

DOCTRINE OF ANDERSON HILLS CHURCH

ARTICLE ONE

SECTION 1.01. Our Heritage of Faith.

1. As a Wesleyan expression of Christianity, Anderson Hills Church professes the Christian faith, established on the confession of Jesus as messiah, the Son of God, and resurrected Lord of heaven and earth. This confession, expressed by Simon Peter in Matthew 16:16-19 and Acts 2:32, is foundational. It declares Jesus is the unique incarnate Word of God, and He lives today, calling all to receive Him as savior, and as the one to whom all authority has been given.
2. This faith has been tested and proved since its proclamation by Mary Magdalene, the first witness to the resurrection. It was defended by the women and men of the early church, many of whom gave their lives as testimony. Their labor, enabled and inspired by the Holy Spirit, resulted in the canon of scripture as the sufficient rule both for faith and practice. It formulated creeds such as the Apostles' Creed, the Nicene Creed and the Chalcedonian definition as accurate expressions of this faith.
3. In the sixteenth century, the Protestant reformers preserved this testimony, asserting the primacy of Scripture, the necessity of grace and faith, and the priesthood of all believers. Their doctrinal summations, the Augsburg Confession, the Schleithem Confession, the Anglican Articles of Religion, and the Heidelberg Catechism, bore witness to this faith.
4. In the seventeenth and early eighteenth centuries, Pietists in all traditions sought to emphasize the experiential nature of this faith, as a direct encounter with the risen Lord. They worked to develop the fruit of this faith, by the power of the Holy Spirit, in individual and communal life. These pietistic movements influenced many in the reformation traditions, including two Anglican brothers, John and Charles Wesley.
5. Through the organization and published works by these brothers, a distinctly Methodist articulation of Christian faith and life, of "practical divinity," emerged. Methodism placed particular emphasis on the universal work of grace, the new birth, and the fullness of salvation, entire sanctification or perfection. Methodists created structures and communities alongside the established church to facilitate the mission "to reform the nation, especially the church, and spread scriptural holiness over the land."
6. As Methodists moved to America, they brought this expression of faith with them. Although Methodism in England remained loyal to the established church until after John Wesley's death, the American revolution dictated the formation of a new church, independent of the Church of England. Accordingly, in 1784, while gathered in Baltimore for the "Christmas Conference," the Methodist Episcopal Church was formally constituted.
7. This new church adopted John Wesley's revision of the Anglican Articles of Religion, the Methodist General Rules, a liturgy, and ordained the first Methodist clergy. Two

other sources of authority were identified: the four volumes that included fifty-three of Wesley's sermons and his Explanatory Notes on the New Testament. When a constitution was adopted in 1808, the Restrictive Rules protected the Articles and General Rules from revocation or change.

8. Other Methodist expressions of "primitive Christianity" and "the scripture way of salvation" emerged. German-speaking Americans from pietistic Reformed, Anabaptist, and Lutheran traditions, created organizations with doctrine and discipline nearly identical to the English-speaking Methodist Episcopal Church. The work of Phillip William Otterbein, Martin Boehm, and Jacob Albright established the United Brethren in Christ and the Evangelical Association. A number of African American Methodists, including Richard Allen, Jarena Lee, and James Varick, helped establish the African Methodist Episcopal Church and the African Methodist Episcopal Church, Zion to address racial discrimination and the injustices of slavery, while preserving doctrine and discipline.
9. Through separations and mergers, Methodist Christians have preserved testimony to the risen and reigning Christ by holding themselves accountable to standards of doctrine and discipline. Beginning with early Methodist work in the Caribbean, this Wesleyan understanding of doctrine has now spread across the globe, flourishing with the unique contributions of many cultures. When The United Methodist Church was formed in 1968, with the merger of The Methodist Church and the Evangelical United Brethren, both the Methodist Articles of Religion and the Evangelical United Brethren Confession of Faith were accepted as doctrinal standards and deemed "congruent" articulations of this faith. For fifty years, the growing voices of Methodists in Africa, the Philippines, and Europe have joined in the engagement to maintain our doctrinal heritage, promoting fidelity to the doctrinal principles that launched our movement. Anderson Hills Church preserves this heritage.

SECTION 1.02. The Wesleyan Way of Salvation.

1. The gift of grace is available to all persons. Our Father in Heaven is not willing that any should be lost (Matthew 18:14), but that all may come to "the knowledge of truth" (1 Timothy 2:4). With St. Paul, we affirm the proclamation found in Romans 10:9, "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved."
2. Grace is the manifestation of God's love toward fallen creation, to be freely received and freely given. This undeserved gift works to liberate humanity from both the guilt and power of sin, and live as children of God, freed for joyful obedience. In the classic Wesleyan expression, grace works in numerous ways throughout our lives, beginning with the general providence of God toward all.
3. God's prevenient or preventing grace refers to "the first dawning of grace in the soul," mitigating the effects of original sin, even before we are aware of our need for God. It

prevents the full consequences of humanity's alienation from God and awakens conscience, giving an initial sense of God and the first inclinations toward life. Received prior to our ability to respond, prevenient grace enables genuine response to the continuing work of God's grace.

4. God's convincing grace leads us to what the Bible terms "repentance," awakening in us a desire to "flee the wrath to come" and enabling us to begin to "fear God and work righteousness."
5. God's justifying grace works by faith to bring reconciliation to God through the atoning sacrifice of Jesus Christ, what God does for us. It is a pardon for sin and ordinarily results in assurance, "God's Spirit witnessing with our spirit that we are children of God."
6. God's sanctifying grace begins with God's work of regeneration, sometimes referred to as "being born again." It is God's work in us as we continually turn to Him and seek to be perfected in His love. Sanctification is the process by which the Holy Spirit works to replace sin with the fruit of the Spirit. With John Wesley, we believe that a life of holiness or "entire sanctification" should be the goal of each individual's journey with God.
7. Our ultimate hope and promise in Christ is glorification, where our souls and bodies are perfectly restored through this grace.

SECTION 1.03. Principles of Our Life Together. Wesley often referred to "social holiness," which meant that the road to holiness was one that we could not travel by ourselves, but rather involved the community of faith at every step along the way. Our longing and hope are that our church may:

1. Remain rooted and grounded in the Scriptures and in the historic teachings of the Christian church as defined in our Articles of Religion and Confession of Faith, and understood through the Wesleyan lens of faith.
2. Aspire to introduce all people, without exception, to Jesus Christ, recognizing that the mission in which we are engaged has eternal consequences. We are committed to carry out the Great Commission of Jesus in Matthew 28 to go into all the world to make disciples of Christ, teaching and baptizing in His name.
3. Lead all those who experience new birth in Jesus to deepen and grow in their relationship with Him, inviting the Holy Spirit to produce spiritual fruit within their lives as they similarly manifest the gifts of that Spirit. We encourage all to participate in discipleship and accountability groups, such as Wesleyan class and band meetings, and to utilize all the other means of grace to achieve this end.
4. Model the love of God in order to respond to the summons to love the Lord our God with all of our heart, mind, soul, and strength, and to love our neighbors as ourselves. To this end we are committed to fulfill the commandment in John 21 of lovingly feeding and tending to the flock of God and others, worshiping God in spirit, and in truth and

watching over one another in love. This the church does until, perfected in love, it experiences the fullness of God's restored Kingdom with Christ.

5. Recognize the laity as the people of God and a royal priesthood, chosen and empowered for the work of God in this world in full partnership with our clergy. We affirm the participation and leadership of those of all races, ethnicities, nationalities, sexes, and ages in the Body of Christ.
6. Encourage and affirm the call of God in the lives of clergy who are grounded in the authoritative witness of the Scriptures, set apart by the church, and recognized to possess the necessary gifts and graces for ministry in alignment and accountability with our settled doctrines and discipline.
7. Display a "catholic spirit" to the church universal, cherishing our place within the greater Body of Christ through mutual respect, cooperative relationships, and shared mission with others wherever possible. We envision a global church in which all work together, resourcing and learning from one another, to fulfill the tasks of the church given to it by God.
8. Provide an organization and structure that is able to accomplish its primary functions of support, with a connectional polity that can empower and multiply the gifts of all for the sake of Christ's work in the world.

SECTION 1.04. Holy Scripture. The canonical books of the Old and New Testaments (as specified in the Articles of Religion) are the primary rule and authority for faith, morals, and service, against which all other authorities must be measured.

SECTION 1.05. Foundational Creeds for Our Doctrinal Standards. The following summaries of the apostolic witness disclosed in Scripture have been affirmed by many Christian communities, and express orthodox Christian teaching.

1. The Apostle's Creed

I believe in God, the Father Almighty, creator of heaven and earth.
I believe in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
He descended to the dead.
On the third day He rose again;
He ascended into heaven,
Is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic* church,

the communion of saints,
the forgiveness of sins,
the resurrection of the body
and life everlasting. Amen.

* universal

2. **The Nicene Creed (A.D. 381)**

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through Him all things were made. For us and for our salvation He came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

For our sake He was crucified under Pontius Pilate;

He suffered death and was buried.

On the third day He rose again in accordance with the Scriptures;

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy catholic* and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

* universal

3. **The Definition of Chalcedon (A.D. 451)**

Following the holy fathers, we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same Person,

That He is perfect in Godhead and perfect in manhood, truly God and truly man, of a reasonable soul and body consisting of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood, like us in all respects, apart from sin.

Begotten of His Father before the ages as regards His Godhead,

But in these last days born for us and for our salvation of the Virgin Mary, the God bearer.

This one and the same Jesus Christ, the only-begotten Son of God,

must be confessed to be in two natures, without confusion, without changes, without division, not as parted or separated into two persons, but one and the same Son and only-begotten God the Word, our Lord Jesus Christ.

Even as the prophets from earliest times spoke of Him,
And our Lord Jesus Christ Himself taught us,
And the creed of the fathers has handed down to us.

SECTION 1.06. Historic Wesleyan Statements of Faith. As is the case in many Christian communities, we recognize additional statements of faith that are consistent with the credal tradition of the church universal, but which also express our church's particular emphases and concerns, as well as our theological heritage of faith. These constitutive standards embody the "faith once for all entrusted to the saints" (Jude 3) and serve as a bulwark against false teaching, providing the framework for the praise of God in our teaching (orthodoxy), the development of our collective theology, and the launching point for our living and service (orthopraxis). Recognizing the complementary streams of the Methodist and the Evangelical United Brethren faith communities, both the Articles of Religion and the Confession of Faith define the doctrinal boundaries of our church.

1. The Articles of Religion of the Methodist Church

Thirty-Nine Articles of Religion were finalized in 1571 to define the doctrine of the Church of England. When Methodism emerged as a church, independent of the Church of England two centuries later, John Wesley abbreviated the formulation to 24 Articles. An additional article dealing with the duty of Christians to civil authority was added by the Methodist Episcopal Church when it was formed in 1784. The Articles were officially adopted by the General Conference of 1808, when the first Restrictive Rule was also implemented, and revised by the Uniting Conference of 1939 when three Methodist communions within America became one. The Twenty-Five Articles are as follows:

Article I - Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and good; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Article II - Of the Word, or Son of God, Who Was Made Very - Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly

suffered, was crucified, dead, and buried, to reconcile us to His Father, and to be a sacrifice, not only for original guilt, but also for actual sins of humanity.

Article III - Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfection of humanity's nature, wherewith He ascended into heaven, and there sitteth until He returns to judge all humanity at the last day.

Article IV - Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

Article V - Of the Sufficiency of the Holy Scriptures for Salvation

The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of anyone that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testaments of whose authority was never any doubt in the church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Article VI - Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to people by Christ, who is the only Mediator between God and humanity, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

Article VII - Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every person, that naturally is engendered of the offspring of Adam, whereby humanity is very far gone from original righteousness, and of their own nature inclined to evil, and that continually.

Article VIII - Of Free Will

The condition of humanity after the fall of Adam is such that they cannot turn and prepare themselves, by their own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Article IX - Of the Justification of Humanity

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

Article X - Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Article XI - Of Works of Supererogation

Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them humanity does declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, we are unprofitable servants.

Article XII - Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore, they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Article XIII - Of the Church

The visible church of Christ is a congregation of faithful people in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article XVI - Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of a Christian's profession, but rather they are certain signs of grace, and God's good will toward us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Article XVII - Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.

Article XVIII - Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise, the cup of blessing is a partaking of the blood of Christ.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

Article XIX - Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article XX - Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Article XXI - Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Article XXII - Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have always been different, and may be changed according to the diversity of countries, times, and human manners, so that nothing be ordained against God's Word. Whosoever, through their private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which they belong, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

Article XXIII - Of the Rulers of the United States of America

The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Article XXIV - Of a Christians Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every human ought, of such things as they possesseth, liberally to give alms to the poor, according to their ability.

Article XXV - Of a Christian's Oath

As we confess that vain and rash swearing is forbidden by Christians by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a person may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

[The following Article from the Methodist Protestant Discipline was placed here by the Uniting Conference (1939). It was not one of the Articles of Religion voted upon by the three churches.]

Of Sanctification (from the Methodist Protestant Discipline)

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth all from sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and enabled, through grace, to love God with all our hearts and to walk in His holy commandments blameless.

[The following provision was adopted by the Uniting Conference (1939)].

Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.

2. The Confession of Faith of the Evangelical United Brethren Church

In 1809, the Evangelical Association adopted a German translation of the Methodist Episcopal Church's Articles of Religion, adding an article on the last judgment from the Augsburg Confession. These were reduced to twenty-one in 1816, omitting polemical articles against Roman Catholics and Anabaptists, and later condensed to nineteen. In 1815, the United Brethren in Christ adopted a Confession of Faith based on an 1814 Confession and 1789 Lehre by Philip William Otterbein. A more comprehensive Confession was composed in 1889, including an article on sanctification reflecting the influence of the Heidelberg Catechism. The 1946 conference that formed the Evangelical United Brethren Church adopted both the Confession of Faith of the United Brethren in Christ and the Articles of Faith of the Evangelical Church. In 1962 a new Confession of Faith was completed, including articles on "Sanctification and Christian Perfection" (Article XI) and "The Judgment and Future State" (Article XII). This was adopted in the 1968 merger with the Methodist Church that produced the United Methodist Church.

Article I - God

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of humanity, to the glory of His name. We believe the one God reveals Himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

Article II - Jesus Christ

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As

ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by Him all humanity will be judged.

Article III - The Holy Spirit

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads humanity through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

Article IV - The Holy Bible

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

Article V - The Church

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by humans divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

Article VI - The Sacraments

We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper. We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism. We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with

Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until He comes.

Article VII - Sin and Free Will

We believe humanity has fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except when persons are born again, they cannot see the Kingdom of God. In their own strength, without divine grace, humanity cannot do good works pleasing and acceptable to God. We believe, however, humanity influenced and empowered by the Holy Spirit is responsible for freedom to exercise their will for good.

Article VIII - Reconciliation Through Christ

We believe God was in Christ reconciling the world to Himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming humanity from all sin, so that no other satisfaction is required.

Article IX - Justification and Regeneration

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of humanity in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections. We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

Article X - Good Works

We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Article XI - Sanctification and Christian Perfection

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self.

Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to humanity, nor from the possibilities of further sin. Christians must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. They must respond wholly to the will of God so that sin will lose its power over them; and the world, the flesh, and the devil are put under their feet. Thus, they rule over these enemies with watchfulness through the power of the Holy Spirit.

Article XII - The Judgment and the Future State

We believe all humanity stands under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

Article XIII - Public Worship

We believe divine worship is the duty and privilege of humanity who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth.

We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of humanity. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

Article XIV - The Lord's Day

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

Article XV - The Christian and Property

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

Article XVI - Civil Government

We believe the civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.

Section 1.07. Normative Wesleyan Standards.

Representing the normative contributions and emphases of Methodism's articulation of the Christian faith, the Wesleyan Standards have, to one degree or another, been broadly shared between the spiritual descendants of the eighteenth-century evangelical renewal led by John and Charles Wesley. These standards teach us what it means to be Methodist and the teachings of our communities should be consistent with them. These include the following:

1. The Standard Sermons of John Wesley

Intended to provide patterns of preaching and teaching for the people called Methodists, John Wesley published several editions of his sermons, beginning in 1746, to set down what he found as "the way to heaven, with a view to distinguish this way of God from all those which are the inventions of men." The compilation of forty-four of those sermons were intended to provide a "model deed" for what was preached from a Methodist pulpit in the ongoing life of the church. These particular sermons were regarded by Wesley as being of distinct value, and intended to serve as "standards" for teaching Christian doctrine in the church:

1. Salvation by Faith
2. The Almost Christian
3. Awake, Thou That Sleepest
4. Scriptural Christianity
5. Justification By Faith
6. The Righteousness of Faith
7. The Way to the Kingdom
8. The First-Fruits of the Spirit
9. The Spirit of Bondage and of Adoption
10. The Witness of the Spirit - Discourse I
11. The Witness of our own Spirit
12. The Means of Grace
13. The Circumcision of the Heart
14. The Marks of the New Birth
15. The Great Privilege of those that are Born of God
- 16-28. Upon our Lord's Sermon on the Mount (13 Discourses)
29. The Original, Nature, Property and Use of the Law
- 30-31. The Law Established through Faith Discourse (2 Discourses)
32. The Nature of Enthusiasm
33. A Caution against Bigotry
34. Catholic Spirit
35. Christian Perfection
36. Wandering Thoughts
37. Satan's Devices
38. Original Sin
39. The New Birth
40. The Wilderness State
41. Heaviness through Manifold Temptations

42. Self-Denial
44. The Use of Money

43. The Cure of Evil Speaking

The 1771 edition of Wesley's Works included nine additional sermons:

The Witness of the Spirit, II
On Sin in Believers
The Repentance of Believers
The Great Assize
The Lord Our Righteousness
The Scripture Way of Salvation
The Good Steward
The Reformation of Manners
On the Death of George Whitefield

In addition to the forty-four, these nine sermons were adopted as standards of doctrine for the American church in 1784. The 1787-88 edition of Wesley's sermons included only the forty-four, in keeping with the stipulations of the model deed.

The additional nine sermons supplement the original forty-four, providing additional teaching on matters of practical divinity and other topics.

2. The Explanatory Notes on the New Testament

First published in 1755, John Wesley's New Testament text is based upon the King James Version and Greek manuscripts of the New Testament. The notes were aimed at the "unlearned reader" and provide historical context for a Wesleyan theological interpretation of the Scriptures, drawing upon work of four earlier commentaries.

Section 1.08. The Restrictive Rule. In continuity with our Wesleyan heritage, the governing body of Anderson Hills Church shall not revoke, alter, or change our Articles of Religion or Confession of Faith, or establish any new standards of rules of doctrine contrary to our present existing and established standards of doctrine.

Section 1.09. Our Social Heritage and Witness.

Matthew 5:2-12 (The Beatitudes)

And Jesus opened His mouth and taught them, saying:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those that hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall receive mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Matthew 5:14-16 (Light)

14 You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Following the example and teachings of Jesus, we believe that God calls us to love and serve others in both our community and around the world. Since God first stirred the hearts of John and Charles Wesley to feed the hungry, visit those in prison, oppose slavery, and care for those less fortunate, Methodists have believed in meeting people at their point of need and offering them Jesus Christ. We are convinced that faith if it is not accompanied by action is dead (James 2:17) and that, as Jesus reminded us, when we don't do what is needed to care for the least of our brothers and sisters, we likewise have not done so for Christ (Matthew 25:45).

The mission of Anderson Hills Church is to glorify God and produce fully devoted followers of Jesus Christ who transform the world. We proclaim the good news of God's grace and share Jesus' command to love both God and neighbor, thereby seeking the fulfillment of God's reign in this world. The fulfillment of God's reign in the world is the vision Scripture holds before us. We affirm that Jesus Christ is the Son of God, the Savior of the world and the Lord of all. We are summoned to prayerfully consider how to "do good" and "do no harm" to all as we put our faith into practice. We believe that followers of God have been called to exercise self-control and holiness in our personal lives, generosity and kindness in our relations with others, and grace in all matters of life (Romans 12:9-21 and Galatians 5:22-23).

We embrace Jesus' command to love God and to love our neighbor and to make disciples of all people as we:

1. Proclaim the Gospel, seek, welcome and gather persons into the body of Christ
2. Lead persons to commit their lives to God through baptism by water and the Spirit and profession of faith in Jesus Christ as their Lord and Savior
3. Nurture persons in Christian living through worship, the sacraments, spiritual disciplines and other means of grace
4. Send persons into the world to live lovingly and justly as servants of Christ by healing the sick, feeding the hungry, caring for the stranger, and becoming a compassionate and caring presence and witness

5. Continue the mission of seeking, welcoming and gathering persons into the community of the body of Christ.

At Anderson Hills Church, we are called together for worship, fellowship and the upbuilding of the Christian community. We advocate and work for the unity of the Christian Church. We call all persons into discipleship under the Lordship of Jesus Christ. We take faithful steps to live more fully into what it means to be a devoted church in mission for the transformation of the world.

(Adopted from the 2016 UMC Book of Discipline and the Transitional 2022 GMC Book of Discipline)