

**CONSTITUTION/BYLAWS OF
Tallgrass Community Church
A Kansas Nonprofit Corporation**

ARTICLE I

Name and Principal Office

Section 1.01 Name

The name of this Corporation is “Tallgrass Community Church”. This Corporation will be further referred to in these Bylaws as the “Church.” The Church will locally do business as “Tallgrass Church”.

Section 1.02 Location of Principal Office

The principal office for the transaction of the business of the Church is 1300 Fremont Street, Manhattan, KS 66502.

Section 1.03 Change of Principal Office Location

The Elders of the Church shall have full power and authority to change the principal office from one location to another. Any change of location of the principal office shall be recorded by the Secretary on these Bylaws opposite Section 1.02, or Section 1.02 may be amended to state the new location.

Section 1.04 Locations of Other Offices

The Elders of the Church shall have full power and authority to establish other offices at any place or places where the Church is qualified under applicable law to conduct its business.

ARTICLE II

Purposes

Section 2.01 General

The principal purpose of the Church is to unite together to know, love, and glorify the Living God through consistent corporate worship, learning to love, care and build up one another, and actively participating in and supporting the fulfillment of the Great Commission and the two great commandments to love God and love our neighbors—both locally and globally.

Section 2.02 Truth

The Church exists to proclaim truth in the person and work of Jesus Christ. Truth is not just a set of things to believe, but is embodied in a person. In John 14:6, Jesus said, “I am the Way the Truth and the Life. No man comes to the Father except by Me.” Tallgrass Church exists to lift up truth in the

person and work of Jesus Christ, as revealed in God's Word, the Bible, knowing that in doing so, He will draw all men to Himself.

Section 2.03 Worship

The Church exists to Worship. Worship weaves a significant thread in the fabric of our lives. In fact, all men whether Christian or not will worship something. Paul tells us in Romans that we are to present our bodies to God as an act of Worship, and Jesus tells us that His true worshippers will worship in Spirit and Truth. Tallgrass Church exists to encourage worship of the One True God, Jesus Christ as an integral part of a Christ centered life.

Section 2.04 Service

The Church exists to Serve. Service is the practical outworking of an inward faith. James exhorts us to remember that a faith without works is a dead and non-existent faith. Tallgrass Church exists to actively minister in the community of Manhattan, KS and the surrounding areas by performing practical acts of service.

Section 2.05 Life

The Church exists to promote life. Christ came that we may have life and have it abundantly as taught in the Scriptures. The abundant life is one that is characterized by the Gospel being applied to our whole lives. Tallgrass Church exists to live out and call others to the abundant life that is offered in Christ Jesus.

Section 2.06 Connection

The Church exists to share life to connect others to Christ. Connection is what we are called to do. Just as Andrew brought Peter and the woman at the well brought her village to see and experience Jesus, we do the same. Tallgrass Church exists to bring others to experience and explore Christian Faith.

ARTICLE III

Statement of Faith

Section 3.01 1974 Lausanne Covenant

We affirm the 1974 Lausanne Covenant which states as follows:

Section 3.02 Introduction

We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all

mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

Section 3.03 The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that, even when borne by earthen vessels, the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

Isaiah 40:28; Matthew 28:19; Ephesians 1:11; Acts 15:14; John 17:6, 18; Ephesians 4:12; 1 Corinthians 5:10; Romans 12:2; 2 Corinthians 4:7

Section 3.04 The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

2 Timothy 3:16; 2 Peter 1:21; John 10:35; Isaiah 55:11; 1 Corinthians 1:21; Romans 1:16, Matthew 5:17,18; Jude 3; Ephesians 1:17,18, 3:10,18

Section 3.05 The Uniqueness and Universality of Christ

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-Man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as 'the Savior of the world' is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

Galatians 1:6-9; Romans 1:18-32; 1 Timothy 2:5,6; Acts 4:12; John 3:16-19; 2 Peter 3:9; 2 Thessalonians 1:7-9; John 4:42; Matthew 11:28; Ephesians 1:20,21; Philippians 2:9-11

Section 3.06 The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord, he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

1 Corinthians 15:3,4; Acts 2:32-39; John 20:21; 1 Corinthians 1:23; 2 Corinthians 4:5, 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45

Section 3.07 Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and Man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

Acts 17:26,31; Genesis 18:25; Isaiah 1:17; Psalm 45:7; Genesis 1:26,27; James 3:9; Leviticus 19:18; Luke 6:27,35; James 2:14-26; John 3:3,5; Matthew 5:20, 6:33; 2 Corinthians 3:18; James 2:20

Section 3.08 The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service, evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole

world. The Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

John 17:18, 20:21; Matthew 28:19,20; Acts 1:8, 20:27; Ephesians 1:9,10, 3:9-11; Galatians 6:14,17; 2 Corinthians 6:3,4; 2 Timothy 2:19-21; Philippians 1:27

Section 3.09 Cooperation in Evangelism

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

John 17:21,23; Ephesians 4:3,4; John 13:35; Philippians 1:27; John 17:11-23

Section 3.10 Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

Romans 1:8; Philippians 1:5, 4:15; Acts 13:1-3; 1 Thessalonians 1:6-8

Section 3.11 The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world, an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary

to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, to understand, and to receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

John 9:4; Matthew 9:35-38; Romans 9:1-3; 1 Corinthians 9:19-23; Mark 16:15; Isaiah 58:6,7; James 1:27, 2:1-9; Matthew 25:31-46; Acts 2:44,45, 4:34,35

Section 3.12 Evangelism and Culture

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

Mark 7:8,9,13; Genesis 4:21,22; 1 Corinthians 9:19-23; Philippians 2:5-7; 2 Corinthians 4:5

Section 3.13 Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

Colossians 1:27,28; Acts 14:23; Titus 1:5,9; Mark 10:42-45; Ephesians 4:11,12

Section 3.14 Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church,

but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thoughts and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

Ephesians 6:12; 2 Corinthians 4:3,4; Ephesians 6:11,13-18; 2 Corinthians 10:3-5; 1 John 2:18-26, 4:1-3; Galatians 1:6-9; 2 Corinthians 2:17, 4:2; John 17:15

Section 3.15 Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

1 Timothy 1:1-4; Acts 4:19, 5:29; Colossians 3:24; Hebrews 13:1-3; Luke 4:18; Galatians 5:11, 6:12; Matthew 5:10-12; John 15:18-21

Section 3.16 The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice.

1 Corinthians 2:4; John 15:26;27, 16:8-11; 1 Corinthians 12:3; John 3:6-8; 2 Corinthians 3:18; John 7:37-39; 1 Thessalonians 5:19; Acts 1:8; Psalm 85:4-7, 67:1-3; Galatians 5:22,23; 1 Corinthians 12:4-31; Romans 12:3-8

Section 3.17 The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

Mark 14:62; Hebrews 9:28; Mark 13:10; Acts 1:8-11; Matthew 28:20; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Revelation 21:1-5; 2 Peter 3:13; Matthew 28:18

Section 3.18 Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

Section 3.19 Historic Creeds

We consider a number of biblical doctrines to be central to our faith and vital to the integrity of all aspects of our ministry. We affirm significant historic creeds of the church, such as the Apostles Creed and the Nicene Creed.

Section 3.20 Summary Statement of Faith

The Elders shall maintain full power and authority to adopt, to amend, and to publish a *Summary Statement of Faith* for general distribution and use of the Members, so long as such a statement does not promote doctrinal positions that are inconsistent with Scripture.

ARTICLE IV

Statement on Marriage and Sexuality

Section 4.01 Definition of Marriage

It is the biblical position that marriage involves the union of one man and one woman in permanent sacred fidelity. Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship.

Genesis 2:24, Matthew 19:1-9, Mark 10:1-12

Section 4.02 Definition of Sexual Immorality

Furthermore, sexual intimacy is only properly exercised and pursued within the confines of this marital relationship. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord.

Matthew 15:19, 1 Corinthians 6:9-11, 1 Thessalonians 4:3, Hebrews 13:4

Section 4.03 Forms of Sexual Immorality

As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography, or even lustful intent toward such, as sinful and ultimately unsatisfying. Moreover, with the exception of physiological birth defects, the Church also regards as sinful the intent or desire to surgically alter one's biological sex to a different sex. Since the body is a creation of God, the Church holds sexual identity to be biologically determined, and associated gender norms are to be observed as appropriate to biblical standards. Disagreement with one's biological sex only leads to spiritual confusion and emotional chaos.

Genesis 1:27, Romans 1:26-32, 1 Corinthians 6:9-11

Section 4.04 Integrity of the Church Related to Sexuality

In order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical example to the Church Members and the community, it is imperative that all persons employed by the Church in any capacity or united to the Church in membership should abide by and agree to this Statement on Marriage and Sexuality and conduct themselves accordingly. Though sinful sexual expression is egregious (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ.

1 Corinthians 6:9-11, Ephesians 2:1-10, Titus 3:3-7

Section 4.05 Temptation vs. Unrepented Sin

Furthermore, there is a difference between temptation and unrepented sin. Jesus was tempted in all ways as we are, yet He never sinned. Members, employees, volunteers and attendees of the Church wrestling with all manner of sexual temptation will find a Church ready to point them to Jesus and join with them to fight for their obedience to Christ. Jesus called the weary and heavy-laden to Himself. As a church desiring to follow Christ fully, the Church will be a safe place for men and women fighting sexual temptations of all kinds. For those fighting temptation and repenting of sin, the Church will provide love, care, and direction.

Matthew 11:28-30, 1 Corinthians 10:13, Hebrews 2:17-18, Hebrews 4:14-16

Section 4.06 Loving Engagement Regardless of Lifestyle

The Church's Statement on Marriage and Sexuality does not provide grounds for bigotry, bullying, or hate, as we fully believe that every person must be afforded compassion, love, kindness, respect, and dignity, regardless of his or her lifestyle. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated as sinful and are not in accordance with the Scriptures nor the doctrines of the Church.

Section 4.07 Use of Assets and Facilities

This Statement on Marriage and Sexuality specifically gives the Elder Team the right and authority to prohibit acts or omissions, including but not limited to (a) permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be—or, in the sole determination of the Elder Team, could be perceived by any person to be—inconsistent with this Statement on Marriage and Sexuality; and (b) permitting any Church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than that contained in this Section.

Section 4.08 God's Will for Human Life

The Church's Statement on Marriage and Sexuality is based upon God's will for human life as conveyed to us through the Scriptures, upon which this Church has been founded and anchored, and this Statement on Marriage and Sexuality shall not be subject to change through popular vote; referendum; prevailing opinion of Members, or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

ARTICLE V

Affiliation

Section 5.01 Church Autonomy and Voluntary Affiliation

The Church is autonomous and maintains the right to govern its own affairs, independent of any denominational control. Recognizing, however, the benefits of cooperation with other churches in the fulfillment of its purposes, the Church may choose to voluntarily affiliate with organizations as fits our purpose and mission.

ARTICLE VI

Membership

Section 6.01 General

The Church shall have one class of Membership. Members of the Church shall consist of all persons who have met the minimum qualifications for Membership, have been approved for Membership by the Elders, and are listed on the *Active Membership Roll*.

Section 6.02 Acceptance of Candidates into Membership

A person who has met the minimum requirements for Membership shall be considered a Candidate for Membership. The Elders shall have full power and authority to approve or to disapprove, with or without cause, a Candidate's application for Membership. After approval, the new Member shall enjoy all the rights, privileges, and responsibilities of a Member of the Church. The Elders shall have full power and authority to adopt and to amend application procedures for Membership in the Church.

Section 6.03 Qualifications for Membership

- A. A Member shall have completed the Church's membership class; and
- B. A Member shall have made a written commitment to abide by our Church's *Membership Covenant*.

Section 6.04 References to Associated Persons as "Members"

Nothing in this ARTICLE VI shall be construed as limiting the right of our Church to refer informally to persons associated with it as "members." No such reference, however, shall constitute any such person a Member of the Church within the meaning of the Kansas Nonprofit Corporation Act. The Church may confer, by amendment of these Bylaws, some or all of the rights of a member as set forth in the Kansas Nonprofit Corporation Act upon any such person or persons. References in these Bylaws to "Members" are not references to such associated persons.

Section 6.05 Designation of Membership

In an effort to properly reflect Membership in the Church, the following membership roll shall be maintained:

Active Membership Roll: This roll shall list all members who reside within the Church's ministry area and are currently active in the Church.

Section 6.06 Responsibilities of Membership

The responsibilities of Membership are described in the *Membership Covenant*.

Section 6.07 Input Rights of Membership

The Elder Team will solicit input from Church Membership through a process they deem best. This input period will be open for a minimum of two weeks on the following matters:

- A. Acquisition of real property and the related incurring of indebtedness.

- B. Any business transaction on behalf of the Church beyond an approved budget and in excess of \$10,000.
- C. The Annual Budget of the Church
- D. Appointment of new Elders
- E. Hiring of Staff
- F. The Merger or Dissolution of the Church
- G. Amendments to the Articles of Incorporation or Bylaws

Section 6.08 Termination of Membership

Members shall be removed from the Church's *Active Membership Roll* for the following reasons:

- A. Death.
- B. Inactivity in Church programs for a period of six months with the exception of justifiable circumstances like deployment or extended illnesses.
- C. Movement of primary residency outside of the Church's ministry area.
- D. By personal request of the Member unless currently undergoing church discipline.
- E. Dismissal by the Elder Team according to the following conditions.
 1. The Member's life and conduct are not in accordance with the *Membership Covenant* in such a way that the member hinders the ministry influence of the Church in the community.
 2. The procedure for dismissal shall be according to Matthew 18:15-17.

Section 6.09 Restoration of Members

Members dismissed by the Elders shall be restored in accordance with the spirit of 2 Corinthians 2:7-8, when their life-styles are adjudged to be in accordance with the *Membership Covenant*.

Section 6.10 Membership Covenant

MEMBERSHIP COVENANT

“Having received Christ as my Lord and Savior, and being in agreement with Tallgrass Church's statements of belief, I now feel led by the Holy Spirit to unite with the Tallgrass Church family. In doing so, I commit myself to God and to the other members to do the following.”

1. I will protect the unity of my church by acting in love toward the other members, refusing to gossip, resolving conflicts, and by following the leaders.
Ephesians 4:29; Hebrews 13:17
2. I will share in the responsibility of my church by praying for its growth, by inviting the unchurched to attend, and by warmly welcoming those who visit by coming alongside them wherever they are at on their spiritual journey.
Ephesians 1:17-19
3. I will serve the ministry of my church by discovering my gifts and talents, by being equipped to serve by my leaders, and by developing a servant's heart.
Ephesians 4:11-12; Philippians 2:3-4, 7
4. I will support the testimony of my church by attending faithfully, by living a godly life, and by giving regularly.
Hebrews 10:25; 1 Corinthians 16:2; Leviticus 27:30

ARTICLE VII

Leadership and Organization

Section 7.01 General

Under the authority of Jesus Christ and the Word of God, the Elder Team is the final authority within this local Church. This authority is normally exercised through the nomination and approval of Elders to shepherd and govern the Church.

Section 7.02 Leadership

- A. The leadership of the Church shall be vested in the Elder Team who is responsible for governing the Church, teaching the Word, and tending the flock of God in this Church. The Elders shall be equal in authority but may be specialized in function. The Elder Team shall consist of at least four (4) individuals.
- B. The Paid Staff Team shall consist of those who are tasked to lead the charge to equip the saints for ministry as described in Ephesians 4:11-16.
- C. The Servant Leadership Team shall consist of anyone who demonstrates the character qualities and leadership competency to serve Tallgrass Church in some way determined by the Elders to be beneficial to the leadership of Tallgrass Church.

Section 7.03 Elder Team

- A. Qualifications and Duties: The NT references to elder(s), overseer(s) and pastors in the NT are interchangeable terms (all three words refer to the same office), 1 Timothy 3:1-7; Titus 1:6-9; Acts 20:17, 28; 1 Peter 5:1-2. The goal of Tallgrass Church is to have an equal representation of elders

from the body and the called pastors, as the Holy Spirit enables us. The fundamental responsibility of the Elders is to devote themselves to prayer and the Word. The Elders are responsible for governing the Church, teaching the Word, and tending the flock of God in this Church as an undershepherd under the Great Shepherd Jesus Christ.

- B. **Process for Appointment:** Any Member can recommend an Elder. Elder recommendations that are in full support of the Elder Team will be brought to the Membership. The Membership will have two weeks to give feedback on the Elder candidate before they are appointed to service.
- C. **Decision-making:** The Elder Team will seek consensus on all decisions but where consensus cannot be attained a four-fifths vote carries the decision.
- D. **Term of Service:** Non-staff Elders shall serve for a maximum term of three years and are eligible for re-appointment. Elder can voluntarily step down at any time. Staff Elders serve indefinite terms of service and are selected according to guidelines in these bylaws.
- E. **Termination:** An Elder can be dismissed from office at any time he is deemed disqualified (relative to the qualifications listed in 1 Timothy 3:1-7 and Titus 1:5-9). 1 Timothy 5:19-20 and Matthew 18:15-20 will be followed when addressing the discipline or removal of a member of the Elder Team. Any accusation against an Elder must be brought by two or more members and presented in writing. After sufficient efforts have been made Scripturally to resolve the matter, if the issue is unresolved, the Elder Team will recommend final action by the body at a Members meeting.

Section 7.04 Paid Staff Team

- A. **Duties:** The duties of each paid Staff Team person will be defined and outlined in a job description at the time they are set apart to serve. The specific responsibilities discerned and drafted are subject to the approval of the Elders.
- B. **Process for Hiring:** The Elder Team initiates a process for selecting staffing role candidates using whatever means they see fit. The Elder Team must give unanimous approval of the staffing selection. The church Membership will have a period of two weeks to give input to the Elder Team before a final decision is made.
- C. **Termination of Service:** A paid Staff person may resign from their leadership role at any time they feel they can no longer fulfill their responsibilities. A paid Staff person may also be asked to step away from service by the Elders if their life or actions are no longer exemplary. Any disciplinary action taken will be in accordance with the article addressing Conflict Resolution in these bylaws.

Section 7.05 Servant Leadership Team

- A. **Qualifications and Duties:** Servant Leaders must demonstrate qualities consistent with the teaching of 1 Timothy 3:8-13. The duties of each Servant Leader will be defined and outlined in a job description at the time they are set apart to serve. The specific responsibilities discerned and drafted are subject to the approval of the Elders.

- B. **Process for Appointment:** Servant Leaders may be recommended by anyone involved in Tallgrass Church. Servant Leaders will be screened and affirmed to serve by the Elder team as needed.
- C. **Terms of Service:** Normal term of service for a Servant Leader is one year, depending on the nature and need for their ministry. They may be reaffirmed for multiple consecutive terms.
- D. **Termination of Service:** A Servant Leader may step away from their leadership role at any time they feel they can no longer fulfill their responsibilities. A Servant Leader may also be asked to step away from service by the Elders if their life or actions are no longer exemplary. Any disciplinary action taken will be in accordance with the article addressing Conflict Resolution and Discipline in these bylaws.

Section 7.06 Conflict Resolution

Churches need a clear process for resolving conflicts between Members of the body and church leaders. Leadership can help avoid conflicts by leading like selfless, loving shepherds that are examples of servants rather than ones that lord over others (1 Peter 5:1-3). Those who are frustrated should respect the leaders (Hebrews 13:7,17), be slow to accuse them (1 Timothy 5:19), and speak the truth lovingly to them, not to others about them (Ephesians 4:15). In those occasions where it appears the leader is not responding to the concern, an individual should follow the pattern set down in Matthew 18:15-17 to ensure clarity and integrity in the situation. Specifically the process for submitting a grievance and its resolution will be as follows.

- A. The Members involved will present the issue in writing to the Elder Team.
- B. The Elder Team will answer the grievance in writing.

Section 7.07 Church Officers

- A. **Trustees of the Corporation:** The President, who is the Lead Elder of Tallgrass Church, shall be appointed annually by consensus from among and by the active Elders. Additional officers shall be a Clerk and Treasurer who also shall be appointed annually by the active Elders. These officers shall form the board of Directors to transact business matters for the Church corporation. These officers shall have the powers normally associated with these offices.
- B. **President:** The President shall preside at regular or called Membership meetings for business and to perform other duties normally discharged by a corporation's presiding officer. The President may delegate responsibility to preside at certain meetings as deemed necessary or beneficial to the Church.
- C. **Church Clerk:** The Clerk of the church will be responsible for two functions: 1) keep a record of all meetings of the church, whether scheduled or specially called, and present a copy of the minutes of the most recent Member meeting at each; 2) maintain a registry of all current Members of Tallgrass Church.
- D. **Treasurer:** The Treasurer of the church will be responsible for four functions: 1) oversee the disbursement of funds in accordance with the annual budget; 2) make monthly reports to the

church of all receipts and disbursements; 3) provide an annual report to the church of all receipts and disbursements; 4) provide consultation to the Elder Team and the church regarding financial matters.

ARTICLE VIII

Dissolution

Section 8.01 Dissolution

In the event of a voluntary dissolution of the Church, the net assets of the Church shall be distributed to a Christian non-profit organization determined by the Elder Team.

ARTICLE IX

Indemnification

Section 9.01 Powers to Indemnify

The Church shall have any and all power to indemnify according to Kansas state law.

Section 9.02 Insurance

The Church may purchase and maintain insurance, at its expense, to protect itself and any Director, officer, employee or agent of the Church or who, while a Director, officer, employee or agent of the Church, is or was a director, officer, partner, trustee, employee or agent of another corporation, partnership, joint venture, trust, employee benefit plan or other enterprise against any expense, liability or loss, whether or not the Church would have the power to indemnify such person against such expense, liability or loss under the Kansas Nonprofit Corporation Act or the Kansas Business Corporation Act.

Section 9.03 Survival of Benefits

Any repeal or modification of this Article shall not adversely affect any right of any person existing at the time of such repeal or modification.

Section 9.04 Severability

If any provision of this Article or any application thereof shall be invalid, unenforceable or contrary to applicable law, the remainder of this Article, or the application of such provision to persons or circumstances other than those as to which it is held invalid, unenforceable or contrary to applicable law, shall not be affected thereby and shall continue in full force and effect.

Section 9.05 Applicable Law

For the purposes of this Article, “applicable law” shall at all times be construed as the applicable law in effect at the date indemnification may be sought, or the law in effect at the date of the action,

omission or other event giving rise to the situation for which indemnification may be sought, whichever is selected by the person seeking indemnification.

ARTICLE X

Records and Reports

Section 10.01 Records and Reports

The Church shall maintain the following records and reports:

- A. Adequate and correct books and records of accounts (financial records); and
- B. Written minutes of the proceedings of its Elder Team; and
- C. A record of the Members of the Church, setting forth the Members' names and addresses; and
- D. Individual financial contribution statements that conform to IRS requirements.

All such records shall be kept at the Church's principal office.

ARTICLE X

Construction and Definitions

Unless the context requires otherwise, the general provisions, rules of construction, and definitions in the Kansas Nonprofit Corporation Act shall govern the construction of these Bylaws.

ARTICLE XI

Amendments to the Bylaws

Any Member may propose an amendment. A written copy of the proposed amendment must be given to the Elder Team. Every proposal for an amendment will be respected and given a response from the Elder Team. Amendment changes supported by the Elder Team will be presented to the Members followed by a two week period to give input to the Elder Team. Amendment changes will be adopted upon unanimous approval by the Elder Team.

CERTIFICATE OF SECRETARY

I, the undersigned, certify that I am the presently elected and acting Church Clerk of Tallgrass Church, a Kansas Nonprofit Corporation, and that the Bylaws, consisting of 18 pages, are the Bylaws of this Church as adopted by a vote of the directors on the 21st day of February, 2018.

Executed at 1300 Fremont Street, Manhattan, KS 66502, this 21st day of February, 2018

Attested:

_____—Church Clerk

_____—President