implement the procedures contained in this marriage policy may, in his sole discretion, decline to officiate at a ceremony when, in his judgment, there are significant concerns that one or both of the applicants may not be qualified to enter the sacred bond of marriage for theological, doctrinal, moral, or legal reasons.

Applicants: Applicants wishing to have a ceremony performed by a member of the clergy employed by this church or to use the church facilities for a like purpose shall affirm their agreement with the Church's Articles of Faith and this Amendment, and shall conduct themselves in a manner that is consistent with them.

Counseling: Applicants shall receive at least four (4) hours of premarital counseling by clergy or counselors employed by this church or other persons who, in the sole opinion of the

Elders of this church, have the appropriate training, experience and understanding to provide such counseling.

Premises: Any marriage performed on Church premises shall be officiated by a member of the Clergy. Clergy officiating marriage ceremonies on church premises, whether or not employed by this church, shall affirm their agreement with the Church's Articles of Faith and this Amendment, and shall conduct themselves in a manner that is consistent with them.