I. Course Description
A survey of the history of United Methodism from its rise in England in the 18th century to the present, with attention to the forces that have shaped the movement and to its impact on the various contexts in which it has developed. Approximately half of the course is devoted to Methodist origins in the period of the Wesleys. (Fulfills the United Methodist History requirement stated in the *UM Discipline* [2012], Par. 324.4).

II. Student Learning Outcomes
As a result of this course, students will be able to:
1. Not assessed.
2. Not assessed.
3. Demonstrate attentiveness to contextuality and the formation of missional vision through the examination and discussion of Methodism in different historical and cultural settings.
4. Demonstrate an ability to incorporate integrative lessons and practices learned from Methodist history that relate to ministry in the church.
5. Not assessed.
6. Translate the discoveries of the course into practical forms/actions that will shape or inform contemporary practices within the community of faith.

III. Course Requirements

A. Textbooks.
**Required:**


**Highly Recommended:**
B. Attendance

According to the Student Handbook, attendance at all class sessions is expected, unless the professor has been notified in advance and has approved the absence. Students should be on time and should stay through the duration of all classes. Any student missing more than six class hours (2 weeks) will be required to do additional work, receive a lower grade, audit or withdraw from the class, or be penalized otherwise at the discretion of the professor.

A Note About Classroom Etiquette: The ability and willingness to “be fully present” is an important habit and disposition in ministry where we need to “be fully present” to God, parishioners, clients, counselees, friends, family members, tasks, etc. Please see our course as an opportunity to practice being fully present to God and to each other by minimizing distractions and focusing on the tasks at hand. Please bring all your materials to class. Please turn off cell phones and other devices that connect you with the outside world while in class. There is to be no checking of email or social media during class. Technology may only be used when it pertains to the subject before us. I reserve the right to ask you to disconnect if it appears that you are “elsewhere” with your computer, phone, or tablet.

C. Assignments/Assessment of Student Learning

1. Required Reading (10%). The percentage completed will be reported at the end of the semester. DECEMBER 9

2. Two Primary Source Analyses (15% a piece). Each student must complete two primary source analyses on a work related to Methodist history chosen from the MEA selections. The analysis must be four-five pages (typed and double-spaced). DUE SEPTEMBER 16 (#1) AND OCTOBER 21 (#2)

The requirements for the primary document analysis are as follows:

Each student will be required to read and analyze one of the primary documents in the MEA anthology. This analysis must include both a summarization of the content of the document and a detailed critique/analysis that answers the following questions:

What is the historical/theological context out of which this document arises?

What was the author’s intention in producing this document?

What are the central aspects of the argument or narrative?

Are there particular terms that require explication? If so, describe both their significance and meaning in the document, as well as in the larger context out of which they come?

What are the primary positive and negative features of the document from your perspective?

How does this document apply or relate to concerns within the life of the church today?
3. **Major Research Paper** (40%). The student is required to write a major research paper on an important figure in American Methodism. The topic must be approved by the professor. The only figure that cannot be the subject of the paper is Francis Asbury. You may also write a paper on a historical topic that pertains to the history of United Methodism in America. The paper must be **ten to twelve pages** (typed and double-spaced). **DUE DECEMBER 2**

4. **Reflection Paper** (20%). A reflection paper on the importance of Francis Asbury for United Methodism today will be due at the end of the semester. The paper is to be **four-five pages** (typed and double-spaced). **DUE DECEMBER 9**

**D. Calculation of Grade and Connection of Learning Outcomes**

<table>
<thead>
<tr>
<th>Assignments</th>
<th>Learning Outcomes</th>
<th>Percent of Final Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Source Analyses</td>
<td>3</td>
<td>30%</td>
</tr>
<tr>
<td>Major Research Paper</td>
<td>4</td>
<td>40%</td>
</tr>
<tr>
<td>Reflection Paper</td>
<td>4, 6</td>
<td>20%</td>
</tr>
<tr>
<td>Required Reading</td>
<td>3, 4, 6</td>
<td>10%</td>
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</table>

**IV. Course Schedule**

<table>
<thead>
<tr>
<th>Week #</th>
<th>Date</th>
<th>Lecture/Topic</th>
<th>Readings/Assignments</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Introductions</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Renewal &amp; Historical Background</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Sept. 2</td>
<td>John Wesley – Preacher</td>
<td>Heitzenrater, chap. 3-4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Charles Wesley – Poet</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Sept. 9</td>
<td>Early Methodist Societies</td>
<td>Heitzenrater, chap. 5-6</td>
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<td></td>
<td></td>
<td>The Place and Role of Women</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Sept. 16</td>
<td>Origins of American Methodism</td>
<td>Heitzenrater, Epilogue</td>
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<tr>
<td></td>
<td></td>
<td>Character of Frontier Methodism</td>
<td>McEllhenney, Part 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The United Brethren in Christ</td>
<td>MEA, 1760, 1768, 1769, 1771, 1773, 1775b, 1780a-b, 1784a-b, 1785b, 1787, 1791b, 1800a-b, 1803, 1807, 1813, 1839, 1867b</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Evangelical Association</td>
<td><strong>DUE: FIRST SOURCE ANALYSIS</strong></td>
</tr>
<tr>
<td>5</td>
<td>Sept. 23</td>
<td>NO CLASS</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Sept. 30</td>
<td>NO CLASS</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Oct. 7</td>
<td><strong>Part 2: Methodism in the Nineteenth Century</strong></td>
<td>McEllhenney, Part 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The African Methodist Heritage</td>
<td>MEA, 1792b, 1811a, 1815, 1816, 1821a,</td>
</tr>
<tr>
<td>Date</td>
<td>Topic</td>
<td>References</td>
<td></td>
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<tr>
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<td>----------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>8 Oct 14</td>
<td>The Missionary Impulse  &quot;A Lost History&quot;</td>
<td>1827a, 1830b, 1841a, 1842a, c, 1843, 1850, 1853b, 1869a, 1881a, 1885, 1898</td>
<td></td>
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<tr>
<td>9 Oct 21</td>
<td>Racial &amp; Ethnic Diversity  Worship, Practice, and Culture</td>
<td>MEA, 1864d, 1865b, 1867c, 1870b-c, 1875, 1876b, 1883a, 1886, 1897, 1928, 1972c</td>
<td></td>
</tr>
<tr>
<td>10 Oct 28</td>
<td>Part 3: Methodism in the Twentieth Century  Shifting Theological Landscapes 20th Century Challenges</td>
<td>McEllhenney, Part 3 MEA, 1904, 1919a, 1921, 1924a, 1932a, 1933, 1947b, 1966a</td>
<td></td>
</tr>
<tr>
<td>12 Nov 11</td>
<td>The Future of Methodism  Discussion of Projects  Concluding Eucharist LAST CLASS SESSION</td>
<td></td>
<td></td>
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<tr>
<td>13 Nov 18</td>
<td>NO CLASS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Nov 25</td>
<td>NO CLASS—THANKSGIVING BREAK</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 Dec 2</td>
<td>NO CLASS</td>
<td>DUE: MAJOR RESEARCH PAPER</td>
<td></td>
</tr>
<tr>
<td>15 Dec 9</td>
<td>NO CLASS</td>
<td>DUE: REFLECTION PAPER AND REQUIRED READING REPORT (BY EMAIL)</td>
<td></td>
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</tbody>
</table>

In the context of this course, students will become familiar with many of the figures, events, and developments that have shaped the history of United Methodism. The course is designed to engage participants in a learning process that includes historical reflection, focused dialogue, and creative application. It will equip participants with a knowledge base from which to pursue further study of the history of United Methodism and to teach...
others, particularly in congregational settings, about this heritage. It is hoped, as well, that
the course will improve the ability of future Methodist leaders to address issues that
confront the contemporary church by drawing upon the heritage and resources of the
United Methodist tradition

Complete List of Readings from MEA (chronological order):
1760, 1768, 1769, 1771, 1773, 1775b, 1780a-b, 1784a-b, 1785a-b, 1787, 1791b, 1792b,
1800a-b, 1803, 1807, 1809, 1811a, 1813c, 1815, 1816, 1821a, 1824, 1827a, 1830b, 1834,
1839, 1841a, 1842a & c, 1843, 1844c, 1850, 1853a-b, 1859b, 1864d, 1865b, 1867a-c,
1869a-b, 1870a-c, 1872b, 1875, 1876b, 1880a-c, 1881a, 1883a-b, 1884, 1885, 1886,
1888, 1889, 1893b, 1897, 1898, 1902, 1904, 1908, 1910, 1916, 1918b, 1919a, 1920,
1921, 1924a-b, 1928, 1932a-b, 1933, 1936a-b, 1947a-b, 1951, 1956, 1963b, 1966a-b,

In addition to the main text edited by Richey et al, you may want to consult, or read in tandem,
Jersey: Drew University, 1984, 1997. To access the text, go to:
http://oldwww.drew.edu/books/200Years/200UM/homepage.htm

V. Recommendations for Lifelong Learning
It is important as someone dedicated to leadership in The United Methodist Church to
keep abreast of developments within the church and world. Several approaches can be
taken to enhance continuous connection with the heritage of Methodism.

  Observe the “special days” specified in the United Methodist calendar, highlighting
  the important influences of individuals in the history of the tradition
  Read one book each year about some specific aspect of Methodist history,
  particularly works that explore the ethnic and theological diversity of the tradition
  Subscribe to “Newscope,” the in house publication of events and activities of the
  church
  Become a member of the United Methodist Historical Society and/or regularly
  consult the website of the General Commission on Archives and History of The
  United Methodist Church: http://www.gcah.org. You will also find many links to
  important historical sites at GCAH.

VI. Seminary Guidelines
A. ATS Academic Integrity Policy
Ashland Theological Seminary expects each student to uphold the Seminary’s core value
of academic excellence by contributing to an environment that is both challenging and
supportive. In such an environment a student will neither seek nor offer improper
assistance. All students have an obligation to be forthright in their academic endeavors
and to respect ethical standards. The work that one submits for academic evaluation must
be one’s own, unless an instructor expressly permits certain types of collaboration.
Academic integrity requires that each student will use one’s own capabilities to achieve
one’s fullest potential and will neither offer nor accept aid that is not in keeping with
regularly accepted standards of academic integrity. Failure to conform to this conduct
shall constitute academic dishonesty. The full Academic Integrity Policy statement may
be found in the Student Handbook.

B. Academic Support Services
If you need assistance with writing projects for your coursework, contact the ATS Academic Support Center. The center provides free sessions with a peer consultant who can help you with all of your concerns about academic support including writing, critical thinking, documentation, reading skills, study skills, test taking skills, time management. Contact the center if you have a question about how to complete your assignment, if you have documentation questions, or if you would like to have your paper evaluated for areas needing improvement. The ATS Academic Support Center can be reached at 419-289-5162 or by e-mail at atswc@ashland.edu.

C. Students with Disabilities
Ashland University makes every effort to comply with the Americans with Disabilities Act. Students who have a specific physical, psychiatric or learning disability and require accommodations are encouraged to inform their instructors of their needs early in the semester so that learning needs can be appropriately met. It is the student’s responsibility to document the disability with Disability Services in The Center for Academic Support on the 7th floor of the Ashland University Library, 419-289-5904.

VII. ATS Grading Scale

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percent</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>97-100</td>
<td>Superior achievement of course objectives, diligence and originality, high degree of freedom from error, outstanding evidence of ability to utilize course knowledge, initiative expressed in preparing and completing assignments, positive contributions verbalized in class.</td>
</tr>
<tr>
<td>A-</td>
<td>92-96</td>
<td></td>
</tr>
<tr>
<td>B+</td>
<td>89-91</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>86-88</td>
<td>Good work submitted, commendable achievement of course objectives, some aspects of the course met with excellence, substantial evidence of ability to utilize course material, positive contributions verbalized in class, consistency and thoroughness of work completed.</td>
</tr>
<tr>
<td>B-</td>
<td>83-85</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td>80-82</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>77-79</td>
<td>Acceptable work completed, satisfactory achievement of course objectives, demonstrating at least some ability to utilize course knowledge, satisfactory class contribution.</td>
</tr>
<tr>
<td>C-</td>
<td>74-76</td>
<td></td>
</tr>
<tr>
<td>D+</td>
<td>71-73</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>68-70</td>
<td>Passing but minimal work, marginal achievement of course objectives, poor performance in comprehension of work submitted, inadequate class contributions.</td>
</tr>
<tr>
<td>D-</td>
<td>65-67</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>Below 65</td>
<td>Unacceptable work resulting in failure to receive class credit, inadequacy of work submitted or of performance and attendance in class.</td>
</tr>
</tbody>
</table>

VIII. Selected Bibliography or References

The first time I had the pleasure of being in company with the Rev. John Wesley was in the year 1783. I asked him what must be done to keep Methodism alive when he was dead: to which he immediately answered,

“The Methodists must take heed to their doctrine, their experience, their practice, and their discipline. If they attend to their doctrines only, they will make the people antinomians; if to the experimental part of religion only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it, to save it from the wild boar of the forest.”
- John Wesley, 1783