

**BY-LAWS AND ARTICLES OF INCORPORATION
OF THE**

**CHINESE
CONGREGATIONAL
CHURCH
OF
LOS ANGELES**

**BY-LAWS AND ARTICLES OF INCORPORATION
CHINESE CONGREGATIONAL CHURCH OF LOS ANGELES
STATE OF CALIFORNIA**

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**ARTICLES OF INCORPORATION AND BY-LAWS OF THE CHINESE
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PREAMBLE

With a desire to maintain ourselves as an autonomous local church for the worship of God, for the preservation of “the faith which was once delivered unto the saints;” for the propagation of that faith through evangelistic and missionary enterprises; and for the discipline of believers unto mature, fruitful Christians, we, as an independent Bible believing Church, seeking to become more Biblical, do hereby adopt and subscribe to the following:

ARTICLE 1 – NAME

The name of this church is the Chinese Congregational Church of Los Angeles, incorporated under the laws of the State of California, United States of America.

ARTICLE 2 – THE PURPOSE

This Church is established to glorify God through the use of His gifted servants to equip each member for service so that the Church can be built up, resulting in Christian maturity.

ARTICLE 3 – DOCTRINAL STATEMENT

We believe in God, the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again, and lives evermore; and in the Holy Spirit who takes of the things of Christ, and reveals them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Bible, and in our purpose to walk in the ways of the Lord, make known or to be made known to us. We hold it to be the mission of the followers of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

ARTICLE 4 – STATEMENT OF FAITH

1. We believe that the Bible is the only complete, written, and reliable revelation from God. It is inspired of God. Therefore, it is inerrant in its original forms and infallible. We take it as our basis of authority.

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2. We believe in the one true God who is spirit, eternal, infinite, holy, good, righteous, and truth. God exists in the persons of the Father, Son, and Holy Spirit. God created everything for His Glory.
3. We believe that God created male and female, Adam is the first man, and Eve is the first woman who was created from the rib of the man. As such, we believe that marriage is ordained of God only between a Man and a Woman. Adam and Eve disobeyed God's command and brought sin and total corruption to all mankind resulting in spiritual and physical death.
4. We believe angels are spiritual beings created to serve God. One angel, Satan, through disobedience, became the chief enemy of God and man. Satan and other fallen angels deceive and control the world and war with God and the believers.
5. We believe that Jesus Christ, the Son of God, born of the Virgin Mary, lived a sinless life. Yet He was crucified and died for our sins, was buried, and was bodily resurrected. He ascended to Heaven as our Intercessor and will bodily return as Ruler and Judge.
6. We believe that Salvation is by the Grace of God, through Jesus Christ, who sacrificed His Life and shed His blood for the sins of mankind as their redemptive price. Individual repentance from sins and acceptance of this grace results in being justified before God, being reconciled with Him, and being adopted into His family. Salvation is not on the basis of human merit or works.
7. We believe that the Holy Spirit convicts men of sin, regenerates, indwells, sanctifies, and transforms them for all eternity.
8. We believe that a Christian lives by faith in Christ. The Grace of God accomplishes this life that consists of submitting oneself to the Lordship of Jesus Christ, resulting in Christ-like character and ministry.
9. We believe that the universal church, founded by Jesus Christ at Pentecost, is composed of the saved from every generation. Local groups of believers are bound together to worship God, develop spirituality, and to evangelize the world. The Church administers the Rites of Baptism and the Lord's Supper. Jesus expresses His authority through the spiritual leaders. As the Bride of Christ, the Church will share His Riches and Glory.
10. We believe that all the enemies of God and the Unsaved shall suffer everlasting punishment. There will be a new heaven, new earth, and new Jerusalem, where God and Jesus will live among His people in Glory and Honor forever.

ARTICLE 5 – THE GOVERNMENT

This is an independent Church, not governed by any other group, body, or organization. This Church acknowledges the headship of Christ and the authority He gave to leaders of the early Church. This authority to oversee the Church is passed on by Jesus Christ through gifted men, chosen by the Holy Spirit and confirmed by the congregation.

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ARTICLE 6 – THE AFFILIATION

This Church, with God’s guidance, may participate in activities with individuals, groups of Christians, para-church organizations, missionary boards, and larger Christian bodies as long as they enable the Church to fulfill her purpose and goals (Acts 15; II Corinthians 8:1-4). The Board of Elders must approve this participation.

ARTICLE 7 – CHURCH MEMBERSHIP

Section 1. Qualifications – membership in Chinese Congregational Church shall be open to any individual 18 years or older.

- A. Who has confessed Jesus Christ as Savior and Lord; who also must be or have been baptized following conversion as identification with Christ, and whose life gives evidence of submission to the Lordship of Christ, or
- B. Who presents satisfactory letters of transfer from other churches, and publicly consents to the covenant of the Church By-laws.

Section 2. Admission

- A. Those desiring membership shall attend a membership class for a period of time determined by the Board of Elders.
- B. Applicants shall meet with at least two of the Deacons for examination of their Christian experience, and to confirm that they agree to abide by the responsibilities of Church membership.
- C. Upon successful completion of the required examination and instruction, and with the approval of the Board of Elders, applicants shall be presented to the congregation and received into membership at the earliest convenient worship service.

Adjunct membership may be offered under special conditions by the Board of Elders. Adjunct members shall be those with church membership in good standing elsewhere, who express the desire to become such without withdrawing from the churches to which they respectively belong. These individuals must show written evidence of baptism and a letter from their home church. These individuals may not hold office but may vote and lead in church activities as specified by the Board of Elders.

Membership for new members under 18 years of age:

These young converts shall be designated as “Associate Member II” which will have the same privileges and rights as those in the category of “Active Members” over 18 years of age, with two exceptions, those who are members under the age of 18 cannot vote nor hold office, but may lead activities in the church. The “Associate Member II” shall adhere to the by-laws found in

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ARTICLE 7 – Church Membership, Sections 1 to 6 and ARTICLE 8. As soon as the “Associate Member II” becomes 18 years of age, that person shall notify in writing to the church clerk(s) his/her intention to become “Active member.” Therefore, the church clerk(s) shall note the changes and keep current the church membership rolls.

Section 3. Transfer of Membership

An individual desiring to transfer membership from another church shall present written evidence of baptism and a letter from the former church stating that he is a member in good standing. This individual shall relinquish membership to the former church. In addition, he shall be required to meet the requirements of Article 7, Sections 1 and 2. All exceptions shall be approved by the Board of Elders.

Section 4. Inactive Members

- A. Any member who does not attend the regular services of the Church for a period of three months or more shall be contacted by the Board of Elders. If no satisfactory response can be obtained, the Board of Elders shall place the member’s name on the inactive roll. Such a person shall be notified of this action. The Board of Elders shall attempt to restore this individual to active Christian fellowship, if at all possible.
- B. Persons whose names are on the inactive roll shall not have a vote in any Church proceeding and shall not be counted in any tally of Church membership.
- C. Inactive members may be restored to active status upon written request to and approved by the Board of Elders.
- D. Any person remaining on the inactive roll for greater than six months shall lose his or her membership upon recommendation and approval of the Board of Elders.
- E. Persons desiring special connection with our Church, but who for valid reasons are not able to unite as regular members, may, upon recommendation of the Board of Elders, be received in associate status. Associate status is defined as our church members attending another church, keeping their membership in our church, but who for valid reasons are not able to unite as regular members. These members may not hold office nor vote.
- F. Summary of the types of membership:

	Hold Office	Vote	Lead Activities
Active Members	Yes	Yes	Yes
Adjunct Members	No	Yes	Yes
Associate Members I	No	No	Yes
Associate Members II	No	No	Yes
Inactive Members	No	No	No

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Section 5. Church Discipline

- A. Any member of this Church who persistently commits sin, either in biblical doctrine or conduct, shall be subject to discipline according to Matthew 18:15-16.

The process of discipline shall be conducted according to the following steps:

1. It is the duty of any member of this Church who has knowledge of another erring member's sin to warn and to correct that member in private. If the Lord should grant success in bringing restoration because of the correction, then the matter must be dropped on this level.
 2. If the erring member refuses to listen to this warning after being approached and warned, then the warning member shall go to the sinning member accompanied by one or two witnesses in order to also warn and correct. If the Lord grants success in bringing restoration, then the matter must be dropped on this level.
 3. If the erring member still refuses to listen to the warnings, then the warning member and witness(es) shall request a meeting with the Board of Elders and explain the matter fully to them.
 4. After hearing the matter explained by the warning member and witness(es), the Board of Elders will decide whether another approach should be made or whether the matter should be brought before the Church. If it is decided that another approach to the sinning member must be made, then the Board of Elders will work out the details of when, where, how, and who. If the Lord grants restoration, then the matter will be dropped on this level. If the erring member refuses to listen to the Board of Elders, then the matter will be brought before the Church by the Board of Elders who, at a scheduled meeting will explain the situation to the Church using their discretion when sharing any details.
 5. After hearing the sinning individual's situation, the Church will have the obligation to approach the erring member in order to further admonish and warn that person of that sin. If after successive attempts were made and the erring member still refuses to listen, then he or she shall publicly lose Church membership and rights to participate in Communion. If this becomes necessary, there shall be no appeal to any so-called higher authority to reverse the decision. At this point, the sinning individual is no longer considered in good standing.
- B. Steps 1, 2, or both may be eliminated if a sin committed by a members is committed publicly, as illustrated in I Corinthians chapter 5. In these instances, the process for restoration will begin with step 3 (bringing the matter before the Board of Elders and/or the whole Church). The determining matter will be on what level was the sin being committed.
- C. No action shall be taken by the Church upon any charges against a member until the member has been approached and informed personally of the charge and has been given the opportunity to appear in his or her own behalf at the meeting at which it is to be considered. If the member is

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living out of town and cannot be approached personally, then a letter will be sent informing him or her of the charges and possible future action.

- D. Charges of this nature may be considered by the Church only after at least two weeks notice of the purpose, place of time, and date of such a meeting has been given to the congregation.
- E. No member or former member may pursue legal action or sue the Church, Elders, Deacons, Pastors, or Church staff in connection with the performance of their official duties.
- F. Any member whose membership has been terminated may upon satisfactory subsequent resolution of disciplinary matter, as approved by the Board of Elders, reapply for Church membership as outlined under Article 7, Section 2).

Section 6. Termination of Membership

- A. The Board of Elders may direct the Church Clerk to grant letters of transfer to members in good standing who request them. Such actions shall be include in the report of the Church clerk at the next congregational meeting.
- B. A member is good standing may withdraw from the membership of the Church upon written request to the Board of Elders. Such request should specify the reason for withdrawing. Withdrawals shall also be reported by the Church Clerk at the next congregational meeting.
- C. A member whose membership has been terminated according to the provisions of Article 7, Section 4 and 5, shall be included in the report of the Church Clerk at the next congregational meeting.

ARTICLE 8 – MEMBERSHIP RESPONSIBILITIES

Those who enter into the fellowship of this Church must strive to be responsible members of the Church. The chief duty of all members is to love God and to love their neighbors as themselves, especially those of the household of faith. In the context of the local Church this duty is fulfilled by each member becoming responsible for the following which will help this Church fulfill her purpose as stated in Article 2. Below is a guideline by which members in good standing are encouraged to follow:

1. To avail oneself to all the help and services offered in this so as to grow in Christian maturity.
2. To help provide and maintain facilities that are conducive to Church functions.
3. To attend and participate in public worship services on a regular basis, thereby testifying to our personal love and devotion to God.
for the benefit of the church.
4. To support the Church financially.

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5. To employ one's gift from God especially
6. To prayerfully consider congregational concerns and to exercise a free, truthful, and loving discussion of the concerns before voting.
7. To support Church sponsored acts of compassion and mercy for the needy locally and worldwide with the intent of directing people to Christ.

ARTICLE 9 – THE PASTOR

Section 1. His Qualifications:

The pastor must be a man called by God to this Church who satisfies the qualifications for the office of Elder and meets the qualifications for Church membership.

Section 2. His Appointment

- A. The pastor shall be hired by a three-quarter-majority vote by the members present at a congregational meeting. This meeting shall be announced at least two weeks in advance. Only the Board of Elders shall recommend pastoral candidates considered for hiring to the congregation.
- B. The dismissal of the pastor requires congregational approval by simple majority. The date of termination shall be mutually agreed upon by the pastor and the Board of Elders or be dismissed and terminated effective thirty (30) days thereafter unless the pastor receives a vote of confidence of three-quarter majority vote on such motion.

Section 3. His Duties

- A. It shall be the responsibility of the pastor to preach and teach the Bible as a means of equipping the Church, and he shall exercise pastoral care over the Church by overseeing public worship services and the two Ordinances of Water Baptism and Communion, and to promote the spiritual welfare of the Church and those whom it serves.
- B. The pastor shall fulfill responsibilities as stated in a job description prepared by the Board of Elders. He shall be ex-officio member of all boards and committees.

ARTICLE 10 – CHURCH STAFF

With the exception of the pastor, the Board of Deacons may hire other persons to serve the Church full or part-time. The Board of Deacons shall determine the qualifications, responsibilities, and salaries for such positions, and if deemed necessary, they shall have authority to eliminate such positions.

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ARTICLE 11 – CHURCH ORGANIZATION

Section 1. Organizational Structure

- A. Boards, committees, and elected positions shall be established or abolished by the congregation to exercise good stewardship over the work of God in this Church. All boards, committees, and elected positions shall be subject to the Board of Elders. Each board or committee shall record minutes of its periodic meetings and shall submit them to the Board of Elders after each meeting.
- B. All persons serving on boards, committees, or as elected officials must be members of the Church in good standing and under the authority of the Board of Elders.
- C. The Church regards integral parts of itself. All activities and organizations formed within itself and which use the facilities of the Church property shall be under the control of the Church.

Section 2. Worship Service

Sunday morning worship services shall be held regularly at times determined by the Board of Elders. The schedule of services may be altered from time to time to meet special needs.

Section 3. The Ordinances

- A. The Board of Elders shall determine the frequency at which the ordinance of Communion is observed.
- B. Baptismal services shall be arranged by the Board of Elders as the need arises. Water baptism is a Christian ordinance enjoined by the Scriptures to be observed as a testimony of salvation and not as a means of obtaining it. It should be entered into by all believers, and is an ordinance for believers only. Candidates for water baptism shall be examined and approved by the Board of Elders.

Section 4. Congregational Business Meetings

- A. The Board of Elders shall call all congregational meetings. Church members may request that the Board call a meeting, however, the Board shall decide whether the meeting shall be held. However, if a quorum provides a written request to the Board of Elders for a congregational meeting, then a congregational meeting must be held within two Sundays following the receipt of the request. See Article II, Section 4, Item F, for the definition of Quorum.
- B. The Annual Congregational Meeting shall be held in February. The meeting agenda shall include distribution of written annual reports from boards, committees, and elected officers. Other items of agenda shall be determined by the Board of Elders.

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- C. No items of business shall be presented from the floor at any business meeting (including the Annual Congregational Meeting) unless the matter is presented to the Board of Elders beforehand.
- D. The Church shall be given at least two weeks notice for such meetings except under emergency circumstances, when a reasonable notice must be given. In this and other cases where it is required, “two weeks notice” shall mean that both a written notice of the meeting specifying the purpose, place, time, and date of the meeting shall be posted in a conspicuous place and/or published in the Church bulletin and a pulpit announcement of the same information shall be made before the Church on at least two consecutive Sundays before the date of the meeting.
- E. The Vice-Chairman of the Board of Elders is to preside over the congregational business meetings. This person, otherwise known as the Moderator, must be personally contacted at least two weeks in advance of an upcoming congregational business meeting when at all possible. If the Moderator is unable to make the assigned date, then the Chairman of the Board of Elders shall preside. If he is not able to make it, then the Pastor(s) will continue to act and function as the Moderator, in case that the Vice-Chairman of the Board of Elders is unable to perform the Moderator duties of that assigned date.
- F. Quorum – Twenty-five members in good standing or twenty-five percent of the active membership, whichever is fewer, shall constitute a quorum for the transaction of business at any congregational meeting. A majority vote of the members on matters presented to them shall be decisive, except in the matters of the calling of a Pastor and the amendments to the Church By-Laws, which shall require a three quarters vote of all voting members present at a meeting especially called for these purposes.

Section 5. Installation Service

During a January Sunday service the installation of newly elected officers shall be held to pray for God’s wisdom, direction, and blessings upon them.

ARTICLE 12 – BOARD OF ELDERS

Section 1, Article 12 – Composition and Qualifications:

Members of the Board of Elders shall be composed of men of exemplary Christian character and spiritual maturity who conform to the scriptural requirements set forth in 1 Timothy 3:1-7 and Titus 1:5-9.

1 Timothy 3:1-7 (NASB):

¹It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ²An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. ⁴He must be one who manages his own household well,

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keeping his children under control with all dignity⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?),⁶ and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.⁷ And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

Titus 1:5-9 (NASB):

⁵For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, ⁶namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. ⁷For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Section 2, Article 12. Elder Selections and Term of Office:

A. Elder Selection Procedure:

- Step 1. The Board of Elders shall interview, screen, and nominate potential Elder Candidates. Candidates shall meet the qualifications as set forth in Article 12, Section 1.
- Step 2. The candidates list shall be presented to the Congregation for review and input. A period of 2 weeks after a bulletin announcement shall be given for the Congregation to submit written comments to the Board of Elders concerning the list of candidates (See Appendix 1 - Appointing the First Board of Elders after Ratification, Step 2).
- Step 3. The appointed Elders shall be affirmed by the Congregation at a Congregational Meeting called for such purpose. An Elder must be affirmed by a $\frac{3}{4}$ majority of the votes counted (abstentions will not be counted).at the congregational meeting.

B. Term of Office:

The Term of Office for an Elder (other than pastoral staff) shall be two (2) years. There is no limit to number of terms, but must be affirmed when the term begins, that is, affirmed upon by the Elder (who wishes to be considered for another term) and the vote (affirmation) of the church membership.

C. Number of Elders:

Since pastors are considered Elders, there shall be a minimum of four (4) Elders other than pastors representing the church membership, and more as needed to provide

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leadership and oversight in each language group ministries.¹ Each language group should have a minimum of two (2) Elders in addition to the language pastor.

Note: In the event of the absence of qualified Elders, it is the responsibility of the pastor(s) to pray for and to seek out, encourage, and train/develop potential candidates; this will usually require an extended time period to develop. If there is continued no response, or God does not motivate qualified men to become an Elder (specific length of time to be determine), then it must be discerned whether God would have the church to continue to exist without a "Plurality of Elders" (other than pastoral staff) as church leaders to shepherd and guide the church.

Section 3, Article 12. Board of Elders Organization:

- A. The Board of Elders is the final authority for decision making at CCC. They are to devote themselves to discern and accomplish God's will for CCC through a ministry of prayer, a ministry of the Word, and a ministry of open discussion.
- B. The Board of Elders shall have three (3) officers that are determined at the first meeting of the new year.
 - 1. The Chairman shall determine the agenda and preside at all the meetings. And, in the event that the chairman is unable to preside, the Vice Chairman shall preside.
 - 2. The Vice-Chairman, shall also act as the Church Moderator at Congregational Meetings
 - 3. The Secretary will record the minutes of all meetings of the Board of Elders, and shall have custody of and maintain minutes necessary for the proper administration of the affairs of CCC.
- C. The Board of Elders shall meet on a regular basis, or called upon at the request of the chairman, pastor(s), or with two (2) other elders in collaboration (to be submitted to the chairman) for unscheduled meetings in regards to urgent or time sensitive church matters, or needs of church members.

Section 4, Article 12. Board of Elders Duties:

- A. The Board of Elders shall lead and oversee the ministry of CCC.
- B. Specific duties shall include but not necessarily limited to:

¹ As of January 2009 language ministries consists of English and Cantonese.

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1. Developing and Interpreting (fleshing out) the Doctrinal Statement, and Mission/Vision Statement of CCC to the congregation, which includes developing short-term (annual) and long-term (1-5 years) plans for church ministry.
2. Shepherding the spiritual welfare of CCC and its church members.
3. Teaching the Word by precept and example (preaching, teaching in small group Bible studies, classes, seminars, individual mentoring).
4. Praying that the Lord will be glorified in the lives of its church members while in the midst of all of life's circumstances.
5. Overseeing (or assigned) the maintaining and updating the church membership records.
6. Mentoring, discerning, and ordaining church members who desire to pursue vocational Christian work careers (e.g., pastors, overseas teachers, and missionaries). Also to approve or validate individuals that desire to pursue theological studies that need a church endorsement letter.
7. Exercising Church Discipline as necessary to maintain the integrity of CCC both spiritually (doctrine) and ethically (moral behavior).
8. Updating and revising Church By-laws as necessary.

C. Elder Discipline:

In the event that any of the elders show lack of spiritual leadership, dereliction in performing his duties, doctrinal heresy, character flaw, moral failure the Board of Elders is responsible to exercise church discipline as described in the New Testament (Matthew 18:15-20; 1 Timothy 5:19-22).

Appendix 1 - Appointing the First Board of Elders after Ratification:

Upon ratification of this By-Laws Revision, the existing Board of Deacons will be considered as the First Board of Elders by the following process:

- Step 1. The pastor(s) will discuss with the exiting Board of Deacons members on their willingness to serve as the First Board of Elders; and then they shall interview, screen, and nominate other potential Elder Candidates who meet the qualifications as set forth in Article 12, Section 1.
- Step 2. The candidates list shall be presented to the Congregation for review and input. A period of time (2 weeks after announcement) shall be given for the Congregation to submit comments to the pastor(s) and the transitioning "Board of Deacons to Elders" concerning these candidates.

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Step 3. The appointed Elders shall be affirmed by the Congregation at a congregational meeting called for such purpose. An elder must be affirmed by a $\frac{3}{4}$ majority of the votes counted at the congregational meeting.

After the First Board of Elders is appointed, all subsequent new Elders shall be chosen in accordance with the procedure outlined in Section 2 of Article 12.

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ARTICLE 13 – BOARD OF DEACONS

Section 1, Article 13. Composition and Qualifications:

The Board of Deacons shall consist of men² from the membership nominated and elected by the church members. The Board of Deacons shall consist of members possessing the qualifications described in the following New Testament passages:

1 Timothy 3:8-13 (NASB)

⁸Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, ⁹but holding to the mystery of the faith with a clear conscience. ¹⁰These men must also first be tested; then let them serve as deacons if they are beyond reproach. ¹¹Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. ¹²Deacons must be husbands of only one wife, and good managers of their children and their own households. ¹³For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

Acts 6:1-6 (NASB)

¹Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. ²So the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables. ³“Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. ⁴“But we will devote ourselves to prayer and to the ministry of the word.” ⁵The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. ⁶And these they brought before the apostles; and after praying, they laid their hands on them.

Section 2, Article 13. Election and Term of Service:

A. Members of the Board of Deacons shall be elected for a term of two years.

² Please note that the translation of 1 Timothy 3:11 the word “gunaiko, j” can be translated to refer to “women,” “deaconesses,” or “wives”, that is, deacons’ wives. We believe the word refers to “wives of deacons.” As such, this is a further requirement upon the deacon, whose wife is to exhibit godly qualities. And thus not referring to women as deacons, assistant to the deacons, or a separate office of deaconesses. See Appendix for interpretation.

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- B. The Number of Deacons is determined as necessary to conduct its duties.

Note: It is desired that there is representation from all language ministries, but godly qualifications are essential and priority over ethnicity.

- C. Any board member found to be negligent in the discharge and responsibilities of their duties, expresses doctrinal belief found to be heretical, and moral failure by the Board of Elders is subject to church discipline.

Section 3, Article 13. Organization:

- A. The Board of Deacons works in cooperation with the Board of Elders, and oversees the financial collection and accounting of church funds, facility usage, and maintenance, and distribution of the “love offering” benevolence fund.
- B. The Board of Deacons shall have four (4) officers that are determined at the first meeting of the new year.
1. Chairperson – who oversees the Board of Deacons meeting and makes a monthly report of church finances at the Board of Elders meetings, and as called upon.
 2. Vice-Chairperson – who oversees the Board of Deacons meeting in the absence of the Chairperson, or when called upon.
 3. Secretary – who records and maintains the minutes of the Board of Deacons.
 4. Church Treasurer – who handles the daily disbursements and accounting of all the financial business of the Church as authorized by the Board of Elders or Deacons; and may need the assistance of other deacons to maintain records of income and expenditures, and other accounting practices to meet city, state, and federal requirements for a church (charitable organization).
- C. The Board of Deacons shall meet on a regular basis, usually monthly, and upon the call of the Chairperson.
- D. The Board of Deacons shall record and maintain accurate minutes of its meeting and publicly posted for church members.

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Section 4, Article 13. Duties:

- A. The Board of Deacons shall assist the Board of Elders for the temporal needs of church members through disbursement of the Church "Love Offering/Benevolence" Fund³, attend to the accommodations for public worship, the Lord's Supper and Baptism, and to encourage and support those able to help others.

- B. The Board of Deacons shall maintain the physical operations of the Church, and are accountable to the Church for all financial matters including records, expenditures, and collections in compliance with the State of California regulations governing charitable organizations.

Specific duties shall include but not be limited to:

- 1. Shall be responsible to receive, count, record, and deposit all Church offerings.
- 2. Shall be responsible to account for and issue annual tax deductible receipts for donors to the Church, and other receipts as appropriate.
- 3. Shall hold title to all church property.
- 4. Shall sign all legal documents and contracts with vendors regarding the church property.
- 5. Shall maintain up-to-date inventory on all church property and insurance on church property.

³ Deacon Ministry includes providing compassionate caring for the disadvantaged and needy, that is, being ministers of mercy. It is not just an impersonal administrative work of building maintenance, financial accounting, and paying the bills of the church. God has given deacons a wonderful ministry of service, mercy, and love to hurting people such as caring for the poor. For further study consult Alexander Strauch, Minister of Mercy: the New Testament Deacon, Lewis & Roth Publishers, 1992.

For privacy concerns, the identity of those receiving such funds is held confidential within the Board of Deacons and Board of Elders, unless a valid reason is given to justify public disclosure. This is spiritual ministry of helping, counseling, and physical assistance as appropriate and necessary for the welfare of church members, which can be extended to none church members as appropriate.

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Appendix 2 – Regarding the reference of “women” in 1 Timothy 3:11.

By Pastor Galen Jee, September 10, 2009.

Three possible interpretations:

(1). “*Deaconesses*,” although the word “diakonos” is not used in verse 11, those who translate this as “deaconesses” do so by the usage of the word “likewise,” that is, verse 11 is used in the same manner as in verse 8 thus it is introducing an office (verse 8 the office is deacon, and verse 11 the office of deaconess, and thus distinct but similar office as the male deacons. (Some interpret Deacons are comprised of both male (deacon) and female (deaconess), not separate groups).

However, why did Paul use “gunaiko, j” (“gunaikas”) rather than “deaconesses” (“diakonous,” granted the word “diakonos” can refer to a male or a female (Rom. 16:1 reference to Phoebe as a “diakonos of the church.” However, the question there would be is it a “technical” reference to the office of deacon, or a general description that she is a servant). Some would argue that Paul used “women” because the word for “deaconesses” was not in the vocabulary of Koinia Greek at the time.

Women (γυναικας). Accusative with δει ειναι understood (ηοσαυτοσ, likewise) as in verse

8. Apparently “women as deacons” (Romans 16:1 about Phoebe) and not women in general or just “wives of deacons.” Romans 16:1 – Who is a servant of the church

(ουσαν διακονον τεσ εκκλησιασ). The etymology of διακονουσ we have had repeatedly. The only question here is whether it is used in a general sense or in a technical sense as in Philippians 1:1; 1 Timothy 3:8-13. In favour of the technical sense of “deacon” or “deaconess” is the addition of “τεσ εκκλησιασ” (of the church). In some sense Phoebe was a servant or minister of the church in Cenchreae. Besides, right in the midst of the discussion in 1 Timothy 3:8-13 Paul has a discussion of γυναικας (verse 11) either as women as deaconesses or as the wives of deacons (less likely though possible). The *Apostolic Constitutions* has numerous allusions to deaconesses. The strict separation of the sexes made something like deaconesses necessary for baptism, visiting the women, etc. Cenchreae, as the eastern port of Corinth, called for much service of this kind. Whether the deaconesses were a separate organization on a par with the deacons we do not know nor whether they were the widows alluded to in 1 Timothy 5:9f (AT Robertson, Word Pictures in the NT: Pauline Epistles).

Daniel B. Wallace believes that there were women deacons for the following reasons:

1. The Greek word for deacon can be masculine or feminine. So the word does not settle the issue.
2. In the middle of the qualifications for deacons in [1 Timothy 3:8-13](#), Paul says, "The women likewise must be serious, no slanderers, but temperate, faithful in all things." This could be the wives of the deacons, but could also be the women deacons. The latter is suggested by the fact that the elders' wives are not mentioned in 3:1-7.
3. The deacons were distinguished from the elders in that they were not the governing body in the church nor were they charged with the duty of authoritative teaching. So the role of deacon

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seems not to involve anything that Paul taught in [1 Timothy 2:12](#) is inappropriate for women to perform in the church.

4. In Romans Phoebe is very probably called a deacon. "I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well."

- (2). "Women," i.e., women who assist the deacons in ministering to other women.

This would refer to women that the Deacons ask to assist them in ministering to women, especially in the cultural context that it was not appropriate for men to minister to women in an one-to-one personal basis. However, these women assisting the deacons are not technically referred to as deacons, since this would suggest women in a leadership role as male leadership. [The MacArthur Study Bible](#) notes seem to agree with this view.

(NASB) – translates it “women” with marginal notation: “i.e., either deacon’s wives, or deaconesses.”

- (3). "Wives” of the deacons, i.e., “their wives.”

(KJV, NIV, NKJV, Ryrie Study Bible, New Geneva Study Bible, & ESV) – translate it as “wives” and adds the possessive pronoun “their” which is not in the original text.

Lexical Study:

The word is simply - ἡδὶπ – γυνεῖ |; a primary word; referring to *a woman*:—bride (1), wife (71), wife's (1), wives (11), woman (96), woman's (1), women (33). (A.T. Robertson, [Word Pictures of the NT](#)). Universally refers to *a woman* of any age, whether a virgin, or married, or a widow: (e.g., Matt. 9:20; 13:33; 27:55; Luke 13:11; Acts 5:14, etc.) (Thayer, [Greek-English Lexicon of the NT](#)). Thus the context in which this word is used will determine the meaning or understanding. Thus the lexical study of the context doesn't lend to any clear-cut understanding

ESV Study Bible Notes: [1 Tim. 3:11](#) As the ESV footnote indicates, the Greek word for “wives” (*gynē*, here plural) can mean either “women”, or “wives.” This ambiguity results in at least three interpretations. The text could refer to (1) the wives of deacons (their wives), (2) women deacons, or (3) women who assist the deacons (in some denominations called “deaconesses”) but who are distinct from the deacons. (The word “their” is not explicit in the Greek text but, according to the first interpretation, it represents the sense of the verse in the context of [vv. 8–13](#).) These women appear abruptly in the flow of the text. A reference to the wives of deacons would make good sense, leading into the discussion of the deacon's family in [v. 12](#). However, the term likewise in similar cases often introduces a new group (e.g., [2:9](#); [3:8](#); [Titus 2:3, 6](#)). Also, the discussion of overseers lacked any reference to their wives. This would support understanding these women as deacons or assistants. [Romans 16:1](#) refers to Phoebe as a “servant” or “deacon” or “deaconess” (Gk. *diakonos*; see ESV footnote); see note on [Rom. 16:1](#). If the office of deacon is understood as involving church-wide teaching or governing authority, then [1 Tim. 2:11–15](#) would not permit women to carry out these functions. The fact that teaching is not mentioned as

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a responsibility of the deacons would seem to indicate that this was not a role that Paul intended for deacons.

Expositor's Bible Commentary:

I Timothy 3:11 In the Greek language the same word, *gynē*, is used for "woman" and "wife." Since this single word is found here for "their wives," there are three possible interpretations as to what group Paul is talking about. (1) NIV follows KJV in assuming that these women were the wives of the deacons. The main argument against this is that the word for "their" is missing in the Greek. Yet Vine feels that this meaning is "probable." (2) Some have suggested that he is speaking of women in general. But the context of vv. 8-12 would seem to rule this out. White argues strongly that the reference is to deaconesses, of whom Phoebe (Rom 16:1) is an example (EGT, 4:115, 116). He would take these as a separate group of church officials. The same view is maintained by Bernard (pp. 58, 59) and Lock (pp. 40, 41). We know that there were deaconesses in the church in later centuries; but whether there was such an order in the first century is debatable. (3) Hendriksen takes somewhat of a mediating position. He writes, "They are a group by themselves, not just the wives of the deacons nor *all* the women who belong to the church.... On the other hand, the fact that no special and separate paragraph is used in describing their necessary qualifications, but that these are simply wedged in between the stipulated requirements for deacons, with equal clarity indicates that these women are not to be regarded as constituting a third order in the church, the office of 'deaconesses,' on a par with and endowed with authority equal to that of deacons" (pp. 132, 133).

In spite of this weight of scholarly opinion, we are still inclined to favor the idea that the reference is to "their wives." Paul talks about the qualifications of the deacons in vv. 8-10 and again in vv. 12, 13. It would seem natural to assume that he is talking about their wives in v. 11.

He says that these women--whoever they are--must, "in the same way" as the deacons, be "worthy of respect." This is the same adjective (*semna*, fem.) as in v. 8 (masc.).

Conclusion:

I lean towards the 3rd interpretation. Paul is describing Deacons (i.e. male deacon's qualifications, and introduces "ἄξιον" with the most likely reference to their wives. Thus this reference to "ἄξιον" qualification requirements is a further requirement regarding the deacons' fitness for office. This interpretation "wives of deacons," avoids any conflict with Paul's teaching on women not having authority over men in the church (cf. 1 Timothy 2:12). The Acts 6 passage regarding the inception of the diaconate is men leadership to oversee the welfare and distribution to widows. These deacons constitute a leadership administrative function within the church, supervising its funds and the social welfare of the Body. Also, given the cultural historical context of male leadership, people would respond better to men in a supervisory office rather than women. This is not to say that God was sexist to discriminate against the women due to culture of that period of time; but God was affirming His design for manhood and womanhood, that is, the man leads and the woman assists (see 1 Cor. 11:3,7; 1 Peter 3:1-7; 1 Tim. 2:12-14).

ARTICLE 14 – CHURCH OFFICES

- A. Church Moderator – The Moderator (Vice-Chairman of the Board of Elders) is responsible to conduct and preside at congregational meetings in an orderly, productive, and efficient manner.

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- B. Church Clerk – The Church Clerk is responsible for recording, processing, and maintaining accurate records of all church congregational business-meeting transactions. The clerk is also responsible for all official church membership records and communications.
- C. Church Auditor – The Church Auditor shall audit the accounts of the Church, and of all its organizations, and present a written report to the Church at the annual meeting.
- D. Sunday School Committee – The Sunday School Committee shall have the supervision and direction of the Christian education programs of the Church. It shall be the duty of the committee to endeavor to secure adequate supervision of all its Sunday instruction in religion, to appoint, and if necessary, to remove its teachers and officers, to choose its courses of study and materials; to enlist and train its compensation and expenditure they shall act under the direction of the Elders.
- E. Social Committee – The Social Committee shall seek to promote acquaintance and friendship among the members of the Church by social get-togethers, tea/coffee time, picnics, inter-visitations and such other means as shall make a greater fellowship. The committee will work in conjunction with the Board of Elders. In matters of compensation and expenditure they shall act under the direction of the Deacons.

ARTICLE 15 – LICENSING AND ORDINATION

Section 1. License for Ministerial Duties

- A. A license for ministerial duties, signed by the Pastor and Chairman of the Board of Elders, may be granted by the Board of Elders upon approval of the Church body.
- B. The applicant must be a member in good standing of this Church.
- C. The applicant shall have completed at least two years of Bible training in an approved school or have attained the acceptable equivalent thereof.
- D. The applicant shall present a written request to the Board of Elders specifying his intended use of the license.
- E. The Board of Elders, after due consideration and approval of the request, shall recommend to the Church that the license be granted.
- F. The Church at a regular or specially called meeting must approve the Board of Elders' recommendation by a unanimous vote for the license to be granted.
- G. The license shall be good for a period of one year from the date of approval and may be renewed or revoked at the discretion of the Board of Elders.

Section 2. Ordination to the Gospel Ministry

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- A. The Church will publicly ordain a candidate for the Gospel ministry and present with him an appropriate certificate upon the successful completion of the examination of his conversion, Christian character, biblical and theological knowledge, and call to ministry.
- B. The applicant must be a man and a member in good standing of this Church.
- C. The applicant shall be an graduate of an approved school of biblical and theological training, except as the Board of Elders may rule otherwise.
- D. The applicant shall present a written request to the Board of Elders stating his reason for seeking ordination and asking that an Ordination Council be convened.
- E. The Board of Elders, after due consideration and approval of the request, shall recommend to the Church that an Ordination Council be called for the purpose of examining the candidate.
- F. The Church at a regular or specially called meeting must approve the Board's recommendation by an unanimous vote in order for the Council to be called.
- G. An Ordination Council, including pastors and Church representatives, shall be convened to examine the candidate according to their existing biblical standards, and upon satisfactory completion of the examination, shall recommend to the Board of Elders that the candidate be ordained.
- H. The Board of Elders shall arrange a public service for the ordination of the candidate to the gospel ministry.

ARTICLE 16 – NOMINATING CHURCH COUNCIL

The Church Council shall consist of the Pastor(s), all assistants, all officers, and chairpersons of all organizations connected with the Church. It shall be the duty of this Council to meet annually, or upon the call of the Pastors and/or the Board of Elders, for the purpose of hearing reports from all officers, boards, committees, and other organizations, to outline the duties of any officers, boards, or committees not otherwise designated to consider ways and means for promoting the general welfare of the Church, and to make recommendations, where necessary, to the Church or to the regularly constituted officers and committees. It shall be the duty of the council to prepare annually (October – November) a list of nominees for all church offices. This list shall be submitted at a congregational meeting for nomination of officers for further modification.

The "Church Council" will be chaired by the Vice-Chairman of the Board of Elders and the Church Clerk(s) shall record the minutes of the meeting.

ARTICLE 17 – CHURCH ENCUMBRANCE

No encumbrance shall be placed upon any of that real property owned by the Church, and located in the southeast corner block bounded by Lower Azusa Road, and Peck Road, in the city of El Monte, except in such amount and upon such terms as may be approved; first, by a two-thirds vote of the

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Board of Elders; second, by a vote of two-thirds of the members of the Board of Deacons; and third, by a vote of not less than three-quarters of the Church members' votes cast at a regular business meeting or at a special meeting for which notice of consideration of the placing of an encumbrance upon any such real property shall have been given.

ARTICLE 18 – LIMITATION UPON DISPOSITION OF ASSETS OR PROPERTIES

Any act or failure to act which directly or indirectly impairs or threatens to impair the autonomy of independence of this corporation or to commit or subject any of its assets or properties to any purpose directly or indirectly in conflict with or otherwise inconsistent with the purposes contained in Clause A. Without limiting the generality of the foregoing sentence, the following are examples of such unauthorized acts.

- A. Any act of failure to act granting or purporting to grant to any person, firm, corporation, association, conference, council, or otherwise, authority or power to regulate any internal ecclesiastical, temporal or other affair of this corporation, including but specifically not being limited to all procedural, substantive and other aspects of the right and power to ordain, license or commission ministers, the right and power to call ministers and to determine what are sacraments.
- B. Any act of failure to act conveying or purporting to convey to otherwise transfer, by sale, merger, consolidation, gift, hypothecation of other act or inaction, any of the properties or assets of this corporation otherwise than (I) in the course of operating the corporation in accordance with these By-Laws as a free, autonomous, independent Church, (II) in transactions consummated in accordance with these By-Laws in consideration of cash or other property having a fair market value at the date of such disposition not less than the fair market value of the properties of assets disposed of, or (III) in the event of liquidation or dissolution of this corporation, to a fund, foundation or corporation organized for religious or charitable purposes equivalent to and not inconsistent with the purposes set for in Clause A.

This Church as expressed in its Articles of Incorporation and By-Laws, defined as a body of Christians complete under God in spiritual authority and ecclesiastical power, regularly meeting and worshipping in one place, united by a mutually owned covenant, recognized by the law of the Church; and, as determined by vote of its covenanted members.

That the purpose of these By-Laws and especially in this Article 19, is to preserve and protect in perpetuity (I) this corporation as a free autonomous, independent Church, none of the internal affairs of which is subject to any outside authority, ecclesiastical, temporal or otherwise, and all power and authority in respect of such affairs not reserved by applicable laws to the State of California is and shall remain exclusively within membership of this corporation, subject, however, to delegation by such membership within this corporation in accordance with these By-Laws; and (II) its assets and properties irrevocably dedicated to such purposes.

That these By-Laws shall be construed to further such purposes and to preclude any direct or indirect frustration thereof.

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ARTICLE 19 – CAPITAL ASSET POLICY

The proceeds from any sale of real estate now or hereafter owned by the Church, except to the extent otherwise designated by the donor of such property, are hereby designated permanent endowment funds of the Church, the principle of which shall be invested from time to time to yield maximum income consistent with safety of principal and the income (but not the principal) of which shall be available for general Church purposes and operating expenses. No part of the principal of such permanent endowment funds shall be borrowed by the Church, pledged hypothecated, or otherwise encumbered.

ARTICLE 20 – AMENDMENTS

These Articles of Incorporation and By-Laws may be amended by a three-quarters vote of the members present at any special Church business meeting called for that purpose. Copies of the proposed amendment(s) must be distributed to members at least two weeks in advance of such meeting.

A proposed amendment to these Articles of Incorporation and By-Laws must be contained in a petition signed by at least five church members. This petition shall be filed with the Pastor or Chairman of the Board of Elders. Upon approval by the Board of Elders, the proposed amendment(s) shall be published in the announcement for the meeting specified in Article 10, Section 4.

It shall be the responsibility of the Church Clerk to dutifully prepare written revision(s) of the amendment being proposed and after successful ratification of that amendment to be written in the By-Laws for publishing. The Church Clerk will have the revised written copies for the membership following the proceeding month to distribute. The Church Clerk under the guidance of the Board of Elders will accurately rescind past By-Laws when new amendments are ratified by the congregation.

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ARTICLES OF INCORPORATION

KNOW ALL MEN BY THESE PRESENTS, that we, the undersigned, a majority of whom are citizens and residents of the State of California, have this voluntarily associated ourselves together for the purpose of forming a religious corporation under the laws of the State of California, and we do hereby certify

FIRST: That the name of the Corporation shall be Chinese Congregational Church of Los Angeles.

SECOND: That the purposes for which this corporation is formed are as follows:

- A. The specific and primary purposes are to promote social and religious work in accordance with the doctrines and policies theretofore practiced by the Church represented in June 6, 1923 to its membership (with no other measure of ecclesiastical or other control over its affairs, whether procedural, substantive or otherwise) complete autonomy and control over its own affairs, including but not being limited to the power to ordain, license or commission ministers, to call ministers to pastorates and to determine what are sacraments, and in connection therewith to effect suitable organization for the purpose of carrying on public worship and religious training in accordance with the historic principles and practices of Christianity.
- B. The general purposes and powers of the corporation exercisable in furtherance of the specific and primary purpose of the corporation as set forth in Clause A of Article Second are:
 1. To acquire by purchase or otherwise, hold, improve, sell, lease, mortgage, encumber and convey any real and personal property held by it for such purposes as may seem advisable to carry on the work of this corporation and to do all things necessary on any property acquired by this corporation for the purpose of carrying out the social and religious work of this corporation.
 2. To receive donations of money and other property and to take and own personal and real property by gift, devise and bequest.
 3. And lastly, to do and perform every act or thing, which may be necessary, expedient, incidental to, or proper, or which may be by its **Board of Elders (Deacons)** deemed necessary, expedient, incidental to, or proper to the carrying on of the work of this corporation.

THIRD: That the County in this State where the principle office for the transaction of the business of this corporation is located in Los Angeles County.

FOURTH: That the corporation shall have perpetual existence.

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FIFTH: That the number of Trustees of said corporation shall be ten and the number of Trustees herein provided for may be changed by a By-Law duly adopted by the members, but may not be decreased below seven.

SIXTH: That the property of the corporation is irrevocably dedicated to religious or charitable purposes, and upon liquidation or dissolution none of its assets shall inure to the benefit of any private person but distributed to one or more funds, foundations or corporations (selected as provided in this Article) organized and operated exclusively for religious or charitable purposes, no part of the net earnings of which does not participate in or intervene in (including the publishing or distributing of statements) any political campaign on behalf of any candidate for public office. Any fund, foundation or corporation selected as provided in the preceding sentence shall be determined by the same vote of the congregation and the same class vote of the members as required in Article 11, Section 4.

That said corporation shall have no capital stock and is organized not for profit. That no part of the net earnings of the corporation shall inure to the benefit of any member, Elder, Deacon, elected official or individual, that no substantial part of the activities of the corporation shall consist of carrying on propaganda, or otherwise attempting, to influence legislation, and that the corporation shall not participate in or intervene in (including the publishing or distributing of statements) any political campaign on behalf of any candidate for public office.

SEVENTH: That any act of failure to act which directly or indirectly impairs or threatens to impair the autonomy or independence of this corporation or to commit or subject any of its assets or properties to any purpose directly or indirectly in conflict with or otherwise inconsistent with the purposes contained in Clause A. of Article SECOND is unauthorized. Without limiting the generality of the foregoing sentence, the following examples of such unauthorized acts.

- A. Any act of failure to act granting or purporting to grant to any person, firm, corporation, association, conference, council, or otherwise, authority or power to regulate any internal ecclesiastical, temporal or other affair of this corporation, including but specifically not being limited to all procedural, substantive and other aspects of the right and power to ordain, license or commission ministers, the right and power to call ministers and to determine what are sacraments.
- B. Any act or failure to act conveying or purporting to convey or otherwise transfer, by sale, merger, consolidation, gift, hypothecation or other action in inaction, any of the properties or assets of this corporation otherwise than (I) in the course of operating the corporation in accordance with its By-Laws as a free, autonomous, independent Church, (II) in transactions consummated in accordance with its By-Laws in consideration of cash or other property having a fair market value of the properties or assets disposed of, or (III) in the event of liquidation or dissolution of this

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corporation, to fund, foundation or corporation organized for religious or charitable purposes equivalent to and not inconsistent with the purposes set forth in Clause A. of Article SECOND hereof.

That the purpose of these Articles of Incorporation and, especially, of this Article SEVENTH, is to preserve and protect in perpetuity (I) this corporation as a free, autonomous, independent church, none of the internal affairs of which is subject to any outside authority, ecclesiastical, temporal or otherwise, and all power and authority in respect of such affairs not reserved by applicable law to the State of California is and shall remain exclusively within the membership of this corporation, subject, however to delegation by such membership within this corporation in accordance with its By-Laws; and (II) its assets and properties irrevocably dedicated to such purposes.

- EIGHTH:** That, except as provided in the next sentence, these Articles of Incorporation may be amended or repealed or new Article of Incorporation may be adopted by vote of the congregational quorum of the members, given either before or after the adoption of the resolution of the congregation. The provisions of Clause A. of Article SECOND, Article FOURTH, Article SIXTH, Article SEVENTH, this Article EIGHTH and Article NINTH may be amended or repealed or provisions inconsistent therewith may be adopted only by a vote adopted by a three-quarters vote of the congregation and the vote or written consent by the members having at least a quorum of the total voting power of the corporation.
- NINTH:** That voting by proxy in any form is prohibited. Members in good standing must be present at meetings in order to vote.
- TENTH:** That this corporation is organized pursuant to the General Non-Profit Corporation Law of the State of California.