

THE
BOOK OF CHURCH ORDER
OF THE
KOREAN-AMERICAN PRESBYTERIAN CHURCH

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THE CREED

The creed of the Korean-American Presbyterian Church (KAPC) is as follows. Pastors, elders and deacons must acknowledge this creed. They must also acknowledge the Westminster Confession of Faith and its larger and shorter catechisms, which clearly expound the Holy Scriptures. All local churches and theological seminaries must instruct these and more adapted shorter catechism as a book of questions and answers.

1. The Holy Scriptures of the Old and New Testaments are the Word of God, the only inerrant, perfect rule of faith and deed.
2. There is only one God, and man shall worship only Him. God is a spirit, self-existent, and omnipresent, distinguishing Himself from all other gods and creation. God is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and love.
3. There are three persons in the Godhead: the Father the Son and the Holy spirit; He is the triune God; one in trinity, equal in power and glory.
4. God created all things visible and invisible by the power of His word, and preserves and governs them, but God in His nature causes no sin. He does all things by His plan according to His own will and governs all things to fulfill His purpose which is good wise and holy.
5. God created man, after His own image in knowledge, righteousness, and holiness with dominion over every living thing. All men of the world are of sole source. That is, same native and brother.
6. Our first parents, being left with the freedom to choose between good and evil through temptation, transgressed the commandment of God. All mankind, descending from Adam by ordinary generation sinned in him and fell with him in that transgression. Man having the ability to commit sin (except original sin), and a corrupted nature, intentionally committed sin; So, we are justly liable to God's just displeasure and punishment in this world and that which is to come.
7. God sent His eternal, only begotten Son, Jesus Christ to the world to save man from his sin and the corruption and the punishment thereof, in order to give eternal life in His infinite love. In Jesus Christ, God became flesh, and through Him man can be saved. The eternal Son became true man and possessed two distinctive natures in His person, eternally as true God and true man. He, being conceived by the power of the Holy Spirit, in the womb of the virgin Mary, of her substance, born of her, yet was without sin. He obeyed perfect sacrifice and satisfied divine justice. He did this for the purpose of reconciliation of man to God. He was crucified on the cross, died and buried. On the third day He arose again from the dead. He is sitting on the right hand of God the Father, making intercession for His people. From there He shall come for the resurrection of the dead, and to judge the world.
8. The Holy Spirit eternally proceeding from God the Father and God the Son, works salvation in man, convicts man of his sin and misery, enlightens man's heart to know Christ, renews man's will, exhorts him, empowers him to accept Jesus Christ

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who offers man the Gospel in grace/freely, and works in us to bear the fruit of God's righteousness.

9. Before God created the world, He elected in His love, His own people to make them holy and blameless. He predestined and adopted His children through Jesus Christ according to His pleasure and will, to the praise of the glory of His grace bestowed freely on the ones He loves. However, perfect salvation offered freely so ordered to all mankind that they may repent from their sins, believe in the Lord Jesus Christ as their Savior, rest upon Him and follow Him, obey the revealed will of God, be humble and conduct themselves in holiness, to the extent that whoever believes in Christ and is obedient unto Him shall be saved. The particular benefits that are accompanied with justification, adoption as God's children, sanctification, and glorification are for the believers who are assured with God's salvation and joy in this world. The means of grace the calls of office by the Holy Spirit in particular, are the Word, sacraments and prayer.

10. The sacraments instituted by Christ are baptism and holy communion; baptism of washing with water is to be administered in the name of God the Father, the Son and the Holy Spirit. It is the sign and seal of union with Christ, the promise of our regeneration and renewal by the Holy Spirit and God's possession of us. Baptism shall be administered to those who make confession of faith in Christ, and to their children; Holy communion as partaking of the bread and the cup shall be served in remembrance of Christ's death, and is the witness of the seal of the benefit derived from Christ's death with whom the believers are in union. Holy communion shall be observed by God's people until the day of the Lord's coming, and is a sign of a promise of more faithful service into the Lord and a sign of communion with the Lord and His people, who believe in Him, and rest upon His atonement from which God's benefit flows to us. The benefits of the sacraments are not found in the sacraments themselves or any virtue of him by whom the sacraments are being administered, but only in the blessing by Christ and the working of the Holy Spirit in those who by faith receive the sacraments.

11. All believers shall dutifully join in church membership with instruction, have fellowship with one another among the believers, observe the sacraments and other ordinances, obey all the laws of the Lord, pray always, keep the Lord's Day holy, assemble with believers to worship the Lord and listen attentively to the preaching of the word of God, render offerings as God provides us abundantly, share with one another the mind of Christ, share also the same mind with all other people, endeavor to promote the expansion of the Kingdom of Christ upon the whole world, and wait expectantly for the appearance of the Lord in His glory.

12. The dead shall receive rewards according to the good and evil done in this world before the judgment seat of Christ when they will be resurrected in the last day. Those who believe in Christ, and are obedient to Him shall be truly forgiven and accepted by Him in glory .

ACKNOWLEDGMENT

I believe and acknowledge the creed of the church as being founded upon and agreeing with the word of God.

CONSTITUTIONAL RULES

Article 1. Formation of an Unorganized Church

When those believing in Jesus Christ and having secured a place of worship within the Presbytery boundary desire to plant a church, they shall submit the following information to the Presbytery for approval of the formation of the church:

- 1) Location.
- 2) Date of Formation.
- 3) Number of adult members and the number of families.
- 4) Number of Sunday school children.
- 5) Status of the church building.
- 6) Name of the church.
- 7) Means of maintaining the church.

Article 2. Duty of Church Members

1. Church members should attend all the appointed worship services, prayer meetings, and other church meetings.
2. Church members should do their best for the betterment of the church through efforts cooperation and godly fellowship and should glorify God through love and good works.
3. Church members should help with financial expenses and activities of the church. They should do the best for the work of charity, evangelism, and other good works and should not be reluctant to financially support such activities.
4. Church members should endeavor to learn and proclaim biblical precepts and to put them into practice according to the word.
5. Any church officer violating the Lord's Day indulging in superstitious activities and in drinking smoking and gambling and purposely failing to pay church dues should be relieved of his or her office and regarded as a member failing to fulfill his/her obligations.
6. Church members should defend the truth faithfully, observe all the church statutes, and should be subject to rule by the constitution of the church

Article 3. Power of the Church Members

The sovereignty and power of the church lie in the hands of the church members.

1. Church members have the power to make a request and to appeal through appropriate channels according to the Constitution of the church.
2. Church members have the right to elect and be elected as prescribed in the statutes of the church. However, anyone who has failed to attend church worship services for over six months is suspended of such rights.
3. Church members have the privilege to work for the church, the Body of Christ, each according to his own gifts.

Article 4. Sunday Worship Service

1. The public worship service should begin with silent prayer, and should be conducted in a godly manner with all solemnity.
2. Church members should not desecrate the public worship service by singing or leading a hymn in an inappropriate and ungodly manner.
3. During Sunday public worship service, no other ceremonies shall be conducted except for the worship services proper and

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the sacraments. All other activities may be conducted with brevity on a day other than the Lord's Day.

4. During Sunday public worship services, there shall be no services conducted to commemorate, congratulate, or to comfort any particular individual. Instead, the whole worship shall be directed to God alone.
5. On the Lord's Day, food should not be bought, no monetary transaction should be conducted, and banquets and secular pleasures should be refrained from. Instead, time should be spent on evangelism, prayer, visiting, and reading the Scriptures and other religious books.

Article 5. Sacraments

1. Any member who can clearly confess the faith and diligently attends church services is entitled to the Baptismal Questions.
2. Infant Baptism may be administered to a child of two years of age or younger, as long as one parent is a believer.
3. When a child who has received Infant Baptism reaches age 15, he/she is entitled to Confirmation.
4. It is appropriate for a church to conduct Sacraments twice or more annually, which must be publicly announced one week in advance so that the people may prepare their hearts in prayer.
5. The bread and the grape juice that are left over after the communion service should be either buried in a clean place or burned.

Article 6. Elections and Voting in the Church

1. Voting shall be done by secret ballot and with a prayerful heart by all the communicant members. Elections in the church and in its various agencies shall not be exercised in a worldly manner where election campaigns are staged, leaflets are circulated bearing the name of a candidate who one wishes to be elected, people are visited to advise whom to vote for, and other literature and assemblies are used for campaigning.
2. Those who have been absent from church services for over six months consecutively without justifiable reasons such as restricted travel due to old age or infirmity, or certain circumstances beyond their control, shall be deprived of the right to elect or be elected as church officers.
3. In the event of voting that requires multiple names on the ballot, those indicating more than the designated numbers of names are counted void, while those indicating the exact or less than the designated number is counted valid.
4. Void ballots are not counted toward the total vote. By void ballots are meant blank ballots, ballots with ambiguous markings, and votes made on unofficial ballots.

Article 7. Elders-At-Large

1. An Elder-At-Large having capability to serve the church may, by the voting of the Session, become a member of the Deacons' Board
2. An Elder-At-Large may be asked, if necessary, to help distribute elements in a communion service.

Article 8. Deacons-At-Large

When an ordained deacon permanently moves to another church where he remains without office, the church receiving him may appoint him to the office of acting deaconship, and if the congregation elects him as a deacon, he may be installed to the office of deaconship without re-ordination.

Article 9. Kwonchals

1. In addition to the members of Deacons' Board, the church may have Kwonchals to serve the members of the church. The Session may appoint from the membership, those faithful men and women fit for Kwonchal's office, and they shall serve a

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term of one year. Members of the Deacon's Board may be given a privilege of concurrently serving the office of Kwonchal.

2. The duties of Kwonchals are to take charge over respective districts (each consisting of 10 families); to do weekly or monthly house calls on all the members of the assigned district. Also, they are to visit with the unbelievers within their district with a view to evangelizing them; to conduct district-wide prayer meetings; and to report the activities of each district at regularly scheduled Kwonchal meetings.

Article 10. Marriage and Funeral Services

1. Marriage and funeral services shall not be of extravagant ceremonies of various natures, but rather be of solemnity and simplicity where by expenses shall be saved.
2. Bowing before the tomb of the deceased shall be prohibited.
3. No widow or widower may remarry until six months have elapsed after the death of his or her spouse.

Article 11. Laying Hands on the Invalid

None, in accord with the Constitution, shall frivolously lay hands on the invalid but an ordained minister.

Article 12. Records to Keep on Hand

Every congregation should preserve the following records on hand:

1. Various Rolls of Church Members.
2. Record of Proceedings of Session Meetings.
3. Record of Proceedings of Congregational Meetings.
4. Record of Trial Judicial Meetings.
5. Record of Proceedings of Deacons' Meetings and of Various Agencies.
6. Church Archives.
7. List of Church Property.
8. Record of Church Effects and Equipment.
9. Record of Various Church Statistics.
10. File of all Reports and Reference Materials.

THE BYLAWS
OF
THE GENERAL ASSEMBLY

FORM OF GOVERNMENT

INTRODUCTION

Christianity, ever since the split between Roman Catholicism and Protestantism in 1517, has seen numerous subsequent denominations, each with her own creeds, liturgies, rules of discipline, forms of government, etc., to teach her own doctrines. There are five forms of government as listed below:

1. Papal Government: Predominantly adopted by the Roman Catholic church and the Greek Orthodox church, this is the form of government where the Pope governs all local churches.
2. Episcopalian Government: Adopted by the Methodist church and by the Episcopalian church, this is the form of government where bishops govern local churches.
3. Independent Government: Free from being subject to a jurisdiction and ruling by any ecclesiastical body, this is the form of government where each local congregation rules and administers on her own.
4. Congregational Government: Similar to the Independent Government, this form of government is characterized by an association made up of the representatives of each local congregation, to discuss matters of mutual concern for their own benefit but with no authority of order or jurisdiction over local churches. Each local congregation is free to exercise her own ruling, discipline, liturgy, and the interpretation of doctrinal matters.
5. Presbyterian Government: This is the form of government where members of each local congregation elect elders to form a session having the authority to rule over the congregation. Therefore, this is the most democratic form of government since the members have the hegemony.

The session is made up of ruling elders and teaching elders, including pastors, who govern the local congregation. The session has as its superior ruling bodies, the Presbytery and the General Assembly. This form of church government existed in the times of Moses (Ex.30:16; 18:25, 26; Num. 11:16), and of the Apostles (Acts 14:23; 18:4, Tit..1:5; 1 Pet.5:1, Jas 5:14) as is biblically fully attested. Furthermore, from the standpoint of church history, most prominent churches of historical significance in the past have always adopted this form of government. Presbyterian Church Government is based upon the Westminster Standards, which at the direction of the Parliament of England, was drafted by 120 ordained ministers and 30 ruling elders at Westminster Abbey in 1643.

The Constitution of the Korean-American Presbyterian Church, which was *enacted* in 1978 when the General Assembly was first organized, is based on the constitution of the Korean Presbyterian Church (Hapdong) of our motherland which, in turn, is based upon the Westminster Standards. Minor modifications were made to suit ecclesiastical life in the United States of America.

CHAPTER 1 Preliminary Principles

There are eight preliminary principles within the Presbyterian Form of Government, a proper understanding of which are essential to understanding the nature of the church.

Article 1 Liberty of Conscience

God alone is the Lord of the conscience, and has left it free from the doctrines and commandments of men which may be contrary to the Scriptures in terms of faith and worship. Therefore, the rights of private judgment in all matters

pertaining to religion are universal and inalienable.

Article 2 Liberty of the Church

1. In accordance with the principle stated above, every Christian Church as an example of individual freedom, is entitled to declare the terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed.

2. No church should be supported by a civil power further than maybe necessary for protection and security equal and common to all others.

Article 3 Church Officers and Their Responsibilities

The Lord Jesus Christ, the Head of the church, for the edification of His Body, the church, has appointed various officers not only to preach the Gospel and administer the sacraments but also to exercise discipline for the preservation of truth and duty. It is therefore, incumbent upon these officers and upon the whole church, in whose name they act, to censure or cast out the erroneous and the scandalous, observing in all cases the rules contained in the Scriptures.

Article 4 Truth and Practice

Truth is founded on holiness. A test of truth is its power to promote holiness as our Lord said, "By their fruits you shall know them." No word can be more pernicious or more absurd than that which brings truth and falsehood upon the same level. There is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be futile either to discover truth or to embrace it.

Article 5 Qualifications of Officers

In accordance with the principles stated above, it is necessary to make effective provision that the church elect officers sound in the faith. There are truths and forms with respect to which men of good character and principles may differ in which cases it is the duty for both of private Christians and the church to exercise mutual forbearance towards each other

Article 6 Right to Elect Officers

Inasmuch as the character qualifications and authority of church officers are laid down in the Scriptures, the proper method of officer investiture, and the power to elect officers in any particular community rests in that community.

Article 7 Church Power

Whether exercised by the body in general or by representation, all church power is only ministerial and declarative according to the commandments of God. Since the Holy Scriptures are the only rule of faith and practice, no church judicatory may make laws and rules to bind the conscience but all is done according to His revealed will.

Article 8 Discipline

If the church steadfastly adheres to the preceding principles, discipline will contribute to the glory and well-being of the church, for the discipline exercised by the church is moral and spiritual in nature. Ecclesiastical discipline does not derive from the power of civil authorities but from the power, authority, and grace of Christ, the Head of church universal, for the sake of justice in church polity.

Article 1 The Organization of a Particular Church

God has elected His people from all nations that they may be endowed with eternal grace and with His infinite wisdom to constitute the church of the Living God, the Body of Jesus, and the Temple of Holy Spirit. The church, saints of all nations of the past, the present, and the future are called the holy catholic church.

Article 2 Classification of Church

The church may be classified as the church Visible and the church Invisible. The church Invisible is known to God alone, whereas the church Visible is spread all over the world, among all Christians who honor God the Father, the Son, and the Holy Spirit.

Article 3 Church Assemblies

Inasmuch as it is impossible for all the saints to assemble at a single, fixed location for fellowship and worship service, it is proper that local churches be established in various locations for church worship services, which is totally according to scriptural teaching (Gal. 1:22, Rev. 1:4, 20).

Article 4 Local Church

A congregation is called a local church where people who openly profess faith in Jesus Christ along with their children, assemble at an appointed place at an appointed time for a worship to God in one accord, leading godly lives as set forth in the Scripture for the furtherance of His Kingdom (Acts 2:47).

CHAPTER 3 Church Officers

Article 1 Founding Officer

Our Lord Jesus having exercised His power and authority in His miracles (Mt. 10:8), elected His people from all nations (Ps. 2:8; Rev. 7:9), to form one body (1 Cor. 10:17).

Article 2 Perpetual Officers

Elders or bishops (Acts 20: 17, 28; 1 Tim. 3: 7) and deacons constitute the perpetual officers of the church. Elders are classified into:

1. Pastors who administer the word of God and rule over the congregation and
2. Ruling elders whose function is to rule over the congregation.

Article 3 Temporary Officers

Due to circumstances, a local church may have unordained officers as listed below :

1. Evangelist: Upon the recommendation of the Session a ministerial candidate, male or female, may be examined by the presbytery for qualification for such a position. Upon approval of the Presbytery, he or she may render salaried assistance to the minister.

(a) Power of the Evangelist: An evangelist may not be present at Session meetings. He may, however, act as moderator of the Deacons' Meeting in an unorganized church with the consent of the moderator of the session.

(b) Qualification of the Assistant Minister: An assistant minister is a seminary graduate or a seminarian who has sustained a qualification examination administered by the Presbytery, with a few exceptions depending on the

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circumstances. No written examination may be given to those who have been given a similar examination by another Presbytery and to those who have graduated from the denominationally controlled seminary.

2. Kwonsa:

(a) Qualification of Kwonsa: A woman of the age of 45 or older who is a communicant member in good standing for a reasonable period of time, serving the church in faith and who is elected with a two-thirds vote in a congregational meeting.

(b) Duty of Kwonsa: A Kwonsa's duty includes, with the supervision of the session, visiting church members, especially those who may be infirmed and afflicted.

3. Acting Deacons and Deaconesses: Appointed by the church, faithful men and women, without ordination, may serve as acting deacons and deaconesses for a term of one year.

Article 4 Extraordinary Officers

A ministerial Candidate is known as an extraordinary officer. A ministerial candidate is one who seeks to be a pastor, and may be examined by the Presbytery for his qualification before or while attending a seminary. Functionally, he is under the supervision of the Session, whereas formally he is supervised by the Presbytery.

CHAPTER 4 Pastors (Teaching Elders)

Article 1 Definition

Ordained and installed by the Presbytery, a pastor or a teaching elder may proclaim the Gospel of Christ, administer the Holy Sacraments, and rule over the church, and is therefore an officer of utmost importance and usefulness in the church (Rom. 11:13). The pastor is known by many titles in the Holy Scripture; each describes his duty as a minister of the Word.

1. He is called a shepherd as he oversees the flock (Jer. 3: 15; 1 Pet. 5: 2-4).
2. He is called a servant as he serves the Lord in the church, or a messenger of the Lord, and sometimes a deacon (Phil. 1:1; 1 Cor. 4:1; 2 Cor. 3:6).
3. He is called a presbyter as he, in his wisdom sets an example to all men, faithfully administers His house and His Kingdom (1 Pet. 5:1-3).
4. He is called a messenger as he is sent by God (Rev. 2: 1).
5. He is called an ambassador as he proclaims the Holy Will of God to sinners by which he exhorts them to be reconciled to God (2 Cor. 5:20; Eph. 6:20).
6. He is called a teacher as he exhorts in honest instruction, and rebukes the rebellious to repentance (Tit. 1:9; 1 Tim. 2:7; 2 Tim. 1: 11).
7. He is called an evangelist as he brings the good news of salvation to those perishing in sin (2 Tim. 4:5).
8. He is called a steward as he dispenses God's immeasurable grace and executes His statutes (Lk. 12:42; 1 Cor. 4:1-2).

These titles exhibit the pastor's responsibilities, not his rank.

Article 2 Qualification of Pastor

A seminary graduate, a candidate for a minister should be learned, blameless in life, sound in the faith, apt to teach, exhibit a sobriety and holiness of life becoming the Gospel, rule his own house well, and should have a good report of those that are outside the church, no younger than age 27 (1 Tim. 3: 1-7).

Article 3 Duty Of Pastor (Teaching Elder)

Since God has given different gifts to pastors, and has committed to them various works to execute, the church is authorized to call and appoint them to labor as pastors, teachers and in such other works as may be needed according to the gifts in which they excel (Eph. 4:11).

1. When a pastor is called to labor as a pastor in a local congregation, it belongs to his office to pray for the flock, to feed the flock by reading, expounding and preaching the Word, to direct the congregation in singing praise to God, to administer the Holy Sacraments, to pronounce the benediction representing God, to catechize the children and youth, to visit church members, devoting special attention to the poor, the sick, and the afflicted, and to exercise the power of ruling over the church in close cooperation with the ruling elders .

2 . When a pastor is appointed to be a teacher in a seminary, or a school, or university approved by the General Assembly, it belongs to his office to take pastoral oversight of those committed to his charge and to be diligent in sowing the seed of the Word gathering the fruit thereof as one watching for souls.

3. When a pastor labors as home or foreign missionary, he may administer Holy Sacraments, and is given power to plant and organize churches.

Article 4 Titles of Pastors

A pastor may be termed a different title according to his type of labor.

1. Entrusted Pastor: A pastor, after receiving a call from a local congregation, may be entrusted by the presbytery with the full power to rule over the local congregation. Unless circumstances compel him to leave, he may have life-long ministry therein.

2. Pastor in Charge: A pastor who received a call from, and ministers to a local congregation but who has not been entrusted by the presbytery with the power to rule over the church.

3. Associate Pastor: A temporary pastor with a term of a year may assist the pastor with the consent of the Presbytery. Approval of the Presbytery is required annually .

4. Pastor Emeritus: A pastor retiring after 20 years or more of active ministry from the year of his ordination may be treated as Pastor Emeritus with a fixed salary if the congregational meeting so votes and if the Presbytery so agrees to this honor.

5 . Pastor Meritorious: A pastor retiring because of old age after 25 years or more of active ministry with remarkable merit in the course of his ministry maybe given a title of pastor Meritorious to honor him if the Presbytery so decides with a two-thirds vote in favor.

6. Pastor At Large: A pastor who does not have a pastorate. He may participate in discussion in Presbytery meetings but has no vote.

7. Chaplain: A pastor ordained by the Presbytery who preaches and administers Holy sacraments in assigned military chapels.

8. Pastor in Education:

a) A pastor receiving a call from, and laboring in an educational institution recognized by and connected with the General Assembly or the Presbytery.

b) A temporary pastor laboring in Christian education at a local congregation.

9 . Missionary: A pastor who is sent to preach the gospel, either home or overseas.

10. Pastor in Music: A minister with a bachelor's degree in music who labors in church music at a local congregation.

CHAPTER 5 Ruling Elders

Article 1 Origin

As there were in the church under the law, Elders of the people for the government thereof, so in the Gospel church, Christ has provided others besides Ministers to govern the church, who are called Ruling Elders.

Article 2 Power

Though their primary responsibility does not lie in the proclamation of the Word and doctrine, they share with Ministers the same power in exercising various matters before the church courts (1 Tim. 5:17; Rom 12:18).

Article 3 Qualifications

He that fills the office of Elder should be 30 years of age or older, sound in the faith blameless in life for at least 5 years, and should possess a competency of human learning, meeting the qualifications set forth in 1 Tim. 3:1-7.

Article 4 Duty

It belongs to the office of Elder:

1. To oversee the spiritual interests of the church. Elders as representatives of and elected by the membership of the church should exercise, in close conjunction with Ministers, government and discipline, and oversee the spiritual interests of the local or the whole church.
2. To see that no corruption of doctrine or of morals should enter into the church. Elders, individually or as a session, should exhort the flock committed to their charge, that they may not fall into doctrinal error, or moral corruption. Elders should report to the session any church member who fails to repent of his/her sin.
3. To visit the people at their homes for comfort, guidance, and instruction. They should especially comfort the mourning, instruct the ignorant, and nourish and guard the children of the church. Elders by their office and function assume heavier responsibilities than other lay people.
4. To oversee the faith of members of the church and to pray for the people. Elders should pray with, and for the people and should be careful and diligent in seeking the results of the preached Word among the flock.
5. To report to the Ministers those requesting visitation. They should report to the Ministers those who are mourning, repentant of their sins, and those who are in need of relief.

CHAPTER 6 Deacons

Article 1 Definition

The office of Deacon quite distinct from the office of Minister and Elders is set forth as perpetual in the church. One who fills the office of Deacon should be a blameless man chosen by the membership of the local church, and be ordained and installed by the Minister .

Article 2 Qualifications

To the office of Deacon shall be elected men of honest repute of good faith, of wisdom, of discretion, of respect and honor becoming the Gospel, and of exemplary lives. The service borne by the office of Deacon is the very duty of all believers more so with the office-bearers (1 Tim. 3:8-13).

Article 3 Duty

It is the duty of Deacons to minister in cooperation with Ministers and Elders to those who are in need to the sick to those in prison to widows and orphans, and to those in distress, all under the supervision and authority of the Session. It is also the duty of Deacons to collect and to distribute the church finance (Acts 6:1-3).

CHAPTER 7 Church Government and Courts

Article 1 Necessity of Church Government

In governing a church there should be a distinct government and organization (1 Cor. 14:40). Proper understandings of the matter, biblical teachings, and practice of the apostolic church demonstrate that the power of jurisdiction of the church lies not in any individuals but in church courts such as the Session, Presbytery, and General Assembly (Acts 15: 6).

Article 2 Nature and Jurisdiction of Church Courts

There are different classes of church courts but, since each and every court is made up exclusively of Ministers and Elders and therefore has the nature of a presbytery they, having been organized on the basis of equal qualification, possess equal power. The scope of each court is specified in the Church Book of Order.

1. In case of a controversy of doctrine and government in the church one has to appeal according to scriptural teaching, to a higher court in order to attain purity and peace of the church. Each court should determine the scope of the jurisdiction so as to lawfully handle cases. Each court should have distinct privilege, nevertheless, it is put, in its order, under the supervision and jurisdiction of a higher court.

2. Each court is not a separate entity but is united with the other courts; therefore, regardless of what offense is handled in what court, the decision that is made by a lawfully represented court ultimately becomes the decision of all churches.

Article 3 Meetings

Every year each Session and Presbytery should meet more than once and the General Assembly but once, with opening and closing of each meeting with a prayer.

Article 4 Power of Courts

No church court has the power to exercise discipline on violations of state law (Luke 12 :2-14, Jn. 18:36). A church court is concerned with cases which are moral and spiritual and must exhort believers as Christians to obey Christ's Law (Acts 15:1, 32). The disobedient and lawless ones are subject to the deprivation of the privilege of their membership in the church. A church court, in order to vindicate the authority of the scripture should collect evidence pertaining to the offenses, the exercise of discipline is authorized to summon offenders for investigation, and also to have them produce evidence in their favor. The severest form of discipline is to excommunicate the remorseless and the doctrinally corrupt from the church (Matt. 18: 15-17, 1 Cor. 5:4-5).

CHAPTER 8 The Church Session

Article 1 The Organization of the Church Session

The church Session consists of the pastor and ruling elders of a church with each elder representing 20 communicant members of the church (Acts 14:23, Tit. 1:5).

Article 2 Quorum of the Church Session

If there are two elders in the Session one shall constitute a quorum. If there are more than 3 elders the majority of the elders and a pastor shall constitute a quorum. If there is one elder he may conduct all the business. But, in the event that the elder opposes a discipline pertaining to himself and with regard to other matters the matter shall be referred to the presbytery for a decision.

Article 3 The Moderator of the Session

The pastor of the local church, by virtue of his office, is the Moderator of the Session. If any emergency should arise, the pastor of the church, with the decision of the Session may invite a minister of the same presbytery to which the church belongs to act as Moderator, and the same applies when the pastor is absent because of illness or because he is away from home.

Article 4 The Interim Moderator of the Session

The office of Moderator of the Session is filled by the pastor in charge of a local church. When a church is without a pastor, the presbytery to which the church belongs shall appoint a minister until a pastor is installed, but in circumstances beyond control, the Session may even without the presence of a minister to act as Moderator, take actions on church business except for judicial cases and other matters of special importance .

Article 5 Duty of the Church Session

1. Supervision of faith and life of the church members: The Session shall maintain the spiritual government of the church (Heb. 13:17), and supervise the knowledge and the conduct of the faith of church members.

2. Admission and Dismissal of the church members: The Session shall examine those non-communing baptized children for confirmation; see that communicant parents are present with their children for Baptism; examine non-communing children to see that they participate in the sacraments; receive and issue letters (of confirmation Baptism Infant Baptism. etc.); and dismiss members when they transfer out.

3. Conduct of service and administration of sacraments: When a church is without a pastor the Session shall, under the supervision of the presbytery invite a minister to preach the word and to administer the sacraments.

4. Ordination and installation of elders and deacons: Subsequent to election of candidates for elders and deacons by the congregation, and to the period of over half a year of training elders are ordained, following the approval and examination by the presbytery and the deacons are ordained following examination by the Session.

5. Collection of offerings: The Session determines the dates and methods of collecting church offerings of various types

6. Exercise of discipline: The Session shall summon the offender(s) and the witness(es) among the church members for investigation if necessary, those who are not members of the church may be summoned as witnesses. Where there is clear evidence of the offense, the Session should rebuke, reprimand, keep them from the communion table, dismiss from the church roll or excommunicate them, and lift discipline on the penitent (1 Thess. 5:12-13; 2 Thess. 3:6 14-15; 1 Cor. 11: 27-30).

7. Promotion of the spiritual interests and supervision of organizations within the church: the Session shall work for the spiritual interests of the church, visit the church members, instruct them in the Scripture, control the Sunday schools, and

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supervise Christian Endeavor and various organizations within the church

8. Appointment of representatives to the presbytery, and provision of reports and communications: The Session shall choose and appoint the representative elder to the presbytery, submit communications, and reports on the status of the church activities thereto.

Article 6 Power of the Church Session

The Session exercises, in accordance with the Directory of worship, authority over the time and the place and order of worship service.

Article 7 The Session Meeting

The Session shall hold stated meetings at least once a year. Moreover, the pastor has power to convene the Session when he judge it requisite, and he shall always convene it when requested to do so by the majority of the elders and when directed to do so by the presbytery. In case of the absence of the pastor the majority of the elders may convene it if such necessity arises.

Article 8 Minutes of the Session

Every Session shall keep an accurate record of its proceedings and the minutes thereof and the record of any trial shall be submitted once in every year for the inspection of the presbytery.

Article 9 Rosters

Every Session shall have rosters ready as listed below:

1. Roster of Communicant Members (date).
2. Roster of the Disciplined and the length of the discipline.
3. Roster of the Deceased (date).
4. Roster of those received by Transfer (date received).
5. Roster of Marriages (date of marriage).
6. Roster of Infants Baptized and those allowed to the communion .

Entries should be made using legal names and women and children should use their parental names. Married women shall include their maiden names.

CHAPTER 9 Presbytery

Article 1 General Remarks

As the church, the Body of Christ, is divided into several local congregations (Acts 6:1-6; 9:31, 21, 20). They should mutually cooperate in an effort to maintain doctrine and purity, to exercise proper discipline, to teach the knowledge of faith and right doctrine, and to keep members from apostasy and immorality which calls for a higher court such as the Presbytery to put them into practice. That the church in the Apostolic Age is dispersed into many local congregations is quite evident from Acts 6:1; 9:31; 21:21; 2:41-47; 4:4, etc. Each of these dispersed churches belonged to a presbytery (see Acts 15:2-4; 6:11; 23-30: 21:17-18). Furthermore, evidence shows that besides the church at Ephesus there were local congregations and presbyteries (Acts 19:18,21). See 1 Cor. 16:8,9,19; Acts 18: 19, 24 -26; 20:17-18, 25-31, 36-37; Rev. 2:1-6).

Article 2 Organization

The Presbytery shall consist of the ministers (at least 3), and of the ruling elder(s) commissioned by the respective Sessions of the congregations of the region.

Article 3 Qualifications

Membership of the Presbytery consists of all the pastors, senior pastors, pastors emeritus, and the ministers-at-large commissioned by the presbytery or by the General Assembly. Other ministers have no right to vote. However, in various consultation committees, they do have to right to vote and to be elected delegates to the higher court .

Article 4 Delegates

Elder delegates shall hold membership after the stated clerk receives their names.

Article 5 Quorum

Any two ministers belonging to the presbytery together with two ruling elders meeting at the time and place appointed, shall be a quorum competent to proceed to business.

Article 6 Duty

1. The Presbytery shall render a general supervision on Sessions, local congregations, ministers, evangelists, candidates for ministry, and all the unorganized churches within its bounds.

2. The Presbytery shall have power to receive for action all the references, requests, appeals, any complaints, questions, and cases for trials, duly submitted by respective Sessions. Matters pertaining to trials shall be transferred to its court for action subject to the provisions of the Book of Discipline (1 Cor. 6:1; Tim. 5:19). The presbytery shall receive appeals to refer them to the higher courts.

3. The Presbytery has power to examine and receive candidates for ministry; to train, and to transfer them along with the proper discipline; to approve the local congregation's election of additional ruling elders; to examine and allow the ordination and installation of elders-elect; to examine and license evangelists; to administer examinations of ministerial candidates their ordination, installation, dismissal, transfer in and out (1Tim. 4:14; Acts 13:2-3); to approve or disapprove Minutes of Sessions, and to approve or disapprove Records of trials; and to answer and interpret reasonable questions concerning doctrine and discipline (Acts 15:10; Gal. 2:2-5).

4. The Presbytery shall prevent erroneous words and deeds that injure the purity or peace of the church (Acts 15:22-24), and visit churches with the purpose of supervising and redressing failures and evils that may have arisen in them (Acts 20:17, 30; 6:2; 15:30).

5. The Presbytery has power to found, divide, unite, and close local churches; to organize sessions; to invite pastors for local churches and for unorganized churches; to supervise evangelists, and direct other matters pertaining to finance.

6. The Presbytery shall communicate with the higher court regarding requests and references; receive all the communications from the higher court to put the injunctions into practice to administer church business in an orderly manner (1 Cor. 14:33, 40); engage in evangelistic activities; commission delegates to the higher court; and contribute to the welfare of spiritual interests of all churches.

7. The Presbytery shall examine candidates for ministry. The subjects shall be Confession of Faith, Book of Church Discipline, Service Manual, Pastoral Ministry, and an oral Interview.

8. The Presbytery shall, with the purpose of exercising power to oversee all the local churches, visit them to include unorganized churches under its care so as to cooperate with one another to the best interest of the Presbytery's ruling. The Presbytery has the power to commission the members and set the boundaries of the courts. The court members not being a

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ruling body, shall have no power to permit a request for inviting a pastor, nor have they power to directly transmit the invitation letter to the pastor concerned, nor any power to install an interim pastor while the presbytery is in recess. However the court members shall have the power to render necessary assistance to the sessions in seeking a pastor to preach, and shall report to the presbytery as to the pastor and his remuneration.

9 . The Presbytery shall, for the purpose of overseeing the churches, delegate to the members of the court or to a special committee to have an interim pastor and an interim session moderator until the presbytery meeting convenes. The court members whose purpose it is to oversee the local churches and the Sessions, and the circumstances of the churches in the interest of the presbytery, have power, even when not invited to be present at the Session meetings and deacons' meetings with no power to vote. It is advisable that when a Session discusses electing and appointing elders and evangelists, the matter be brought to the court for consultation. The court members shall report to the presbytery all the circumstances of the churches within its bounds and the matters brought to them. No court shall infringe upon the power of requests obtained by the Session or by an individual, subject to the provisions of the Book of Order.

10. The court members shall occasionally visit pastors and churches to oversee spiritual circumstances, financial status, evangelistic activities, Sunday school activities, and other organizations of respective churches, and shall report to the Presbytery whether the pastor works fruitfully and efficiently. The court members shall submit to the Presbytery any questions and requests presented by the ruling elders, Sessions, deacons' board, and other representatives of the respective churches.

Article 7 The Record of the Presbytery and the Report Thereof

The Presbytery shall maintain and keep a full and accurate record of its proceedings of evangelist licensure, ministers' ordinations, their transfers in and out, their deaths; and of the candidates for ministers and evangelists; and of founding, dividing, and uniting churches within its region, and of all the proceedings pertaining to the matters brought to the local churches. The Presbytery shall send these records annually to the higher court.

Article 8 Various Records Presbytery Should Keep.

1. of Pastors in charge
2. of Ministers-at-large
3. of Senior pastors
4. of Pastors Emeritus
5. of Evangelists
6. of Candidates for Ministers

Article 9 Presbytery Meetings

The Presbytery shall meet at an appointed date and location. When there are special cases calling for meetings, the Moderator shall, at the request of 2 ministers of different churches and of 2 ruling elders of 2 different churches, call a special meeting. Should the Moderator be for any reason unable to act, the Vice-Moderator or the stated clerk shall issue the call. When the Moderator calls a special meeting, notice of the special meeting stating the date and the business shall be sent not less than 10 days in advance to each member, and no business other than that named in the notice is to be transacted.

CHAPTER 10 The General Assembly

Article 1 Definition

The KAPC Book of Church Order

The General Assembly is the highest court of all the congregations and courts of this church. It bears the title of the General Assembly of the Korean-American Presbyterian Church.

Article 2 Organization

The General Assembly shall consist of ministers, and ruling elders commissioned by respective presbyters; their names shall be sent to the stated clerks of the General Assembly no less than two months in advance before the meeting is convened.

Article 3 Quorum

Half or more of the ministers and ruling elders respectively representing half or more of the presbyters meeting on the day appointed shall constitute a quorum for the transaction of business.

Article 4 Duty

The General Assembly shall superintend all the affairs of all the congregations and the courts and their interrelations, and shall receive for action from the lower courts reference, requests, complains, appeals, questions, and trial cases delegated to the Assembly. They shall review all Presbytery records for approval or censure, and correspond with all churches so that they may have confidence in one another.

Article 5 Power

1. The General Assembly shall have power to interpret The Book of Order (i.e., Confession of Faith, Catechism, Form of Government, Code of Discipline, and Manual of Worship); to decide in all controversies respecting doctrine and discipline; and to guard against errors in doctrine and immorality in practice.

2. The General Assembly shall have power to form, merge, divide and terminate presbyteries; to determine geographical bound for jurisdiction; to examine ministerial candidates; to superintend all the churches of the General Assembly; and to correspond with other churches according to the rules provided thereof.

3. The General Assembly shall suppress schismatical contentions and disputations, maintain orderly conduct for the whole church, and shall help it *submitting by an agenda* for the promotion of charity, truth, and holiness.

4. The General Assembly shall have power to erect committees, to manage missionary endeavors, at home and abroad, and other matters of importance brought before the Assembly; and it has the power to found seminaries and colleges/universities.

5. *The General Assembly shall own all the property of the General Assembly.*

Article 6 Meetings

The General Assembly shall meet annually on the date appointed. If for any reason the moderator is unable to be present, the Vice Moderator or the Moderator of the preceding assembly shall issue a call and shall remain in office until a new Moderator is elected for business. No delegate shall have a right of membership in the General Assembly until he is enrolled and a roll taken.

Article 7 Modes of Opening and Closing Meetings

The General Assembly shall open and close its meetings with prayer, and when the vote is taken for closing the present assembly, the Moderator shall say from the chair, "By virtue of the authority delegated to me by the church, let this General Assembly be closed, and I do hereby close it, and require another general assembly, chosen in the same manner, to meet at _____ on the ____ day of _____ A.D. _____," after which he shall pray and return thanks, and the benediction

shall be pronounced.

CHAPTER 11 Election and Ordination of Ruling Elders and Deacons.

Article 1 Mode of Election

Ruling Elders and Deacons are elected by a two-thirds vote at the Congregation Meeting conducted according to the provision there for.

Article 2 Approval for Installation

No session shall install Ruling Elders until they, after duly elected, are examined by the Presbytery, and they themselves consent.

Article 3 Order of Installation

The congregation assembled on the day and at the space appointed by the Session, a sermon shall be preached by the pastor after which the presiding minister shall state briefly the warrant and nature of the office (of Ruling Elder or of Deacon). Having done this, he shall ask the candidate to stand, and shall propose to the candidate, in the presence of the church, the following questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt that the Confession of Faith of this church, the Westminster Confession of Faith with its Larger and Shorter Catechisms, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the Form of Government, the Discipline and the Manual of Worship Service of this Presbytery?

*4. Do you accept the office of Ruling Elder (or Deacon, as the case may be) in this church, and promise, by the grace of God, to faithfully perform all the duties thereof?

*5. Do you promise to strive for the peace, unity, and purity of the Church?

*Questions 4 and 5 above are the "Installation vow."

After the Ruling Elder or Deacon elected has answered affirmatively, the minister shall ask the members of the church to stand, and shall address them the following questions:

Do you, the members of this church, acknowledge and receive Mr. _____ as Ruling Elder (or Deacon), and do you vow to yield him all the honor, encouragement, and obedience in the Lord to which his office, according to the Scriptures and the constitution of this Church, entitles him?

The members of the church having answered affirmatively by holding up their right hands, the minister shall proceed to set apart the candidate, with prayer and the laying on the hands of the minister alone or of the Session, to the office of Ruling Elder (or Deacon) followed by the right hand of fellowship. The minister shall make a pronouncement and declaration, and shall give to the new officer and to the church an exhortation suited to the occasion.

Article 4 Term of Office

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Ordination to the offices of Ruling Elder or Deacon is perpetual. An installation vote may be taken after three years and half of all the votes constitutes approval.

Article 5 Voluntary Leave of Office and Resignation

When a Ruling Elder or Deacon cannot perform his duties because of his infirmity and old age, and when he, though chargeable with neither heresy nor immorality, become unacceptable in his official capacity to a majority of the church, the Session may, at his request, use its discretion in dissolving the official relationship.

Article 6 Leave of Office and Resignation by Request

When an elder or a Deacon, though chargeable not with offenses, yet due to the circumstances aforementioned, cannot edify the church, the Session, after conference with him, shall request that he temporarily leave the office or resign. The Session shall make an entry to this effect in the Session Record. In the event that the person concerned is opposed, he may appeal.

CHAPTER 12 Candidates for Gospel Ministry

Article 1 Remarks on Training

So that the sacred office may not be degraded by being committed to unworthy men, and that the church may have an opportunity to form a judgment respecting their ability to lead and rule the church as teaching elders, the Scriptures require that some trial be first made of the candidates for the gospel Ministry (1 Tim. 3:6; 2 Tim 2.2). The General Assembly shall be responsible for examining the seminary graduates in the subjects prescribed, and the Presbytery for interviewing, ordaining and installing them if and when a calling occurs.

Article 2 Jurisdiction

Any applicant for candidacy for the gospel ministry shall make his request known to the Presbytery to which he belongs, and shall be under care of that Presbytery for his further training. Any one who seeks admission to a seminary of our Church's recognition, shall first of all, be listed as a candidate for the Gospel Ministry under care of the Presbytery. Those who have not had training under a Presbytery of the Korean-American Presbyterian Church shall not be eligible for taking the ministerial examination until after study in Theology and the Constitution of the Church for at least a year at the Reformed Presbyterian Seminary of the General Assembly.

Article 3 Subjects for Examination

All in the form of written examinations, the subjects for ministerial examination are as following: 1) Systematic Theology 2) Constitution of the Church 3) Church History 4) History of American Reformed Presbyterianism 5) Treatise 6) Old and New Testament Exegesis and 7) Sermon. The chairman of the Board of Ministerial Examination of the General Assembly shall, in order to have an opportunity to form a judgment of the candidate's capabilities, announce the theme of the treatise and the texts for sermon and for the biblical exegesis five months prior to the date of examination.

CHAPTER 13 Election and Installation of Pastors and Missionaries

Article 1 Qualifications for Ordination

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A pastor shall be a seminary graduate, sustain all the ministerial examinations administered by the General Assembly and by the Presbytery, and must receive a call from a church.

Article 2 Election of Pastor

When a congregation desires to invite a pastor, the Session shall call a congregational meeting, and the Interim-Moderator, after preaching a sermon, and declaring to the congregation that the purpose of the meeting is to vote to invite a pastor, shall immediately put the call to a vote.

Article 3 Preparation for a Call

On the election of a pastor, if it appears that a large minority of the voters are averse to the candidate who has received a majority of votes, the Moderator shall endeavor to dissuade the majority from pursuing it further, but if, after the election the voters are unanimous, the Moderator shall proceed to draw a call in due form, and to have it subscribed by them and by the Moderator, certifying in writing all of the proceedings of the meeting, and the number of those who do not concur in the call shall be laid before the Presbytery together with the call.

Article 4 Form of Call

The members of _____ Church of _____ (town), being well satisfied of your ministerial gifts and qualifications, and having good hope that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office in the said congregation, promising you, in the discharge of your duty during the time of your pastorate with us, all proper support, encouragement and obedience in the Lord, and do hereby promise and oblige ourselves to pay you a monthly salary in the amount of \$ _____. In testimony whereof we have respectively subscribed our names this _____ day of _____, A.D. _____. We ask that your permission be granted.

Signatures of the congregation members

Signed by the Moderator

Submitted to:

Article 5 Acceptance of a Call

A pastor who receives a call from a church shall see that it is in need of his pastoral care, and when he accepts the call, it is to be taken for his consent.

Article 6 Presentation of the Call

The call shall be presented to the Presbytery having jurisdiction over the pastor called. The Presbytery, if it finds it in order and deems it acceptable, shall place it in the hands of the person to whom it was addressed. No minister shall receive a call directly from a church but by the permission of his Presbytery.

Article 7 Calling a Pastor from Another Presbytery

When a congregation desires to call a minister of another Presbytery, it shall elect the members of the Calling Committee, who, in turn, submit the call to the Presbytery to which the congregation belongs. The Presbytery, in turn, if it deems it acceptable, shall place the call along with the reference in the hands of the Presbytery to which the person belongs. The Presbytery, if it deems it acceptable, puts the call in the hands of the person who has received the call. When the person

is willing to accept the call, the Presbytery shall send a Letter of Transfer to the other Presbytery.

Article 8 Preparation for Ordination and Installation

The Presbytery, upon confirming that the person who has received a call meets all the qualifications for holding sacred office, shall ordain him at the church or during a Presbytery meeting, and shall install him in the church where he will pastor. In the mean time, the members of the church shall prepare with prayer for the occasion (Acts 13:2).

Article 9 Ordination Service

1. Vow: The Presbytery being convened, and a sermon suitable for the occasion preached by the person appointed, the Moderator shall, in solemnity, mention the nature and importance of ordination. With the person concerned standing, the Moderator shall propose to him the following questions:

- a. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible and inerrant rule of faith and practice?
- b. Do you receive and adopt the Creed of this Church, the Westminster Confession of Faith with its Larger and Shorter Catechisms, as containing the system of doctrine taught in the Holy Scriptures?
- c. Do you approve of the form of government, discipline, and worship of this Church?
- d. Do you promise to cooperate with and be in subjection to your brethren in the Lord?
- e. Have you been induced, as far as you know in your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote His glory and to proclaim the Gospel of Jesus his only begotten Son?
- f. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity, the peace, and the unity of the church, whatever persecution or opposition may arise against you on that account?
- g. Do you promise to be faithful and diligent in the exercise of all private and personal duties that become you as a Christian and a minister of the gospel, as well as in all the duties of your office, endeavoring to *glorify the Gospel* and walk with exemplary piety before those among whom God appointed you to labor?

2. Laying on of Hands: The ordination vow having been made as prescribed above, and the candidate kneeling, the presiding Moderator shall, with prayer and the laying on of hands of the Presbytery according to the apostolic example, set him apart to the holy office of Gospel ministry, and take him by the right hand, saying, "We give you the right hand of fellowship, to take part in this ministry with us" (Gal. 2:9; Acts 1:25).

3. Pronouncement: The presiding Moderator shall say, "I now pronounce and declare that Mr. _____ is duly ordained and installed pastor of _____ Church of the Korean American Presbyterian Church."

4. Charge: The Moderator or some other Minister appointed for the purpose shall give a charge to the new Pastor (2 Tim. 4:1-2), and the Presbytery shall duly record its proceedings in the minutes.

Article 10 Installation Service

The Presbytery or committee being convened and constituted at the location and time appointed, the installation service shall be conducted as following:

1. Installation Vow
 - a. Are you now willing to take charge of this congregation as its pastor, agreeable to your declaration in accepting its call?
 - b. Do you conscientiously believe and declare that in taking upon you this charge you are influenced by a sincere desire to promote the glory of God and the good of His Church?
 - c. Do you promise that, by the assistance of the grace of God, you will faithfully endeavor to discharge all the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of

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the Gospel of Christ, agreeable to your ordination engagements?

2. Questions to Congregation

The members of the congregation standing, the Moderator shall propose the following questions to which they shall answer affirmatively by holding up their right hands.

a. Do you, the people of _____ Church, continue to profess your readiness to receive Rev. _____, whom you have called to be your pastor?

b. Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?

c. Do you promise to encourage him in his labors, and to assist his endeavors for your instruction and spiritual edification?

d. Do you promise to continue to give, while he is your pastor, that worldly maintenance that you have promised, and whatever else you may see needful for the honor of religion and his comfort among you?

3. Pronouncement

The Moderator shall pronounce and declare, "In the name of Jesus Christ, the Head of His Church, and by the virtue of the authority of the Presbytery, I now solemnly pronounce and declare that the Reverend _____ has been installed as the pastor of this congregation."

Following the vow, the Moderator or some other minister appointed for that purpose shall give a charge to the newly installed pastor and to the congregation.

Article 11 Pastor in Another Denomination

When a minister of other denomination seeks admission to a presbytery of this Church, he, if a graduate of a seminary not recognized by the Church, must first study at the Reformed Theological Seminary of the Church for at least one year before he can be admitted to the Presbytery.

CHAPTER 14 Transfer of Ministers

Article 1 Approval

No minister shall transfer to another congregation without the approval of the Presbytery, nor shall he receive a call from a church without the approval thereof.

Article 2 Transfer Within the Presbytery

When a church desires to call an installed pastor of a church within the Presbytery, it shall, with the approval of the congregation, submit the request and the call to the stated clerk of the Presbytery a month prior to the Presbytery meeting. The clerk, in turn, shall immediately inform the minister called *and the church concerned of the reason for the call*, and the church shall send a Calling Committee member to the Presbytery.

1. The member shall state the reason for the call before the Presbytery, and the Presbytery, if it deems it not acceptable, shall withdraw the call, and, if it deems it acceptable, the same shall approve of it, and place it in the hands of the minister called.

2. The Presbytery, upon hearing the case from the representatives of the respective churches, shall endeavor to maintain the peace and the edification of the church, and shall decide whether to permit his transfer or to have him remain. Any case beyond its control may be referred to the higher court.

Article 3 Transfer Into and Out of Another Presbytery

When a church desires to call an installed pastor of a church of another Presbytery, it shall make such a request known to the Presbytery to which the church belongs, and which, in turn, if it approves of the call, shall send it to the other Presbytery. The other Presbytery, if after reviewing the case and consulting with the pastor called and with the church, it approves, shall permit him to transfer, dissolve his pastoral relation with the church, and shall place the Letter of Transfer in the hands of the person called, who, in turn, shall deliver it to the Presbytery he is transferring into. The Presbytery, upon the receipt of his Letter of Transfer, shall install him at its convenience. No Presbytery shall order a transfer against the pastor's will.

CHAPTER 15 The Dissolution of Pastoral Relations

Article 1 Voluntary Dissolution

When any minister shall tender the resignation of his pastoral charge to his Presbytery due to a difficulty, the Presbytery shall cite the church to appear by its representatives, to address the reason for his resignation. If the church fails to appear, or if its reasons be deemed insufficient, his resignation shall be accepted, the proceedings shall be recorded in the minutes, and the church shall be declared a false church.

Article 2 Recommended Dissolution.

When a church desires to be relieved of its pastor when he is not in favor, the Presbytery shall act upon it after hearing the pastor and the representatives of the church.

Article 3 Voluntary Resignation

When a pastor, if he deems his ministry does not do good to the Presbytery, the Presbytery shall confer with the pastor to act upon it.

Article 4 Recommended Resignation

The Presbytery shall recommend a resignation of the pastor who either lacks in qualifications for his holy office or is left at large for more than five years though he is found in good health mentally and physically, and is capable of laboring in the ministry.

Article 5 Leave

When an installed pastor leaves the church for more than a year because of infirmity or of some other reason, he shall secure permission from the Presbytery, and when he leaves the church for over a year without the permission of the Presbytery, his relation with the church shall be automatically dissolved.

CHAPTER 16 Missionaries

Article 1 Missionaries

The General Assembly may send missionaries, home and abroad, to other ethnic groups and to fellow countrymen that they may plant churches. A candidate, though he has not received a call from a church, may be ordained as a missionary. No one may be ordained as a missionary against his will, but only those who desire it. The worldly maintenance

and other expenses for the missionaries shall be borne by the sending courts and agencies.

CHAPTER 17 Moderators and Clerks

Article 1 Moderators

In the judicatories of the church there shall be a moderator as presiding officer so that business may be conducted with order and dispatch; he shall serve a term according to the rules of the respective judicatories.

Article 2 Power of the Moderator

The Moderator, within the limits of the power delegated from the whole body, shall have all authority necessary for the observance of the rules; for the preservation of order; for convening and adjourning the judicatory, and directing its operation according to the rules; for taking actions, after a full discussion, on matters before the judicatory by most the expeditious means; and for keeping members from infringing upon the right of the floor permissible solely by the Moderator, and from discussing matters irrelevant to the agenda, and further from expressing any insulting, sarcastic, and derogatory comments. The Moderator shall have the power to see that no members leave the meeting while in session and that there be a full explanation to the congregation on the matter on hand before the voting takes place. In the event that the results of the voting are even, the Moderator has the power to vote. If he declines to vote, then the matter is automatically disapproved. The Moderator shall proclaim every decision made, and in the event that the order of the meeting cannot be maintained due to extraordinary circumstances, he reserves the right to adjourn the meeting.

Article 3 Clerks

Every judicatory shall choose a clerk to preserve the minutes and the records of all the transactions thereof, who shall serve such a term as the judicatory may determine.

Article 4 Duty of the Clerk

It is the duty of the Clerk to accurately record all the proceedings of the meeting, to carefully preserve all the records, and to grant, with the consent of the judicatory, extracts from them whenever properly required; and such extracts under the hand of the clerk shall be considered as authentic vouchers of the facts that they declare.

CHAPTER 18 The Powers and Responsibilities of Various Agencies of the Church

Article 1 Formation

A local congregation or a body of many congregations, in an endeavor to teach the ways of missionary enterprises and charities, and to grow in grace, may organize various agencies within the church.

Article 2 Management

Agencies within the church shall be under the ruling, jurisdiction, and supervision of the Session thereof, and when such an agency belongs to a presbytery or to General Assembly, it shall be under the jurisdiction of the appropriate court. The Session and other members of the church may serve as advisers to the various agencies.

Article 3 Power

By the Constitution of the Church, these agencies, when naming, making rules, electing officers, and handling financial matters, shall be under the jurisdiction and supervision of the court.

CHAPTER 19 MEETINGS

Article 1 Congregational Meetings

1. Members

The membership shall consist of all the communicant members of the church.

2. Calling the Meeting

The congregational meeting shall be convened by the consent of the Session when the Session deems it necessary, and when a request is made by the Deacons' Board, or by one third of the communicant members, or by the higher court.

3. Officers

The Moderator and the Clerk of the Session shall serve as moderator and Clerk respectively in congregational meetings. When the Session has no Moderator, the Session shall make a request for an interim Moderator (among the ministers of the Presbytery), and shall prepare the minutes separately, which will be preserved by the Clerk.

4. Calling

The Session shall give a public notice to the congregation, stating the date, the place, and agenda of the meeting one week in advance, and the quorum of the meeting shall consist of those in attendance at the appointed time. However, in the event that the attendance is low, the Moderator shall persuade the congregation to reconvene the meeting on another day.

5. Meeting

The Annual congregational meeting shall hear the proceedings of the Session and the reports of the various agencies, adopt the financial reports, and shall vote on the matters presented to the meeting. All matters may be decided by majority votes except for the matter of calling a pastor, which requires a two-thirds majority vote. Electing elders, deacons, and kwonsas also requires a two-thirds majority vote.

Article 2 Deacon's Meetings

1. Formation

The Deacons' Meeting consists of the members of the Session and of the deacons of the church. The pastor shall serve as Moderator and shall help elect a Secretary and a Treasurer. Under certain circumstances, the Session may delegate power to kwonsas and acting deacons to transact the business of the Deacons's Meetings.

2. Deacons' Meeting of an Unorganized Church

In an unorganized church, the pastor, evangelists, kwonsas and acting deacons shall perform business transactions of the Deacons' Meeting on a temporary basis.

3. Financial Business

(a) The Deacons' Board shall distribute the finance entrusted by the church.

(b) All the matters concerning relief, expenses, and church finances shall be acted upon at the Deacons' meetings, and the treasurer shall apportion the church funds as the Deacons' Meetings may decide.

(c) The Deacons' Board shall, at the congregational meeting, present its annual report, including income and expenditures, together with the proposed church finance plan for the ensuing year. The treasurer shall have his records ready for inspection.

4. Quorum

A quorum consists of the majority of the members, but a matter of *insignificance* and urgency shall be immediately

acted upon without a quorum, and the decision shall later be reported at the regular meeting for approval.

Article 3 Joint Deacons' Board

1. Formation

A regional Joint Deacons' Board may be formed for the convenience of its members. The Joint Deacons' Board shall consist of all the pastors, evangelists, and one or more delegates representing the Deacons' boards within the region, and the officers shall be elected by vote.

2. Duty

The Joint Deacons' board has no ruling power, but it shall vote on such matters as joint finances, joint evangelistic activities, joint Sunday Schools, and joint Christian Education. It shall also receive reports on church and evangelistic activities in the region.

Chapter 20 Delegates to the General Assembly

Article 1 Qualification

1. Delegates to the General Assembly shall be the ministers and ruling elders appointed by the respective presbyters.

2. No delegate appointed by a newly formed Presbytery shall be qualified as such until a report of the formation of the Presbytery is first filed prior to the election of officers.

3. The delegates to each Presbytery shall also serve as delegates to the General Assembly.

Article 2 Travel Expenses for the Delegates

Travel expenses for the delegates are borne by each congregation.

CHAPTER 21 Amending the Constitution

Article 1

In amending the Form of Government, Discipline, and Manual of Worship Service, the General Assembly shall refer it to all the presbyters for approval by a two-thirds majority vote of each Presbytery. The clerk of each Presbytery shall notify the clerk of the General Assembly of the action of the Presbytery, and the Moderator of the next ensuing General Assembly shall declare the results and put it in effect.

Article 2

In amending the Confession of Faith and the Catechisms, the General Assembly, after proposing the amendment, shall refer it to the Presbyteries for approval by a two-thirds majority of the total voters, and shall adopt the amendment at the next ensuing General Assembly. The clerk of each Presbytery shall notify, in writing, the clerk of the General Assembly of the action of the Presbytery/

Article 3

The General Assembly, before proposing *an amendment of each Presbytery*, shall appoint a special committee of eleven or more members (ministers and ruling elders) for a year of study on the matter, who shall make a report to the next

ensuing General Assembly, and no more than three members from any one Presbytery shall be on the committee.

Article 4

When an amendment of the constitution is proposed to the General Assembly by one third of any one Presbytery, the General Assembly, in turn, shall propose the amendment to all Presbyteries and it shall be acted upon as prescribed in Articles 1 and 2 above.

THE RULES OF DISCIPLINE

CHAPTER 1. General Rules

Article 1. the Meaning of Discipline

Ecclesiastical discipline is the exercise of that authority that the Lord Jesus Christ has committed to the visible church for the execution of laws established by Him, and shall include all the cases that govern and admonish the members, officers and all governing bodies in the church.

Article 2. The Purposes of Discipline

The purpose of the discipline is the protect the truth, to strengthen the authority and honor of Christ, to eliminate offenses, to purify His Church, to edify the church, and to devise the spiritual benefits of the offender.

1. To fulfill the above purposes, discipline must be conducted wisely and carefully.
2. All governing bodies, at the time of discipline, must consider the relations and circumstances of offenses in view of cases of similar character but with different circumstances.

Article 3. Offenses

Regardless of members, officers, or governing bodies, an offense is any act that is contrary to the scriptures, and even if not wicked, it may constitute an offense if it causes others to commit sin or hinders the building of virtue.

Article 4. Judicial Cases

Unless the case is proved to be a violation of the Scriptures, or a violation of the church rules and customs regulated by the Scriptures, or the case is prohibited by other articles of discipline, the case shall not constitute a judicial case.

Article 5. Judicial Cases and Administrative Cases

If formal charges of offense are filed against members or officers, regardless of lower bodies or higher bodies, such cases shall constitute judicial cases, and all other cases shall be administrative cases.

Article 6.

All Children of all communicant members are members of the church, and they shall be baptized and placed under the care of the church subject to its government and discipline, and when they are grown up to the age of reason (discretion), they shall discharge the obligations of members faithfully.

CHAPTER 2. The Complainant and The Accused

Article 1

Process against an offender shall not be commenced unless some person or persons undertake to make out the charge; or unless the court finds it necessary, for the honor or religion, itself to take the step as the complainant.

Article 2

Even when the offense is grave, in case it is very difficult to decide as a result of strange circumstances, it would be

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better to stay the judgment till God provides positive evidences by his means of justice rather than to dismiss the case halfway as a result of insufficient evidence and damages the effect of discipline.

Article 3

No charge of a private offense shall be admitted unless the court has assured itself that the course set forth by our Lord in Matthew 18:15-17 has been faithfully followed, which says;

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and thy brother. But if he will not hear thee, thou hast gained thy brother. But if he will not hear thee, then take in with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church.”

Article 4

When the governing bodies decide to file the charge directly, the provisions of the previous article shall not apply. However, when a third party other than the governing bodies or the injured party files the charges, it would be better for the governing body to try to let both parties be reconciled quietly and not to institute judicial process if possible.

Article 5

When the governing body files the charges, the Korean-American Presbyterian Church shall become the complainant and prosecutor. In other cases, the party who filed the charges shall become the complainant.

Article 6

When the governing body files the charges for judicial process, one two or three of its members shall be elected as prosecutors and they will act as complainants until judgment of higher courts are determined.

If judicial cases are transmitted to a higher body, the prosecutor may request, as he desires, his assistants from the members of the higher body, and the higher body shall elect one or two from its members as requested to assist him.

Article 7

When a communicant member is slandered by another member and requests the investigation of the case to the governing body, and when the governing body deems it proper, it shall elect one or more members to investigate and report. The governing body shall accept the report and record it in the minutes to close the case.

Article 8

Great caution ought to be exercised in receiving accusations from any person;

1. who is known to indulge a malignant spirit towards the accused;
2. who is not of good character;
3. who is himself under censure or process;
4. who is deeply interested in any respect in the conviction of the accused;
5. who is known to be litigious;
6. or who is rash or highly imprudent.

Article 9

When the complainant is not a member of the governing body elected by it but any private person who files the

charges, the governing body, before it institutes the judicial procedure, shall warn him and declare;

“If the charge is false, and your wicked intention and imprudent thought is found, you shall be censured as a slanderer of brothers.”

CHAPTER 3. The Writ of Complaint and Specifications

Article 1

In the Writ of Complaint, every charge must set forth the alleged offenses, and, in the specifications, the evidences of the offenses must be recorded in detail; the time, place, and circumstances along with the explanation of the witnesses for each item.

Article 2

In the Writ of Complaint, each article shall record on offense only, but, against one accused, many offenses may be charged at the same time, in which case, to each offense, specification of evidences shall be presented separately. The court, by its decision, may conduct a trial on all charges at the same time, but the judgment shall be rendered by deciding **s e r i a t i m** (charge by charge).

Article 3

When one or more injured parties intend to file charges directly, they must present, with the Writ of Complaint, a statement that they have followed the course set forth by the teaching of our Lord recorded in Matthew 18:15-17.

CHAPTER 4. Ordinary Rules Concerning the Trial of Judicial Cases

Article 1

Original jurisdiction over a minister belongs to the Presbytery of which he is a member. Original jurisdiction over church members belongs to the session of which the individual is a member. However, when the higher body disobeyed or did not act because of negligence, then the higher body shall have authority to act on it directly.

Article 2

When the governing body is constituted as a court, the Moderator shall first announce the reasons and declare that the case must be handled carefully. The Writ of Complaint and specifications shall be read once. If the complainant or the accused does not want to be tried immediately but requests the trial be delayed only the following things shall be done;

1. A copy of writ of charges and specifications shall be handed to the accused. (Names of witnesses for each charge shall be recorded in detail);
2. The court shall issue citations directing the complainant, the accused and all persons concerned to appear at the next session of the trial (which shall not be less than ten days later);
3. In the Writ of prosecution, the name of the governing body shall be written, and the Moderator and clerk shall subscribe it;
4. Upon request by the complainant and the accused, witnesses shall be cited to appear. However, the accused may not inform the complainant of the names of his witnesses.

Article 3

All citations should be served personally, but in case this is not possible, citations shall be sent to the last known address of the person cited. Before the court opens, evidences of service must be presented.

Article 4

If the defendant does not appear after receiving the subpoena, the governing body shall issue another subpoena with the warning that if he does not respond to the subpoena without natural hindrances, punishment shall be imposed according to the Rules of Discipline (*Arts. 34, 39, & 47*). If the defendant does not appear after receiving the subpoena twice, the trial court will proceed with the trial in his absence. In this case, the governing body shall appoint a defense counsel for the defendant. For the first subpoena, the trial date shall be set after 10 days or longer, but for the second subpoena, the governing body may set the date according to the situation, and may follow suit for the subpoena of witnesses.

Article 5

The defendant shall appear at the governing body on the date appointed in the subpoena. If he is unable to attend, he may send his proxy.

1. In the following cases, the defendant may interpose objections;
 - a. When he deems the governing body is not a regular legal body;
 - b. When he deems that the trial is illegal interference,
 - c. When he deems that the Writ of Complaint and/or the Writ of Evidences is not conformed to the legal form or the application of the constitution is not proper.
 - d. or concerning other important matters.
2. The governing body, before the trial, may hear the pleading from both the plaintiff and defendant on such complaints, and may, in virtue of its office, decide as follows;
 - a. It may dismiss the case forthwith, or
 - b. To be fair and honest, it may permit such amendments of the charges and specifications as do not alter their essential nature.
3. If the governing body considers that the case of complaint is legal, and the Writ of Complaint and the specifications of the facts worth trial, the accused shall be called upon to plead “guilty” or “not guilty” or “silent” and his plea shall be entered upon the record, and the court shall proceed to decide.

Article 6

The court shall decide the date for trial and issue formal subpoena to both the plaintiff and defendant, and proceed as follows;

1. When the witnesses are examined, the plaintiff may cross-examine the defendant’s witnesses, and the defendant may cross-examine the plaintiff’s witnesses, and they may present other legal evidence,
2. After that, only to produce contrary evidence, the plaintiff or defendant may present new witnesses or new evidence,
3. During the trial, if new evidence is found by both parties, the court may adopt such evidence, but, before such adoption, the court may inform the defendant the names of witnesses and specifications of the testimony; it shall make a fair judgment to give a proper extension of time.
4. After hearing the testimony of witnesses, the plaintiff and the defendant shall make their pleading.
5. The court shall immediately have the plaintiff, defendant, counsels, and audiences retire, and shall hold a closed deliberation.

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6. Only the members of the court shall be allowed to hold conference and to vote therein.

7. Decisions shall be made on each charge of the Writ of complaint and on each specification of the facts.

8. Then the judgment shall be made for the whole case, and the final judgment shall be recorded on the minutes of the governing body.

Article 7

The court shall preserve a complete record of the trial including the following; charges and specifications; objections made by the accused; final judgment; all rulings and findings of the court as well as the reasons for them; minutes of the deliberations. In the case of the appeal, the statement of appeal and the reasons in detail shall be recorded. This record, together with the statements made by both parties and all relevant papers, shall be certified by the clerk and constitute the complete trial record.

Article 8

The accused may make exceptions to any and all rulings or findings made by the court unless it is the supreme court. All such exceptions must be entered on the record.

Article 9

Both the plaintiff and the defendant shall be entitled to the assistance of counsel, and may present pleading orally or in writing.

1. No person shall be eligible to act as counsel who is not a minister or an elder of our Korean American Presbyterian Church. No person who is counsel in a judicial case may sit in judgment on the same case.

2. When the governing body is the complainant of the case, the prosecutors (as mentioned in Ch.2, Art.6) and assistants appointed by the upper body shall be the counsel for the governing body, provided that no such person shall receive any compensation for serving as counsel.

Article 10

In the course of trial, if there are any disputes on the regulations or evidences, the moderator shall hear the pleading of both parties and make decisions in virtue of his office. Any member who does not agree to the decision may interpose objections, and to such objections, the moderator shall decide on the validity of such objections. Such rulings shall be recorded on the minutes on the request by the complainant or the accused.

Article 11

Only members of the court who have been present and heard all proceedings shall be allowed to vote therein without the consent of the complainant, the accused and all the members of the court. The clerk shall call rolls at each opening whether after adjournment or recess except at the supreme court, and keep record of absent members.

Article 12

The complainant and the accused shall be allowed one copy of the record and additional copies may be obtained at cost.

Article 13

The case of the infliction of church censures or the removal of censure, the governing body shall follow the rules regulated in Chapters 16 & 17 of the Directory for the Worship of God of the Korean American Presbyterian Church.

Article 14

The governing body may hold a closed session by 1/3 vote of the court.

Article 15

The governing body, if it deems proper for the improvement of the church, may suspend the office of the suspect or communion with the church until the trial is adjudicated, but, in such cases, the case must be expedited.

CHAPTER 5. Special Rules concerning the Session Trial

Article 1

When the accused fails to appear after the second citation, or send his representative counsel, or, having appeared, refuse to testify, the session shall discipline him until he repents of his perversity and obeys the session.

Article 2

In discipline imposed by the session, there are admonition, rebuke, suspension, disposition, suspension from communion, expulsion and excommunication. Excommunication shall be imposed only on those who do not finally repent; provided that restoration may be accomplished according to repentance; but in other cases, the governing body shall decide.

Article 3

Any decisions made on offenses may not be announced, or when it is announced, it will be only in that church or in the churches concerned only.

CHAPTER 6. Regulations on the trial of officers

Article 1

In as much as the honor and development of the gospel are much related with the reputation of ministers, the Presbytery must cautiously take notice of individual behavior and the official behavior of the ministers under the Presbytery, and may not favor or make unfair judgment as a result of his ministry nor makes his censure light. On the other hand, it should not rashly accept a complaint against ministers on minor matter. In American Presbyterianism, only the home Presbytery may try a minister.

Article 2

When a minister is far away from his home address and charged, and if the home Presbytery has no way to ascertain the facts but the Presbytery that has jurisdiction over the place where the Complaint is filed considers the accused is guilty, that Presbytery shall notify the nature of the case to the home Presbytery of the minister, and the home Presbytery shall immediately take action if the matter is concerned with the religious honor.

Article 3

If the accused minister does not appear after receiving the second citation, nor send his counsel, the Presbytery may suspend him for his rejection of its oversight. If he does not appear after the third citation nor send his counsel, the

Presbytery shall impose suspension from communion.

Article 4

In whatever governing body, when a minister is on trial, by the decision of that governing body his right to speak and vote on general deliberations may be suspended.

Article 5

If the accused is adjudged guilty, admonition, rebuke, deposition, (in the case of suspension or deposition, suspension from communion may or may not be imposed at the same time), or excommunication shall be imposed. When, after the passing of a year, a suspended person has failed to repent, the court may impose deposition without further trial.

Article 6

When a minister advocates heresy or breaks up the church illegally, if the case is serious, deposition shall be imposed. (However, it should be ascertained beforehand whether he made his utmost effort to persuade others to hinder sound doctrine, or if it is simply his lack of knowledge and does not inflict such damage.)

Article 7

If the Presbytery finds the case is minor after examination and the congregation considers his repentance will be sufficient, and if there is no serious hindrance to ministry, proper measure shall be taken to prevent future incidents and the complaint shall be withdrawn.

Article 8

When the minister who is released from his office on account of a misdemeanor or repents deeply, clearly shows exemplary modesty and virtue for a long time, and when the Presbytery with jurisdiction sees and ascertains that there would be no hindrance in his ministry, it shall reappoint him to his ministry, whether it be the Presbytery that originally imposed deposition or the Presbytery entrusted by that Presbytery.

Article 9

When a pastor of a local church is deposited but not excommunicated, the Presbytery shall announce that he is released from his office. In this case, it will give him a letter of transfer as an ordinary member and sends it to the church where he wishes. In the letter the details of the circumstances shall be recorded. When a pastor is suspended, he may be released from the office. However, if he appeals, his office may not be released.

Article 10

The Presbytery, for the improvement of the church, may suspend the office of a pastor temporarily against whom a charge is filed, but, in such a case, the trial should be adjudged speedily.

Article 11

If there is any trial against an elder or a deacon, the provisions of this chapter shall apply correspondingly.

CHAPTER 7. Provisions for Summary Judgment

Article 1

When a person commits an offense at the court or he confesses his offense committed at other places, the court may hear the case and proceed to judgment without full process.

1. When a person commits an offense at the trial, he is entitled to request the extension of the trial for two days or longer.
2. In such case, the specifications of the offense and the reasons for the decision shall be recorded in detail in the minutes of court, and the case may be appealed as in other cases.

Article 2

When an active member without any offense to be tried comes before the session as his own accuser and claims that he is not qualified for communion, the session shall carefully consider the case, and, if it confirms that such request is not by misunderstanding, it will permit such request temporarily and shall record the facts in detail on the session minutes.

Article 3

When an active member moves to another place, the pastor or the secretary of the session shall notify his address to the pastor or secretary of the session of that district.

1. When an active member moves to another place but does not request a letter of transfer without a proper reason for more than two years, the home session shall search diligently, and until the response is accepted, his name shall be moved to a separate roll book (with the details of the date).
2. When an active member moves to another place and is missing for 3 years, the session shall apply the provisions in the proceeding paragraph correspondingly, and the reasons shall be recorded in detail in the minutes of the session.
3. In the disciplined members roll, the date of censure shall be recorded, and in a separate roll book, the members mentioned in the preceding paragraphs 1 and 2 shall be recorded. In the statistics presented to the Presbytery, they shall not be counted as active members.
4. Before the session presents the statistics to the Presbytery, it shall examine the roll of the members carefully and readjust it according to the rules of discipline. To the members whose addresses are known, notification shall be sent, and for the disciplined members, efforts should be exerted for restoration.

Article 4

When a member of the church residing in the district does not attend the various services of the church without a definite offense, the session shall admonish him to attend, but, if he does not comply within one year, the session shall notify the member first and take disciplinary action from then on; if there is no charge against him and if he attends church services, he shall be restored.

Article 5

When a minister without blame presents a request according to the provisions of the church Government, Chapter 15, Articles 1 and 3, to the Presbytery, the Presbytery will inquire the purposes and reasons for it and make decisions. In the case of Article 3, no action shall be taken for one year, after which the Presbytery may observe that the minister can not carry out his duty with a willing mind and with benefit, and then shall permit his resignation. Then his name shall be erased from the roll of the Presbytery, and a certificate of transfer for a baptized member shall be given and he will be sent to the church desired.

Article 6

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When a church member joins another denomination without a certificate of transfer from his home church, it is an illegal act, and the session shall expel him from membership, and record it in the minutes of the session. If there is any case pending against him the trial may be carried out.

Article 7

When a minister without a definite offense rejects the jurisdiction of this Presbyterian church and gives up his office, or establish a church of his own freely, or joins other denomination without a Writ of transfer, the Presbytery shall erase his name from the roll of the Presbytery and record the reasons in the minutes. If he joined a denomination recognized as heretical, then suspension, deposition or excommunication may be imposed.

CHAPTER 8. Regulations Concerning Evidence

Article 1

The governing body, when it adopts evidence, must exercise attention and be fair. Not all witnesses are qualified, and not all qualified witnesses are trustworthy.

Article 2

Witnesses are accepted except those who do not believe in the existence of God or who do not believe in rewards and punishments in the future or who do not understand the responsibility of an oath. Both the plaintiff and defendant may object to any witnesses of the other party, and the governing body shall decide whether such witnesses shall be accepted or not.

Article 3

In deciding whether any witness is believable or credible to a certain degree, the following cases may be considered;

1. In case the witness is related to the complainant or the accused,
2. In case the witness has a direct interest to the judgment of the trial,
3. In case the witness is too young,
4. In case the witness has insufficient intelligence,
5. In case the witness is ill-conducted or has a violent temper,
6. In case the witness himself is under the censure of church,
7. In case the witness is of impetuous disposition and lacks the power of discernment,
8. In case the witness might be so biased as to be unable to testify honestly at the trial, or to know the facts or as a result of an indirect interest, whatever the circumstances may be.

Article 4

A husband may bear testimony concerning his wife or a wife concerning her husband, but the governing body may not compel either to bear testimony against the other.

Article 5

Testimony may be oral or in writing or by printed documents, directly or indirectly as the case may be. In case of an offense, if there is only one witness and on other evidence, it is hard to adjudicate to case. However, when several kinds of offenses are enumerated in one Writ of Complaints, and there is one witness to each of the offenses with credible

testimonies, the Writ of complaint may be adjudged as a whole.

Article 6

Except for members of the governing body, the witnesses in order shall not sit together.

Article 7

As to the order of examination of witnesses, witnesses shall be examined first by the governing body, and, with the permission of the body, by the party introducing them, then cross-examined by the opposite party; after which any member of the court. The court shall not permit questions frivolous or irrelevant to the charge at issue or leading questions except as permitted by the court especially to clarify necessary facts.

Article 8

The moderator shall require each witness before he testifies to take the following oath:

“Do you solemnly swear in the presence of the omniscient and heart-searching God that you will speak the truth, the whole truth, nothing but the truth, concerning the matters on which you are called to testify, as you shall answer to almighty God who will judge the quick and the dead?”

“I do!”

Article 9

The testimony of the witnesses shall be recorded only when the party introducing them is present. When the complainant, the accused and the court deem it necessary, every question put to a witness and the answer shall be reduced to writing, and the testimony of the witness shall be read to him at the court for his approbation and subscription.

Article 10

The records of a court, whether original or transcribed, if authenticated by the clerk of the court, (or by the moderator, when the clerk is deceased or out of town, or unable to act owing to circumstances) shall be deemed good and sufficient evidence in the higher court or in every other court.

Article 11

In like manner, testimony taken by one court and regularly certified, as in the preceding article, shall be received by every other court as no less valid than if it had been taken by itself.

Article 12

In the course of the trial, if it is inevitable as a result of the circumstances of the complainant, the accused, or the witnesses, upon the request by both parties, the governing body may appoint an evidence commission consisting of some ministers and elders.

1. The members of such commission may be appointed from those other than the members of the governing body,
2. The commission shall receive the evidence presented by both parties. Before it starts the examination, it shall, according to the rules of the court, either question orally or receive written statements. The complainant and accused may examine the witnesses directly or cross-examine.
3. The court shall decide whether such evidence presented through such a commission shall have sufficient bearing on the case.
4. The Evidence commission shall authenticate the evidence collected, and deliver it to the clerk of court.

Article 13

When the governing body opens the court, it may have any member of the body testify, and such member shall testify under oath as other witnesses. After testifying, he may carry out his duty in the body as usual.

Article 14

Any member of the church who fails to appear after receiving a subpoena or refuses to testify though present may be censured for contumacy.

Article 15

If after trial is closed by the governing body and the time limit for appeal has passed, new evidence by which the accused may be acquitted be discovered, the accused may apply for a new trial, and the court may grant his request if it deems that justice may be revealed in the retrial.

Article 16

If, in prosecution of an appeal, new testimony be offered which, in the judgment of the appellate court, has an important bearing on the case, it shall be competent for that court to refer the case to the lower court for a new trial, or, if both parties desire to be tried at the higher court, to take the evidence and proceed with the case, provided that, in the case of retrial, the provisions in Article 100 shall apply.

CHAPTER 9 Provisions for Appeals

Article 1

An appeal against the decision made by the session or the Presbytery may be made in order to the higher court by the following methods;

1. Examination and correction
2. Entrusted judgment
3. Petition
4. Appeal

[1] Examination and Correction

Article 2

The cases adjudged by the church or by its agencies shall be reported to its session that will examine the case, approve the record, and add to the record of the session. The higher bodies shall examine the minutes of the lower body once a year. If the lower body fails to present its minutes to the higher body, the higher body shall have it present as convenient or order it to be presented by a certain date.

Article 3

The higher body shall examine the minutes of the lower body as follows;

1. Whether the facts are recorded as they are,
2. Whether the case was decided in accordance with the church constitution,

3. Whether the case was decided wisely, fairly, and for edification,

Article 4

When the higher body decides on the minutes of the lower body, the delegates from that lower body shall not have the right to vote.

Article 5

When the higher body examines the minutes of the lower body and finds mistakes, it is customary to record that in the minutes of the higher body and those of the lower body. If the mistake is grave, the higher body may order the lower body to correct or change it and have it report whether it has been done, setting a time thereto; provided that, in a judicial case, unless the case is appealed and adjudged, it may not change the judgment of the lower body.

Article 6

Whenever a higher body confirms that a lower body under its jurisdiction has adjudged a case in violation of the constitution, it shall instruct the lower body to bring the record to a designated place and report the circumstances. If it is clearly found that it was a mistake, the higher court may correct it directly or send it back to the lower body to be corrected. Whether a petition or an appeal, while the case is on trial at the governing body or its court, before the judgment is announced, if the accused or the complainant, send or circulate to the members of the higher body or to the public copies of the pleading or specifications or publish them to influence the result directly or indirectly, such action shall constitute contempt of the governing body, and shall be censured and his appeal may be dismissed.

Article 7

When the lower body neglects to fulfill its responsibility, heresy and immorality prevail, clearly wicked persons escape discipline, and the cases adjudged are omitted in the minutes or miswritten, the higher body, if it confirms such fact, shall have the lower body correct its minutes, and adjudge the case regardless of the wrong record applying the provisions in Article 6 of this chapter.

[2] Entrusted Judgment

Article 8

Entrusted judgment is the case presented in writing by the lower body to the higher body in which guidance is requested for a judicial case that is hard to decide at the lower body. However, it would be usually better for the church for the lower body to decide the case by its own power of discernment.

Article 9

The lower body shall request entrusted judgment for the following cases; unprecedented cases, vital cases, cases that are difficult to adjudge, cases that are hard to deal with as a result of circumstances, cases of which the decision of the lower court may become custom or precedent, cases for which opinions of members of lower body are divided, or cases that should be decided by the higher body for other reasons.

Article 10

When entrusted judgment is requested from the lower body to the higher body,

1. The lower body may request the guidance of the higher body for preparing material for its decision, or

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2. It requests the direct examination and judgment of the higher body. In the case for which only guidance is requested, the lower body will suspend the decision temporarily, but, in the case for which examination and judgment are requested, the whole case shall be entrusted to the higher body.

Article 11

When the higher body deliberates on the case, delegates from the lower body may participate and vote.

Article 12

The higher body may decide not to examine and decide the entrusted case, but only give guidance to the case, or send back the case to the lower body without any direction.

Article 13

When the higher body accepts the case entrusted from the lower body, the lower body shall immediately send the records of the case to the higher body, and, when the higher body has received them, it will also hear statements from both the complainant and the accused.

[3] Petition

Article 14

Petition shall be made in writing to the higher body, and one or more members who are under the jurisdiction may seek change for the case when the lower body does not fulfill its duty in an administrative case, or for action or decision in violation of law. For cases when the court that acts for the body made a decision on administrative cases after the closing of the court, the petition may be presented to the higher body as if the decision was made at a regular meeting. If one third of the members of the court who participated in the decision of the court has been consulted for the action, the decision of the lower court shall hold until the higher body examines and decides on the petition.

Article 15

Notice of petition and statement shall be presented to the clerk of the body within ten days from the decision of the lower body (to the moderator in case the clerk is deceased, or out of town, or unable to act), and the clerk of the body, before the second day of the regular opening date of the stated meeting of the higher body, shall lodge the notice of petition, reasons therefore, entire records and documents of the case with the clerk of the higher body.

Article 16

On an administrative case other than a judicial case, if one third of the members who participate in the decision of the lower body jointly presents a petition, the decision of the lower body shall suspend the result until the case is decided by the higher body.

Article 17

Those who have announced a petition shall present the notice of petition and reasons therefore to the clerk of the higher body within the second day of the opening date of the next stated meeting of the higher body.

Article 18

When the higher bodies deem that the petition is in order and there are reasons for it, the decision and all pertinent

records of the lower body and the pleading of both parties shall be heard, after which the case shall be adjudged.

Article 19

When the higher body deems that a petition is lawful, it shall change the entire case or decision made by the lower body or part of it. In such case, the higher body shall instruct the lower body the method of disposal.

Article 20

Those who presented the petition shall be the petitioner, and those against whom the petition is presented shall be the respondent. The respondent is usually the lower body who shall appoint one or more representatives from its members who shall seek the assistance of counsel.

Article 21

The petitioners or the respondents who are members of the lower body shall be suspended of their rights as members of the higher body during the deliverance of the case.

Article 22

The petitioner or the respondent may appeal to the supreme body.

Article 23

The lower body against which the petition is filed shall lodge the entirety of the records and documents pertaining to the case to the higher body that will preserve the rights of both parties concerned until the records and documents are forwarded, and until the case is examined and adjudged.

[4] Appeal

Article 24

An appeal is the request of transfer in writing to a higher court of a judicial case on which judgment has been rendered in a lower court, and the party who filed the appeal is the appellant and the party against whom the appeal is filed is appellee regardless of the complainant or the accused. To reverse or modify the judgment of a judicial case, there is no other way than an appeal.

If an appeal is filed, members of the lower body shall only present complaints, protests or a written opinion but shall have no right to speak.

1. After the meeting is adjourned, both the complainant and the accused may appeal against the judgment rendered by the court that acted for the body to the higher body as if they were the decisions made at the regular meeting.

2. In the appellate court, the examination of evidence may be admitted when it is inevitable, but the examination of evidences shall not be taken at the supreme court.

Article 25

The grounds of appeal are as following;

1. When the lower court conducts the trial in violation of the law,
2. When the lower court does not permit appeal,
3. When the lower court examines one party one-sidedly and severely,
4. When improper evidence is received,

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5. When proper and vital evidence is refused,
6. Hurrying to a decision before sufficient evidence is taken,
7. Manifestation of prejudice in the case,
8. Mistake or injustice in the judgment.

Article 26

The appellant, within 10 days after the judgment of the lower court, shall file the notice of appeal, with supporting reasons, with the clerk of the lower court (in case the clerk is deceased, or out of town, or unable to act, with the moderator) and the clerk shall deliver the notice of appeal with all the records and documents pertaining to the case to the clerk of the higher court within the second day of the opening date of the next stated meeting of the higher body.

Article 27

The appellant he or his counsel shall be present before the higher body within the second day of its stated meeting, and deliver the notice of appeal with written reasons therefore to the clerk of the higher court.

If the appellant does not appear on the said date, unless reliable evidence is produced to prove that his absence was due to unavoidable circumstances, the appeal is considered to be withdrawn and the judgment of the original body shall be finalized.

Article 28

The appellant and appellees who are members of the lower body shall be suspended of their membership rights at the higher court where that case is deliberated.

Article 29

When the appellant has presented the notice of appeal, Writ of Appeal, and written reasons therefore, within the tie limit, the higher court shall hold trial as regulated.

1. The higher court shall read the judgment of the lower court, notice of appeal, Writ of appeal, and written reasons thereof, and hear the explanation from both parties, then it shall decide whether the appeal shall be accepted.

2. After a higher court has decided that an appeal should be entertained by the court, the following order shall be taken;

(a) The entire record of the lower court of the appealed case shall be read from the beginning to the end, (if both parties agree, unnecessary parts may be omitted).

(b) Both parties shall make statements orally, but the beginning and closing shall be made by the appellant,

(c) Both parties shall retire, and members of higher court shall take counsel,

(d) After the moderator has taken the vote on each item seriatim (item by item) on the written reasons of appeal without debate, if the higher court, deems that there are no proper reasons for appeal in each item, and does not sustain any of the specifications of error in the disposal of the lower court, then the higher court shall confirm the judgment of the lower court. However, if one or more material specifications of error are sustained, then the appellate court shall reverse or modify the judgment of the lower court, or return the case to the lower court for a new trial as it deems convenient.

When the higher court modifies the judgment of the lower court, such decision and reasons shall be recorded in the minutes of the court, and, when it deems necessary, it shall have the summary of interpretation of judgment be recorded in the minutes.

Article 30

When the appeal is filed, if the decision of the lower court is admonition or rebuke, such censure shall be suspended temporarily, but, other censures shall be put into effect until the case is finally decided.

Article 31

If an appeal is filed, the lower court shall send the entirety of the records and documents of the case to the higher court. If allowed court shall neglect to send this up, it shall receive a proper rebuke from the higher court, and the judgment from which the appeal has been taken shall be suspended until the record is produced.

CHAPTER 10. Dissents and Protest (Among the members of the governing body)

Article 1

A dissent is a declaration on the part of one or more members of a minority, expressing a different opinion from the majority in its action on any issue before the court.

Article 2

A protest is a more solemn and formal declaration by members of a minority, bearing their testimony against what they deem an improper or erroneous action, decision or judgment, and is accompanied with the reasons on which it is founded.

Article 3

If a dissent or protest be in proper order, couched in temperate language, and makes no unreasonable accusations against the majority, it shall be recorded.

Article 4

If the protest contains a misunderstanding of the precedents cited and opinion of the court, the court may make an answer to the protest on the records along with it. After the answer, the protester may modify his protest, and, when the court remodifies the answer, the case shall be closed.

Article 5

None can join in dissent or protest against an action of any court except those who had a right to vote in the case and who dissented on the vote of the judgment. Provided that members of the governing body may present a dissent, protest, and answers against the judgment rendered by the court. On the cases adjudged by the court which acted for the governing body while the body is out of session, any member of the body or any member of the court shall present a letter of dissent or protest to the clerk of the court within 10 days from the announcement of the judgment, and the court or the members of the court shall present a letter of answer to the clerk of the court within 20 days from the judgment. The clerk of the court shall make copies of each dissent, protest and answers and deliver to the clerk of the governing body, who will record such in the minutes of the body.

CHAPTER 11. Provisions on the Jurisdiction on the Transferred Members

Article 1

A minister or a church member shall be adjudged by the court of the governing body to which he belongs whenever or wherever he might have committed offenses.

Article 2

Members of one church dismissed to join another and given a certificate of dismissal shall be held to be under the jurisdiction of the session dismissing them until they form a regular connection with that to which they have been dismissed. (After the member has received the certificate of dismissal, his office shall be immediately released, and he shall have no right to speak or to vote at congregational meetings.) If he returns the certificate of dismissal to his original church within one year, the Session shall receive and recorded it in the minutes, but his former office shall not be resumed.

Article 3

When a minister receives a certificate of dismissal as in the preceding article, he shall remain under the jurisdiction of the Presbytery dismissing him until received by the other. (From the day he received the certificate of dismissal he shall have no right to speak or to vote at the original Presbytery.) If he returns the certificate of dismissal to the original Presbytery, it shall record it in the minutes, and his membership right shall be resumed as before.

Article 4

When a Presbytery shall dismiss a minister, or candidate, the name of the Presbyter to which he is dismissed shall be specifically given in the certificate, and, while that Presbytery exists, no other Presbytery shall accept him.

Article 5

When a local church is dissolved, the Presbytery concerned shall have direct jurisdiction over its members and deliver the certificate of dismissal to another church. If there was any judicial case which was started by the dissolved session, the Presbytery shall deal with it.

Article 6

When a Presbytery is dissolved, the General Assembly shall have direct jurisdiction over its members, and deliver certificates of dismissal to another Presbytery. If there was any judicial case started by the dissolved Presbytery, the General Assembly shall deal with it.

CHAPTER 12. Provisions Concerning the Period of Removing Residence

Article 1

When a church member moves to another church, unless there is some special circumstances, he shall present his membership certificate and certificate of dismissal within one year to the church to which he intends to move.

1. When the parents move, if there are children who have been baptized (under the age of adult baptism), their names shall be recorded together in the certificate of dismissal.

2. In the certificate of dismissal, the name of the church to which they are dismissed shall be given clearly, which church, as soon as they are received and their certificate of dismissal has been accepted, shall notify the church that sent the certificate of dismissal.

Article 2

A minister or candidate, in the case of his dismissal as in the preceding article, shall unite with the Presbytery as recorded in the certificate of dismissal. Unless there is some special reason, he shall deliver the certificate within one year to the Presbytery to which he intends to move. The Presbytery that admitted him shall immediately notify the Presbytery that sent the certificate of dismissal.

Article 3

If a member requests a certificate of dismissal two years after he moved from his home town and church, the Session shall record the facts in the certificate of dismissal.

Article 4

Judicial process on a case of offense shall be initiated within one year from the day when the facts are found. Unless the offense is so grave to inflict important influence to the church, the offense shall not be tried after a lapse of three years.

CHAPTER 13. Provisions of the Courts

[1] Presbytery Court

Article 1

The Presbytery shall elect by vote, members of the court from the ministers and elders under its jurisdiction. The number of the Presbytery court shall be seven or more of which the majority shall be minister. The Presbytery may directly adjudge the judicial cases or may entrust the court that shall adjudge only the cases entrusted.

Article 2

The court shall elect, from its members, a chairman and a secretary. It shall have the same rights as the governing body as far as the cases entrusted are concerned. It shall apply the church constitution and by-laws of the Presbytery, and report to the Presbytery after its adjudication.

Article 3

The Quorum of the court shall be the presence of two thirds of its members, of which the majority shall be ministers.

Article 4

The date and place of the court shall be decided by the Presbytery or, if there is no decision by the Presbytery, by the court.

Article 5

If the court has adjudged the entrusted case while the Presbytery is in session, it shall immediately report, and after the report, the decision shall be regarded as the decision of the Presbytery.

1. The Presbytery may adopt or reverse the entire report of the court. When it reverses the case, it may try the whole case according to judicial regulations.

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2. The cases adjudged by the court that acted for the Presbytery after the session of the governing body was closed shall be accounted as the judgment of the Presbytery from the time of its announcement.

Article 6

The clerk of the court shall make detailed record of the Proceedings of the trial and the judgment. The chairman and the clerk shall authenticate the copies to certify the authenticity of the records, and shall deliver one copy to each of the complainant, the accused and the clerk of the Presbytery.

Article 7

The court may entrust the report to the clerk of the Presbytery or may report directly to the Presbytery. The clerk of the Presbytery shall present the record with the minutes of the Presbytery to the higher body for examination.

[2] General Assembly Court

Article 8

The General Assembly shall establish a permanent court for which 8 ministers and 7 elders shall be elected, of which no Presbytery shall be represented by more than 2 members.

The members shall be permanent members that shall be divided into three groups, and election for each five member shall take place every year starting the first convening date. The members whose terms have been expired shall not be elected for one year from then on.

Those who are members of permanent agencies of the General Assembly shall not be the members of the court.

1. If there are vacancies of the court while the General Assembly is in session, the General Assembly shall fill the vacancies. If there are vacancies after the closing of the General Assembly, the Moderator shall fill them, who shall serve until the opening of the General Assembly.

2. The General Assembly may directly adjudge judicial cases or may entrust the court that shall adjudge only the cases entrusted.

Article 9

The court shall elect its chairman and clerk from its members every year. As to the cases entrusted, its right is the same as the governing body. It shall apply the church constitution and by-laws of the General Assembly, and make reports to the General Assembly.

Article 10

The Quorum of the General Assembly court shall be 11 members among which 6 members shall be ministers.

Article 11

The convening date and place of the court shall be decided by the General Assembly or the court.

Article 12

The judgment of the General Assembly shall bind only the parties until the General Assembly accept it.

Article 13

The clerk of the court shall record the entire proceeding and decisions in detail in the minutes, on the copies of

which the chairman and clerk shall authenticate to confirm, each one of which copies shall be delivered to the complainant, the accused and the clerk of the General Assembly.

Article 14

The court may entrust the report of the adjudged case to the clerk of General Assembly or may directly report. The clerk of the General Assembly shall take charge of the received copies with the minutes of General Assembly.

Article 15

The General Assembly shall examine the judgments of the court that shall be either accepted or returned, or establish a special court that shall adjudge the case and report. When the General Assembly does not examine the judgment of the court, or does not make any change after examination, the judgment shall be finalized from the time of the closing of the General Assembly.

Article 16

The expenses of the court shall be defrayed by the General Assembly.

Article 17

When the General Assembly deems necessary, it shall establish a special court, by its decision, which shall apply the rules of the permanent court.

CHAPTER 14. Provisions for Trial Among the Governing Bodies

Article 1

If any governing body intends to petition against another governing body of the same level (cf. Art. 84 & Art. 93), it shall present the complaint to the higher governing body. In this case, it shall notify the clerk of the body against which the petition is filed and the clerk of the higher body within one year from the occurrence of the incident.

Article 2

When a governing body intends to file a complaint as stated in the preceding article, it may select a representative counsel and entrust the case from the initial court to the final judgment of the highest court.

Article 3

The higher body that has received a petition shall examine the case. If it finds the reasons are valid, it may reverse or modify whole or part of the decision made by the respondent body, and direct that body the method of disposal, in which case, both the petitioners or the respondent may appeal to the higher body.

**THE DIRECTORY FOR THE WORSHIP OF GOD
IN THE
KOREAN-AMERICAN PRESBYTERIAN CHURCH**

CHAPTER 1. OF THE SANCTIFICATION OF THE LORD'S DAY

1. It is the duty of every person to remember the Lord's day and to prepare for it before its approach. All worldly business should be so ordered and seasonably laid aside as that we may not be hindered thereby from sanctifying the Sabbath as the Holy Scriptures require.
2. The whole day is to be kept holy to the Lord and to be employed in the public and private exercises of religion. Therefore, it is requisite that there be holy resting all day from unnecessary labors and an abstaining from the recreation that may be lawful on other days and as much as from worldly thoughts and conversation.
3. Let the provisions for the support of the family on that day be so ordered that servants or others be not improperly detained from the public worship of God nor hindered from sanctifying the Sabbath.
4. Let every person and families prepare for communion with God in his public ordinances; by secret and private prayer for themselves and others especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the Scriptures and by holy meditation.
5. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite with one heart in all the parts of public worship, and let no one unnecessarily depart till the blessing be pronounced.
6. Let the time after solemn services of the congregation in public are over, be spent in reading, meditation, repeating of sermons, catechizing, religious conversation, prayer for a blessing upon the public ordinances, the singing of psalms, hymns, or spiritual songs, visiting the sick, relieving the poor, and in performing such like duties of piety, charity, and mercy.

CHAPTER 2. OF THE ASSEMBLING OF THE CONGREGATION, AND THEIR BEHAVIOR DURING DIVINE SERVICE

1. When the time appointed for public worship is come, let the people enter the church and take their seats in a decent, grave, and reverent manner.
2. In the time of public worship, let all the people attend with gravity and reverence, forbearing to read anything except what the minister is then reading or citing, abstaining from all whisperings, from salutations of persons present, or coming in, and from gazing about, sleeping, and other indecent behavior.

CHAPTER 3. OF THE PUBLIC READING OF THE HOLY SCRIPTURES

1. The reading of the Holy Scriptures in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.
2. The Holy Scriptures of the Old and New Testaments shall be publicly read from the most approved translation, in the vulgar tongue, that all may hear and understand.
3. How large a portion shall be read at once, is left to the discretion of every minister. However, in each service, he ought to read at least one chapter, and more, when the chapters are short, or the connection requires it. When he thinks it is expedient, he may expound any part what is read; always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other, nor the whole rendered too sort or too tedious.

CHAPTER 4. OF THE SINGING OF PSALMS AND HYMNS

1. It is the duty of Christians to praise God by singing psalms, or hymns publicly in the church, as also privately in the family.
2. In singing the praise of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. Let the people bring their own hymnals. It is also proper that we cultivate some knowledge of the rules of music that we may praise God in a becoming manner with our voices as well as with our hearts.

CHAPTER 5. OF PUBLIC PRAYER

1. It seems very proper to begin the public worship of the sanctuary by a short prayer, humbly adoring the infinite majesty of the living God, expressing a sense of our distance from him as creatures, and our unworthiness as sinners, and humbly imploring his gracious presence, the assistance of his Holy Spirit in the duties of worship, and his acceptance of us through the merits of our Lord and Savior Jesus Christ.
2. Then, after singing a psalm or hymn, it is proper that, before sermon, there should be a full and comprehensive prayer.
 - (a) Adoring the glory of God as they are made known to us in the works or creation, in the conduct of providence, and in the clear and full revelation he has made of himself in his written word.
 - (b) Giving thanks to him for all of his mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Jesus Christ, his unspeakable gift, and the hope of eternal life through him.
 - (c) Making humble confession of sin, both original and actual; acknowledging, and endeavoring to impress the mind of every worshiper, with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from the his root of bitterness, as sins against God, our neighbor, and ourselves; sins in thought, in word, and in deed; sins habitual. Also, confessing the aggravations of sin, arising from knowledge, or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows and others.
 - (d) Making earnest supplication for the pardon of sin, and peace with God through the blood of the atonement with all its important and happy fruits for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the

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discharge of our duty, for support and comfort under all the trials to which we are liable, and we are sinful and mortal; and for all temporal mercies that may be necessary in our passage through this valley of tears. Always remembering to view them as flowing in the channel of covenant of love, and intended to be subservient to the preservation and progress of the spiritual life.

(e) Pleading from every principle warranted in the Scripture; from our own necessity; the all-sufficiency of God; the merit and intercession of our Savior; and the glory of God in the comfort and happiness of his people

(f) Intercession for others including the whole world of mankind; the kingdom of Christ, or his church universal; the church or churches with which we are more particularly connected; the interest of human society in general, and in that community to which we immediately belong; all that are investing with civil authority; the ministers of the everlasting gospel; and the rising generation: with whatever else, more particular, may seem necessary or suitable to the interest of that congregation where divine worship is celebrated.

3. Prayer after the sermon generally ought to have a relation to the subject that has been treated of in the discourse; and all other public prayer, to circumstances that gave occasion for them.

4. It is easy to perceive that in all the preceding directions there is a very great compass and variety, and it is committed to the judgment and fidelity of the officiate pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of Providence; the particular state of congregation in which he officiates; or the disposition and exercise of his own heart at the time. But we think it necessary to observe that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer. Not only that, he should endeavor to compose his spirit and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

5. All those who are present at the public services must have a solemn attitude. The congregation should have the identical posture is possible. Praying in the standing posture is mentioned in Scriptures, and was practiced by the early churches, and has been a Presbyterian practice. Nevertheless, either standing or sitting is acceptable.

CHAPTER 6. OF THE PREACHING OF THE WORD

1. The preaching of the word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it; and endeavor to prove himself a workman that needs to be ashamed; rightly dividing the word of truth.

2. The subject of a sermon should be some verse or verses of the Scripture; and its object, to explain, defend, and apply some part of the system of divine truth; or to point out the nature, and state the bounds and obligation, of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the Sacred Oracles.

3. The method of preaching requires much study, meditation, and prayer. Ministers ought to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues; nor to serve God with that which cost them naught. However, they ought to keep to the simplicity of the gospel; expressing themselves in language agreeable to the Scripture, and level to the understanding of the meanest of their hearers; carefully avoiding ostentation either of parts or learning. They also ought to adorn, by their lives, the doctrine that they teach; and to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.
4. As one primary design of public ordinances is to pay social acts of homage to the most High God, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise; but preserve a just proportion between the several parts of public worship.
5. The sermon being ended, the minister is to pray, and return thanks to Almighty God; then let a psalm or hymn be sung; a collection raised for the poor, or other purposes of the church; and the assembly dismissed with the apostolic benediction (II Cor. 13:14; Jude 24-25; Heb. 13:20-21; Eph. 3:20-21; II Thess. 3:16-17; Num. 6:24-26).
6. As the Scripture so clearly teaches, we ought to give systematically and cheerfully to meet the expenses of the church, to spread the gospel both in the home and foreign fields, and to help the needy. This is an expression of our desire to receive the blessings from the Lord. It is for the church session to decide when the offering should be taken during the service as a part of the public worship.
7. It is expedient that no person be introduced to preach in any of the churches under our care, unless by the consent of the pastor or church session.

CHAPTER 7. OF THE SUNDAY SCHOOL

1. The programs to be used in the Sunday School are prayer, praise, Scripture lessons, doctrine, catechisms, church government, church constitution, and offerings for home and foreign missions. Attendance to the Sunday School should not hinder the worship service. Parents should not avoid their duty of the training of their children. The Sunday School must be placed under the supervision of the church session.
2. The Superintendent must open the school on the scheduled time. He must oversee the classes from the beginning to the end. He must check whether the right teachers are in the classes, and the children are under control, and the children are learning in the faith, and the children are encouraged through the teacher, and the teachers are serious and pious in their attitudes.
3. The teachers ought to prepare the lessons with prayer and hard work so that their duties are well performed. If there are unsaved children in the class, the teacher must advise and invite the children to receive Jesus Christ as their Savior. The teacher ought to visit the sick and those who are having problems to pray for them. The teacher must observe the time so that the children will be encouraged to observe the time also.

CHAPTER 8. OF PRAYER MEETINGS

1. Prayer meetings should be held under the supervision of the church session. The meetings shall be scheduled regularly on a weekly basis. For those who live far away, some special meeting may be arranged. At this type of special meeting, either the minister or an elder or someone who possesses a high spiritual stature should conduct the meeting. The service shall contain prayer, praise, reading of Scripture, and a brief exhortation.
2. Let every person pray. The prayer should be short, yet very spiritual. The prayer should not be too long to be tedious.

CHAPTER 9. OF INFANT BAPTISM

1. Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by the private person, but by a minister of Christ, called to be the steward of the mysteries of God.
2. It is usually to be administered in the church, in the presence of the congregation; and it is convenient that it be performed immediately after the sermon.
3. After previous notice is given to the minister, the child to be baptized is to be presented, by one or both parents, signifying their desire that the child may be baptized.
4. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use, and ends of this ordinance; showing,

"That it is instituted by Christ; that it is a seal of the righteousness of faith: that the seed of the faithful have no less a right to this ordinance under the gospel than the seed of Abraham to circumcision, under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that children are federally holy, and therefore ought to be baptized; that we are, by nature, sinful, guilty, and polluted, and have the need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God."

The minister is also to exhort the parents to the careful performance of their duty: requiring,

"That they teach the child to read the word of God; that they instruct it in the principles of our holy religion as contained in the Scriptures of the Old and New Testament; and excellent summary of which we have in the Confession of Faith of this church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this church, for their direction and assistance, in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor by all the means of God's appointment, to bring up in the nurture and admonition of the Lord."

5. Then the minister shall ask the parents as follows:

(a) Do you acknowledge that the child needs the grace of washing by the blood of Christ and the renewing by the Holy Spirit?

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(b) Do you wish the covenant promise for this child and that this child will be saved by trusting in the Lord, Jesus Christ, just as you seek earnestly your own salvation?

(c) Do you completely dedicate this child to God, and trust God's grace in humility, and endeavor to show a good example to this child, and pray for and with this child, and instruct this child in the holy Christian religion, and be active in the instructions which God has ordained to train up this child in the nurture and admonition of the Lord?

6. Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall say, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer. Although it is proper that baptism be administered in the presence of the congregation; yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAPTER 10. OF THE ADMISSION OF PERSONS TO SEALING ORDINANCES

1. Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read, and repeat the catechism, and apostles' creed, and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they have put their trust in Jesus Christ for salvation, if they are free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's supper.

2. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the session. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young Christians to them.

3. Those who are to be admitted sealing ordinances, shall be examined to their knowledge and piety.

4. When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and then be baptized.

5. The process for admission to church membership shall be as follows:

(a) On the day of confirmation, after the person has been approved by the church session, the minister shall say to the congregation, "Whereas this person _____ has been a member of this church through an infant baptism and an inheritor of the covenant promise, and was dedicated to the Lord by the solemn oath of the parents, and has expressed a desire to become a responsible member of the body of the believers to fulfill the obligations and privileges pertaining to the inheritance bestowed on the believers, the church session, having examined his/her faith in Christ and the knowledge concerning the Lord's body, has admitted this person into church membership."

(b) If a baptized person was present, the minister shall say: "Baptism is the seal and sign of the engrafting the

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believer to the Lord and uniting the believer with Christ. Since this person has been baptized, and seeks to become a member of the church of God, the church session, having examined and approved of his/her faith in Christ and of his/her growth, welcomes this person in to our fellowship. Let us thank the Lord for this occasion.

(c) Then the minister shall say to the person who has been confirmed by the two above statements: "You are here to confess publicly your faith. You must know that you are making a solemn covenant with God and his church by accepting the following statements and pledges:

1) Do you know that you are a sinner before God and that you deserve nothing but the wrath of God, and the only way for you to be saved is God's great mercy?

2) Do you believe that Jesus Christ is the son of God and the only savior of sinners, and as the gospel says, Jesus is the only One who can save you and that you believe and trust him alone?

3) Do you trust the gave of the Holy Ghost to give you a desire to follow Jesus Christ, and you will forsake sin and live according to Christ's teachings and examples?

4) Do you promise to submit yourself to the disciplines of the church, and to seek for the peace and purity of the church?"

Then the minister shall charge the persons who would be either baptized or admitted in solemn responsibility as the inheritors of the covenant promises. After a short exhortation the minister shall perform the baptism. After the baptism, the service will close with a prayer.

6. The minister shall speak to the congregation concerning the virtue and love of receiving those who have been transferred.

CHAPTER 11. OF THE ADMINISTRATION OF THE LORD'S SUPPER

1. The communion or supper of the Lord, is to be celebrated frequently; but how often, may be determined by the session of each congregation, as they may judge most for edification.

2. The ignorant and scandalous of the Lord's body are not to be admitted to the Lord's supper.

3. It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance, and that, either then or on someday of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

4. When the sermon is ended, the minister shall show,

"That this is an ordinance of Christ; by reading the words of institution, either from one of the evangelists, or from 1 Corinthians 11; which as to him may appear expedient, he may explain and apply; that it is to be observed in remembrance of Christ, to show forth his death till he comes; that it is of inestimable benefit, to strengthen his people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith, and holy resolution; and to beget peace of conscience, and comfortable hopes of eternal life."

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table, such as, sensible of their lost and helpless states by sin, depend upon the atonement of Christ for pardon and acceptance of God; such as being instructed in the gospel doctrine, has a competent knowledge to discern the Lord's body, and such as desire to renounce their sins, and are

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determined to lead a holy and godly life.

5. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table (or in their seats before it) in the presence of the minister; let him set the elements apart, by prayer and thanksgiving.

The bread and the wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying in expressions of this sort,

"Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread, and blessed and broken it, gave it to his disciples; as I ministering in his name, give this bread unto you; saying, (here the bread is to be distributed) "Take, eat: this is my body which is broken for you; do this in remembrance of me.""

After having given the bread, he shall take the cup, and say,

"After the same manner our Savior also took the cup; and having given thanks, as has been done in his name, he gave it to the disciples; saying, (while the minister is repeating these words let him give the cup), "This cup is the new testament in my blood which is shed for many for the remission of sins: drink all of it.""

The minister himself is to communicate, when may appear to him most convenient.

6. This is to be done in the spirit of covenant with the Lord and that everyone must be in prayer, thanks, meditation, and supplication during the distribution.

7. The minister may, in a few words, put the communicants in mind,

"Of the grace of God in Jesus Christ, held forth in this sacrament, and of their obligation to be the Lord's may exhort them to walk worthy of the vocation wherewith they are called; and, as they have professedly received Christ Jesus the Lord, that they be careful so to walk in him, and to maintain good works.

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them,

"Of their duty; stating their sin and danger, by living in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making preparation for attending upon it, at the next time for its celebration."

Then the minister is to pray and give thanks to God,

"For his rich mercy and invaluable goodness vouchsafed to them in that sacred communion; to implore pardon for the defects of the whole service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit, to enable them, as they have received Christ Jesus the Lord, so to walk in him; that they may hold fast that which they have received, that no man take their crown; that their conversation may be as becometh the gospel; that they may bear about with them, continually, the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal body; that their light may so shine before men, that others, seeing their good works, may glorify their Father who is in heaven.

The collection for the poor, and to defray the expense of the elements, may be made after this or at such other time as may seem meet to the eldership. Now let a psalm or hymn be sung, and the congregation dismissed with the following or some other gospel benediction:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever. Amen."

8. As it has been customary, in some parts of the church, to observe a fast before the Lord's Supper; to have a sermon on Saturday and Monday; and to invite two or three ministers on such occasions; and as these seasons has been blessed to many souls, and may tend to keep up a more strict union of ministers and congregations; we think it not improper that they who choose it may continue in this practice.

CHAPTER 12. OF THE SOLEMNIZATION OF MARRIAGE

1. Marriage is not a sacrament; nor peculiar to the church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage; which all citizens are bound to obey.

2. Christians ought to marry in the Lord: therefore it is fit that their marriage be solemnized by a lawful minister; that special instruction be given to them, and suitable prayers made, when they enter this relation.

3. Marriage is to be between one man and one woman only: and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

4. The parties ought to be of such years of discretion as to be capable of making their own choice: and if they be under age, or live with their parents, the consent of the parents or others, under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

5. Parents neither ought to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

6. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, is deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community: and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

7. Marriage must always be performed before the competent number of witnesses. The minister is to give a certificate of marriage upon request.

8. Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for

the perusal of all whom it may concern.

CHAPTER 13. OF THE BURIAL OF THE DEAD

1. When any person depart this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.
2. When the season for the funeral comes, let the such body be decently attended to the grave and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse: and the minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

CHAPTER 14. OF FASTING, AND OBSERVING OF THE DAYS OF THANKSGIVING

1. There is no day under the gospel commanded to be kept holy, except the Lord's day which is the Christian Sabbath. Nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational.
2. Fasts and thanksgivings may be observed by individual Christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery, or of a synod; or by all the congregations of our church.
3. Public notice is to be given a convenient time before that day of fasting or thanksgiving comes, that persons may so order their temporary affairs, that they may properly attend to the duties thereof.
4. There shall be public worship upon all such days: and let the prayers, psalms, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.
5. On fast days, let the minister point out the authority and providence calling to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially the sins of the day and place, with their aggravations which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.
6. On days of thanksgiving, he is to give the like information respecting the authority and providence that call to the observance of them; and to spend more than usual part of their time in the giving of thanks, agreeable to the occasion, and in singing psalms or hymns of praise. It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess of unbecoming levity be indulged.

CHAPTER 15. OF THE DIRECTORY FOR SECRET AND FAMILY WORSHIP

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1. Besides the public worship in congregations, it is the indispensable duty of each person, alone, in secret; and of every family, by itself, in private, to pray to, and worship God.
2. Secret worship is most plainly enjoined by our Lord. In this duty everyone, apart by himself, is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties, are best known to those who are found in the faithful discharge of them.
3. Family worship that ought to be performed by every family, ordinary morning and evening, consists in prayer, reading the Scriptures, and singing praises.
4. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.
5. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disprove of paying unnecessary private visits on the Lord's day; admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretenses may be offered in their favor, if they interfere with the above important and necessary duty.

CHAPTER 16. OF THE MODE OF INFLECTING CHURCH CENSURES

1. We judge it prudent that such censures be inflicted in the presence of the judicatory only; but, if any church thinks it expedient to rebuke the offender publicly, this solemn suspension from the sacraments may be in the presence of the congregation. Even though the offense has been known publicly, if the circumstance or the cause is somewhat unique and the offense is not of a serious nature, then the offender ought to be rebuked secretly or censured temporarily. But the censure involves the excommunication or deposition, it should be pronounced to the offender in the presence of the congregation.
2. When any member of the church shall have been guilty of a fault, deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be tempted.
3. Admonition consists in reproofing the offender by one or two representatives sent by the judicatory if the offence was unintended or unknown. However, if the offense has been manifested openly, the chairman shall rebuke the offender at the judicatory and pronounce it publicly.
4. Temporary suspension may inflict others also. Therefore, the sentence must be pronounced to the person offending the church.
5. The excommunication ought to be inflicted with great solemnity that it may be the means of impressing the mind of the delinquent with a proper sense of this danger, while he stands excluded from the privileges of the church of the living God; and that, with the divine blessing, it may lead him to repentance. When the judicatory has resolved to pass sentence,

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suspending a member from church privileges, the moderator shall address him to the following purpose:

"Whereas you are guilty by your own confession, or convicted by sufficient proof, as the case may be of the sin of (here mention the particular offense) we declare you suspended from the sacraments of the church, till you give satisfactory evidence of the sincerity of your repentance."

To this shall be added such advice, admonition, or rebuke, as may be judged necessary and the whole shall be concluded by prayer to almighty God, that he would follow this act of discipline with his blessing.

6. The design of excommunication is, to operate upon the offender as means of reclaiming him; to deliver the church from the scandal of his offense; and to inspire all with fear, by the example of his punishment. The minister shall give the church or congregation a short narrative of the several steps that have been taken with respect to their offending brother, and inform them, that it has been found necessary to cut him off the communion: and shall in the presence of the church or congregation pronounce this sentence, in the following or like form: VIZ.

He shall begin by showing the authority of the church to cast out unworthy members, from Matthew 18:15, 16, 17, 18; I Corinthians 5: 1, 2, 3, 4, 5; and shall briefly explain the natures, use, and consequences of this censure; warning the people to avoid all unnecessary intercourse with him who is cast out. Then he shall say:

"Whereas _____ has been, by sufficient proof, convicted of (here insert the sin) and after much admonition and prayer, obstinately refuses to hear the church, and has manifested no evidence of repentance; therefore in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church."

After which prayer shall be made that the blessing of God may follow his ordinance, for the conviction and reformation of the excommunicated person, and for the establishment of all true believers. If the sentence involves an officer, the moderator shall say:

"Whereas you (here insert the office of the offender) have been, by sufficient proof, convicted of (here insert the sin), through a careful trial, we are fully convinced that you are not fit for the office of (insert the name of the office). Therefore, we, now, declare, in the name of, and by the authority of the Lord Jesus Christ that you are suspended from the office and not allowed to exercise of that office."

If that pronouncement involves deposition or excommunication, the moderator continues to say:

"We by the same authority pronounce that _____ shall be suspended from the sacraments and the communion of the church until the person manifests the proof of a sincere repentance which shall satisfy the church."

The matters of deposition ought to be treated solemnly as the matters relating to excommunication.

CHAPTER 17. OF RESTORATION

1. After any person has been thus suspended from the sacraments, it is proper that the minister, and elders, and other Christians, should frequently converse with him as well as pray for him in private that it would please God to give him repentance.

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2. When the judicatory shall be satisfied as to the reality of the repentance of any offender, he shall be admitted to profess his repentance; and be restored to the privileges of the church. Which restoration shall be declared to the penitent in the presence of the church session, or of the congregation, with this pronouncement:

"Whereas this person (here insert his former office) who had been suspended from the communion of the church, has now manifested such repentance as satisfies the church, the church session (presbytery), in the name of, and by the authority of the Lord Jesus Christ declares that you are absolved from the sentence of suspension from the communion of the church. You are now restored to your previous office and privileges."

Then prayer and thanksgiving shall be followed.

3. When one who has been excommunicated shall also be affected with his state as to be brought to repentance, and to desire to be readmitted to the privileges of the church; the church session, having obtained sufficient evidence of his sincere repentance, shall, with the advice and concurrence of the presbytery, restore him. In order to which, the minister shall, on two Lord's days previous thereto, inform the congregation of the measures that have been taken with the excommunicated person, and of the resolution of the session to receive him again to the communion of the church. On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the minister shall call upon the excommunicated person, and propose to him, in the presence of the congregation, the following question:

"Do you, from a deep sense of your great wickedness, freely confess you sin, in thus rebelling against God, and in refusing to hear his church, and do you acknowledge that you have been in justice and mercy cut off from the communion of the saints? Answer, I do. Do you now voluntarily profess you sincere repentance and deep contrition, for your sin and obstinacy; and do you humbly ask the forgiveness of God and of his church? Answer, I do. Do you sincerely promise, through divine grace, to live in all humbleness of mind and circumspection; and to endeavor to adorn the doctrine of God our Savior, by having your conversation as becomes the gospel? Answer, I do."

Here the minister shall give the penitent a suitable exhortation, addressing him in the bowels of brotherly love, encouraging and comforting him. Then he shall pronounce the sentence of restoration, in the following words:

"Where as you, _____, have been shut out from the communion of the faithful, but have now manifested such repentance as satisfies the church; in the name of the Lord Jesus Christ and by his authority, I declare you absolved from the sentence of excommunication formerly denounced against you; and I do receive you into the communion of the church, that you may be a partaker of all the benefits of the Lord, Jesus, to you eternal salvation."

The whole shall be concluded with prayer, and the people dismissed with the usual blessing.

4. When an officer who has been disposed made a public confession of his sin and answered questions as set forth in Section 3 above, he may be installed.

5. In the restoration of a minister who has been suspended, and in the installation of an officer who has been disposed, the Presbytery should proceed with considerate caution. It should first admit him to the Sacraments if he has even been debarred from them, and afterwards should grant him the privilege of preaching for a time to test the sincerity of his repentance and the prospect of his usefulness, and if satisfied, the Presbytery shall restore and install him to his office. But the case shall be on probation until the sentence of restoration be pronounced.

6. When a Ruling Elder or Deacon has been absolved from censure of deposition, he may not be allowed to resume the exercise of his office in the church without reelection by the congregation.

7. When a person under censure shall remove to a place afar from the court by which he was sentenced and shall desire to profess repentance and obtain restoration, it shall be lawful for the court to transmit a certified copy of its proceedings to the new court where he now resides, which shall take up the case and proceed with it as though it had originated with itself.

CHAPTER 18. OF THE OFFERINGS

1. Each believer of the local congregation shall be encouraged to do an honest giving from what has been given by God, for it is lawful for believers to help propagate the Gospel to all nations as commanded by Christ, and to this end, a time shall be set for the congregation to give. This should be done as an exercise of grace and as a solemn act of worship to the Almighty God as enjoined in the Scriptures.

2. The Minister and the Session shall make a decision as deemed fit as to which service and when to take up the offering. In order that the receiving of the offering may be an act of worship, the Minister should either precede or follow it with a brief prayer invoking the blessing of God upon the offering and dedicating it to His service.

3. The offerings shall be used only for the work of various agencies of the church and for the charity. The amount of the expense and the specific plans pertaining thereto may be determined as deemed appropriate, and in the event that a member of the church designates his or her gift to a particular cause, the donor's wish should be respected in using the offering. The offerings received and disbursed by the Sunday Schools and by other subordinate agencies shall regularly report to and approved by the Session. No Session shall collect or disburse offerings for the cause unrelated to the interest of the Korean American Presbyterian Church without prior permission.

4. It is the duty of the Minister to cultivate the grace of liberal giving in his church. Every member should give as he or she is able regardless of the amount.

APPENDIX

THE BYLAWS OF THE GENERAL ASSEMBLY

CHAPTER 1. ORGANIZATION

Article 1. Membership

The General Assembly shall consist of the ministers and the elders who have been commissioned by their respective presbyteries.

Article 2. Officers

The officers of the General Assembly shall be as follows:

Moderator.....1
Vice-Moderator.....1
Clerk.....1
Assistant Clerk.....1
Recording Secretary.....1
Assistant Recording Secretary.....1
Treasurer.....1
Assistant Treasurer.....1

Article 3. Election of the Officers

The nomination committee shall recommend the candidates for the offices, and the General Assembly shall act on the nominations. The nominees must be approved by the General Assembly to be elected. The officers shall not serve more than two terms.

Article 4. Duties

1. Moderator. The moderator shall oversee the entire business of the General Assembly, and he also shall represent the Denomination.
2. Vice-Moderator. The vice-moderator shall assist the moderator, and he shall substitute for the moderator at the moderator's absence.
3. Clerk. The duties of the clerk are:
 - (a) He shall prepare and arrange for the opening of the General Assembly convention,
 - (b) He shall receive and handle all documents and correspondence,
 - (c) He shall edit, publish, and distribute the minutes of the General Assembly conventions,
 - (d) He shall keep and preserve all of the important documents of the General Assembly
 - (e) At least one month before the opening of the General Assembly convention, he shall prepare, print and distribute the agenda, and the names of the commissioners. He shall examine the legality of the certificates of the commissioners. He shall check the attendance of the commissioners. He shall control the matters pertaining to publicity,
 - (f) He shall assist the moderator and the commissioners in order that the meeting shall move in order and celerity,
 - (g) The members of the steering committee, bills and overtures' committee, and the statistics' committee shall not be members of any standing committee.

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4. Assistant Clerk. The assistant clerk shall assist the clerk. He shall preexamine the overtures, collect the reports of the state of the churches under the respective presbyteries, and he shall reveal the results to the General Assembly. He shall substitute for the clerk at the clerk's absence.

5. Recording Secretary. The recording secretary shall make out the minutes. He shall deliver the minutes to the clerk. He shall obtain and file the overtures and reports that have been dealt by the respective committees and/or the General Assembly.

6. Assistant Recording Secretary. The assistant recording secretary shall assist the recording secretary. He shall draft the minutes before the convention adjourns. He shall distribute the minutes that have been approved. He shall substitute for the recording secretary at the recording secretary's absence.

7. Treasurer. The duties of the treasurer are:
 - (a) He shall oversee all the incomes and disbursements of the Denomination. He shall distribute the funds according to the decisions of the General Assembly. As to difficult financial matters, he shall follow the recommendations of the financial committee,
 - (b) He shall submit the annual financial report (incomes and disbursements), and he shall be responsible for the books to be audited annually,
 - (c) He shall deposit all of the incomes in the bank, and the records of the deposits shall properly be audited,
 - (d) He shall be a member of the financial committee.

CHAPTER 2. COMMITTEE MEMBERS, GENERAL SECRETARY

Article 1. Standing Committees.

1. Numbers of the Committees
 - (a) Steering
 - (b) Examinations and Credentials
 - (c) Rules
 - (d) Finances
 - (e) Christian Education
 - (f) Chaplain
 - (g) Pension
 - (h) Home Mission
 - (i) Foreign Mission
 - (j) Publication
 - (k) Presbyterian Records Examination
 - (l) Bills and Overtures
 - (m) Youth Ministry
 - (n) Interchurch Relations committee

2. Method of Election, Term of Office
 - (a) The members of the standing committees shall be recommended by the nomination committee before the

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opening of the General Assembly convention. The General Assembly shall act on the recommendation as soon as its convention opens. The nominees must be approved by the General Assembly. Their term of office shall be three years. One third shall be elected each year.

(b) The committee members shall not be reappointed after their term has expired. The judicial committee shall not have more than two members from the same presbytery.

(c) Each standing committee shall be called by the oldest person who has only one more year to serve. In the case of the absence of that person, the second oldest person shall call the meeting. In the case of the absence of that person, the third oldest person, the fourth oldest person, will assume the responsibility to call.

3. The Duties of the Committees.

(a) The steering committee shall deal with the matter pertaining to the constitution. They shall submit the suggestions to the General Assembly how to solve the problems concerning the constitution. They shall report to the General Assembly what they have chosen on the matters that had been entrusted to them by the General Assembly.

(b) The examinations and credential committee shall examine the graduates of our Denomination's seminary to see if they are qualified to be candidates for ordination. This examination will be held at the time and at the place determined by the committee. The results of the examinations will be reported to the General Assembly for confirmation.

(c) The rules' committee shall study the matters pertaining to the rules of the General Assembly. They shall decide the matters that had been entrusted to them by the General Assembly. They shall submit their decisions to the General Assembly.

(d) The finance committee shall study and present the matters pertaining to the finances of the General Assembly. They shall examine the financial records of the General Assembly. They shall draft the annual budget and submit it to the General Assembly.

(e) The Christian education committee shall study and present the matters pertaining to Sunday schools, Bible schools, pastors' conferences, and publications. They shall be responsible for the improvement of Christian education and the training of church leaders.

(f) The chaplain committee shall take charge of the matters pertaining to the chaplaincy.

(g) The pension committee shall study and direct the matters pertaining to the welfare of the pastors who have either retired or become invalid due to illness or other valid reasons.

(h) The home mission committee shall study and handle the matters pertaining to the missionary enterprise in North America. They shall promote the programs for expansion that can be used by the churches of the Denomination.

(i) The foreign mission committee shall handle all the matters pertaining to the missionary enterprise in the overseas.

(j) The publication committee shall handle the matters pertaining to the publications of the Denomination.

(k) The Presbytery records examination committee shall examine the minutes of the presbyteries. They shall give special attention to the decisions made by the judicial committees of the respective presbyteries to find out if their action were carried out legally, prudently, and fairly. They shall report their findings to the General Assembly.

(l) The bills and overtures' committee shall be represented by the commissioners who have been recognized as experts in each field. They shall study the particular matters entrusted by the General Assembly. They shall study also the matters pertaining to church growth. They shall present their suggestions in writing to the General Assembly at least two months before the opening of the convention.

(m) The youth ministry committee shall take charge of the matters pertaining to the spiritual needs of the young people of the churches within the Denomination.

(n) Interchurch Relations Committee maintains a fraternal relations with other like-minded denominations of

Reformed faith, and oversees the matters of interchurch relations.

Article 2. Executive Members

1. Members. The Method of Election

- (a) Statisticians.....2
(Clerk, Assistant Clerk)
- (b) Nominators.....

(The moderators of the presbyteries. The oldest person becomes the caller)

- (c) Proceeders.....2
(Moderator, Clerk)
- (d) Announcer.....1
(Moderator appoints him)
- (e) Inspector of the Absentees.....1
(Moderator appoints him)
- (f) Inspector of Overtures.....2
(Clerk, Assistant Clerk)

2. Duties

(a) The statisticians shall publish the annual report on the conditions of the presbyteries within two months after the General Assembly convention. They shall receive or collect the reports of the presbyteries at least two months before the opening of the General Assembly convention.

(b) The nominators shall choose the members of the standing committees before the opening of the General Assembly convention. They shall report the results to the General Assembly.

(c) The Proceeders shall make out the agenda for the General Assembly convention before its opening. They shall distribute the agenda to the commissioners before the convention opens.

(d) The announcer shall be responsible for making announcements to the commissioners during the General Assembly convention.

(e) The inspector of absentees shall check the attendance of the commissioners. He shall submit the names of those who are absent or left the convention earlier than the convention has adjourned.

(f) The inspectors of overtures shall check the overtures and petitions submitted by the commissioners to see if any inappropriate element has been overlooked. If any such items were found, they shall bring up the matter to the General Assembly immediately. They shall follow the advice of the General Assembly on that particular matter.

Article 3. The Members of Special Committees

The members of the special committees are those who have been chosen to handle the matters entrusted to them by the General Assembly. The number and the duties of the special committees shall be determined by the General Assembly. They shall be responsible for the businesses entrusted to them by the General Assembly, and they shall submit the results from the beginning to the end to the General Assembly. They shall follow the directions of the General Assembly.

Article 4. Seminary Trustees

The seminary trustees are those who have been commissioned by the General Assembly to the seminary that is either owned by or committed to the General Assembly. The trustees shall be responsible for operating the seminary according to its bylaws. They shall also recommend other persons to the General Assembly to be approved as new trustees.

Article 5. General Secretary

1. Duties and Power.

(a) The general secretary is a permanent officer. He shall dispose of both internal and external matters pertaining to the General Assembly under the direction of the moderator within the boundary of the constitution. He does not represent the Denomination.

(b) The general secretary shall have the right to speak at the officer's meetings as a member. He shall report to the General Assembly on the business matters adopted during his term.

2. Election.

The general secretary shall be nominated by the officers of the General Assembly. The nominee shall be presented to the General Assembly for approval. If the general secretary becomes invalid after the convention has adjourned, the officers may choose an acting general secretary.

3. Term.

The term of the general secretary shall be two years.

CHAPTER 3. FINANCES

Article 1. The Finances of the General Assembly.

The finances of the General Assembly shall consist of the dues of the presbyteries and the free-will offerings of individuals.

Article 2. The Traveling Expenses of the Commissioners.

The expenses needed for the commissioners to attend the General Assembly shall be provided by the commissioner's local church.

CHAPTER 4. MEETINGS

Article 1

The General Assembly shall meet annually on the Tuesday after the third Sunday in June. The opening time will be 8 P.M. The meeting place shall be decided at the previous convention. If the meeting place has to be changed by an inevitable reason, the officers shall choose the new location.

Article 2

The standing committees shall meet one day before the convention opens in order to prepare the things that should be reported to the General Assembly. The time and places of these meetings shall be arranged by the Proceeders.

CHAPTER 5. FORMS AND DOCUMENTS

The KAPC Book of Church Order

Article 1. The Forms to be used for the Presbyteries to report on the Conditions for their respective Presbyteries.

1. They should report on the matters of thanksgiving.
2. The conditions of the local churches under the presbytery:
 - (a) Increase of the membership,
 - (b) Things pertaining to evangelism,
 - (c) Movements of the pastors,
 - (d) Building projects.
3. Things pertaining to the Sunday school, Bible school.
4. The special events.
5. Future plans.
6. Statistics:
 - (a) Number of officers - pastors, elders, evangelists, ordained deacons, acting deacons, Bible women,
 - (b) Number of households - the families of the adults (14 years old and older),
 - (c) Number of members - those who have been admitted through transfer; those who have been admitted through confession; newly admitted members; baptized infants; baptized adults,
 - (d) Number of Sunday Schools,
 - (e) Finances, income, expenditures, total.

The clerk of the General Assembly shall receive these reports and put the summaries into the minutes of the General Assembly as appendices.

Article 2

The clerk of the General Assembly shall publish the names of the commissioners and the agenda of the General Assembly, and distribute these published materials to the commissioners at least one month before the General Assembly convention opens.

Article 3

All the reports, overtures and inquiries shall be submitted to the clerk in duplicate by using the forms approved by the General Assembly.

Article 4

All the reports and documents that should be examined by the committee of bills and overture ought to be submitted to the clerk at least three days before the General Assembly convention opens. Any business that is to be presented to the convention but has not been submitted through the normal process, must have the signature of at least ten commissioners to be accepted, and it must be submitted immediately.

APPENDIX

1. Amending of the Bylaws.

The proposed amendment should be sent to the rules' committee first. The rules' committee shall study the matter and recommend it to the General Assembly. Then the General Assembly shall vote on the proposal. It must receive a two-thirds of vote from the commissioners present at the convention to be adopted.

2. The bylaw shall become effective from the moment it is adopted.

3. Notes: The following titles are not recognized by the Denomination and must not be used:

- (a) "Founding Pastor",
- (b) "Founding Elder",
- (c) "Ex-Moderator of the Presbytery",
- (d) "Ex-Moderator of the General Assembly".