

THE BYLAWS

OF

THE CHINESE CHRISTIAN CHURCH OF NEW JERSEY

PARSIPPANY, NEW JERSEY

2019 revision_Draft _v2

ORIGINALLY ISSUED: 1975

FIRST REVISION: 1983

SECOND REVISION: 1991

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FOURTH REVISION: 2007

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These Bylaws shall be deemed to be gender neutral. The terms he, him and his shall be deemed to mean she, her and her when the position (Elder, Deacon, Trustee, Member, or other) is occupied by a person of the female gender or otherwise when the context requires. Terms such as Chairman shall be deemed to mean Chairperson when the position is occupied by a person of the female gender.

1. NAME, PURPOSE & MISSION STATEMENT.

- 1.1. **Name.** The name of this church shall be known as "Chinese Christian Church of New Jersey," hereafter referred to as CCCNJ or "the Church". It shall be a non-denominational, independent, local church.
- 1.2. **Purpose.** The activities of CCCNJ shall include Sunday worship service, Sunday school, Bible study, prayer meeting, Christian fellowship and the presentation of the Gospel of Jesus Christ to others, and other activities consistent with the Christian faith.
- 1.3. **Mission Statement.** Our mission is to teach our congregants to follow the biblical command to love God and people, and to disciple and mobilize our congregants in fulfilling the Great Commission of Jesus Christ.

2. STATEMENT OF FAITH.

- 2.1. We believe that the Bible, consisting of the Old and New Testaments, inerrant and infallible as originally given, is the inspired word of God, and is the supreme and the final authority in faith and life. We believe in one God eternally existing in three persons, the Father, the Son and the Holy Spirit. We believe in the virgin birth of Jesus Christ, His being the true God and a true man. We believe that He is the only and sufficient mediator between God and man. We believe in the personality of the Holy Spirit and that His ministry is to reveal Christ to man in the regeneration and sanctification of their souls. We believe that man was created in the image of God, male and female God created them, and that man sinned and thereby incurred spiritual death. We believe in the vicarious death of Jesus Christ for the sins of all men, but we also believe that only those who commit themselves to Jesus Christ by faith shall be forgiven of their sins and receive eternal life. We believe in the bodily resurrection of Jesus Christ, His ascension into Heaven, and His personal and visible, future return to earth.

3. DEFINITIONS.

- 3.1. **Active Member.** Any Member who meets the qualifications as stated in Article 3.7. Active Members are counted to determine Quorum for General Assembly voting purposes.
- 3.2. **Congregational Council.** A council comprised of key coworkers, ministry leaders, and the Pastor(s) of each congregation formed to discuss ministry matters and objectives.
- 3.3. **General Assembly Matter.** A General Assembly Matter shall be defined as any of the following:
 - a) Any appointments Pastors, Elders, Trustees, or Deacons by CCCNJ;
 - b) Any revisions to the Bylaws of CCCNJ;
 - c) Any matter which has been characterized as a General Assembly Matter and which has received a two-thirds majority vote of the Joint Board.
- 3.4. **Inactive Member.** A Member who does not meet the qualifications of an Active Member as stated under Article 3.7 or whose membership has been reduced under Article 4.4. Inactive Members are not counted for purposes of determining Quorum and does not have voting rights.
- 3.5. **Joint Board.** A joint meeting of the members of the Elder, Deacon, Trustee Boards and Pastoral Staff. The purpose of such a meeting is for discussion of pertinent matters and approval of matters, including but not limited to General Assembly matters (also see Article 5.6).
- 3.6. **Majority Vote.** In Articles governing decisions or elections, all voting fractions shall refer to that fraction or higher. If no fraction is mentioned, then one-half or higher shall be assumed.
- 3.7. **Member.** A Member of CCCNJ shall be defined as a person who fulfills the following requirements:
 - a) who is at least 18 years old;
 - b) who professes Jesus as Christ and has accepted Him as his personal Savior;
 - c) who is baptized and bears evidence of regeneration;
 - d) who agrees to adhere to the Bylaws and the Statement of Faith (as defined in Article 2);

- e) who has submitted a membership application to the Elder Board and the application has been approved by a two-thirds majority vote of the Elder Board.

A Member may be considered an "Active Member" or an "Inactive Member".

- 3.8. **Non-Member.** Any person who does not meet the qualifications of a Member as defined herein or as state in Articles 3.7 and 4.4.
- 3.9. **Pastoral Staff.** Pastoral Staff shall be comprised of: Ministry Assistant, Ministry Director, Assistant Pastor, Associate Pastor, Senior Pastor.

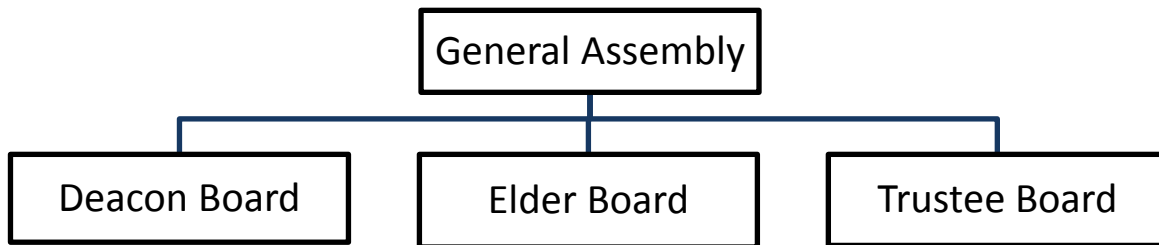
4. MEMBERSHIP.

- 4.1. **Responsibilities of Active Membership.** An Active Member of CCCNJ is encouraged support Church ministries, participate in Church General Assembly meeting, and attend Church Sunday Worship, Sunday School, Fellowship groups and other activities regularly. Members shall follow biblical teaching and make best efforts to give, tithe, serve, care for one another, and pray.
- 4.2. **Rights of Active Membership.** An Active Member of CCCNJ shall have the following rights:
 - a) to attend, to speak, and to vote on matters during any General or Special Assembly meeting;
 - b) to bring a motion to call a Special Assembly meeting as stated in Article 6.2;
 - c) to be nominated and to accept a nomination to serve as a member of the Deacon Board, the Trustee Board, or the Elder Board, or on any committee;
 - d) to serve as a ministry team leader by invitation; and
 - e) other Membership privileges may include, but not be limited to be considered for receiving financial support when participating in a CCCNJ sponsored missions trip or attending seminary to serve in full-time ministry.
- 4.3. **Maintenance of Membership Roll.** The Deacon Board shall maintain a list of all Active and Inactive Members. The Deacon Board shall review the Membership Roll to determine if each Member has been appropriately characterized as an Active Member, Inactive Member, or Non-Member. If an Active Member is at-risk of becoming an Inactive Member due to inactivity, the Deacon Board shall notify the Active Member of such risk.
- 4.4. **Change in Membership Status.** A Member shall have his membership changed upon any of the following occurrences:
 - a) **Transfer or Withdrawal of Membership.** A Member who intends to withdraw or transfer his membership shall submit a written notification to the Deacon Board. The withdrawal or transfer shall be effective immediately and the Active Member shall be deemed a Non-Member.
 - b) **Reduction of Membership by Inactivity.** An Active Member who does not attend Sunday Services for more than one year or who fails to attend two (2) consecutive Annual General Assembly meetings may be deemed an Inactive Member. An Active Member may preserve his membership status by submitting a written request to the Deacon Board. This section shall not apply to an Active Member whose absences are due to ministry-related activities, school, serious medical illnesses, or whose absences are approved by the Deacon Board.
 - c) **Termination of Membership by Inactivity.** An Inactive Member who remains an Inactive Member for five (5) or more consecutive years shall have his Membership automatically terminated and shall be deemed a Non-Member.
 - d) **Termination of Membership by Petition.** An Active or Inactive Member who denies his or her faith or engages in activities contrary to the Bible without repenting despite loving admonition from members of the Church shall have his or her membership terminated. A motion for Termination of Membership shall pass by the Elder Board. The Termination shall become effective upon written notification to the Member in question. If possible, the notification should include the specific conduct that necessitated the Termination of Membership. The Member shall thereafter be deemed a non-Member.
 - e) **Termination of Membership by Death.** An Active or Inactive Membership of CCCNJ will automatically terminate upon a Member's death.

- 4.5. **Reactivation of Membership Status.** An Inactive Member may file a written Reinstatement Petition (“Petition”) to any Deacon of the Deacon Board to reinstate his Membership to that of an Active Member. If the Elder Board approves of the Petition, the Inactive Member shall be immediately reinstated to that of an Active Member. Otherwise, the Petition will be deemed denied and the Inactive Member will remain Inactive. If possible, the denial should include any actions or guidance for the Inactive Member to consider for a future Petition. In either event, the Deacon Board shall have at least forty-five (45) days from the submission of a Petition to issue a written decision to the Inactive Member. The Inactive Member must wait for a written decision prior to filing a new Petition for reinstatement. A Non-Member may not file a petition for Reinstatement of Membership but may submit an application for Membership.

5. ORGANIZATION.

- 5.1. CCCNJ shall be organized as follows:



- 5.2. **General Assembly.** The General Assembly shall be the highest authority with respect to any General Assembly Matters. Any Matter voted upon by the General Assembly shall require approval by a three-quarters majority vote of all Active Members present at the General Assembly meeting.
- 5.3. **Elder Board.** The Elder Board shall be responsible for the spiritual health of the Church by strategizing, directing, and overseeing the Church as a whole. Its primary ministry shall be the equipping of the saints: preaching, caring, visitation, teaching and training.
- 5.4. **Deacon Board.** The Deacon Board shall be responsible for the general administration of the Church, as well as executing the ministries as laid out by the Elder Board.
- 5.5. **Trustee Board.** The Trustee Board shall be responsible for external legal affairs and the transfer of assets, as well as internal supervision of the finances of the Church.
- 5.6. **Joint Meeting of Boards (as defined in Article 3.5).** From time to time, the members of the Deacon Board, the Trustee Board, the Elder Board and the Pastoral Staff shall meet together to keep the other Boards informed of any pertinent matters and to jointly decide on matters.
- a) **Chairman.** The chairman of the Elder Board shall preside as chairman of all Joint Meeting of the Boards.
 - b) **Quorum.** For purposes of Joint meeting of the Boards, a quorum shall be met if at least two-thirds of all Board members are in attendance and at least one-half members of each board.
 - c) **Voting.** All members of the Deacon Board, Trustee Board, Elder Board and Pastoral Staff shall each have one vote at the joint meetings.
 - d) Any of the Board members may make a motion to characterize any matter as a General Assembly Matter. Upon the approval by a two-thirds majority vote of the Joint Meeting, the matter shall

thereafter be characterized as a General Assembly Matter and presented before the General Assembly at the next General Assembly Meeting.

- 5.7. **Conflict of Interest.** In meetings of the Board of Elders, Deacons, Trustees, Pastors, Joint Board, or any special committees, if the specific issue or subject under discussion involves a conflict of interest, the concerned individual shall be excluded from both discussions and voting. Any person in the meeting can raise the conflict of interest of the concerned individual and the individual shall be excused by a one-half majority vote at the meeting.
- 5.8. **Statements on Human Sexuality, Marriage and Divorce.** As the Church governing authority referenced in Article 5, we formally affirm statements on Human Sexuality, Marriage and Divorce as outlined in the Addendum.

6. GENERAL ASSEMBLY.

- 6.1. **Membership.** The General Assembly shall be comprised of all Active Members of CCCNJ.
- 6.2. **General Assembly Meetings.** The General Assembly shall meet annually to discuss and vote upon General Assembly Matters, to receive ministry and financial updates from the Joint Board, and to hear any other matter as may be put forth by the Joint Board. The annual meeting of the General Assembly shall be held in October, weather and conditions permitting. The Chairman of the Elder Board shall preside over the General Assembly Meeting. In his absence, the Vice-Chairman of the Elder Board or the Elder designated by the Elder Board shall preside.
A Special Assembly Meeting of the General Assembly can be called by a two-thirds majority vote of the Joint Board, or upon written petition by one quarter of the Active Members of the Church to discuss and vote upon urgent General Assembly Matters.
- 6.3. **Notice.** Active Members shall be provided written notice at least fourteen (14) days prior to the annual meeting or any Special Meeting of the General Assembly.
- 6.4. **Attendance.** The Deacon Board shall establish procedures to “check in” all Active Members before the General Assembly Meeting. An Active Member shall be deemed to be “in attendance” when they have “checked in” in accordance with the procedures established by the Deacon Board.
- 6.5. **Quorum.** For purposes of General Assembly Meetings, quorum shall be met if the number of Active Members “in attendance” is greater than or equal to one-half of the number of all Active Members. If quorum is not satisfied, the meeting shall be dissolved and rescheduled in accordance with Article 6.3.
- 6.6. **Voting.** Ballots shall only be given to an Active Member who is “in attendance” at the General Assembly Meeting. No Absentee Ballots shall be provided.
- 6.7. **Counting Votes.** For each matter presented before the General Assembly, the voting options shall be, “Yes”, “No”, and “Abstain”. A vote to Abstain shall not be counted in the numerator or the denominator to determine the majority of a vote. Any matter presented before the General Assembly shall pass if the vote has received a three-quarters majority, which shall be calculated by tallying the number of Yes votes and dividing by the total number of Yes votes and No votes.

7. ELDER BOARD.

- 7.1. **Membership.** The Elder Board shall be comprised of all ordained Pastors and Active Elders of CCCNJ. An Elder may be in Active, Inactive, or Retired status. The total number of Active Elders, not including Pastors, shall not exceed two percent (2%) of all Active Members.

An Active Elder shall maintain the following qualifications:

- a) Meets the biblical standards as stated in 1 Timothy 3:1-7; Titus 1:6-9 and 1 Peter 5:13
- b) Has served as a Deacon of CCCNJ for at least one term, or has served as an Elder in good standing of another church recognized by the Elder Board and

- c) has been an Active Member of CCCNJ for at least three years.

7.2. **Nomination and Election of Elders.** In the event that the Elder Board has determined that there is a need for additional Elders, a Nomination Committee shall be formed by the Joint Board. Any Active Member who meets the qualifications as set forth in 7.1 may be nominated to become an Active Elder in accordance with the procedures established as follows:

- a) **Nomination:** A nomination committee shall comprise of all ordained Pastors, a representative from each of the Board of Elders, Deacons and Trustees and five representatives from CCCNJ members at large.
- b) **Review:** Upon approval by at least one-half of the nomination committee, the candidate shall be interviewed by the Elder Board and jointly reviewed by the Joint Board.
- c) **Recommendation:** Should the result of the review be satisfactory and the nominee is approved by a two-third majority vote at a Joint Board meeting, the nominee upon his consent shall be recommended to church members in writing at least six months before a General Assembly meeting.
- d) **Approval:** Upon approval by a three-quarters majority vote at the General Assembly meeting, the nominee shall be ordained as an Active Elder of the Church.

7.3. **Terms of Active Elders (who are other than ordained Pastors).**

- a) Active Elders shall serve on the Elder Board for a period of three years, with two consecutive terms (six consecutive years).
- b) At the conclusion of the first three-year term, an Active Elder may continue for another three-year term, or elect to become an Inactive Elder. Any Active Elder may serve on the Elder Board for two consecutive three-year term, after which the Elder shall be deemed an Inactive elder and shall take a one (1) sabbatical year before beginning any new service.
- c) The duration of to be an Inactive Elder is one year. Inactive Elders who continue to meet the qualifications of an Elder may elect to resume being an Active Elder upon approval by a two-third majority vote of the Elder Board, subject to Article 7.1.
- d) If the Inactive Elder does not intend to become active again, the Inactive Elder should present a written request to the Elder Board six months prior to the return date.

7.4. **Responsibilities.** The Elder Board shall be responsible for developing yearly and long-term ministry plans for the Church's continual growth and development, serving as overseers and being shepherds of God's flock, and preaching and teaching of the Word.

The involvement of the Elder Board shall be defined as follows:

- a) "Responsible" shall mean participation in person for the attainment of goals.
- b) "Overseeing" shall mean paying attention to the ministry, anticipating difficulties or problems, recommending, improving, facilitating the completion of tasks, and evaluating results of the ministry.
- c) "Attending" shall mean giving advice, but not participating in the voting process.

Because God has given each believer unique gifts, the specific ministries of Active Elders may include some or all of the following:

- a) Preaching, including from the pulpit on Sundays,
- b) Responsible for visitation, caring and counseling,
- c) Overseeing the Christian Education ministry,
- d) Responsible for discipleship training,
- e) Interpreting Biblical truths and guarding against heresies,
- f) Admonishing members of the Body of Christ and protecting the unity of the Church,
- g) Overseeing all standing Committees,
- h) Conducting holy sacraments,
- i) Attending Elder and Joint Board meetings.
- j) Annually, evaluating Senior Pastor's ministry effectiveness and other ministries based on our annual ministry survey and providing affirming and constructive feedback to the pastors and key coworkers.

7.5. **Elder Board Meetings.**

- a) **Board Positions.** The Senior Pastor of CCCNJ shall be the Chairman of the Elder Board. In the absence of a Senior Pastor, the Elder Board shall elect a Chairman annually. The Elder Board shall also elect a Vice-Chairman and a Secretary.
 - b) **Quorum.** For purposes of Elder Board meetings, quorum shall be met if at least two-thirds of the Elder Board members are in attendance.
 - c) **Voting.** Active Elders and ordained Pastors shall each have one vote at the Elder Board Meetings. Non-ordained Pastors, Inactive Elders, and Retired Elders shall have no voting rights.
- 7.6. **Resignation.** Any Elder who intends to resign his position of Elder shall submit a written notification to the Elder Board. The resignation shall be effective immediately and the Elder shall thereafter be deemed a Retired Elder.
- 7.7. **Dismissal.** Any Elder who exhibits improper behavior, fails to carry out the responsibilities entrusted to him, or engages in activities contrary to the Bible shall be subject to dismissal under the following procedures.
- a) A written petition which details the alleged misconduct and has been signed by at least two Active Members may be submitted to any member of the Elder Board or to the Chairman of the Deacon Board to request an investigation into the matter.
 - b) The Chairman of the Elder Board shall form an Investigation Committee of four members comprising of an ordained Pastor and one representative each from the Elder Board, Deacon Board, and Trustee Board. The committee shall notify the Elder in question of the nature of the investigation in writing, but shall not be required to publicly disclose the specific contents of the petition. The Elder in question shall be given the opportunity to defend himself prior to any final decision being made.
 - c) The Investigation Committee shall be given the authority to conduct an in-depth investigation of the matter and make recommendations to the Joint Board for three-quarters approval, including recommendations for disciplinary action, administrative leave, and/or immediate termination.
- 7.8. **Reinstatement.** Reinstatement of an Inactive Elder to an Active Elder is subject to the number of Active Elders permitted in Article 7.1. An Inactive Elder who continues to meet the qualifications for an Elder may submit a written request to the Elder Board. The Chairman of the Elder Board may also approach an Inactive Elder to consider reinstatement as an Active Elder. Upon a two-thirds majority vote of the Elder Board, the Inactive Elder shall be reinstated.
- 7.9. **Annual Review of Ministry.** Each Elder's area of ministry shall be reviewed annually by the Congregational Council, the Congregational Pastor, and the Elder Board Chairman.

8. DEACON BOARD.

- 8.1. **Membership.** The Deacon Board shall be comprised of at least seven Deacons. The total number of Deacons shall not exceed four percent (4%) of all Active Members.

A Deacon shall meet and maintain the following qualifications:

- a) Be a Christian and have been baptized for at least three years; he bears good witness in his life and has been a coworker in the Church with good testimony;
 - b) Meets the qualifications of a Deacon as stated in 1 Timothy Chapter 3 from the Bible.
- 8.2. **Nomination & Election.** Any Active Member who meets the qualifications as set forth in 8.1 may be nominated and elected to become a Deacon in accordance with the following procedures:
- a) Annually, the Joint Board shall form a Nomination Committee comprised of a representative from the Elder Board, the Chairman of the Deacon Board, the Chairman of the Trustee Board, and one member representative from each congregation who is not a member of any of the three Boards.
 - b) The Nomination Committee shall review and nominate Deacon Candidates to the Joint Board for a two-thirds majority vote approval before presenting at the General Assembly Meeting.
 - c) Any Deacon Candidate who receives three-quarters majority vote approval from the General Assembly shall become a Deacon.

- 8.3. **Terms.** A Deacon may serve on the Deacon Board for a term of three years. A Deacon term may be extended by no more than one year when deemed necessary by the Deacon Board to maintain continuity and consistency of service.
- 8.4. **Responsibilities.**
- a) To establish rules and regulations in accordance with the Bylaws for the benefit of conducting the ministries of the Church,
 - b) To determine and administer the Church's annual budget; however, prior approval of the budget by the Trustee Board must be sought,
 - c) To determine the appointment, promotion and dismissal of the salaried staff of the church other than the Pastors, and determine the salaries & benefits of the pastors and salaried staff.
 - d) To establish and supervise subcommittees to promote the ministries of the Church; the organization of these subcommittees are to be determined;
 - e) To determine methods to implement the Church's direction and strategies as set by the Elder Board. Should the Deacon Board find the Elder Board's strategies hard to implement or have drawbacks, the Deacon Board shall refer the matter back to the Elder Board for reconsideration.
- 8.5. **Deacon Board Meetings.** The Deacon Board shall meet at least once every month. Special meetings of the Deacon Board may be called by the Chairman to discuss urgent matters.
- a) **Board Positions.** The Board shall annually elect the offices of Chairman, Vice Chairman, and Secretary(s) from the Deacons serving in the current year. The Chairman shall preside at all meetings of the Board or the Chairman's delegated individual.
 - b) **Quorum.** For purposes of Deacon Board meetings, quorum shall be met if at least two-thirds of the Deacon Board members are in attendance.
 - c) **Voting.** Any issue voted upon by the Deacon Board must receive a two-thirds majority vote to pass.
- 8.6. **Resignation.** Any Deacon who intends to resign from an unfinished term of office shall provide written notification to the Deacon Board. The Deacon Board may appoint an appropriate coworker to fill the vacancy serving until the next General Assembly election of Deacons.
- 8.7. **Dismissal.** Any Deacon who exhibits improper behavior, engages in activities contrary to the Bible, or fails to carry out the responsibilities entrusted to him is at risk of dismissal. Upon the motion of any two members of the Deacon Board, the Deacon Board may vote to request the Elder Board to give the Deacon in question loving admonition. Should the Deacon in question fail to repent, the Deacon Board may, with concurrence by the Elder Board, dismiss him from the Deacon Board upon written notification.

9. TRUSTEE BOARD.

- 9.1. **Membership.** The Trustee Board shall be comprised of no more than five Trustees. A Trustee shall meet and maintain the same qualifications as those of a Deacon.
- 9.2. **Nomination & Election.** Any Active Member who meets the qualifications as set forth in 9.1 may be nominated and elected to become a Trustee in accordance with the same procedures as that of electing Deacons.
- 9.3. **Terms.** A Trustee may serve on the Trustee Board for a term of three years. A Trustee may serve two consecutive terms.
- 9.4. **Responsibilities.**
- a) To represent the Church on legal affairs and the transfer of assets,
 - b) To be responsible for reviewing and re-examining the financial budget of the Church as well as approving any budget revisions,
 - c) To be responsible for auditing the Church's records of income and expenditure, asset registry and all other financial matters.
- 9.5. **Trustee Board Meetings.** The Trustee Board shall meet from time to time to discuss matters.

- a) **Board Positions.** The Board shall annually elect the offices of Chairman, Secretary and Treasurer from the Trustees serving in the current year. The Chairman shall preside at all meetings of the Board or the Chairman's delegated individual.
 - b) **Quorum.** For purposes of Trustee Board meetings, quorum shall be met if at least two-thirds of the Trustee Board members are in attendance.
 - c) **Voting.** Any issue voted upon by the Trustee Board must receive a two-thirds majority vote to pass.
- 9.6. **Resignation.** Any Trustee who intends to resign from an unfinished term of office shall provide written notification to the Trustee Board. The Trustee Board shall appoint an appropriate coworker to fill the vacancy serving until the next annual General Assembly election of Trustees.
- 9.7. **Dismissal.** Any Trustee who exhibits improper behavior, engages in activities contrary to the Bible, or fails to carry out the responsibilities entrusted to him is at risk of dismissal. Upon the motion of any two members of the Trustee Board, the Trustee Board may vote to request the Elder Board to give the Trustee in question loving admonition. Should the Trustee in question fail to repent, the Trustee Board may, with concurrence by the Elder Board, dismiss him from the Trustee Board upon written notification.

10. PASTORS.

- 10.1. **Pastoral Staff.** The Pastoral Staff of CCCNJ shall be comprised of the Senior Pastor, Associate Pastor(s), Assistant Pastor(s), Ministry Director(s) and Ministry Assistant(s). Interim Pastor and Interns shall not be considered Pastoral Staff and are not subject to this Article.
- 10.2. **Appointment of Pastoral Staff.** The appointment of Pastoral Staff shall be initiated by the Elder Board and recommended by the Joint Board. Approval of such (except Ministry Assistant) shall require a three-quarters majority vote at the General Assembly meeting. Upon approval by the General Assembly, any Pastoral Staff shall be automatically considered Active Members of the Church. After the first year of service, a newly appointed Pastoral Staff must be re-confirmed by the Joint Board with a three-quarters majority vote. If he is not re-confirmed by the Joint Board, then his employment contract shall be terminated six months from the day of the Joint Board vote.
- 10.3. **Promotion of Pastoral Staff.** The promotion of Pastoral Staff shall be recommended by the Elder Board, and approval of such shall require a two-thirds majority vote of the Joint Board.

These promotions will not require General Assembly approval:
 From a Ministry Director to an Assistant Pastor,
 From an Assistant Pastor to an Associate Pastor,

These promotions will require General Assembly approval:
 From a Ministry Assistant to a Ministry Director or an Assistant Pastor,
 From an Associate Pastor to the Senior Pastor,

- 10.4. **Term.** Pastoral Staff may be offered a term of employment ranging from one to five years. The Elder Board shall meet to discuss whether to renew any employment contract at least four months prior to the end of the Pastoral Staff's term of employment. Thereafter, the Elder Board shall present their recommendation to the Joint Board at least three months prior to the end of the Pastoral Staff's term of employment. The Joint Board shall determine by two-thirds majority vote whether to adopt the Elder Board's recommendation.
- 10.5. The primary responsibilities of the Senior Pastor are the following:
- a) Provide leadership for all Pastors; hold monthly ministry meeting to review the status of ministries; confer the status with the Elder Board,
 - b) Review each ministry direction and objectives and ensure their consistency with the overall direction and goals laid out by the Elder Board,
 - c) Evaluate Pastor(s) ministry effectiveness at least once a calendar year,
 - d) Review and set ministry objectives with each Pastor for the following calendar year,
 - e) Work with Pastors to lay out and approve the preaching calendar and all outside speakers,

- f) Serve as the Chairman of the Elder Board.

In addition to the primary responsibilities in the above list, the Senior Pastor may have responsibilities of a Pastor. In absence of the Senior Pastor, the Chairman of the Elder Board shall fulfill the Senior Pastor role.

- 10.6. **Resignation.** A Pastoral Staff who wishes to resign should notify the Elder Board in writing at least two months prior to the effective date.
- 10.7. **Dismissal.** Any Pastoral Staff who exhibits improper behavior, fails to carry out the responsibilities entrusted to him, or engages in activities contrary to the Bible shall be subject to dismissal under the following procedures.
 - a) A written petition which details the alleged misconduct and has been signed by at least two Active Members may be submitted to any member of the Elder Board to request an investigation into the matter.
 - b) The Chairman of the Elder Board shall form an Investigation Committee of four members comprising of an ordained Pastor and one representative each from the Elder Board, Deacon Board, and Trustee Board. The committee shall notify the Pastor in question of the nature of the investigation in writing, but shall not be required to publicly disclose the specific contents of the petition. The Pastor in question shall be given the opportunity to defend himself prior to any final decision being made.
 - c) The Investigation Committee shall be given the authority to conduct an in-depth investigation of the matter and make recommendations to the Joint Board for three-quarters approval, including recommendations for disciplinary action, administrative leave, and/or termination.

11. DISSOLUTION & DISTRIBUTION OF ASSETS

- 11.1. The Church is a nonprofit Christian organization. In accordance with the provisions of Section 501 (c) (3) of the Internal Revenue Code of 1954, in the event of the dissolution of the Church, no assets of the Church shall be given or distributed to any member, Pastor, Elder, Trustee, Deacon, coworker or any single individual.
- 11.2. Upon the dissolution of the Church, assets shall be distributed by the Joint Board for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any organization who is to receive any assets from the Church shall be a Christian organization whose doctrine is fundamentally based upon the Bible and evangelical in nature, and whose missions include promoting the study of the Bible, prayer, worship, Christian fellowship, and the presentation of the Gospel of Jesus Christ to others.
- 11.3. Any such assets not so disposed of shall be disposed of by a Court of Competent Jurisdiction of the county in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such public purposes.

12. INTERPRETATIONS OF AND AMENDMENTS TO THE BYLAWS.

- 12.1. Any resolution of ambiguities or interpretation of the Bylaws shall be conducted jointly by the Joint Board.
- 12.2. Upon the two-thirds majority vote of the Joint Board, the Joint Board may convene a Bylaw Revision Committee to study and propose amendments to the Bylaws. The Bylaw Revision Committee shall be comprised of a representative each from the Elder Board, Pastoral Staff, Deacon Board, Trustee Board, and one member representative from each congregation. The Bylaw Revision Committee shall provide any proposed changes to the Bylaws to the Joint Board.

- 12.3. Upon the approval of the Joint Board, the proposed changes shall be provided to the Active Members for review. Thereafter, upon a three-quarters majority approval by the General Assembly, the proposed changes shall be adopted as an amendment to the Bylaws.

13. FACILITY USE POLICY

- 13.1. CCCNJ's facility is used to promote its religious purposes. The church seeks to exercise wise stewardship over all aspects of the property. Such stewardship may include occasional guest use from time to time for purposes consistent with CCCNJ's religious practices.

ADDENDUM

STATEMENT ON HUMAN SEXUALITY

The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice. Christian understanding of human identity is grounded in the Word of God.

The significance of human sexuality is particularly evident in the account of creation. Human beings, fashioned by God in His own image, are created male and female (Genesis 1:27). This complementary nature of human sexuality is affirmed again in the second chapter of Genesis. Woman is fashioned out of man (Genesis 2:18–24). Thus, from the beginning human sexual identity is reciprocal. That is, one's own human nature is properly understood in complementary relationship to another who is alike in nature, but opposite sexually. Like the rest of God's creation, the sexual differences between man and woman are pronounced "very good" (Genesis 1:31). We therefore affirm human sexuality to be a gift of God. By God's grace, human sexuality both enriches and fulfills our personhood.

Sexuality is an essential attribute of human nature. It is an obviously significant influence in human life, but our Creator did not intend it to be the defining characteristic of humanness. As a result of humankind's fall from innocence (Genesis 3), the complementary nature of human sexuality, like all other human relationships has been distorted. Adam and Eve's disobedience did not only lead to death and separation from God, it also alienated human beings from one another. This alienation distorts sexual relationships between men and women. Holy Scripture indicates that human beings are created in the image of God. The essential characteristics of humanness are therefore found in those attributes endowed by God at creation and given by God's grace as a result of knowing Christ. Paul, the apostle, urged followers of Christ to understand that "there is neither male nor female, for you are all one in Christ Jesus" (Gal. 3:28). The apostle's words are intended to place human sexuality in a redemptive context. It is of secondary importance to an individual's relationship to God. That relationship is equally accessible to both sexes through one's faith in the redemptive work of Jesus Christ. This understanding of human sexuality is reflected in the teaching of Jesus Himself. Our Lord Jesus addressed matters of human sexuality and marriage on several occasions. Jesus clearly taught that love rather than sex is the primary bond in all Christian relationships. Jesus said the two greatest commandments are to love God and to love one's neighbor (Mark 12:28–30).

Sexual practices that have been divorced from loving, covenantal relationships between men and women pervert God's intentions and result in sinful, exploitive, and promiscuous behavior that ruptures relationships between men and women, and erodes the relationship between human beings and their Creator. Humanity's failure to ground sexual identity in God's creative intent and holy character violates Biblical standards of sexual purity.

In Matthew 15:19, Jesus teaches that immoral behavior starts first in the heart and mind. Self-indulgent thoughts of sexual fulfillment outside of God's creative intent constitute inward sins of lust. No sexual act can be proper if it is driven by desires that are contrary to the best interest of another human being or if it treats persons as impersonal objects intended only for personal gratification. Passion aroused by producing or viewing images of a sexual nature is morally unacceptable. We reject the idea that pedophilia, voyeurism, prostitution, or pornography is ever morally justified. We reject all attempts at constructing one's own sexual identity by medically altering the human body, cross dressing, or similarly practicing behaviors characteristic of the opposite sex as morally objectionable and sinful (Deuteronomy 22:5).

Holy Scripture bears witness to God's will regarding human sexuality. Sexual desire is rightfully fulfilled only within the lifelong union of a man and a woman in (holy) matrimony. Unmarried singles who abstain from sex can be whole, mature persons, as pleasing to God as persons who are faithful in marriage. Sexual celibacy is a worthy state for mature men and women (Matthew 19:12; 1 Corinthians 7:1, 8).

Heterosexual marriage is rooted in the order of creation. It is not just a matter of tradition. Marriage is intended to be an enduring covenantal relationship which reflects Christ's own unconditional commitment to the Church (Ephesians 5:25–27). God established marriage as a union of one man and one woman within which it is good,

right, and proper to engage in sexual relations. Matrimonial customs may differ from one culture to another but the fundamental divine intent for marriage may not be changed on the basis of mere preference, custom, or culture. The dictates of culture, tradition, or personal preference must be brought into submission to the Word of God. Marriage cannot be redefined at the caprice of public opinion and must not be allowed to shift with the changing tide of cultural mores or social practice.

All sexual relationships outside of marriage are condemned by Holy Scripture. They are therefore never appropriate. This includes all forms of intimate sexual stimulation that excite passion and sexual activity between unmarried individuals (Matthew 5:27–29; Galatians 5:19). Such behavior offends God and often causes physical and emotional pain as well as loss in this life. God’s blessing rests on sexual intimacy only when it occurs within the boundaries of marriage. Thus, we do not believe that the church should welcome into its membership any person who willfully refuses to turn away from the sin of living in a sexual relationship outside of marriage (1 Corinthians 5:1–13).

In the New Testament, Jesus confirms the heterosexual creation of human beings: God made them male and female (Matthew 19:4). Throughout Scripture heterosexual families consisting of a father, mother, and their children (unless they are unable to bear children) are the norm of society. The New Testament reinforces the teaching of heterosexual love and sexual relations within marriage (Ephesians 5:22–33; Hebrews 13:4; 1 Corinthians 7:1–5).

Alongside this clear biblical teaching on God’s design for heterosexual marriage are found specific instructions that prohibit homosexual conduct, for example: Do not lie with a man as one lies with a woman; that is detestable (Leviticus 18:22, 20:13). Homosexual conduct is declared to be detestable because it is out of harmony with the purpose for which God created human beings.

The New Testament states: They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion (Romans 1:25–27). Worshipping the creation more than the Creator not only alienated human beings from God but also distorted their heterosexual identity as created by God. Homosexual conduct gives evidence of the universal human rejection of God’s supreme glory and, like all forms of sexual behavior that violate God’s original design, it is sin.

The New Testament further states: Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God (1 Corinthians 6:9–10). The same passage of Scripture strongly affirms the liberating power of the Christian gospel. Sinful men and women may be freed from all former sinful patterns of life, including sexual sin, whether heterosexual or homosexual: And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Corinthians 6:11).

Like all other sins, the corruption of sexual sin can be fully forgiven through repentance and faith in Christ’s atoning work even though physical and psychological scars caused by sexual sin cannot always be erased in this life. We grieve with those who suffer hardships caused by sexual immorality, even if it is caused by their sinful acts. We strive to give aid in ways that do not deny personal responsibility for sexual behavior. We believe Christ set an example of loving ministry to those who suffer from the results of their own acts of sin in the example of the woman caught in adultery, “...Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin” (John 8:3–11).

STATEMENT ON MARRIAGE AND DIVORCE

1. Introduction

- a. We believe that God has established marriage in lifelong, exclusive relationship between one man and one woman and that all intimate sexual activity outside the marriage relationships, whether heterosexual, homosexual, or otherwise, is immoral and therefore sin (Gen. 2:24-25; Ex. 20:14, 17, 22:19; Lev. 18:22-

23, 20:13, 15-16; Matt. 19:4-6; Rom. 1:18-31; 1 Cor. 6:9-10, 15-20; 1 Tim. 1:8-11; Jude 7). We believe that God created the human race male and female and that all conduct with the intent to adopt a gender other than one's birth gender is immoral and therefore sin (Gen. 1:27; Deut. 22:5).

- b. Marriage is an essential and sacred institution, a cornerstone of society. It was established by God Himself when the Lord said "It is not good that the man should be alone; I will make him a helper fit for him." (Genesis 2:18), and marriage has enjoyed divine sanction and blessing across the centuries. Ephesians 5 reveals the sacredness of marriage when the union between Christ and the Church is used to illustrate the husband-wife relationship.
- c. Therefore, the Church today must do everything in its power to encourage and maintain the institution of marriage and on God-given grounds. Some today would set standards for conduct in this area other than by the authority of the Word of God. It seems imperative, therefore, that CCCNJ set forth what we understand to be the scriptural teaching on these subjects.
- d. This statement is designed not to answer all questions and cover all situations but to provide guidelines from which can be drawn scriptural applications to varying situations. This has been written with the social conditions of North America in view.

2. Marriage

- a. God instituted marriage as an honorable estate (Hebrews 13:4) for the blessing of companionship (Genesis 2:18) and as a continuation of the divine work of creation in the history of the human race (Genesis 4:1). Marriage is not a requirement for perfection of personhood nor is it a necessity for fulfillment in God's highest purpose. Marriage may, in fact, hamper a person's unconditional readiness for the call of God, and there are those who have the gift of refraining from marriage (Matthew 19:12, 1 Corinthians 7:7).
- b. God intended marriage to be a monogamous, lifelong union as clearly implied in Genesis 2:24, Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. Jesus recalled this original order of creation to overthrow the lax interpretation and practice of the Mosaic law (Mark 10:6ff). Although polygamy was sometimes practiced in Old Testament times, the Bible makes clear that God intended marriage to exist between one man and one woman for as long as both of them remain alive. In Romans 7:2 the apostle Paul wrote, "For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage (also 1 Corinthians 7:39)."
- c. The strict and lofty terms with which the marriage bond is described in the New Testament has its primary focus on human fellowship and the family. For the Christian the basis of all marital love is the love of Christ for the Church (Ephesians 5:31ff). Marriage is constituted first in mutual covenant. Marriage is a solemn, binding agreement entered into before God and man (Malachi 2:14). Ezekiel 16:8 uses marriage to illustrate the relationship between God and Israel and speaks of this relationship as a covenant entered into on the basis of swearing or an oath or a pledge. Jesus, in John 2, sanctioned by His presence a marriage being recognized and solemnized by a public celebration. Therefore, men and women should enter marriage with a legal contract and pledged vows, preferably under the administration of a Christian minister.
- d. Marriage is a physical union. This is clearly set forth by the apostle Paul in 1 Corinthians 6:16ff. Marriage is designed to be a unity of flesh and spirit and represents the wholeness of that unity (1 Thessalonians 4:3–5). In 2 Corinthians 12:19–21 the apostle Paul warns the Corinthian church that impenitence of those who committed sexual immorality would necessitate his intervention.
- e. In no case ought any person to enter into any so-called "marriage" with a person of the same sex. Homosexual unions are specifically forbidden in Scripture and desecrate God's creational design (Leviticus 20:13, Romans 1:26–27, 32, 1 Corinthians 6:9).
- f. A Christian should not marry a person who does not know Christ as personal Savior. 2 Corinthians 6:14 is explicit. Do not be unequally yoked with unbelievers. The final few words of 1 Corinthians 7:39 suggest the

same standard; widows who remarry are told to do so only in the Lord. Love for Christ is never to have second place (Matthew 6:33).

3. Divorce

- a. Divorce is a departure from the purposes of God. While in the Old Testament divorce was allowed and was apparently easily secured. This, like polygamy, was contrary to God's highest intentions. Jesus explained that provisions for divorce in the Old Testament were an accommodation to "the hardness" of people's hearts and a necessary evil (Matthew 19:8). The prophet Malachi declared, For I hate divorce, says the Lord the God of Israel... (Malachi 2:16, RSV). Jesus said, "What therefore God has joined together, let not man separate. (Matthew 19:6, also Mark 10:6–9)." The Church, therefore, should seek always to discourage divorce as a solution to marital problems. The Bible teaches that even when a Christian is married to a nonbeliever, the Christian should continue to live with his/her mate if at all possible (1 Corinthians 7:12–13).
- b. While divorce is always contrary to God's intentions, there are certain circumstances when it is permitted. Jesus said in Matthew 5:32 and again in Matthew 19:9 that a person is not to divorce his/her mate except for the cause of fornication. The Greek word used for "fornication" refers to habitual sexual immorality, implying all kinds of immorality, including adultery which desecrates the marriage relationship.
- c. The absence of this allowance in Mark 10:6–12 and Luke 16:18 does not set aside the practical conditions for carrying out the Mosaic practice of divorce in the new age Christ establishes. However, divorce is expressly denied for the immediate purpose of marrying someone else (Mark 10:11–12). It is incumbent, therefore, that a believer entertain divorce only as a last resort and because of violations through fornication—never as a reason to marry someone else. When one partner of a divorce has become involved in adultery, the offended mate is permitted, though not required, to get a divorce. If an unsaved husband/wife refuses to continue to live with his/her mate and departs, the believer may agree to this separation. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases... (1 Corinthians 7:15). Such separations may result in divorce, and in that event the Christian is guilty of no wrong.

These statements on human sexuality, marriage and divorce were adopted with minor modifications from:
" *Staying on mission, a guideline for how Alliance churches respond to Obergefel V. Hodges*"; prepared by M. Gary D. Friesen, General Counsel, The Alliance (July 24, 2015)

Upon authorization of the members properly meeting and voting to affirm of the same on 23rd day of October, 2016 above and foregoing Bylaws of the Chinese Christian Church of New Jersey are hereby officially executed and enacted to be the official Bylaws of Chinese Christian Church of New Jersey.

Signature: _____
Chairman of the Board of Elders (2019)

Print Name:

Signature: _____
Chariman of the Board of Trustee (2019)

Print Name:

Signature: _____
Chairman of the Board of Deacons (2019)

Print Name:

Signature: _____
Secretary of the Board of Trustee (2019)

Print Name: