



brand *guidelines*

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INTRODUCTION

The brand of the Free Methodist Church USA is made up of many elements, some verbal and some visual. When used effectively, these elements work together to create a consistent, memorable impression on our audiences.

The purpose of this document is to establish guidelines and specifications for the visual brand of the Free Methodist Church USA, including the logo, visual elements, colors, and fonts and their use in communicating with our various audiences. Examples are provided and standards are articulated regarding use and application of all elements. It is important that these standards are applied as described to maintain the strength and consistency of the visual brand.

These brand guidelines are intended to be a starting point and framework in the development and implementation of the the Free Methodist Church USA brand and not a source of ready-made solutions for every possibility.

The brand guidelines allow for creativity and flexibility but care should always be taken to maintain consistency and continuity throughout all forms of communication.



Free Methodists are first and foremost a Kingdom people. Yet throughout church history, God has raised up distinct movements like ours to enrich the larger body of Christ. Building on the legacies of John Wesley and B.T. Roberts, but always discerning where God is moving today, our identity is shaped by values that are both historical and aspirational. Of the many values we hold dear, these five lie at the heart of our movement. We view them as a whole, each one bringing necessary balance to the others. In a time of rising polarization in our nation, we resist the pull toward both fundamentalism and theological liberalism — not out of a spirit of compromise, but from a radical commitment to what Wesley called “the middle way.” It is a path that takes the whole gospel seriously and continually calls us to “both/and” convictions in an “either/or” world. We call it **The Free Methodist Way**.

LIFE-GIVING HOLINESS

God’s call to holiness was never meant to be a burden, but a gift that liberates us for life that is truly life by delivering us from the destructive power of sin.

All who are born again are made right with God by the finished work of Jesus Christ and called to experience the fullness of the indwelling presence of the Holy Spirit. Forgiven and filled, we approach life with confidence that we are acceptable to God even as He continues to transform our character and behavior to become more and more like Jesus. Life-giving holiness, then, is the fruit of full surrender to the loving reign of God over every aspect of our lives, establishing within us love that is truly love.

Leaving behind the legalism that once hindered our movement, **The Free Methodist Way** invites every believer to embrace the transforming work of the Holy Spirit that empowers us to love and serve God and others in joyful obedience.



LOVE-DRIVEN JUSTICE

Love is the way we demonstrate God's heart for justice by valuing the image of God in all men, women, and children, acting with compassion toward the oppressed, resisting oppression, and stewarding Creation.

We devote ourselves to our founders' deep convictions around matters of injustice as they took their stand against the evils of slavery, the oppression of the poor, the marginalization of women, and the abuse of power in the church. Our heart for justice continues and expands today, fueled by God's holy love for the unborn, the vulnerable, oppressed, marginalized, and people of all races and ethnicities.

The Free Methodist Way is not only to realize a better society, but that all may be reconciled to God and one another in ways that reflect God's just character.

CHRIST-COMPELLED MULTIPLICATION

The gospel of Jesus Christ — the message He proclaimed, the life He lived, and the ministry He modeled — set into motion a redemptive movement destined to fill the whole earth.

Jesus' approach to discipleship was primarily a relational one in which He poured His life into a few with the full expectation that they would follow His example. His aim was not merely the transmission of information, but the transformation of lives by empowering those who followed Him to do what He had been doing. His mission is now our mission. We believe this redemptive movement of multiplication applies to every believer and should permeate our Free Methodist culture at every level: the found reaching the lost, disciples making disciples, leaders developing leaders, churches planting churches, and movements birthing movements.

The Free Methodist Way is to see God's kingdom expand exponentially as ordinary people are equipped by God's power to do extraordinary things.



CROSS-CULTURAL COLLABORATION

From the beginning, God's intent was to have a people from every nation, culture and ethnicity, united in Christ and commissioned to carry out His work in the world.

Today we celebrate the beauty of a multicultural and multiethnic church both in the U.S. and in over 100 countries around the world. In the U.S., we cling to the promise that we have been made one in Christ even as we dedicate ourselves to becoming a more diverse church that looks like the kingdom of God. Globally, we continue to send missionaries to other nations even as we rejoice that the nations are increasingly coming to us. Freely sharing our own gifts and resources, we are also challenged and inspired by the faithfulness, perseverance, ceaseless prayer, theological insights, and spiritual wisdom of our international brothers and sisters. Without question, we are better together.

The Free Methodist Way aspires to move beyond colonialism and ethnocentrism in favor of a collaborative partnership in God's global work in anticipation of the day when a great multitude from every tongue, tribe, people, and language makes up the eternal throng before the throne of God (Revelation 7:9).

GOD-GIVEN REVELATION

We hold unwaveringly to our conviction that the Bible is the inspired Word of God and our final authority in all matters of faith and practice.

Drawing on our Wesleyan heritage of engaging with Scripture through the lenses of tradition, reason, and experience, we keep Scripture primary. While the church will always be tasked with authentically communicating and applying biblical truths with sensitivity to cultural dynamics, we do not subjugate the Bible's timeless truths to cultural norms or social trends.

The Free Methodist Way is to fully align our lives and our movement on the unshakeable foundation of God's Word.



The brand promise (or positioning statement) is a combination of a clear articulation of your audience's problem and your organization's unique solution. Together, these form a strong piece of your specific messaging framework, setting the tone for how you describe what you do for those you serve.

THE PROBLEM

The movement of Jesus in the United States is relatively stagnant. God is still at work, of course, but the state of our hearts, our communities, our churches, and our country are not conducive to the quick and growing spread of His Spirit. It's as if **the kindling of our hearts and our nation have become so drenched with division and misdirected rage that we resist the warmth of God's love, compassion, and new life.**

So we settle for the soft glow of a faith that remains safely contained. But that's not the life Jesus invites us to experience and share.

THE SOLUTION: OUR PROMISE

What if we could play a part in spreading the life-giving light of God's Spirit? What if there are things we could do to fuel the movement of God in our hearts, our homes, our communities, our churches, and our country? We will devote our lives to answering those questions. We will depend on God's Spirit in every moment while stoking the embers of hope through sharing His message of new life and serving our neighbors in ways that make justice a reality.

We will work together to encourage, remind, challenge, invite, and lead people in cultivating the optimal conditions for God's Spirit to burn within us and shine beyond us.

We want to see God's flame of grace and compassion, of forgiveness and freedom, spread from heart to heart, from leader to leader, from church to church, from community to community.



VERBAL IDENTITY KEY MESSAGES

These are the key messages that more fully form the foundation of the Free Methodist Church's messaging framework. The sentences that accompany each key message give more detail and language that gives further explanation and depth.

Usage Note: The Key Messages can be used as public messaging in almost any place that is desired. A few specific examples are the "About" page on your website, an overview video, or denominational brochure.

FUELING THE LIVING FLAME.

Every piece of wood contains elements that, under the right conditions, will transform into life-giving flames that emit light and warmth. In much the same way, within each of us lies the potential of life in God's Spirit. It's not our job to light the flame, only to give it oxygen and fuel so that it burns within us and shines beyond us. God's Spirit at work inside of us empowers us to experience the life Jesus came to bring—a life of freedom, forgiveness, purpose, connectedness, and mission.

LIVING AN UNCOMMON LIFE.

Once God's Spirit lives inside of us, the way we think, speak, and act become more and more aligned with the kind of life God invites us to experience. This new life draws us away from the things that kept us stumbling in the dark and brings us further into the light of God's strength and grace. This light-filled life sets us apart from the world around us, but not because we keep a list of rules or because we're somehow better than others. It's because we're learning to live an uncommon life, fully depending on God's Spirit.

EMBRACING THE HIGHER WAY.

Everything in our culture is fractured by dualities of human construction, as if there are only two options at the heart of every issue. From the very beginning, Free Methodists have embraced the powerful paradox of a both/and perspective that transcends either/or thinking. This higher way—the way of Jesus—is not the way of compromise and comfort. It's the narrow way of hope and wholeness that challenges us to move beyond incomplete ideas that foster brokenness and division to discover something more true, more beautiful, more life-giving. We're committed to leaning into this tension and allowing Jesus to lift our eyes and our thinking to the higher way that he embodied.

CULTIVATING AN UNQUENCHABLE HOPE.

Our future will not ultimately be determined by the challenges we currently face or the resources we currently possess. Our future will be shaped by the hope we have in Jesus—and that can't be extinguished. This hope is not a matter of passive belief, shallow optimism, or individual strength. It is characterized by a deep, connective, and active pursuit of a future where the light of God's Spirit burns brightly inside each of us and spreads inexorably from person to person, leader to leader, and church to church.



VERBAL IDENTITY TAGLINE

2 Corinthians 4:6

For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

Matthew 5:16

In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

Acts 4:33-34a

With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all that there were no needy persons among them.

TAGLINE RATIONALE (WRITTEN AS PUBLIC MESSAGING)

Our hope is in the creative, life-giving power of God.

It's the power of God that breaks into hearts and shines the light of grace and freedom.

It's the power of God reflected in us that draws in the hurting and the broken, offering healing and wholeness.

It's the power of God that ignites communities and inspires service and sacrifice.

God, through the light of His Holy Spirit, is at work in a divided world that is infected with darkness.

We have the opportunity and responsibility to join Him in bringing both the message and the reality of new life to everyone who is stumbling in the dark.

This is our prayer—that the new-life-creating light of God's Spirit would be reflected in us so clearly that its fire would spread from heart to heart, from leader to leader, from church to church, from community to community.

That each of us would be carry His light in such a way that our lives display

His presence, His love, His holiness.

That all of us together would magnify His light in such a way that needs are met, wrongs are

made right, and the message of forgiveness, grace, and compassion rises above all other voices.

We say these words as a prayer—they are the desire of our hearts.

We say these words as a declaration of faith—we believe it will be.

We say these words as a statement of intent—we actively pursue the future they describe ... together.

We hear these words echo through eternity from the Creator whose power will make them a reality.

These words kindle our hearts, guide our actions, fuel our connectedness, and inspire our service.

Lord, hear our prayer, "Let there be light!"





In addition to “let there be light,” there are two other variations that can be used in messaging. These options are included below, along with short rationale for what they specifically communicate.

let us be light

This slight variation makes the prayerful nature of the tagline a bit more apparent. Perhaps the most powerful part of this variation is how it personalizes the statement. While “let there be light” serves as a strong, overarching message, “let us be light” makes the prayer more specific and more personal.

let there be life

This second variation brings in the specific mention of the concept of “life” as a pairing with “light.” This directly echoes the “light and life” phrase that is used around the world by Free Methodists, creating a great point of synergy. Finally, this is a hint toward the “uncommon life” key message that speaks to the life of holiness that is crucial to the Free Methodist identity.

NOTE ON USAGE

We recommend that these tagline variations are used in a multitude of ways in messaging and communications—on the website, in videos, in print materials, on social media, etc. We also recommend, however, that “let there be light” be the only tagline that is used in a design lock-up with the logo. And, if the tagline variations are used in sequence, “let there be light” should always be last.



VERBAL IDENTITY

BRAND ATTRIBUTES

Below is a list of brand attributes. All of these attributes apply to the Free Methodist Church; the bolded words are those that are most important to communicate the unique personality and character of the Free Methodist Church.

free

holy

connected

alive

life

multiplication

movement

loving

innovative

fresh

welcoming

passionate

fire

orthodox

global

living

liberating

unity in diversity

middle way

optimistic

biblical

fueled

longing

hungry

serving

justice-seeking

courageous

community

igniting

spreading

both/and

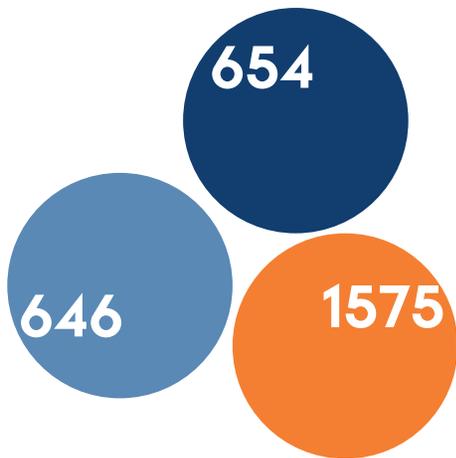
catalyzing

leaders



LOGO
SPECIFICATIONS

Shown to the right is the primary logo for the Free Methodist Church USA. The arrangement and proportions should not be modified or recreated. The logo is three colors: Pantones 1575, 654, and 646 (or breakdown equivalent). The fonts used in the logo is Kessel 105 Bold, Book and Good Karma Smooth.





Shown to the right here are acceptable versions of the FMC logo. The positioning, proportions, and color arrangement should never change.





Color



Black



Color Reversed



White



Grayscale





These are examples of incorrect uses of the logo. Not all incorrect uses are shown.



wrong color combination



incorrect fonts



wrong proportions of the words



not enough contrast



mark is too large



It is important to allow adequate space around the logo to make sure that it is displayed clearly and distinctly in any application. The illustration to the right shows the minimum recommended space that should surround the logo.

In order to maximize readability of the name, the logo should not be reproduced smaller than the examples shown. The logo should always be displayed prominently whenever possible. Generally speaking, legibility in print is better than onscreen.



Minimum Size for Print

1.25"



Minimum Size for Internet

90 pixels





These are examples and guidelines for creating the annual conference logos. Each logo should have a circle from the swatch palette, and an element in white that represents that geographic area or conference. The name should be in Freight Display Pro Regular in the 654 color (or breakdown equivalent) with "of the Free Methodist Church" in Kessel 105 Book in the 405 color (or breakdown equivalent) underneath.



Great Plains Conference
of the Free Methodist Church

- Freight Display Regular Color 654
- Kessel 105 Book Color 405



Oregon Conference
of the Free Methodist Church



Pacific Northwest Conference
of the Free Methodist Church

PRIMARY

<p>Pantone® 646 RGB: 94 138 180 HEX/HTML: 5E8AB4 CMYK: 65 34 2 1</p>	<p>Pantone® 654 RGB: 0 58 112 HEX/HTML: 003A70 CMYK: 100 73 0 33</p>	<p>Pantone® 1575 RGB: 255 127 50 HEX/HTML: FF7F32 CMYK: 0 59 90 0</p>
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SECONDARY

<p>Pantone® 338 RGB: 110 206 178 HEX/HTML: 6ECEB2 CMYK: 52 0 36 0</p>	<p>Pantone® Yellow 0131 RGB: 243 239 1661 HEX/HTML: F3EFA1 CMYK: 6 1 46 0</p>	<p>Pantone® 7621 RGB: 171 35 40 HEX/HTML: AB2328 CMYK: 0 100 87 22</p>
<p>Pantone® 376 RGB: 132 189 0 HEX/HTML: 84BD00 CMYK: 48 0 100 1</p>		<p>Pantone® 405 RGB: 105 97 88 HEX/HTML: 696158 CMYK: 49 47 51 32</p>





The primary fonts to be used for all of communications are Kessel 105 and Freight Display. The fonts have several variations, is used for headlines or body copy.

Good Karma Smooth is an accent font that can be used for small amounts of copy.

For web communications or alternative serif font, please use EB Garamond.

Kessel 105 Book
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

Kessel 105 Bold
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

Freight Disp Pro Book
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

Freight Disp Pro Bold
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

Freight Disp Pro Book Italic
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

alternative to Freight Display Pro

EB Garamond Regular
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

EB Garamond Bold
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

EB Garamond Italic
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ

Good Karma Smooth Wide Upright
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ
ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz



PHOTOGRAPHIC STYLE

HUMAN

In all situations, people should be depicted in a real-life environment in relationship with one another to emphasize the value of “relationally driven.” This allows the audience to relate to the people shown. Also, people should be in some way looking and interacting with each other (not looking at the camera). This style emphasizes relationships—how people relate to each other.





PHOTOGRAPHIC STYLE
LIGHT

Creative and artistic photography can be used to depict the tagline, **let there be light.**

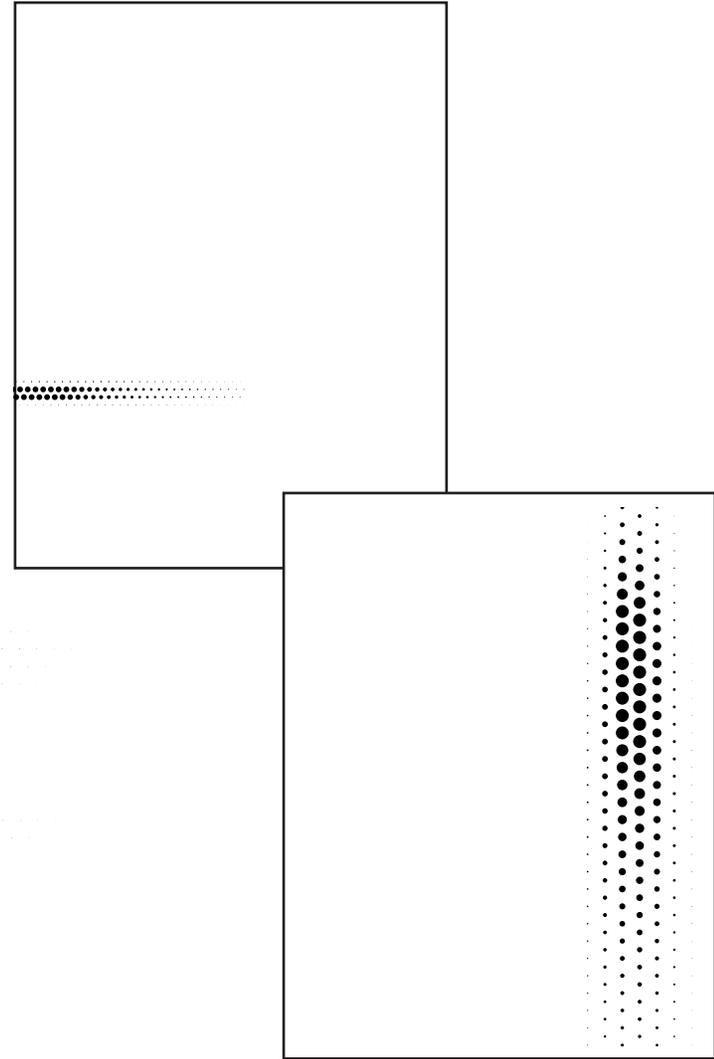




GRAPHIC ELEMENTS

HALFTONE LINE

This line represents light. It can be used as a connecting element on a page or by itself. It gives the design movement. It should always be used horizontally or vertically.

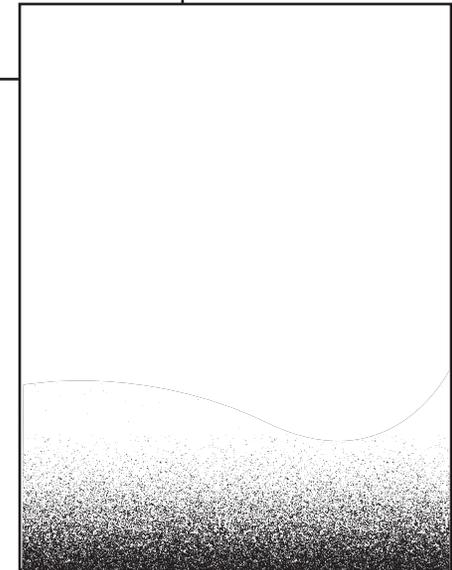
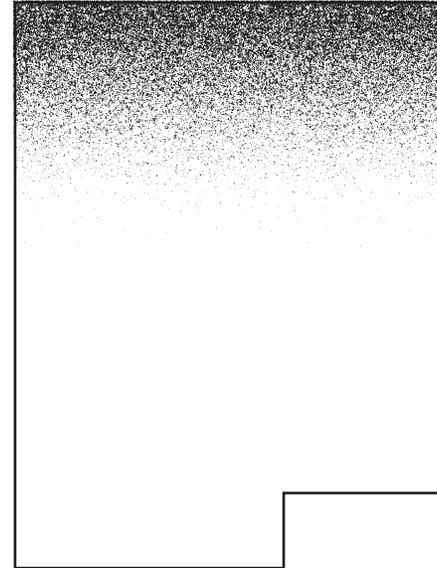
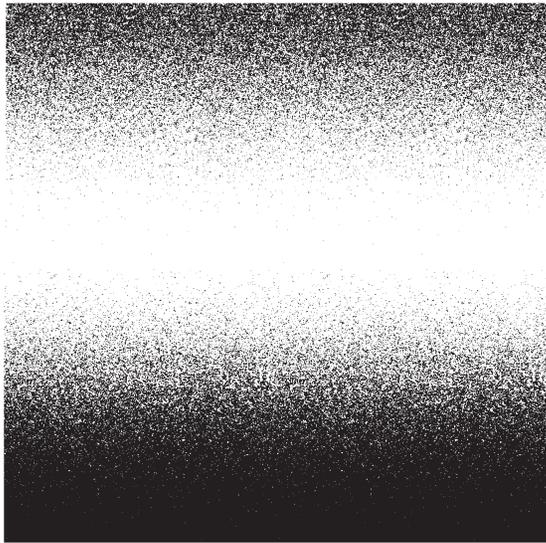




GRAPHIC ELEMENTS

TEXTURE GRADIENTS

Instead of using straight gradients, this textured gradient gives the design movement and texture. It gives the feeling of darkness to light. It can be applied in a shape or in the background.

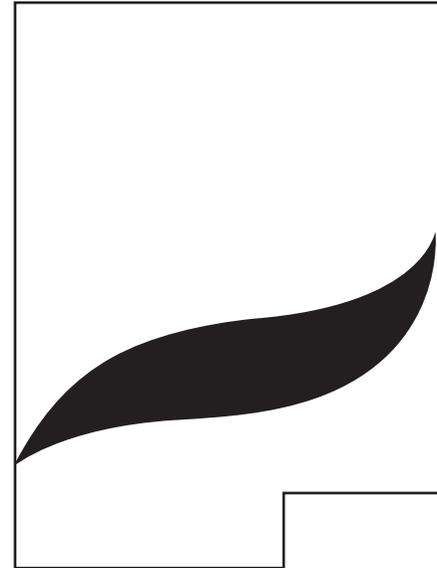


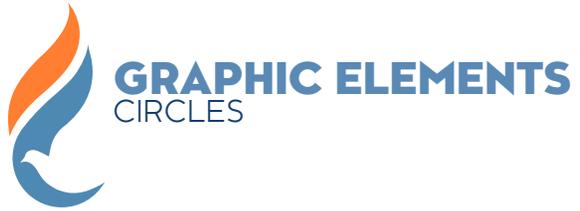


GRAPHIC ELEMENTS

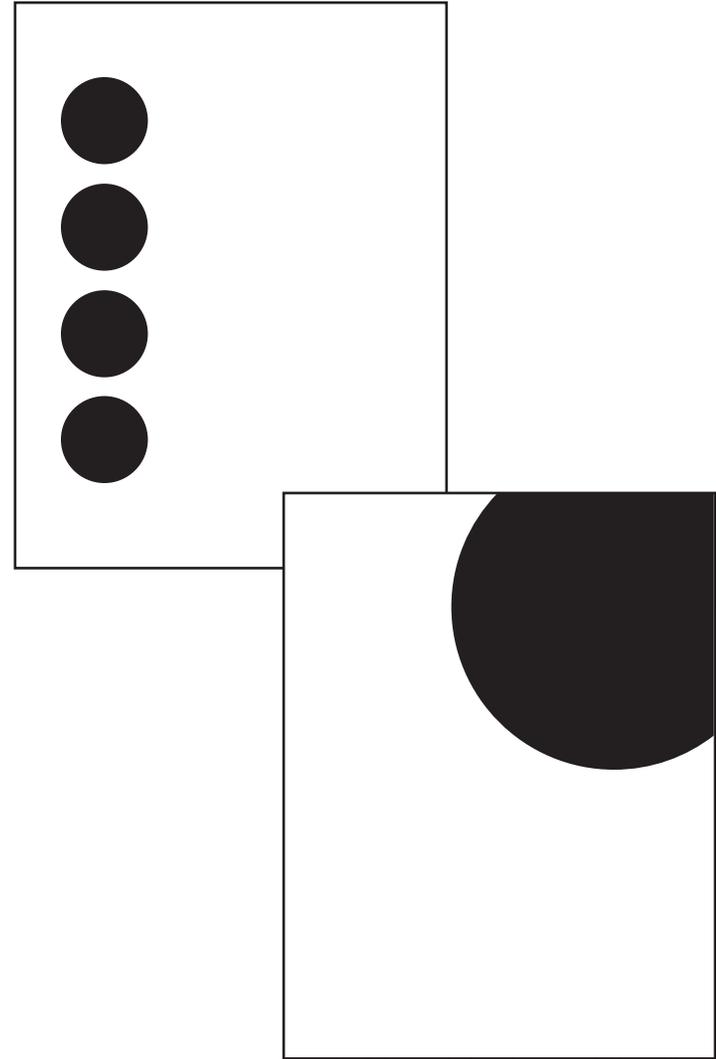
WAVE

This shape represents movement and transformation. The curves are taken from the shape in the logo mark to give it a cohesive feel. When applied correctly, it can give the subtle reference to fire, water, or the transition into light.





Circles can make great photo containers.
They emulate the round shape from the logo.

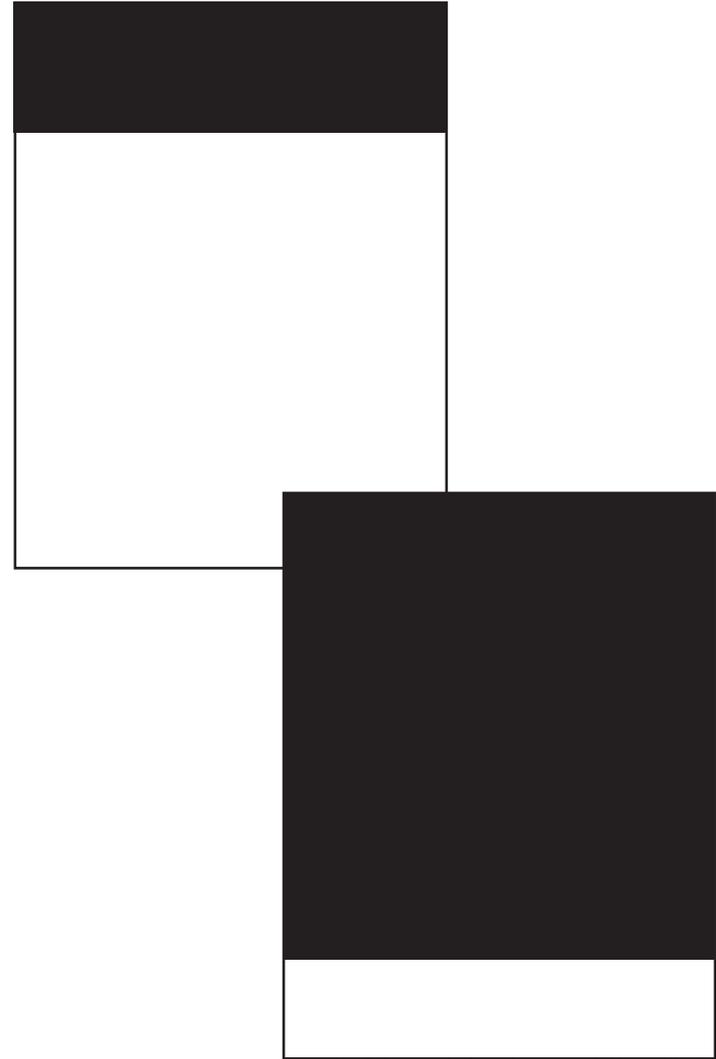




GRAPHIC ELEMENTS

COLOR BLOCKS

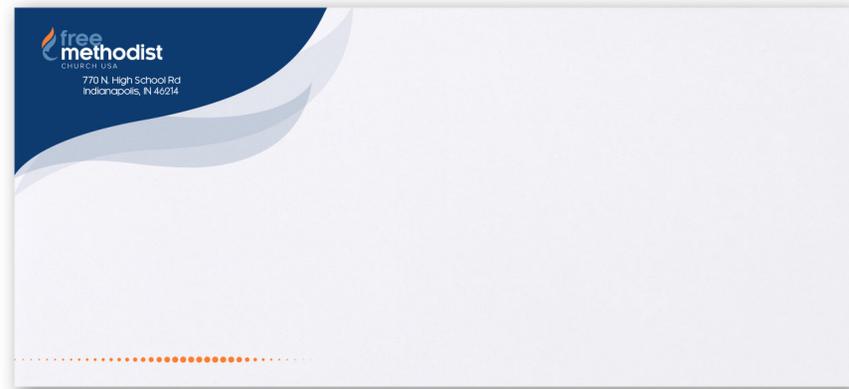
Large, bold blocks of color and texture add strength to the designs. The consistent use of the brand colors also help to establish a distinctive and recognizable identity.



 **GRAPHIC STYLE
VARIATION**
BILLBOARD



 **GRAPHIC STYLE
VARIATION**
STATIONERY







Racial Unity
A POSITION PAPER OF THE
FREE METHODIST CHURCH – USA

Introduction

The Free Methodist Church endeavors to honor and include people from all races, cultures, and ethnicities as made in the image of God and welcome them among every aspect of leadership and membership of the Free Methodist Church.

While the Free Methodist Church seeks to bring the good news of Jesus' love and redemption to all people, it must be recognized that racial inequality is a part of global church history including the history of the Free Methodist Church. Our world history includes slavery, colonization, and the deconstruction of indigenous communities. Jesus' ministry, by contrast, has always been clear: 'Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these' (Mark 12:30-31). Our understanding of "neighbor" must extend beyond monocultural experiences to include all people: People of color, and people with experiences not like our own. Unfortunately, tension along racial lines is an ongoing reality for the church. How do we align ourselves with the gospel to create agency for the equity and inclusiveness of all races?

Our FM Commitment

In the Free Methodist Church, we seek to bring holy order and unity to people of all races, nations, languages, and tribes. In 2019, The Free Methodist General Conference chose to address racial equity through our Book of Discipline as seen in the following section.

DIGNITY AND WORTH OF PERSONS

We are committed to the dignity and worth of all humans, including the unborn, regardless of gender, race, ethnicity, color, socio-economic status, disability, or any other distinctions (Acts 10:34-35) and will respect them as persons made in the image of God (Genesis 1:26-27) and redeemed by Christ's death and resurrection.

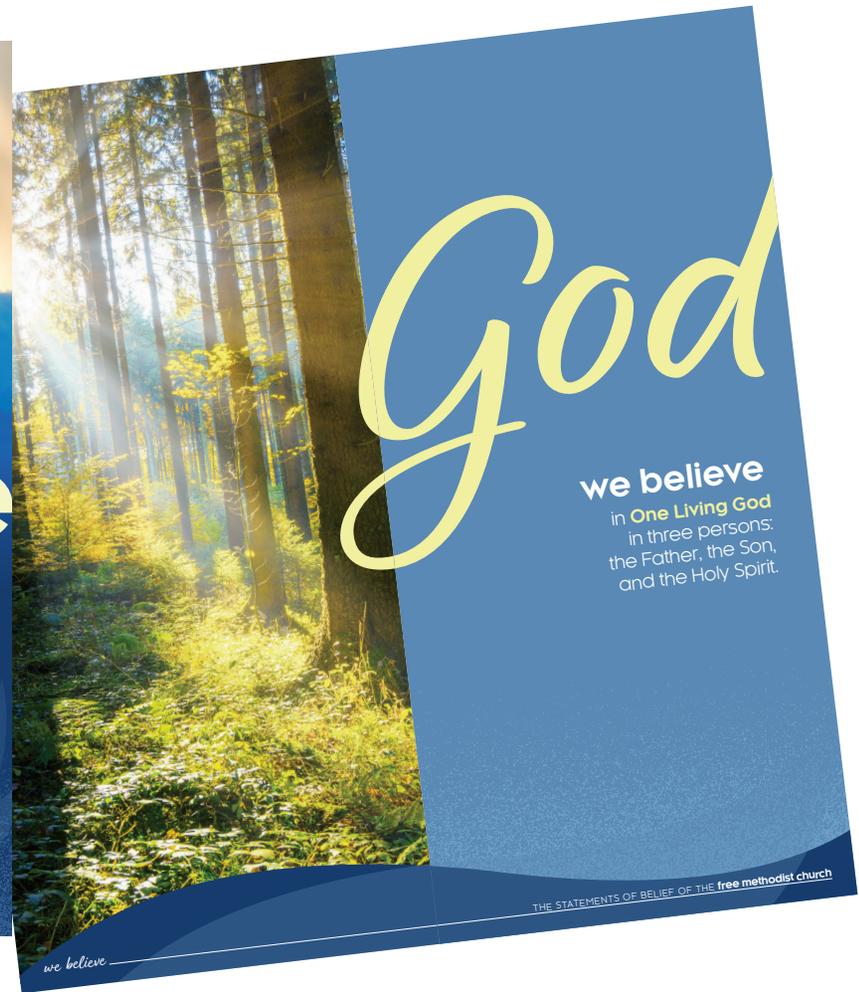
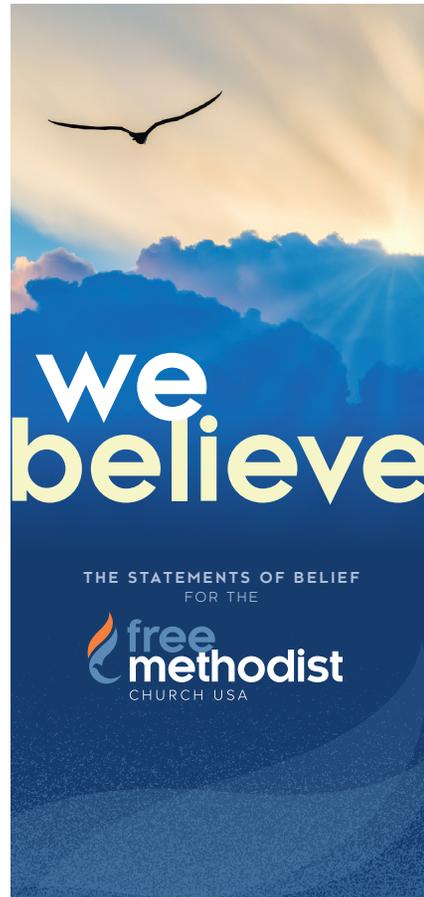
From Paragraph 3221 of the 2019 Book of Discipline

The Bible clearly articulates God's intention to unite all people in covenantal relationship with God and one another. Inclusion in the Old Testament was not limited to male and female, but included all cultures and people, who were, as descendants of the first couple, made equally in the image of God. The New Testament continues to build on the Old Testament's foundation of God's restorative action toward humanity. God's partnership with diverse people groups becomes more explicit in the actions of Christ incarnate and the teachings of the apostles. The New Testament also teaches more overtly on humanity's expected partnership with one another in Christ.

REVISED 5-11-2020 1



**GRAPHIC STYLE
VARIATION**
TRI-FOLD BROCHURE

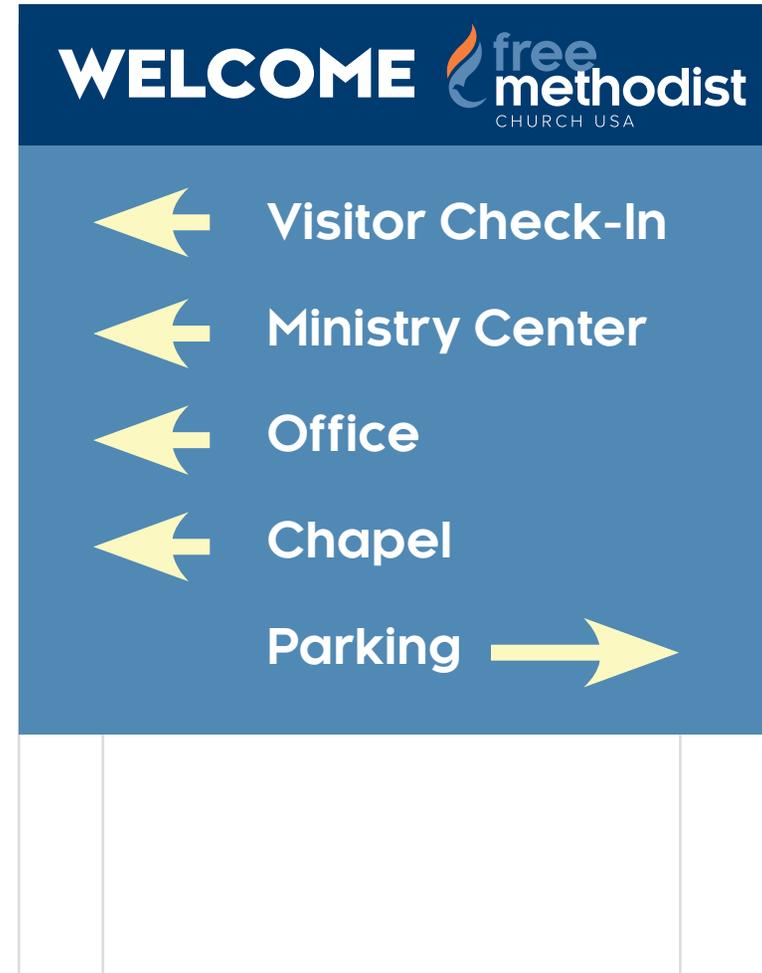


 **GRAPHIC STYLE
VARIATION**
SIGNAGE

INTERIOR WAYFINDING SIGNAGE



EXTERIOR WAYFINDING SIGNAGE





Brett Heintzman
Director of Communications

Indianapolis, IN
(317) 244-3660 x311 (Office)
(716) 785-1190 (Cell)
brett.heintzman@fmcusa.org

- Kessel Bold - Pantone 646
- Kessel Bold - Pantone 654
- Kessel Regular - Pantone 654



fmcusa.org

- Kessel Bold - Pantone 1575





Headline here

Sample text

- Bullets
- Bullets
- Bullets

Sub headline

Moluptur sedi digene laccum inus ex explit, te volorepre porem velitem is ut quae sitio inus es excepro in nos atiaeratem intio dolorrum latias sae simus quis quat voluptas perionseed modis quo bla qui necesciis ea siti dolupid es ipsum quae. Atibus ex eatur atiorepta volo ommolup tiatis idit la in pos sit mi, con et mod quia di opturerum ipsapiet ut aut dolorae pudignienim illiquatur?

A circular image showing two hands cupped together, holding a bright, glowing light source. The hands are positioned as if offering or presenting the light.

 free methodist
CHURCH USA



fmcusa.org

Indianapolis, IN
(800) 342-5531 • (317) 244-3660