

MAKE IT PLAIN!!

What Does It All Mean??



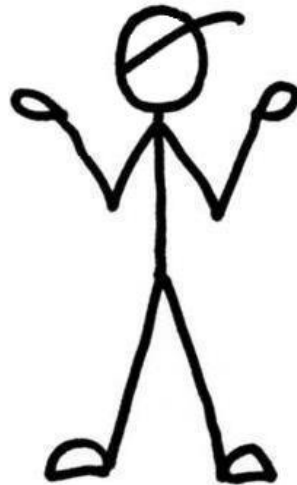
Anchor Cross



Calvary Cross



*United Methodist
Cross and Flame*



Have you ever looked at your church and
Tried to figure out what all that stuff means?

All kinds of crosses
Stained Glass Windows
Cloths on the tables and stuff
What is that about? Huh?



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Symbolism

This is the Sanctuary of Hickory Grove United Methodist Church. Hanging above the Chancel is a Cross. **Latin cross** (*crux ordinaria*) is a **stipe** (upright post) with a **patibulum** (horizontal beam) inserted at right-angles. It is a symbol of Christianity even though it was used as a pagan symbol for a thousand years before the foundation of the Christian Church.



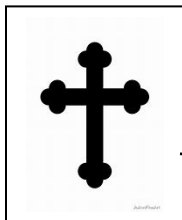
These are the doors to the Chapel, the front of the Church and the Sanctuary. Why are there two doors? Because of the The Dual Nature of Christ: Christ is at the same time Completely divine (God) and completely Human (Man)! No one Else like him has ever been born!!
(The word Sanctuary means a safe, holy, or consecrated place.)

This picture is from 2/3 way down the center aisle of the nave in the chapel, showing the pews and the doors to enter the chapel. Many sanctuaries have *supporting beams (pillars) reinforcing the symbolism of the nave (ship)*. [Remember Noah's Ark?]





BAPTISMAL FONT

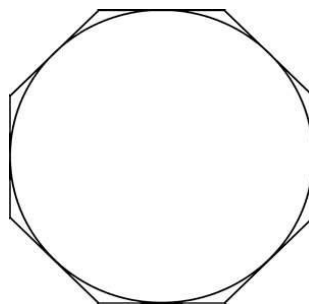


Budded Cross

Baptism is how we join the family of God and become members of the church. When we are baptized as a child or young person, our parents, sponsors and the church family promise to reach out to us and share with us and help us grow and understand God's love and what the church is all about.

Water is a symbol of

- **Birth and Life** (we are born into Christian life)
- **Cleansing** (cleaning from sin and making our souls pure)
- **Growth** (be a process of growing in God that lasts all our lives)
- **Resurrection** (joins us to Christ's death and resurrection that takes away sin in our lives)



8-sides on the font
Represent Regeneration

ALTAR TABLES



Here is our Altar (God's Presence). The green cloth on top is a Green Parament (Ordinary Time) two candles (dual nature of Christ) the base on each candle has three steps (3-steps for Faith, Hope and Love)

Stained Glass Windows



Brilliant blues and reds, yellows and greens, and whites... These are all colors that are commonly found in the beautiful, yet fragile masterpieces we call stained glass windows. As the light changes during the course of a day, the colors change as well; reds and yellows get more brilliant at noon, blues become brilliant as the light fades in the afternoon. Many windows include pictures that tell important stories or symbolize biblical truths. Light radiating through glass adds life, beauty, is transcendent and spiritual connections become apparent.

The Pulpit



A Pulpit is a platform or raised structure in a church, from which the sermon is delivered or the service is conducted. The **budded cross** covers the **IHS** the first three letters of the Greek word for “Jesus” (iota, eta, sigma.)



View from the Pulpit in the Sanctuary.

Fountain of Living Water



In Hebrew the waters of a spring are called "living" (Genesis 21:19), because they are more refreshing and, as it were, life-giving than the stagnant waters of pools and tanks fed by the rains. Hence, by a natural metaphor, the mouth of a righteous man, or the teaching of the wise, and the fear of the Lord...

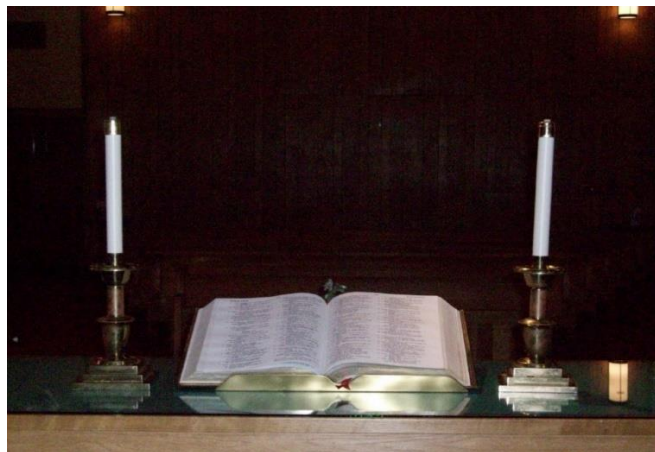
Columbarium

A columbarium is a place for the respectful and usually public storage of cinerary urns (those holding a deceased's cremated remains), but can also mean the nesting boxes of pigeons. The term comes from the Latin "columba" (dove) and, originally, solely referred to compartmentalized housing for doves and pigeons called a dovecote.



The Bible

An open Bible symbolizes the Word of God.

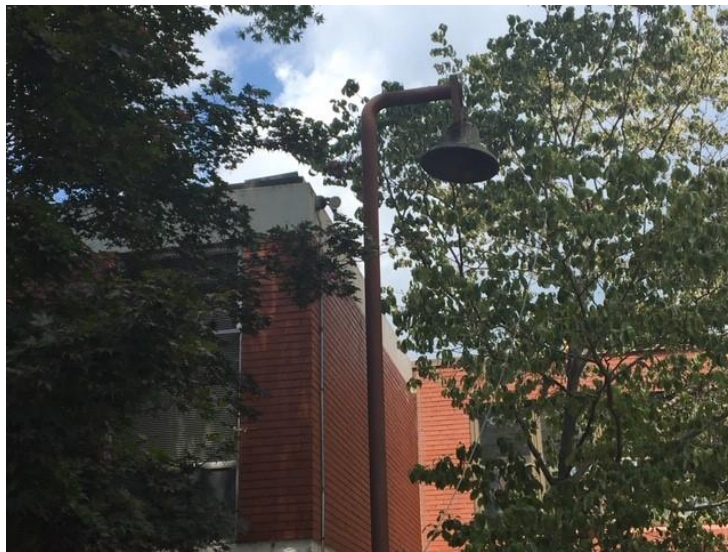


Holy Communion

Bread (Loaf) and Cup or Grapes and Wheat – Bread represent the Body of Christ that was broken for humanity. **Wine/juice of the grape** or a bunch of grapes represent the blood of Jesus and is often symbolized by a **Cup or Chalice**. These are symbolic of the sacrament of Holy Communion instituted on Maundy Thursday.



The Bell





A bell calling to worship symbolizes the need of priority for the things of God over the secular. In general, the sounding forth of the Word.

The Cross



God-fearing Christians believe that Jesus accepted crucifixion on a cross for the benefit of us all. The message from this is at the heart of all true Gospel preaching and consequently the cross symbol is used by two billion Christians all over the world.

This has not always been the case however. Christians didn't use the sign of the cross as their religious symbol for many generations after Christ was crucified. Rather than being a Christian symbol of hope and love, it only had the negative association as an execution apparatus for criminals.

So initially, Christians adopted the  fish symbol or the  trident symbol to identify their religion. Then, early in the 4th century, when Emperor Constantine publicly declared that Christianity should be tolerated¹, execution by crucifixion was abolished and the cross became the emblem for Christians.

The cross is now carried by more people than any other religious talisman and is considered by a few to be sacred to the extent that it becomes icon of adoration in its own right. However, such idolatry is certainly not the norm in Christendom, particularly Protestant Christianity.

Familiar Christian Crosses



A **Crucifix** is any cross with a superimposed figurine, usually representing the crucified body of Jesus. This figure is known as a **Corpus** and it can be two-dimensional (painted, for example) or three-dimensional.



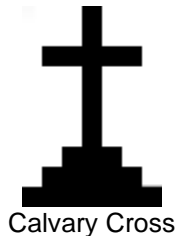
The **anchor** is a very early Christian symbol that has been found in the catacombs. It brings together the cross and the various nautical Christian symbols (fish, boat, dolphin), and it symbolizes **Christian hope** in Christ.



Latin Cross

The **Latin cross** (*crux ordinaria*) is a **stipe** (upright post) with a **patibulum** (horizontal beam) inserted at right-angles. It is a symbol of Christianity even though it was used as a pagan symbol for millennia before the foundation of the Christian Church.

Although an identification mark of their faith, Christians cannot (and generally do not) claim that they have exclusive right to use the symbol. The Latin Cross is not a registered trademark and it is used freely in heraldry, fashion jewellery, by Freemasons, and still today, by Pagans.



This is basically a Latin Cross mounted on three steps. Calvaria (Latin), also known as Golgotha (Aramaic)¹, is the name of a small mound outside Jerusalem's gate and means "the place of a skull"² - partly because it was a place of intense suffering, and partly because the skull-like appearance of the hillock.

In this symbol, the three steps leading up to the cross represent the mound at Calvary or, more often, in descending order they represent *Faith*, based upon *Hope*, based upon *Love*



An ornamented standing stone cross, often with a circle, is called a **High Cross**. There are various other names, including **Iona Cross**, Celtic Cross, Scottish Cross, Irish Cross, Welsh Cross, Anglican Cross, St. John's Cross, Halo Cross, Sun Cross... and a few more names. The cross arms may extend beyond the circle or terminate at the circle, in which case it can be referred to as a **Disc Cross**.



United Methodist Cross and Flame

The symbol used by the United Methodist Church is known as the Cross and Flame. The Cross and Flame symbol has been the official insignia of The United Methodist Church since 1968, when the Evangelical United Brethren joined the Methodist Church. The two tongues of the flame represent the union of these two denominations and this church is currently the third largest Christian denomination in the United States.

The design is based on two biblical premises: The cross is a simple Protestant Cross, symbolising Christ's crucifixion. After Jesus was resurrected and ascended to heaven, His apostles waited in a house in Jerusalem for the appearance of the Holy Spirit, which Jesus had promised. On the Jewish festival day of Shavuot (Pentecost), there was the sound of great wind and the Holy Spirit descended upon them. "And there appeared unto them cloven tongues like as of fire".

Other Christian Symbols



Alpha and omega are the first and last letters of the Greek alphabet, signifying that God is "the beginning and the end," or eternal. The symbols were used in early Christianity and appear in the Roman catacombs.



The **Chi Rho** is a symbol made from the first two letters of "Christ" in Greek. It is said that before an important battle, the Emperor Constantine saw this symbol in the sky and heard the words "By this sign, conquer."



INRI is the Latin abbreviation for "Jesus Christ, King of the Jews," the sign placed above Jesus' head on the cross (John 19:19). Though the sign was intended to mock Jesus, Christians view the phrase as a confession of faith.



IHC or **IHS** is the first three letters of the Greek word for "Jesus" (iota, eta, sigma).

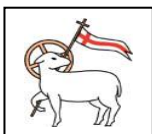
The **fish** was an early symbol of **Christian faith** that endures today on bumper stickers and businesses as a sign of Christian faith.



The fish is thought to have been chosen by the early Christians for several reasons:

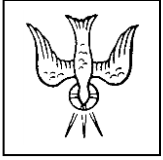


- the Greek word for fish (ICHTUS), works nicely as an acrostic for "Jesus Christ, God's Son, Savior"
- the fish would not be an obvious Christian symbol to persecutors
- Jesus' ministry is associated with fish: he chose several fishermen to be his disciples and declared he would make them "fishers of men."



In Christian symbolism, the **lamb** represents **Jesus**, "the Lamb of God" (Agnus Dei). **Standing** with a banner, the lamb represents the risen Christ triumphant over death. Standing with a cross and a gash in its side, it symbolizes the passion of Christ. **Seated** on a throne or a book, the lamb represents the judgment of Christ. Because the lamb is humble, gentle, and innocent, lambs are often engraved on the tombstones of children.





The Dove symbolizes the Holy Spirit and peace. The dove brought an olive leaf to Noah to signify the end of the flood.

Liturgical Colors and Paraments

Paraments The linens and cloth hangings used on communion tables, altars, pulpits and lecterns. The colors of the paraments reflect the traditional colors of the seasons of the Christian year. The paraments are changed as the seasons of the Christian year change.

What Colors Are Used and When

White

White symbolizes purity, holiness, and virtue, as well as respect and reverence. White is used for all high Holy Days and festival days of the Church Year, especially the seasons of Christmas and Easter, as well as for baptism, marriage, ordination, and dedications. It is also used for funerals as a symbol of the resurrection.

Green

Green symbolizes the renewal of vegetation and generally of living things and the promise of new life. It is used for the Season of Epiphany between Transfiguration Sunday and the beginning of Lent, and for Ordinary Time between Trinity Sunday (first Sunday after Pentecost) and the beginning of Advent.

Purple

Purple can symbolize pain, suffering, and therefore mourning and penitence. It is the liturgical color for the Season of Lent. It is also the color of royalty so traditionally has also been used for Advent and is still used in Catholic churches. However, Blue is replacing purple for Advent in many Protestant churches.

Red

Red is the color of fire and so symbolizes the presence of God. It is the liturgical color for Pentecost. It is considered the color of the Church, since red can also symbolize the blood of martyrs. It is sometimes used for Maundy Thursday and during Eastertide. In some traditions it is used to commemorate special days for martyrs or saints.

The Christian Calendar

The Christian Calendar is made up of seven seasons and 12 special Sundays or other days. The seasons of the year are focused around the birth, life, death and resurrection of our Lord Jesus Christ, the sending of the Holy Spirit to the Church, and our part in the Kingdom of God. Special Sundays and other days within the Christian Year serve as times to celebrate particular events of importance to us as Christians. Different seasons of the Christian Year have liturgical colors and other symbols associated with them to remind us of the meaning of the season.

Advent

The Christian Year begins with the season of Advent. This first of the seven Church seasons is a preparatory season of four weeks including four Sundays leading up to Christmas Day. The term Advent derives from the

Latin *adventus*, meaning "coming". The season proclaims the comings of the Lord Christ -- whose birth we prepare to celebrate again, who comes continually in Word, Sacrament and Spirit, and whose return in final victory we anticipate. The liturgical color for Advent is purple (or blue), representing both penitence and royalty. The primary symbols of Advent are the Advent Wreath and the Christon Tree.

Christmastide

Christmastide, the second of the seven Christian seasons, is a season of praise and thanksgiving for the incarnation of God in Jesus Christ, and consists of Christmas on December 25, and the eleven days following (a total of 12), leading up to the Day of Epiphany. The term Christmas comes from the Old English *Christes maesse* (Christ Mass), meaning "festival of Christ." The liturgical color for the Christmas season is white (or gold), to represent the purity of Christ's humanity and the holiness of His divinity. The symbol for the Christmas season is the manger.

Epiphany

The third season of the Christian year is Epiphany, which begins with the feast of the Epiphany, on January 6, and continues until the eve of Ash Wednesday, which begins Lent. Epiphany (from the Greek *epiphaneia*, meaning "revelation" or "manifestation") refers to the Star of Bethlehem appearing after the birth of the Lord Jesus Christ and to the dove, tongues of fire and voice of God appearing at His baptism. The liturgical color for the Feast of Epiphany is White, and the color for the season of Epiphany is green, to signify the growing Church and the spreading of the Gospel. The symbol of the season after Epiphany is the baptismal font, signifying the baptism of new believers in the Gospel.

Lent

The season of Lent (from an Old English word meaning "lengthen") lasts for forty days from Ash Wednesday until Easter Eve, not including Sundays. Lent commemorates the suffering and death of our Lord Jesus Christ. For the Christian, Lent is a renewal season and a time of penitence and self-denial, and of intensive cultivation of the life of the Spirit. Since the date of Easter is not fixed, but is instead based on the lunar calendar, the period covered by the Lenten season will vary (see here for a table of Lent and Easter for the next several years). The liturgical color for Lent is purple, again to represent the royalty of Christ as King. On Good Friday, the commemoration of Jesus' death on the cross, the altar is stripped and left bare of any color until Easter. The symbol of Lent is the Cross of Christ. During the season of Lent, the Altar Cross, Chapel Cross and Processional Cross are draped in purple reminding us of the Body of Christ nailed to the Cross of Calvary.

Easter

Easter is the high festival of the Church, celebrating the resurrection of Our Lord Jesus Christ. The Easter Season, also known as the Great Fifty Days, begins at sunset Easter Eve and continues through the Day of Pentecost. It is the most joyous and celebrative season of the Church year. It focuses on Christ's resurrection and ascension as well as the giving of the Holy Spirit on the first Easter (John 20:22-23) and the Day of Pentecost (Acts 2). The ancient Christian name for this festival is "Pasch" (from the Hebrew meaning "deliverance"), thus connecting the Resurrection to the Exodus. The origin of the English word Easter may have come from the Anglo-Saxon spring goddess "Eastre". The liturgical colors for Easter are white and gold, representing the purity and divinity of our Risen Lord. Flowers, especially lilies, are symbols of Christ's resurrection. The royal crown placed on the Altar and Chapel crosses represents His dominion over death. The processional banner displaying the cross and crown joined together symbolizes the reward of the faithful in life after death.

Pentecost

Pentecost (from the Greek *Pentecost*, meaning "fiftieth") begins the sixth season of the Christian year, the Season after Pentecost. Pentecost commemorates the outpouring of the Holy Spirit on all people fifty days after the resurrection of Jesus Christ. The event of Pentecost is the fulfillment of our Lord's promise to bestow the

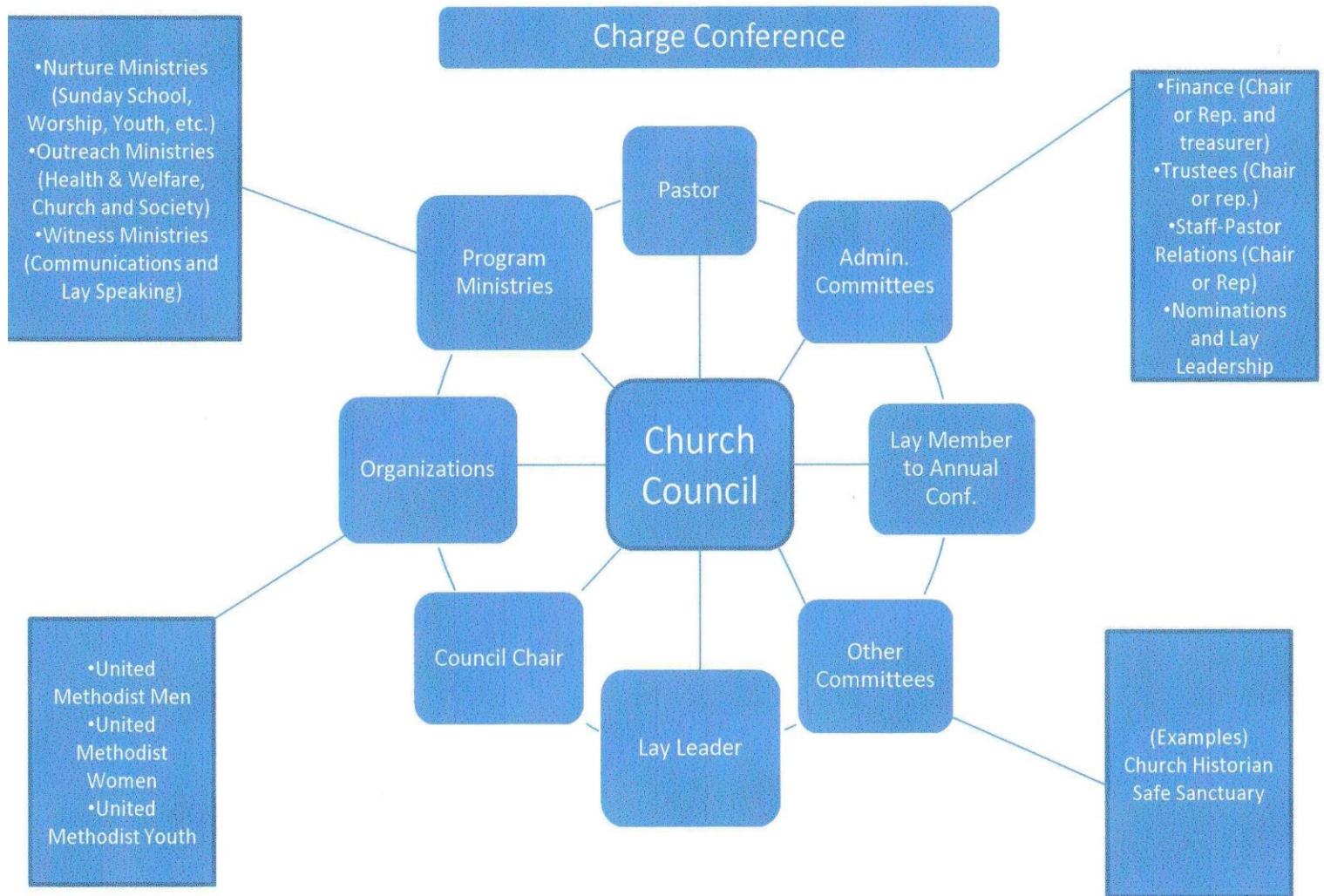
Holy Spirit on all of His people. Pentecost is also the birthday of the New Testament Church. The season of Pentecost continues until the last Sunday in August and emphasizes the ministry of the Church, empowered by the Holy Spirit, as the instrument of God's will in the world. The liturgical color for Pentecost is red, signifying the fire of the Holy Spirit. The symbols for Pentecost include the descending dove, tongues of fire, and the mighty rushing wind.

Kingdomtide

Kingdomtide is a Christian season which begins on the last Sunday of August and continues until Advent. Kingdomtide stresses the principles of the Kingdom of God on earth and our social responsibility as members of the Kingdom. The liturgical color for Kingdomtide is green, signifying the advancing Kingdom of God among the peoples and nations of the world. The symbol for Kingdomtide is a Triangle, signifying the Trinity (God as Father, Son, and Holy Spirit).

Sources: The United Methodist Book of Worship, The Book of Discipline, UMC.org, and The General Board of Discipleship

LOCAL CHURCH STRUCTURE



Church Council

This is a typical Church Council structure. See page 14 item 5 for required membership.

Book of Discipline: ¶ 252. The Church Council

The Book of Discipline of The United Methodist Church -- 2016

¶ 252.1. Purpose - The **church council** shall provide for planning and implementing a program of nurture, outreach, witness, and resources in the local church. It shall also provide for the administration of its organization and temporal life. It shall envision, plan, implement, and annually evaluate the mission and ministry of the church. The church council shall be amenable to and function as the administrative agency of the charge conference (¶ 244).

2. Mission and Ministry - Nurture, outreach, and witness ministries and their accompanying responsibilities include:

a) The nurturing ministries of the congregation shall give attention to but not be limited to education, worship,

Christian formation, membership care, small groups, and stewardship. Attention must be given to the needs of individuals and families of all ages.

b) The outreach ministries of the church shall give attention to local and larger community ministries of compassion, justice, and advocacy. These ministries include church and society, global ministries, higher education and campus ministry, health and welfare, Christian unity and interreligious concerns, religion and race, and the status and role of women.

c) The witness ministries of the church shall give attention to developing and strengthening evangelistic efforts of sharing of personal and congregational stories of Christian experience, faith, and service; communications; Lay Servant Ministries; and other means that give expressions of witness for Jesus Christ.

d) The leadership development and resourcing ministries shall give attention to the ongoing preparation and development of lay and clergy leaders for the ministry of the church (§ 258.1).

e) The nurture, outreach, and witness ministries and their accompanying responsibilities shall include consideration of (i) the election of a prayer coordinator to promote prayer and mobilize the local church to pray, (ii) establishing a prayer room or designated place for prayer and prayer resources, and (iii) encouraging intentional prayer for the pastoral leadership of the local church.

3. Meetings - a) The council shall meet at least quarterly. The chairperson or the pastor may call special meetings. b) In order for the council to give adequate consideration to the missional purpose of the local church, it is recommended that the first agenda item at each meeting be related to its ministries of nurture, outreach, and witness. The administrative and supportive responsibilities of the church will then be given attention. It is recommended that the council use a consensus/discernment model of decision-making.

4. Other Responsibilities - It will also be the responsibility of the church council to:

a) review the membership of the local church;

b) fill interim vacancies occurring among the lay officers of the church between sessions of the annual charge conference;

c) establish the budget on recommendation of the committee on finance and ensure adequate provision for the financial needs of the church;

d) recommend to the charge conference the salary and other remuneration of the pastor(s) and staff members after receiving recommendations from the committee on pastor-parish relations (staff-parish relations);

e) review the recommendation of the committee on pastor-parish relations regarding provision of adequate housing for the pastor(s), and report the same to the charge conference for approval. Housing provisions shall comply with the annual conference housing policy and parsonage standards. Housing shall not be considered as part of compensation or remuneration except to the extent provided for in denominational pension and benefit plans.

5. Membership - The charge conference will determine the size of the church council. Members of the church council shall be involved in the mission and ministry of the congregation as defined in § 252.2. The membership of the council may consist of as few as eleven persons or as many as the charge conference deems appropriate. The council shall include persons who represent the program ministries of the church as outlined in § 243. The membership shall include but not be limited to the following:

a) the chairperson of the church council;

b) the lay leader;

c) the chairperson and/or a representative of the pastor-parish relations committee;

d) the chairperson and/or a representative of the committee on finance;

e) the chairperson and/or a representative of the board of trustees;

f) the church treasurer;

g) a lay member to annual conference;

h) the president and/or a representative of the United Methodist Men;

i) the president and/or a representative of the United Methodist Women;

- j) a young adult representative
- k) a representative of the United Methodist Youth;
- l) the pastor(s).

6. **Quorum** - The members present and voting at any duly announced meeting shall constitute a quorum.

COMMITTEE DESCRIPTIONS:

Finance Committee

The job of the committee on finance is to identify, perfect, and manage the finance system for the congregation. The finance system is the processes of raising, managing, and dispersing the finances so that the mission and vision of the congregation can be achieved. Key participants within the finance system include the chairperson of the committee on finance, the financial secretary and treasurer.

Members: Based on specific positions held as recommended by Nominations & Lay Leadership and approved by Charge Conference – Chair, Lay Leader, Lay Member to Annual Conference, Council Chair, rep from S-PPRC, rep from Trustees, Stewardship chairperson, Financial Secretary (non-voting if paid), Treasurer (non-voting if paid), business administration (if applicable) and pastor(s). [Treasurer and Financial Secretary positions shall not be combined and shall not be of the same household].

Duties: 1) receive and compile information to develop overall budget for the church, making recommendation to the church council; 2) to receive plan from Stewardship team or develop an plan to fund the needs of the church; 3) present a clear and understandable budget for the church; 4) assure that all persons who handle funds are bonded; 5) recommend appropriate banking relationships; 5) make timely deposits and accurate reporting of funds and expenditures.

Meetings: Frequency is not specified by the Discipline.

Responsible to: Actions/Changes must be approved they the Church Council.

Finance Committee Chair: Overall responsibility for the work of the Finance Committee, including but not limited to leading the committee in preparation of the annual budget and monitoring and reporting the church's financial condition to the congregation.

Financial Secretary: Responsible for receiving, recording and depositing all funds received by the church. Records of the deposits are to be submitted to the Treasurer.

Treasurer: Keeps accurate and detailed records that correspond to the items and categories listed in the budget approved by the Council. Disburses funds in accordance with the budget and/or approved action by the Finance Committee. Makes monthly remittances to Conference Treasurer; prepares periodic (monthly) reports to the congregation.

Trustees

Supervise and maintain all property belonging to your congregation so that the ministries of the congregation can be effective. Work closely with the church council to respond to God's call.

Basic Responsibilities

The trustees together have several legal and administrative functions. They are to:

1. Oversee, maintain, and supervise all local church property
2. Report annually to the charge conference on the state of the church's property, equipment, investments, and resources
3. Receive and administer all gifts made to the congregation; make certain that all trust funds of the congregation are invested properly

4. Ensure that the articles of incorporation of the congregation are kept up-to-date, if applicable
5. be responsible, *in conjunction with the pastor*, for all use of the church buildings and grounds
6. Maintain adequate insurance coverage on all church property and develop appropriate risk management policies
7. Submit to the committee on finance the annual budget requests for insurance, property maintenance and improvement, and new property purchases
8. Be accountable to the charge conference and to the church council.

Members: no fewer than three, no more than nine with at least 1/3 laywomen and 1/3 laymen of legal age as determined by law and at least 2/3 professing members of the UMC.

Meetings: At the call of the pastor or the chairperson of the Board, but at least annually.

Committee on Nominations/ Lay Leadership

Members: Elected by Charge Conference. Not more than nine (9) persons in addition to the Pastor and Lay Leader; three (3) classes; at least one (1) young adult; may include one (1) youth. The pastor serves as chair.

Duties: 1) Prepares slate of officers for the Charge Conference; 2) serves throughout the year in advisory capacity to the Church Council on leadership matters.

Meetings: No specified number; four (4) recommended to: (1) review vacancies and develop “pool” of candidates; (2) Nominate candidates to be contacted re: serving; (3) Finalize nomination recommendations; (4) prepare written nomination recommendations to go to Charge Conference. May also meet re: filling vacancies during the year.

Responsible to: Charge Conference

Pastor/Staff Parish Relations

Members: Elected by Charge Conference. Not fewer than five (5) or more than nine (9). Lay Leader and Lay Member of Conference are *ex officio* members. Membership shall include one (1) young adult and may include one (1) youth.

Duties: (1) Counsel with pastor and staff on matters relating to effective ministry and relationships with the congregation; (2) Promote Unity in the church; (3) Confer, consult and counsel pastor(s) on use of skills, gifts, time, etc.; (4) Recommend Compensation of staff; (5) Develop written Job Descriptions, except for Pastor; (6) Consult with/develop schedule for continuing education and spiritual renewal; (7) Develop policies on sexual harassment, grievance, etc.; (8) Consult with pastor and DS or Bishop regarding need for pastoral change; (9) Recommend persons for Candidacy for Ordained Ministry or Certified Lay Speakers.

Meetings: At least quarterly. Other meetings may be called by the Chair, Pastor, or DS. Meets only with the knowledge of the pastor and/or DS and Pastor shall be present at each meeting unless he or she voluntarily excuses himself or herself.

Responsible to: Charge Conference

Nurture ministries include worship, Sunday school and other small groups, and other settings for spiritual formation. These ministries assist persons of all ages in developing and deepening their relationship with God. They provide opportunities for people to grow and mature as disciples of Jesus Christ. They also provide a supportive, caring community for people who face a variety of issues on a daily basis. These ministries may focus primarily on the Bible, worship, prayer, or other aspects of the Christian faith, or they may focus primarily on issues of daily life, such as divorce, grief, addiction, or parenting. These ministries may focus on a particular age group, such as elementary children, or they may be intergenerational in nature.

Outreach ministries include responding to the needs of others. When asked what the greatest commandment was, Jesus replied, “You shall love the Lord your God with all your heart, and with all your soul, and with all

your mind, and with all your strength.” He then went on to say, “The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:30-31). Nurture ministries help us love God. Outreach ministries help us love others. They are faith in action. These ministries assist persons of all ages in developing and deepening their relationship with the larger human community.

Witness ministries provide a vehicle for proclaiming the good news of Jesus Christ to a broken and hurting world. These ministries enable people to pay attention to the active presence of God in their lives and to develop language for talking about their experience of God. These ministries also assist people in listening to the stories of others who need to hear a word of hope, love, and grace. These ministries may include your congregation’s plans for evangelism; lay speaking ministries; and communication through your bulletin, newsletter, and/or website.

CHURCH MEMBERSHIP: (¶214 and ¶215)

The membership of a local UMC shall include all people who have been baptized and all people who have professed their faith.

PROFESSION OF FAITH: If you have never been a member of any church, you may join by professing faith in Jesus Christ as your Savior and being baptized.

BAPTIZED MEMBER: A person who has received Christian baptism in a local congregation or elsewhere, or whose membership has been transferred to the Local UMC subsequent to baptism in some other congregation

CONFIRMATION: The act by which persons who were baptized as infants or young children (or, because of other special circumstances, could not make the baptismal vows themselves) make their first public statement of their declaration or profession of faith.

PROFESSING MEMBER: A baptized person who has taken vows declaring the Christian faith. Professing members include all people who have come into membership by profession of faith or by transfer from other churches.

AFFILIATE MEMBER: A professing member who resides for an extended period in a city or community at a distance from their home church may be enrolled as an affiliate member. The home pastor shall be notified of the affiliate relationship. An affiliate member may participate in all church activities, including holding office; except where one would be able to vote in a UM body outside the local church. However, that person shall be counted and reported as a professing member of the home church only.

ASSOCIATE MEMBER: A professing member, of another denomination, who resides for an extended period in a city or community at a distance from their home church may be enrolled as an associate member. This person may not become a voting member of the church council.

The relationship with an Affiliate or Associate Member may be terminated at the discretion of the UMC in which the membership is held whenever the person moves from the vicinity.

MEMBERSHIP VOWS:

Taken when a person joins a United Methodist church as a baptized or professing member. By taking the baptismal and local church membership vows, the individual agrees to covenant with God and the members of the local church to keep the vows that are part of living the baptismal covenant and reception into membership in the local church.

These vows have four parts:

- (1) to confess Jesus Christ as Lord and Savior.
- (2) to believe in the Christian faith as contained in the Old and New Testaments,
- (3) to support The United Methodist Church; and
- (4) to uphold the local congregation with one's prayers, presence, gifts, service, and witness.

ORDINATION:

The United Methodist Church has two clergy orders, deacons and elders. Elders are ordained and authorized to serve the church in ministries of proclaiming God's word, administering the sacraments, ordering the work of the church, and serving congregations and communities. Deacons are ordained and authorized to ministries of word, service, justice and compassion that connect congregations and other ministries of the church with their communities and the world.

"Ordination to this ministry [elder or deacon]," states the *United Methodist Book of Discipline*, "is a gift from God to the church."

Lay Servant: A lay servant is a non-ordained, professing member of a local church who is ready and desirous to serve the Church, and who is well informed on and committed to the Scriptures and the doctrine, heritage, organization, and life of The United Methodist Church. A lay servant has completed the required training courses in lay speaking and other areas and has been approved by a district or annual conference committee on lay servants. Lay servants serve the local church by witnessing to the Christian faith through spoken communication, church and community leadership, and caregiving ministries. When certified, the lay servant may conduct services of worship, preach, and lead study sessions as requested by the pastor or the district superintendent.

Licensed Local Pastor: Non-ordained individuals, who may or may not have completed seminary, who have been recommended by their local church, approved by a district board of ordained ministry, conference board of ordained ministry and by vote of all the elders in full-connection been licensed. These individuals may be appointed to a local church and may administer the sacraments (baptism and the Supper of the Lord) within their appointment.

Deaconess and Home Missioners: Deaconesses and Home Missioners are laywomen and laymen who are called by God to be in a lifetime relationship in The United Methodist Church for engagement with a full-time vocation in ministries of love, justice, and service.

Deacon: An ordained clergyperson who is called to serve all people, particularly the poor, the sick, and the oppressed, and to equip and lead the laity in ministries of compassion, justice, and service in the world. In this capacity, he or she leads the church in relating the gathered community to their ministries in the world, thus connecting the church's worship with its service in the world. A deacon has the authority to teach and proclaim God's Word, to lead in worship, to assist elders in the administration of the sacraments of Holy Baptism and Holy Communion, to perform the marriage ceremony where the laws of the state permit, and to bury the dead.

Provisional Elder: Provisional elders are issued a **local pastor's license** when they are "commissioned," which is a service sort of like an ordination, but not quite, so provisional elders can serve communion with the same restrictions as licensed local pastors.

Elder: A person ordained to a lifetime ministry of service, word, sacrament and order. He or she is authorized to preach and teach God's word, to administer the sacraments of baptism and Holy Communion, and to order the life of the church for mission and ministry. An ordained elder may carry out the fourfold ministry of Word, Sacrament, Order and Service.

Pastor: The ordained or licensed person who has been appointed by the bishop to be in charge of a local church or churches. The pastor in this formal sense is the official representative of the Annual Conference and is responsible for serving effectively in the ministry of "Word, Sacrament, and Order" in that appointment. In a less formal sense, pastor is a title synonymous with minister.

District Superintendent: As Methodism in America grew and geographically defined districts were established, the office of Presiding Elder was established to oversee the work of the local churches within a district. In 1939, when the three Methodist denominations united to form the Methodist Church, the use of this title was discontinued. It was replaced with the title **District Superintendent**.

Bishop: An elder (ordained minister) who is elected to the office of bishop. In the United Methodist tradition, bishops are not "ordained" as bishops, but are clergy elected and consecrated to the office of bishop.

Historically, bishops play an important leadership role in ordering the life of the church and helping set the direction to fulfill its mission in the world.

Glossary of United Methodist Terms



GLOSSARY OF SELECTED UNITED METHODIST TERMS

Apportionment: The share each annual conference or local church pays to support international, national and regional (annual conference) mission.

Associate member: Local pastors who have reached age 40, completed at least four years of full-time service as a local pastor, and the five year Course of Study, and have been approved by the board of ordained ministry and clergy session. They are not ordained, but are available for full-time service and are guaranteed an appointment within the annual conference. Associate members have voice and vote in every matter except constitutional amendments, ordination and conference relations of clergy (§§ 321–323).

Baptism (Holy Baptism): Sacramental act whereby a person is cleansed by the Holy Spirit and becomes part of the body of Christ, the church universal. The United Methodist Church recognizes two sacraments: Baptism and Holy Communion.

Benevolences: Monetary gifts to causes that carry out United Methodist mission, ministry and program.

Book of Discipline, The: A fundamental book outlining the law, doctrine, administration, organizational work and procedures of The United Methodist Church. Each General Conference amends the *Book of Discipline*, and the actions of the General Conference are reflected in the quadrennial revision. Often referred to as the *Discipline*.

Book of Resolutions, The: The volume containing the text of all resolutions or pronouncements on issues approved by the General Conference and currently valid. The *Book of Resolutions* contains not only the resolutions and policy statements passed by the most recent General Conference but also all such statements still considered to represent the position of The United Methodist Church. The text of any resolution is considered the official position of the denomination on that subject.

Book of Worship, The: Book containing the rituals, sacraments and orders of worship related to The United Methodist Church.

Charge Conference: Basic policy-making body of the local church. It reviews the congregation's ministries, endorses candidates for ministry and sets clergy compensation.

Charge, Pastoral: One or more local churches organized under and subject to the *Discipline*, governed by a single charge conference.

Communion (Holy Communion): Holy Communion, also called the Lord's Supper or the Eucharist, is one of two sacraments celebrated in The United Methodist Church. Instituted by Christ at the Last Supper, it repeats the action in which Jesus gave his disciples bread and wine, representing his body and blood (Mark 14:22–24). This sacrament follows the ministry of the word read and proclaimed. Gathered worshippers, led by an elder or an appointed licensed local pastor, join with others who love Jesus to offer God gifts of bread and wine “in praise and thanksgiving as a holy and living sacrifice in union with Christ's offering for us.” They share these gifts with one another, confident and rejoicing that the Holy Spirit has been poured out upon them that they “may be for the world the body of Christ, redeemed by his blood.” Quotations are from *A Service of Word and Table I*, copyright ©1972 The Methodist Publishing House; copyright ©1980, 1985, 1989, 1992 UMPH. Used by permission.

Confirmation: The act by which persons who were baptized as infants or young children (or, because of other special circumstances, could not make the baptismal vows themselves) make their first public statement of their declaration or profession of faith.

Connection, connectional, connectionalism: Principle, basic to The United Methodist Church, that all leaders and congregations are connected in a network of loyalties and commitments.

Deacon: Person in full connection ordained to lifetime ministry of Word and Service to community and congregation. In this capacity, he or she leads the church in relating the gathered life of Christians to their ministries in the world, thus connecting the church's worship with its service in the world.

District: Regional group of churches or charges, supervised by a district superintendent.

District superintendent: Ordained elder appointed by the bishop to administer the work of the church within a particular geographic area.

Elder: Person ordained to a lifetime ministry of Service, Word, Sacrament and Order. He or she is authorized to preach and teach God's word, to administer the sacraments of Holy Baptism and Holy Communion, and to order the life of the church for mission and ministry.

General funds: Funds approved by the General Conference to support various aspects of denominational work. The General Council on Finance and Administration serves as the treasurer of the general funds.

Itinerancy/itineracy: System of The United Methodist Church by which bishops appoint pastors to charges. The pastors are under obligation to serve where appointed. The current form of the itinerancy grew from the practice of Methodist pastors traveling widely throughout the church on circuits.

Laity: From *laos*, meaning "people of God," and used to describe members of a congregation or parish.

Local pastor: A licensed pastor, annually approved by the district committee on ordained ministry, who is authorized to perform all duties of an ordained minister, including the sacraments, while assigned to a particular charge under the supervision of a district superintendent. A clergy mentor oversees the local pastor's work in the course of study for ordained ministry and advises on matters of pastoral responsibility.

Missionary conference: Conference that has particular missionary opportunities, limited membership and resources, unique leadership requirements, strategic regional or language considerations and ministerial needs. In the United States, the two missionary conferences include Oklahoma Indian and Red Bird.

Sacrament: Something consecrated or holy. Traditionally, a Christian ordinance manifesting an inward, spiritual grace by an outward, visible sign or symbol. United Methodists recognize two sacraments: Holy Baptism and Holy Communion.

Social Principles: A document setting forth the basic position of The United Methodist Church on important social issues. Each General Conference reviews the Social Principles document and it is printed in full in the *Discipline*.

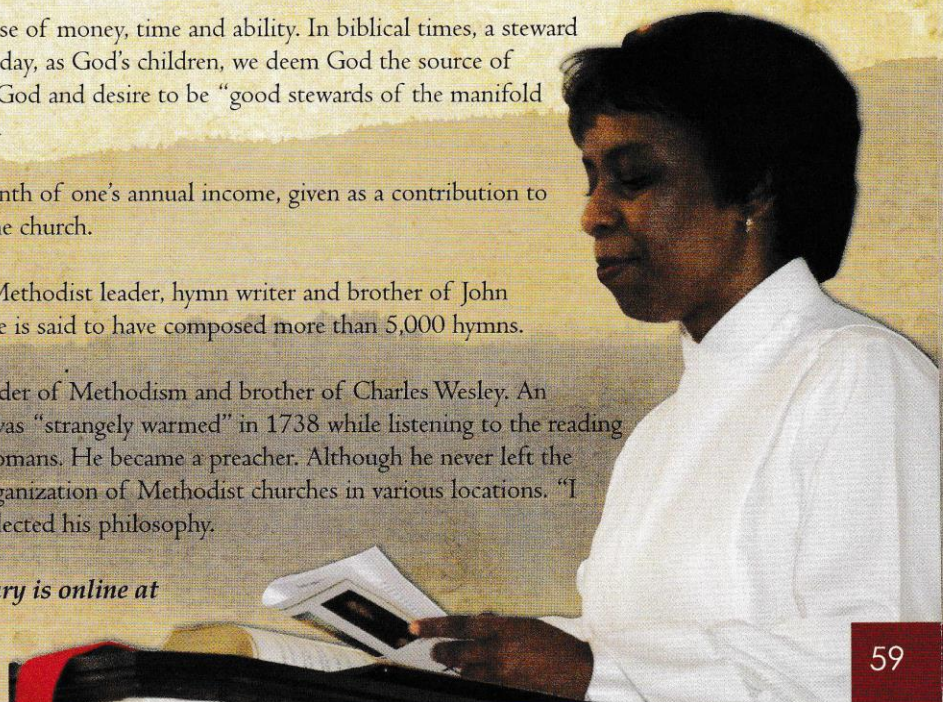
Stewardship: Devout investment or use of money, time and ability. In biblical times, a steward supervised a household or an estate. Today, as God's children, we deem God the source of all we have, seek to hold it in trust for God and desire to be "good stewards of the manifold grace of God" (1 Peter 4:10a, NRSV).

Tithe: Biblical standard, usually one-tenth of one's annual income, given as a contribution to support the ministry and mission of the church.

Wesley, Charles (1707-88): British Methodist leader, hymn writer and brother of John Wesley. One of the first Methodists, he is said to have composed more than 5,000 hymns.

Wesley, John (1703-91): British founder of Methodism and brother of Charles Wesley. An Anglican clergyman, he said his heart was "strangely warmed" in 1738 while listening to the reading of a comment by Martin Luther on Romans. He became a preacher. Although he never left the Church of England, he inspired the organization of Methodist churches in various locations. "I look on all the world as my parish" reflected his philosophy.

Note: A more comprehensive glossary is online at www.umc.org/glossary.



UNITED METHODISTS: A Connected Church

