***ОБЪЕДИНЕНИЕ СЛАВЯНСКИХ ЦЕРКВЕЙ ЕВАНГЕЛЬСКИХ ХРИСТИАН-БАПТИСТОВ ТИХООКЕАНСКОГО ПОБЕРЕЖЬЯ***

=====================================================================

***“Итак будем искать того, что служит к миру и ко взаимному назиданию”*** **(Римл. 14:19)**

**Документы, рекомендуемые для принятия поместными церквями для защиты от судебных исков на почве отношения церкви к гомосексуализму на английском языке**

(Взято из документа «Protecting Your Ministry from sexual orientation and gender identity lawsuits»)

MARRIAGE POLICY

**#1. Marriage Policy**

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, [the Church] will only recognize marriages between a biological man and a biological woman. Further, the [pastors/ministers] and staff of [the Church] shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of [the Church] shall only host weddings between one man and one woman.

**#2. Statement on 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. (Gen 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. (Gen 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 Cor 6:18; 7:2-5; Heb 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. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of [name of the church/organization] as the local Body of Christ, and to provide a biblical role model to the [the organization] members and the community, it is imperative that all persons employed by [name of the church/organization] in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 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; Rom 10:9-10; 1 Cor 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 [name of the church/organization].

C

**#3. Church Membership Agreement**

We believe that to carry on the religious mission of the church, to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons who associate with the church as members should abide by and agree to the following statements and conduct themselves in accordance with them.

**\_\_\_\_\_\_\_ A. Statement of Faith**

(initial)

We believe [insert Church’s Statement of Faith here].

**\_\_\_\_\_\_\_\_ B. Statement on Marriage, Gender, and Sexuality**

(initial)

[If not included within the Church’s Statement of Faith, insert Church’s Statement on Marriage, Gender, and Sexuality here.]

**\_\_\_\_\_\_\_\_ C. Statement on Church Discipline**

(initial)

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church

(1 Cor 5:6), to edify believers by deterring sin and promoting purity (1 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 Pastoral Staff [Board or similar body] and is to follow the biblical pattern as set forth in Matthew 18:15-20; 1 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 Pastoral Staff [Board or similar body], 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 and communion, as well as dismissal from the fellowship of this church. An individual may be disciplined by the Pastoral Staff [Board or similar body] 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 Pastoral Staff [Board or similar body], 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.

[Optional provision] The members of this church further knowingly and voluntarily agree that a

member cannot voluntarily withdraw or resign his or her membership in the midst of the discipline

process, and may only voluntarily withdraw or resign his or her membership if they are not the subject of a discipline proceeding at the time or only after a disciplinary process, of which they are the subject, has been concluded as determined by the Pastoral Staff [Board or similar body].

**\_\_\_\_\_\_\_\_ D. Statement on Mediation**

(initial)

Members of the church 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. (1 Cor 6: 1-7.)

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. (Visit: http://www.peacemaker.net/site/c.nuIWL7MOJtE/b.5335917/k.D8A2/Rules\_of\_Procedure.htm to access the ICC *Rules*.) 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.

**\_\_\_\_\_\_\_ E. Statement on Life**

(initial)

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.)

**\_\_\_\_\_\_\_\_ F. Statement of Final Authority on Matters of Faith and Conduct**

(initial)

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 [the organization]’s faith, doctrine, practice, policy, and discipline, our [minister/executive committee/board of directors] is [the organization]’s final interpretive authority on the Bible’s meaning and application.

**I have reviewed the statements above as indicated by my initials before each of them, and agree to be governed by all the provisions herein.**

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**#4. Sample Church Facility Use Policy**

**Purpose Statement**

The church’s facilities were provided through God’s benevolence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members 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.

But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church’s faith or moral teachings, which are summarized in, among other places, the church’s constitution and bylaws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church’s faith or moral teachings. The pastor, or his official designee, is the final decision-maker concerning use of 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 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing 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 cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its 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 use any church facility. Nor may church facilities be used in any way that contradicts the church’s faith. This policy applies to all church 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. (Col 3:17.)

**Approved Users and Priority of Use**

The pastor or official designee must approve all uses of church facilities. Generally, priority shall begiven to church members, their immediate families, and organized groups that are part of the ministry,organization, or sponsored activities of the church. Church facilities and equipment will be madeavailable to non-members or outside groups meeting the following qualifications:

B

1. Groups or persons requesting facility use must affirm that their beliefs and practices and

planned uses of the facilities are consistent with the church’s faith and practice.

2. The group or person seeking facility use must submit a signed “Church Facility Reservation

Request and Agreement” form.

3. The group or person seeking facility use must be willing to take responsibility for the facilities

and equipment used and must agree to abide by the church’s rules of conduct for facility use,

as stated below and as described in any additional instructions by church staff.

**Facility Use Hours**

Facilities are available between the hours of \_\_\_\_\_\_\_\_\_ a.m. and \_\_\_\_\_\_\_\_p.m. Use outside these hours may be approved by the pastor or official designee.

**Scheduling Events**

Facility use requests shall be made to [e.g., pastor, secretary, events coordinator] by submitting

the “Church Facility Reservation Request and Agreement” form. The event will be reserved and placed on the church calendar only when the pastor or official designee approves the use.

**Fees**

Use of church facilities is subject to a use and maintenance fee of $ \_\_\_\_\_\_ to pay for the upkeep of church facilities. Church members are not required to pay a fee for usage because maintenance of the facilities are derived from member tithes and offerings. *[Note: Whether a church charges a fee for facility* *use is up to its discretion. But charging below-market rates, or no fee at all, helps churches avoid being* *considered a public accommodation under local or state law. Public accommodations are generally subject* *to a variety of laws, including laws regarding nondiscrimination. Because there is greater risk of being* *subject to these laws when a church charges market rates for facility use, we advise either charging no fee* *(except for perhaps a cleaning or other incidental fee) or charging a below-market fee. In any event, the* *church may also wish to require a refundable security deposit to pay for any damages to the facilities].*

**Insurance**

For all non-church-sponsored events, the group or person using the facilities must obtain liability

insurance coverage in the amount of at least $ . The user must also sign a “Facility Use and an

Indemnity and Hold Harmless Agreement.”

**Church Facility Reservation Request and Agreement**

Name of person or organization requesting use of facilities:

**Please state whether you are a:**

☐ Church Member ☐ Church-Sponsored Ministry ☐ Non-Member ☐ Non-Member Group/Organization

**Contact Information:**

Address: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Phone Number: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Email Address: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If the requested use is by an organization not affiliated with the church, please briefly state the

organization’s purpose and mission: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Please list the organization’s website, if any: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

APPENDIX B

Please list the names of the organization’s office-holders and leaders: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Regardless of type of user, please describe which church facilities you are requesting use of and the purpose for which you intend to use the facilities: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What date(s) and time(s) are you requesting to use the facilities: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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If you are requesting use of the church’s facilities for a wedding and/or wedding reception, please list the names and contact information of the bride and groom:

Bride: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Groom: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please list the name, contact information, and religious affiliation of the person officiating the wedding: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please describe the marriage preparation counseling or training undertaken by the bride and groom: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**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 security deposit in the amount of $ , a certificate of insurance for at least $ of coverage, and

any other fees required by the church.

1. 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 pastor’s approval, 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.
2. 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 1 Corinthians Chapter 6. Accordingly, users of the facility agree to attempt resolution of any disputes through Christian mediation.

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

APPENDIX

**#5. Religious Employment Criteria**

**1. Signed Statement of Faith**

First, and at a minimum, the organization should require all employees and volunteers to sign a statement affirming that they agree with the organization’s statement of faith and are willing to comply with the organization’s standards of conduct (if any). (See Statement of Faith, pg. 5; Code of Christian Conduct, pg. 20.) Retain these signed statements as part of the individual’s permanent record.

It is also good practice to note either on the signed statement, or in the employee handbook, that violation of the organization’s statement of faith constitutes good cause to terminate employment.

**2. Religious Job Descriptions**

Second, the organization should create written descriptions for every employment and volunteer position. These job descriptions will be unique to each organization and position, but the descriptions should explain how the position furthers the organization’s religious mission, what the responsibilities and duties of the position include, and what characteristics or skills are necessary for the position.

Although every position within a church or ministry furthers the organization’s religious mission, the link between an employment or volunteer position and the organization’s mission cannot be assumed. Clearly articulate this link in writing.

When feasible, a religious organization should assign its employees duties that involve ministerial, teaching, or other spiritual qualifications – duties that directly further the religious mission. For example, if a church receptionist answers the phone, the job description might detail how the receptionist is required to answer basic questions about the church’s faith, provide religious resources, or pray with callers. Consider requiring all employees to participate in devotional or prayer time, or to even lead these on occasion.

Employees with some duties usually performed by (or associated with) clergy are more likely to be viewed as “minister-like” by the courts. Consequently, courts are more likely to apply the ministerial exception to employment law claims based on alleged discrimination.

As noted above, it is important to bear in mind that the term “minister” applies not only to the head of a religious congregation, such as a pastor or priest, but also to any employee charged with ministering, teaching, or communicating beliefs. In a recent case, the United States Supreme Court held that a Christian school teacher met the definition of a “minister.”

A church, Christian school, or Christian ministry that employs an individual held out as a minister should make that distinction clear in the job title. Any religious educational qualifications, duties, responsibilities, or activities should be clear in the position description. Finally, remember that one need not have the title “minister” for the ministry to claim the ministerial exception: the exception applies to those charged with ministering, teaching, or communicating beliefs.

Employee job descriptions should also include the religious grounds for limiting employment opportunities, especially if the limitations involve any categories protected by law (such as religion or sex). For example, if a church or Christian school believes that only men may hold certain positions, this criteria should be clearly stated in the job description with scriptural or ecclesiastical support.

Finally, Christian ministries must consistently apply their employment standards and handle similar cases alike. For example, organizations might be legally vulnerable if they terminate an unmarried, pregnant female employee on religious grounds, but do not terminate a male employee known to have engaged in extramarital sexual relations. Consistency in employment decisions will make it more likely courts will find the organization acted properly and did not commit employment discrimination should a

disgruntled former employee file suit.