

BYLAW OF BETHANY EM (Unincorporated)

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Article 1—Name and Definition

- 1.1 The name of this organization shall be known as Bethany EM (church or the church, hereafter)
- 1.2 EM stands for English Ministry (see Appendix A).
- 1.3 Bethany EM is a faithful church, in ministry with Bethany Presbyterian Church, Inc.
- 1.4 Until the appropriate time, when Bethany EM becomes equal in scope, ministry, congregation size, and finances with KM, Bethany EM will have a cooperative and healthy “mother-daughter” relationship.
- 1.5 There shall be a faithful encouraging covenantal relationship between EM and KM as one body in Christ.
- 1.6 Bethany EM is an independent non or inter-denominational congregation of transitional, second, third, and subsequent generations of Korean/Asian Americans and others.

Article 2—Constitution

- 2.1 The constitution of Bethany EM will follow this by-law specific to Bethany EM.
- 2.2 In the case of differing opinion or conflict between Bethany EM and/or other denomination, church, or govern body, Bethany EM by-laws will take precedence to protect all matters, pertinent stakeholders, and all tangential assets, including but not limited to physical, property, virtual, and intellectual.

Article 3—Organization and Incorporation

- 3.1 Bethany EM may or may not be incorporated under the Religious Corporation Law by filing Articles of Incorporation with the State Department of Assessment and Taxation (§5-302) with Trustees.
- 3.2 Non-profit tax-exempt status shall be filed at both the federal and state levels.
- 3.3 https://dat.maryland.gov/SDAT%20Forms/rel_form.pdf

Article 4—Purpose and Limitation

4.1 The purpose of Bethany EM exists to establish and maintain a church (congregation) for:

- a) Worship
- b) Sacraments (baptism, communion), weddings, and funerals, etc.
- c) Discipleship/Evangelism
- d) Bible Study
- e) Fellowship
- f) Mission/social relief programs in the DMV, United States, and globally
- g) Biblical-Theological education and training
- h) Visitations

4.2 Bethany EM shall not have or issue shares in stock, and no dividends shall be paid. No part of the income or assets of Bethany EM shall be distributed to any member or officer. Bethany EM is prohibited from lending money and/or guaranteeing the obligation of a member or an officer of the church. No member or officer of the church has any vested right, interest or privilege in or to the assets, property, functions, or activities of the church. The church may contract in due course, for reasonable consideration, with its members or officers without violating this provision.

Article 5—Location/Formation

5.1 The principal place of worship and operation shall be in Gaithersburg, MD.

5.2 1200 Quince Orchard Blvd shall be the primary location for Bethany EM.

Article 6—Membership

6.1 Membership shall consist of active and affiliate members.

6.2. Membership shall be granted after the completion of two classes (with the session or other appropriate servant-leaders).

6.3 Members who were active prior to the adoption of these by-laws are considered members.

6.4 Active members faithfully participate in worship, sacraments, have responsibility for stewardship or financial care, abide in the form of government of the church, vote, and hold office.

6.5 Affiliate member is a member of another church or denomination, or a visitor but joins the congregation for worship, sacraments, bible study, and activities. The affiliate member has no speaking, voting, and/or office rights. An affiliate member may make suggestions or recommendations for the well-being of the congregation, but not in public.

6.6 The session shall keep records of all active and affiliate members.

6.7 Questions and matters of discipline, transfer of membership, and disqualification of membership shall be referred to the session or an ad hoc committee.

Article 7—Participation in the Worship and Sacraments of the Church

7.1 All are welcome to participate in worship and serve at Bethany EM.

7.2 Committee and Leadership positions may only be held by active members of the church who attend services regularly and are not under church discipline.

7.3 The session and congregation have the responsibility to maintain the integrity of the church and all its servant-leaders. Therefore, the session with the congregation reserves the right to remove leaders (in the event of or upon determination of wrongdoing, conflict, negligence, etc.).

7.4 Bethany EM practices open communion.

7.5 Bethany EM performs baptism.

7.6 Bethany EM performs wedding.

7.7 Bethany EM performs funeral.

Article 8—Ministries

There shall be the following ministries (in due course) Bethany EM. This is not an exhaustive list. An elder shall oversee one or more ministry of the church in full cooperation with (associate) pastors and/or lead pastor also overseeing them.

8.1 Benevolence/Care Ministry (BCM)

8.2 Bridge Ministry (BM)

8.3 College Ministry (CM)

8.4 Professional/Grad School Ministry (PGM)

8.5 Counseling & Communication Ministry (C&C)

8.6 Family Ministry (FM)

8.7 Men's Ministry (MM)

8.8 Outreach and Mission Ministry (OMM)

8.9 Small Group Ministry (SGM)

8.10 Women's Ministry (WM)

Article 9—Small Groups

9.1 Small Groups shall be formed for the purpose of extending the congregation's spiritual oikonomia and koinonia.

9.2 Small Group leaders shall be an elder, deacon, associate deacon, or steward.

9.3 Small Groups will meet monthly (no more than twice a month).

9.4 A basic of learning to shepherd a small group leader may begin with David Yonggi Cho's *Successful Home Groups* or other small group guidelines to help the small group leader as recommended or outlined.

9.5 There shall be a seasonal - summer and winter - break.

Article 10—Church Committees

10.1 There shall be committees with chair(s) to oversee the various functions and tasks in Bethany EM for structural purposes. The duration of the committees shall be for two years, with renewal for another two year term.

10.2 The following committees are:

a) Ad Hoc Committee (as needed)

b) A/V Media Committee

c) By-law Committee

d) Campus Security/Building Maintenance Committee

- e) Communication (Web/Social Media/Bulletin Board)
- f) Committee on Committee
- g) Fellowship and Planning Committee
- h) Finance Committee (See Article 29)
- i) Fundraising Committee
- j) KM Liaison Committee
- l) Lunch Service Committee
- m) Newcomers Committee
- o) Nominating Committee
- p) Renovation Committee
- q) Transportation/Parking Committee
- r) Worship & Praise Committee

10.3 All committees shall have a chairperson.

10.4 All committees are encouraged to have at least three members.

10.5 The nominating and finance committees are formed by the session.

10.6 The committee on committees shall nominate and recommend persons for all committees except for the nominating and finance committees.

10.7 An ad hoc exclusive EM nominating committee may be established for the very purpose of forming a nominating committee.

10.8 The nominating committee in its inaugural year, shall nominate for election, Bethany EM officers: elders, deacons, associate deacons, and stewards on or by April 7, 2024 (tentatively).

10.9 Once 10.8 and 10.9 duties are completed, the nominating committee for 2024 shall be dissolved and replaced with a newly established nominating committee on committees. 10.8 shall be stricken from the by-law automatically, after one year, and the stipulations renumbered.

10.10 The duration of all committees, including the nominating committee, is two years, with automatic renewal for a total of four years.

Article 11—Servant-Leadership at Bethany EM.

11.1 Servant leaders are called to serve the broad duties of life (weekly, monthly, and annual), planning, and activities of the church. All servant-leaders are expected to (a) be committed to keeping the Lord's Day and other seminal gatherings, (b) ensure that one's life goal is for bettering of the self and thereby, Bethany, (c) to love and cherish all peoples, (d) foster an outlook for the flourishing and well-being of all God's peoples.

11.2 A servant-leader is someone who is called to join the servant-leadership community of Bethany EM. The primary duties of the servant-leader are to partake and provide guidance and recommendations, and prayer and encouragement for the well-being of the various ministries, committees, and the well-being of Bethany EM.

11.3 The qualifications for all servant-leaders are the following values: (a) committed to the personal and collective study of God's Word through Worship, Bible Study, and/or other Bethany activities/functions, including fellowships, (b) demonstrate humility, (c) have a heart/mind to serve and celebrate life, (d) encourage members, stewards, associate deacons, deacons, elders, and pastors, (e) care for faith in action through activities and functions in the life of the church, and (f) demonstrate spiritual and faithful maturity.

Article 12: Who may be a servant-leader at Bethany EM

12.1 All "active members" of Bethany EM, as defined in Article 6.4, may be nominated to serve

as servant-leaders (stewards, associate deacons, deacons, and elders).

Article 13—Steward (Officer)

13.1 Description: The position of steward is a unique category, in preparation for Associate Deaconship.

13.2 Duties: stewards share in time, dedication, and possessions (spiritual and material) with those who are in need, for the greater enrichment of the congregation. A steward will actively partake in assisting Sunday worships, fellowships, and other duties as needed.

13.3 Qualifications: a steward should have a heart to serve or is willing to learn how to serve in various or focused ministries or committees of the church. A steward should be at least 18 years or older.

13.2 Nomination: a steward will be nominated by the nominating committee. An election will take place during a congregational meeting for approval for appointment as a steward (51%).

13.3 Duration: the duration of a steward will be twelve to twenty-four months. Upon the end of the term, a recommendation for associate deacon, reappointment, or sabbatical will be made by the nominating committee.

Article 14—Associate Deacon (Officer)

14.1 Description: an associate deacon is to lead a life in obedience to Scripture and in conformity to the Reformed traditions of the church.

14.2 Duties: the office of the associate deacon includes but is not limited to:

- a) actively partaking in assisting Sunday Worship (presiding, making announcements, occasional congregational prayer, collecting of offering, setting up and cleaning up before and after service), fellowship, and other program duties.
- b) assisting deacons and elders in administration, finance, and other duties,
- c) offering gifts and resources (as appropriate).
- d) serving with humility, love, compassion, and empathy.
- e) in the absence of elders or deacons, associate deacons will assist the pastor with communion and baptism, and other sacramental duties, including a temporary session, if needed.

14.3 Qualifications: Associate deacons should be persons of faith, trustworthy, and good judgment, and persons who have a good record as a Christian, and possess the following traits

- a) have a blameless record as a Christian over three years.
- b) tested, sincere, holds to the truth, does not pursue dishonest gain, sees that his/her children love, manages the family, if with family, not given to drunkenness, respectable, temperate, and above a good person (1 Timothy 3:8-10).
- c) familiar with biblical foundations of the Old and New Testaments, including but not limited to *Faith Seeking Understanding* or *Christian Theology*, Church History, and/or pastoral care.
- c) an associate deacon shall be at least 23 years of age.

14.4 Nomination: associate deacons will be nominated by the nominating committee and elected/voted into office by a quorum of majority (51%). Ordination or laying of hands will not take place.

14.5 Duration: the duration of an associate deacon is two years. Upon the end of the term, the session will recommend the associate deacon for deaconship in consultation with the nominating committee or be reappointed for another term. Three consecutive terms (six year total) are the term limit of an associate deacon. At that time, the associate deacon will be recommended for deaconship or a sabbatical year. Upon the ensuing year, a vote will take place for deaconship.

14.6 The resignation procedure shall be outlined by the by-law committee.

Article 15—Deacon (Officer)

15.1 Description: Deacons are ordained (laying of hands) to lifetime ministry of service to the community and the congregation. In the world, they express a ministry of compassion and justice, assisting laypersons as they claim their own ministry. In the congregation, they work predominantly with the pastor, elders, and other deacons and members to serve the needs of the congregation.

15.2 Duties: the office of the deacon includes but is not limited to:

- a) offering service, sympathy, care, and work across the life of the church.
- b) leading in Sunday Worship (presiding, making announcements, congregational prayer, collecting of offering, setting up and cleaning up before and after service), fellowship, and other program duties.
- c) leading committees and small groups, assisting in various programs and functions of the church, including but not limited to aspects of worship, mission, programing, administration and finance.
- d) offering gifts and resources (as appropriate).
- e) serve with humility, love, compassion, and empathy.

15.3 Qualification: deacons should be persons of faith, trustworthy, good judgment, and possess the following traits:

- a) Be a Christian over five years.
- b) sincere, holds to the truth, does not pursue dishonest gain, sees that his/her children love, manages the family, if with family, not given to drunkenness, respectable, temperate, and above a good person (1 Timothy 3:8- 10)
- c) furthering theological and non-theological studies for servant-leadership and church management, with interest in biblical, theological, historical, and pastoral areas, among others to enrich the congregation.
- d) familiarity with biblical foundations of the Old and New Testaments, including but not limited to *Faith Seeking Understanding* or *Christian Theology*, Church History, and/or pastoral care.
- e) contributing towards missionary/revival/special offerings of the celebration of life for the life and flourishing of Bethany EM ministries, committees, and small group(s).
- f) and are 25 years of age or older.

15.4 Nomination: deacons are nominated by the nominating committee with the session and elected to office at a congregational meeting called by the session. 51% affirmative votes are needed. Installation of deacons shall take place in a special called worship service of ordination. Deacons shall receive training for three months under the direction of the session.

15.5 Duration: Duration of one term for a deacon is three years. Upon the end of the two terms (six years), the deacon will be recommended for eldership or be reappointed. There is no term limit for deaconship. However, a rotational system of sabbatical year after six years may be implemented as the session deems appropriate. Deacons are re-elected into office every three years.

15.6 Resignation of deaconship is outlined by the by-law committee.

Article 16—Elder (Session and Officer/Cabinet)

16.1 Description: Elders are ordained to lifetime ministry of Word and Service. Elders are ordained for the purpose of community and congregational enrichment. In church, active (ruling) elders are members of the session and/or shepherd ministries. In the world, they express a ministry of compassion and justice, assisting persons as they claim their own ministry. In the congregation, they work with the pastor to minister, govern, and form discipleship. At Bethany EM, an elder is to be an individual with character, empathy, and humility. The limited phrases in 1 Tim and/or Titus concerning eldership and worship, when viewed in their proper historical, sociological, and philological context, largely describes powerful, wealthy, and overly abusive women, who may have even owned slaves. In that historical context, Paul qualifies his proscription against a woman's teaching or assuming authority over a man specifically to those powerful women. Those words are to be heeded in that historical and specific social-political context, and thereby, it shall not be construed to deny eldership to any individual, man or woman, who meets all the qualifications for eldership set out herein. Therefore, elders with character in current times shall have the task of ministry of Word and Service with true faith formation, as they reflect and serve the body of Christ with love and humility. It should be noted that preaching the Word falls under the guidance of the minister of the Word and Sacrament.

16.2 Duties: together with the Minister of Word and Sacrament, they exercise spiritual leadership, governance, and envisioning the current and future life of the church. Duties of an elder include but are not limited to:

- a) encourage, strengthen, and nurture the faith and life of the congregation by keeping them from misunderstanding doctrines and from moral or ethical corruption,
- b) work closely with the lead pastor to oversee all activities of the congregation, including the ministries, committees, officers and programming, and internal and external relations, serve with humility, love, compassion, and empathy, giving shape and vision to ministries.

16.3 Qualifications: Elders should be persons who have good knowledge and capability as leaders, a record of blameless Christian for over 7 years and possess the following traits:

- a) tested, sincere, holds to the truth, does not pursue dishonest gain, sees that his/her children love, manages the family, if with family, not given to drunkenness, respectable, temperate, and above a good person (1 Timothy 3:8-10) and fit to the gifts of eldership described in 1 Timothy 3:1-7.
- b) high moral and ethical standards: self controlled, hospitable, able to teach, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert,

has a good reputation with outsiders, not overbearing, not quick tempered, love what is good, upright, holy, disciplined, above reproach/blameless, temperate, respectable, not given to drunkenness, manages own family well, sees that the children love, does not pursue dishonest gain, holds to the truth, sincere, with a desire to improve and learn.

- c) the nominee shall have served at least three years at Bethany EM or in special extenuating circumstances may qualify immediately – as deemed by the nominating committee (in consultation with the session).
- d) 31 years of age or older.

16.4 Nomination: Elders are elected at a congregational meeting called by the session, nominated by the nominating committee, and must be voted in with 2/3 affirmative votes at the Congregational Meeting. To be installation, elders must receive elder training after election for three months under the direction of the session or appropriate body. An ordination examination shall be administered.

16.5 Duration: The active term duration of an elder is three years (elected into office every three years). The elder has the option of taking a one year sabbatical at the end of every active term. In the seventh year, there will be an obligatory one year sabbatical.

16.6 Resignation: Resignation or leaving the office of eldership shall be outlined by the by-law committee.

Article 17—Pastoral Staff: Jundosa(nim)

17.1 Jundosa(nim) is a salary position who works for a local church, together with a session and pastor. The jundosa shall not be the temporary moderator of the congregational meeting.

17.2 Qualification for a Jundosa: (a) must be in an accredited seminary or Divinity School and/or be a graduate of an Association of Theological Schools (ATS) accredited seminary/Divinity School (b) must have a BA or BS (c) a two year/associate degree is not acceptable (d) must be a blameless Christian member for over 5 years (e) an elder cannot hold the position of Jundosa while serving as an elder.

17.3 Jundosa(nim) may be hired to staff the various ministries of Bethany EM.

Article 18—Associate Pastor (Officer)

18.1 Associate Pastor is ordained to a lifetime ministry of Word and Sacrament. The associate pastor is under the guidance of the session and senior or lead pastor even though s/he may be under the jurisdiction of a presbytery at large (if under care).

18.2 The associate pastor must have a BA or BS and a MDiv or MA (or its equivalent) from an ATS recognized/accredited theological institution. The associate pastor shall be properly treated and financially compensated.

18.4 The Associate Pastor shall not take any member of Bethany EM to form an independent church. In such cases, the Associate Pastor shall understand financial ramifications for the violation of this stipulation.

18.5 Associate pastors may be hired, in consultation with the senior/lead pastor, to staff the various ministries of Bethany EM.

Article 19—Senior/Lead Pastor (Board, Session, Officer, Cabinet)

19.1 A senior/lead pastor is ordained to a lifetime Ministry of Word and Sacrament. The senior/lead pastor of Bethany EM shall be the sole spiritual leader and the moderator of the session.

19.2 Although the senior/lead pastor of Bethany EM may or may not be under a presbytery, the senior/lead pastor of Bethany shall have the final say in matters pertaining to the congregation at large when in disagreement with a Presbytery or denomination on theological and biblical matters.

19.23 The senior/lead pastor of Bethany EM preaches and teaches the Word of God, administers the sacraments, blesses the congregation, and administers the business of the church in cooperation with elders, deacons, associate deacons, and stewards in governance.

19.3 The senior/lead pastor shall commit to prayer with love and care for all members of the congregation.

19.4 The senior/lead pastor of Bethany shall have a minimum of a BA/BS, an MA or MDiv (preferred) from an ATS-accredited theological institution. The means for appropriate dismissal of the pastor shall be outlined by the by-law committee.

Article 20—Meeting Times

20.1 Steward, Associate Deacons', or Deacons' meetings shall be announced at least one week in advance in the church bulletin.

20.2 Session meetings shall be announced at least two weeks in advance in the church bulletin.

20.2 Committee Chairs' Meetings shall take place on the first Sunday in: January, March, May, July, September, October, and November for 90 minutes.

20.3 Elders, deacons, and others overseeing ministries shall meet on the second Sunday of each month: February, April, June, August, September, October, and December – for no more than 100 minutes.

20.4 The session will meet as needed, but typically, on the first or third Sunday (or Wednesday) of each month, at least quarterly.

Article 21—Officers and Officers' Meeting

21.1 Officers of Bethany consist of stewards, associate deacons, deacons, elders, jundosa, associate pastor(s), and senior/lead pastor.

21.2 Officers are responsible for serving and shepherding the tasks of governing the ministries while providing encouragement in small groups, committees, and ministries.

21.3 Officers work with the session to provide a strong connection to the entire congregation.

21.4 Officers are responsible for tasks delegated by the session. The session is to honor the needs of all officers.

21.5 Officers shall not cause division or faction.

21.6 Moderator of a called Officers' Meeting shall be the moderator of the session. A secretary shall be appointed by the session.

21.7 Officers' Meeting must be announced one week prior in the church bulletin.

Article 22—Session

22.1 A temporary session may be formed for the purpose of having a working Session.

22.2 A session shall consist of permanent members: elder(s), associate pastor(s), and

senior/lead pastor. A session cannot take place without the moderator of the session, the senior/lead pastor.

22.3 Session members of Bethany EM must not have dual appointments in another session. (including Bethany KM) except ordained ministers.

22.4 When Bethany EM elects and ordains its first elders, there shall be at least four elders. A majority shall be the quorum of the session.

22.5 The moderator of the session shall be the senior/lead Bethany EM pastor. If the senior/lead pastor cannot serve as the moderator because of illness, then the temporary moderator shall be the oldest elder member of the session.

22.6 The session shall manage the business affairs of the church, oversee all matters concerning the conduct of public worship, and concert the best measures for promoting the spiritual growth and evangelistic witness of the church. It shall receive, dismiss, and exercise discipline over the members of the church, supervise officers, and the congregation at large.

22.7 The session shall appoint a church treasurer. S/he must be a communicant member.

22.8 The session shall have the final authority for affairs pertaining to the purchase and selling of property (cooperative apartments, condominiums, houses, any building) with the approval of the congregation, in addition to all other temporal matters as required by civil law for nonprofit corporations.

22.9 The session shall meet at least quarterly.

22.10 A session meeting may be called by the pastor or at least three elders. A session meeting or completion of the meeting shall be announced in the church bulletin.

22.11 Minutes shall be available to the congregation (except for confidential executive subject matters).

Article 23—Board of Trustee

23.1 Should the ministry incorporate, there shall be a minimum of four members on the Board of Trustees as Maryland governance stipulates.

Article 24—Congregational Meeting

24.1 Congregational Meeting shall be announced at least two weeks in advance.

24.2 The election at the Congregational Meeting shall determine those who are approved to serve in office.

24.3 The quorum of the Congregational Meeting shall be those present.

24.4 Congregational meeting is called by the moderator of the session with concurrence by the session, and the agenda, date, and place must be announced two weeks prior to the meeting. Only agenda items may be voted on or discussed.

24.5 No external governing body shall not have jurisdiction over Bethany EM's congregational meeting.

24.6 No other body shall and cannot enact or call for a Congregational Meeting.

24.7 The agendas that are transacted by a Congregational Meeting are: all matters presented by the session, including but not limited to budget approval, electing officers, and those concerning board members.

Article 25—Voting

25.1 All voting shall fall into one of three categories: (a) highest number of votes (b) majority of votes 51% and (c) 2/3 of the congregation present (quorum).

25.2 For Steward 51% at the Congregational Meeting.

25.3 For Associate Deacon 51% at the Congregational Meeting.

25.4 Deacon 51% of the congregation at the Congregation Meeting.

25.6 Elder 2/3 of the congregation at the Congregational Meeting.

25.7 For Senior/Lead Pastor 2/3 of the congregation at the Congregational Meeting.

25.8 All other votes in Small Groups, Committees, etc. shall be the highest number of votes or by appointment.

25.8 In the case of ties, a re-voting will take place, up to four times.

25.9 All persons nominated are to be understood as a place of privilege and honor. No person shall say, I will not come to church or need a break because of an unfavorable vote. Maturity in faith is sought.

25.10 Only members are permitted to vote – with the understanding that there is one vote per person.

25.11 Three forms of voting are acceptable: electronic – one person voting, voting by paper-ballot, and by hand and/or voice.

Article 26—Church Records

26.1 All church records shall be kept by the secretaries of its various ministries, committee, officers, including the session.

26.2 The session shall keep all records.

Article 27—Confidentiality

27.1 The pastor(s) and elders as well as the pastoral and lay counselors of Bethany EM shall carefully protect all information that they receive through pastoral counseling (either formally or informally) subject to the following guidelines. (a) Although confidentiality is to be respected as much as possible, there are times when it is biblically necessary to reveal certain information to keep with state and federal laws. In particular, the pastors and elders of this church may disclose confidential information to appropriate people in the following circumstances: (i) When a pastor or elder is uncertain how to counsel a person about a particular problem and needs to seek the advice of others or (ii) when the person who disclosed the information or any other person is in imminent danger of serious harm unless others intervene.

Article 28—Finance Committee

28.1 During the first two to three years of Bethany EM, the Finance Committee shall have the autonomy it needs to work and develop financial strategic modeling for the wellbeing of the congregation.

28.2 The Finance Committee is under the supervision of Bethany the EM session.

28.3 The chair of the Finance Committee shall be a member of Bethany EM session. The term limit for the chair is three years with renewal. In the event of six consecutive years as chair of the Finance Committee, the chair shall take a one year sabbatical.

28.4 Pastor (or Jundosa) of Bethany shall not be the head of the Finance Committee.

28.5 The session shall appoint members of the Finance Committee.

28.6 Term limit for the Finance Committee is five years and if needed, a second appointment.

28.5 There shall be at least three members on the finance committee. A chair of the finance committee shall be appointed.

28.6 The pastor of Bethany EM shall be present during a called Finance Committee meeting except when matters directly pertain to the pastor's salary and benefits.

28.7 Members of the Finance Committee shall not display or publicly disclose financial information.

28.8 The Finance Committee shall make all financial decision recommendations before the session, officers, and others.

28.9 All matters that pertain to the finances of Bethany EM shall be determined by the Finance Committee chair.

28.10 Only the session may intercede if there are questionable transactions.

28.11 The Finance Committee will have its books/accounting audited by an independent team (steward, associate deacon, and deacon - a chair shall be appointed), if deemed needed or necessary.

28.12 An audit may be done on a yearly or every other year cycle.

Article 29—Website/Social Media

29.1 All social media presence, including the website, shall be under the guidance of the Communication Committee, in consultation with the Session, if needed.

Article 30—Timeframe of Meetings

30.1 All official Bethany EM Business Meetings shall take place between the hours of 9:00 AM and 10:00 PM.

30.2 Place of Meeting shall be announced and informed at least 24 hours in advance.

30.3 Emergency meetings may be called by the session keeping the time frame of 30.1.

30.4 Tele-conferencing or web conferencing is permissible. Recording shall not take place.

Article 31—Conflict Resolution

31.1 Bethany EM is committed to resolving in a biblical manner where all disputes that may arise within the church. The goal of all conflict resolution is to glorify God and effect reconciliation.

31.2 When a member of the church has a conflict with or is concerned about the behavior of another member, he or she shall attempt to resolve the matter as follows: (1) The offended or concerned member shall prayerfully examine himself/herself and take responsibility for his/her contribution to a problem (Matthew 7:3-5), and he/she shall prayerfully consider whether the offense is so serious that it cannot be overlooked. (2) If the offense is too serious to overlook, the offended or concerned person shall go, repeatedly, if necessary, and talk to the offender in an effort to resolve the matter privately, having first confessed his or her wrongdoing (Matthew 18:15). (3) If the offender will not listen, and if the problem is too serious to overlook, the offended or concerned party shall return with one or two people who will attempt to help the parties resolve their differences (Matthew 18:16); these other people may be members or officers of the church, other respected Christians in the community. If the offender refuses to listen, then continued church discipline will proceed in accordance with the session for peaceful and faithful resolution.

Article 32—Partnership with Bethany KM

32.5 Bethany EM and Bethany KM agree to a covenantal partnership for the transition of the church.

Article 33—Bylaw Changes

33.1 Any suggestion for changes or amendments to this bylaw must first be approved by the Session, Officers, and/or Trustees— all 51%. In the Congregational Meeting, 51% is needed to change or amend.

33.2 Article 33 shall not be amended, modified, or stricken from this bylaw.

33.3 All changes to the by-laws shall take place effective immediately or retrospectively.

Appendix A: Definition of Bethany EM (English Ministry)

English Ministry (EM) is broadly defined as 1.5, second generation, third, fourth, and subsequent generations' congregation within an existing first generation Korean American church. EM is about worship, sacraments, spiritual growth, Bible study, evangelism, fellowship, social and identity awareness, while undertaking missional objectives. Although EMs have traditionally been college or post-college ministries, under the umbrella of a first generation Korean American church, there have been advancements. EM congregational identity is best described as somewhere between codependent and fully independent, with visible cooperation with the first generation congregation. It stands in a covenantal agreement, with an existing Korean American ministry with short and long term missional goals for the true future of the Korean (Asian) American church—all the while ministering to the needs of its immediate 1.5, second and third generations and beyond.

Since the first generation Korean American church inception, post 1965, Korean American churches have realized the need to plant a future for their respective children. For much of the last four decades, on the east coast, these ministry investments have had mixed results or returns—while recognizing the importance of the future of the Korean American church in the United States. An ensuing second and 1.5 generation of believers continue to be deemed the immediate future, with respect to not only the legacy and continued transmission of faith, but also, as the cultural memory carriers of a distinctive form of Korean (Asian) American Christianity, inclusive of a Korean American theology. These are very different than the pan-Asian American ministry models. EMs have been formalized into real churches and congregations. There has been flourishing until the mid-2010s. However, because of issues between and around communication, cultural, hierarchical, and ministry-philosophy variances, EMs have collapsed.

A small percentage of EM congregations have become independent—for survival and its flourishing, seeking space for worship and theological exploration, reflexive of on-going drives of church innovation, centered around cultivating and sustaining a new needed model for spiritual (re)formation. Others have remained a co-dependent Korean or multi-ethnic pan Asian American congregation sharing a campus (building) with an existing Korean congregation. Bethany EM is one of few remaining EMs in Montgomery County, Maryland.

EM is a complex and difficult enterprise to achieve fully. There are known differences in generational, educational, and cultural embodiments resulting in theo-identity-politics, which generate value-driven similarities and differences on living-out and doing ministry. For the longevity and mutual benefit of both EM and KM relationship, time with patience, love, and maturity support – for short and long term commitment – across all stakeholders, are encouraged.

Across the Northeast, Mid-Atlantic, West coast, and the Southeast, stable and sound first generation Korean American churches have indeed planted EMs. The work of co-existence is needed even more than ever. In twenty years, the predominate first generation may undergo a dramatic demographic shift. EM congregations need to position itself to sustain and carry on the mission of the local Korean American church.

Inasmuch as the dominant majority of all independent Korean American churches have resulted from schisms, a good number of second generation independent Korean American churches have also resulted from splits of an EM congregation. The children of these splits have endured much pain. Painful schisms that are not addressed need to be brought to the forefront to heal and restore a continued historical witness. Having said that, schism has been the root, the inherited DNA of the Reformed Church. Such discourses should be brought into light, with all parties coming to terms with lessons learned to prevent future splits and pain afflicted on the body of Christ.

Second generation independent churches that were once part of an EM, should one day consider returning to a KM, or partnering with a slowly decreasing KM church. In essence, the duty of a viable EM giving multiple births to other EMs while growing and adding its unique voice to the modern history of the church, is a developing narrative.

In spite of challenges, the true future of a second, third, and fourth generation Korean American church is not without vision or new hope. EMs will need to adopt, innovate, and become even more independent or codependent while being theologically vibrant. It needs to demonstrate a commitment of staying with patience within an existing body of Christ (I Cor 12) for the purpose of honoring and caring for an existing and aging first generation Korean American community. The task is monumental since this generation is now caught between caring for its own children, the third generation, while fostering the needs of the first generation.

As for the task of EMs, again, they are to be independent with some codependency. EMs should operate independently, however. No adult parent commands their adult children on how to live, etc., though advice and conversations are held. Such parents are faith-partners in the ministry. Yet, the respect that family units hold in the ensuing adult-children relationship does not require a lesson. The same principle is used in the EM and KM relationship, as one family, one church, offering unity with understanding and partnership. The days of treating EM as a division of a church under the education department are gone. EMs should not be about breaking away from the mother church. KMs should not start a college ministry to compete against its own EM. The value and idea of two churches under one campus is the model that is being advanced.

EM should strongly advocate the faith formation of its own generation, but also, the third and fourth generations. In short, EMs should have their own name, charter, their own separate governing body, financial standing, article of incorporation, by-law, and take co-operative partnership in maintaining the spiritual and physical body of the church. They should employ their own minister of the Word and Sacrament, with ministers of the Word and Service (elders), have deacons, associate deacons, stewards, and others to serve in worship, conduct the Eucharist, benedictions, weddings, baptisms, confirmations, and funerals. With servant-leaders: the works of stewards, associate deacons, deacons, and elders, jundosa, associate pastor, and senior/leader pastor, an EM is full in Christ Jesus.

In conclusion, an EM will need time, Chronos and Kairos, to actualize its full transition. The irony is that a KM may continue to grow, and EM may not be able to keep the pace of growth in number, but financially, it should equal, if not surpass a KM in due time. If that is the case, forty years (Book of Numbers) may offer insights. Once the faithful transition from the first to the

second has been reached, that is, the first generation extinguished, the second generation will be at a crossroad to rediscover and renovate the inherited “fervent Korean faith.” The second generation isn’t afraid to reject the first generation’s theo-political traditions. It should be noted that the third generation reclaims that which the second generation has lost (Hansen’s law of third generation). For the theoretical appropriation of a generative biblical theology, see John Ahn, *Exile as Forced Migrations* (Berlin: de Gruyter, 2010).

In closing, EM is about continuing to live out the great commission, to go and make disciples of all nations. EM is about worship, the sacraments, spiritual growth, evangelism, fellowship, social awareness, socio-political identity of Korean and Asian American formations, healing, and re-envisioning and re-imagining today’s church for tomorrow with tremendous optimism and hope.