

## **BX 2113-1 United Methodist History & Sources of Doctrine SYLLABUS**

Fall 2013 (Sept 9 – November 15)

4 credits (= 35 hrs class time and 80 hours prep time)

Faculty: Dr. Cathie Kelsey, [ckelsey@iliff.edu](mailto:ckelsey@iliff.edu), 303 765 3103

Office Hours: Fridays 12:00-1:00pm and by appt— f2f, Google hangout, phone

### **Course Learning Goals:**

1. Students will deeply engage the formative practices of Wesleyan piety and reflect in writing on the effects on these practices on their faith, their relationships with others, and their view of Methodist tradition.
2. Students will create a nuanced articulation of the experience of ‘grace that leads to holiness’ in which they clearly distinguish contextual cultural and class assumptions from the specific content of the experience.
3. Students will use a standard body of information about the historical events that have shaped United Methodist history in order to identify patterns or trends in that history.
4. Students will research, analyze, and summarize (verbally and in writing) the ways in which their own annual conference replicates and diverges from the larger trends in Methodist history in the United States, for the purpose of knowing the systemic patterns of the entity which they will join if ordained. This research will be done through two interviews with members of the Annual Conference.

### **MDiv Learning Goals** partially fulfilled through this course:

1. Demonstrate a critical understanding of the development of Christian texts, doctrines, and institutions.
  - 1.2 demonstrate awareness of Christianity as a historically-situated movement that interacted and changed in relationship to its surrounding cultures and subcultures over time, resulting in various expressions of Christianity located within and influenced by social structures, historical events, and ethnic and cultural ideologies
  - 1.3 analyze the strengths and liabilities of these various expressions of Christianity as they continue to impact the tradition(s) in which the student has been formed and/or is currently engaged.
2. Situate and reflect upon their own tradition in the context of the wider world.
  - 2.1. demonstrate basic awareness of a range of religious traditions and an emerging capacity to engage in comparative analysis between traditions around a particular topic
  - 2.2. identify and critically evaluate the symbolic systems and religious meanings at play in everyday events and interactions, institutional structures, and cultural artifacts

### **Grading Criteria**

1. *If you desire to receive a pass/fail grade, please notify the instructor by 5:00 pm on the Friday of the second week of the term.* A passing grade will equate to a letter grade of C- or better; any grade below C- will be reported as a failing grade.
2. Late assignments will not be accepted unless prior arrangements are made; if they are accepted, late submissions will receive a reduced grade.
3. In the written assignments, grades are assigned as follows:

A or A-	Excellent work, well-structured and insightful, with few (if any) errors or
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typos. These papers demonstrate very strong engagement with required materials along with “real world” application of the concepts. A+ is not a grade recognized at this school.

B+ to B- Above average work (or excellent work with errors) demonstrating good engagement with the materials, and some application to the real world.

C+ to C- Average work, marginal engagement, marginal application to real life.

D+ to D- Below-average work, failure to fulfill basic assignment requirements.

All papers must be submitted in 12-point Times New Roman font, with one-inch margins, double-spaced. If this seems overly picky, please keep in mind that this is the standard for academic papers at this level (and I am trying to preserve my eyesight). Reflection papers need to provide citations only if necessary. If you do include citations, please also add a Bibliography at the end. You can use any citation standard you want, as long as you use it correctly and consistently within a given assignment.

These assignments (listed below) constitute 90% of your overall grade.

### **Graded Assignments:**

1. **What you do:** Sign up during the first class session for the four themes – one in each of four time periods – about which you will write a summary statement describing how that theme is expressed in the time period. Read the course assignments for the two weeks in that time period with that particular theme in mind.

**What you turn in for credit by posting before class begins on the due date:** One or two substantial paragraphs (a “mini-essay”) that summarizes and describes how that theme is expressed in the time period. These paragraphs will become a running summary of Methodist history that you can use in future when teaching confirmation, new members, and Methodist identity. The four postings are 15% of final grade. (Due Sept 20, Oct 11, Oct 25 and Nov 8.)

2. **What you do:** Analyze the specific Wesley sermons assigned, think about which aspects of his preaching depend on specific cultural assumptions, and identify the experience of divine grace in your own life that draws you into seeking further knowledge, ethical consistency, and love of neighbor.

**What you turn in for credit:** a sermon (six pages dbl spaced – no more or it is too long for today!) or a plan of equal detail for a series of emergent encounters/activities that will clarify for your hearers/participants the nature of the grace that you have received and that is offered to them. 20% of final grade Due September 27<sup>th</sup>. (wk3)

3. **What you do:** In each class meeting 30 minutes will be set aside for the meeting of covenant groups. In the first session you will choose your covenant group and your group will select the questions to which you will agree to be accountable – reporting to each other each week and encouraging and supporting each other as you strive to live into the holiness embodied in the questions.

**What you turn in for credit:** a 3-page (dbl spaced 12pt type) reflection on what you learned about supporting spiritual growth from the satisfactions and frustrations you experienced in your covenant group. How would you change the questions in future so as to support yourself more fully? How would you change the expectations of the group? What would you add to the group if you had more than 30 minutes in which to meet each week? 15% of final grade. Due November 1st (wk 8)

4. **What you do:** Six days a week for nine weeks, spend 20 minutes in prayer. Start by using the pattern for prayer found in Reuben Job's *A Wesleyan Spirituality*. This pattern includes *lectio divina* on scripture and on short quotes from the Wesleys. Experiment with adapting the traditional pattern as needed until your spirit fits with it.

**What you turn in for credit:** a 3-page (dbl spaced 12pt type) reflection on progress or changes over the nine weeks, what you have learned about yourself and how you see these Methodist practices differently as a result of using them for a sustained period of time. 15% of final grade. Due November 8<sup>th</sup> (wk9)

5. **What you do:** Select one Annual Conference of The United Methodist Church (preferably the one you intend to join if you plan to be ordained or that you live in if you plan to remain a layperson) or an historically Methodist institution to which you are related. **Interview two members of this conference/institution.** Select one person who has been a clergy member of the conference/institution for at least 20 years. Select a second person who has joined the conference within the past five years (this might be a lay staff member or a clergy person). You are looking very specifically for the ways that this particular conference/institution replicates the trends and patterns we have found in our broad study of Methodist history and the ways in which it might diverge from some of those patterns.

**What you turn in and do for credit:**

a) turn in an 8-page (dbl spaced, 12pt type) paper that *summarizes your analysis* of the Conference's history in light of overall United Methodist history *and that notes the patterns that one would reasonably expect continue* to influence the behavior and capacities of the Conference in its ministries. 4 to 5 pages of this paper will contain this summary analysis. The other 4 to 5 pages will be your reflection on *how this specific history that you have learned is likely to influence your participation in your conference or institution*. (Due at the start of class Nov 15<sup>th</sup>)

b) present in 3 minutes to the class (on Nov 12<sup>th</sup>) the single most significant pattern that you expect will influence your ministry in and relationship to the Conference. a)+b) = 25% of final grade. Due November 15<sup>th</sup>. (wk10)

6. **Class participation and preparedness counts 10% of the final grade.**

#### **Required Texts:**

Rueben Job, *A Wesleyan Spiritual Reader*, Abingdon, 1998 (\$15)  
Richard Heitzenrater, *Wesley and the People Called Methodists*, Abingdon, 1995  
Russell Richey, Kenneth Rowe, and Jean Miller Schmidt, *American Methodism: A Compact History*, Abingdon, 2012  
Wigger, John, *American Saint: Francis Asbury and the Methodists*, Oxford Univ Press, 2009

Additional articles can all be accessed on Canvas site and read or downloaded/printed.

#### **Recommended Texts** (on reserve in the library):

Albert Outler & Richard Heitzenrater, eds, *John Wesley's Sermons: An Anthology*, Abingdon, 1991 You will use this in UM Doctrine also. Wesley's sermons are also available online; however, be aware that some of those posted sermons have been re-worded in an attempt to make them more accessible for today's readers. We, of course, prefer the original texts!  
Randy Maddox and Jason E. Vickers, eds, *The Cambridge Companion to John Wesley*, Cambridge, 2010. An interesting – and relatively new – resource for Wesley studies, it

contains articles targeting specific areas of Wesley's life and thought by a variety of authors.

Kenneth Cain Kinghorn, *The Heritage of American Methodism*, Abingdon, 1999. For those with a real appreciation for history, this is more of a coffee-table book about the history of Methodism in America.

Two additional texts are on reserve at the Iliff Library; these texts were previously part of this class, but were replaced by the *Compact History* listed above. Indeed, the *Compact History* is related to both of those texts, but is, well, more *compact*. If you find yourself deeply engrossed in Methodist history (i.e. if you find yourself drawn into scholarship in this area), you will probably want to add these to your library at some point:

Richey, Rowe, and Schmidt, *The Methodist Experience in America: Narrative, volume 1*, Abingdon, 2010. This is a lengthy treatment of the evolution of Methodism, and includes some interesting "snapshots" of the state of Methodism in particular places at critical junctures in our history.

Richey, Rowe, and Schmidt, *The Methodist Experience in America: A Sourcebook, volume 2*, Abingdon, 2000. This contains the text of numerous documents, laid out in chronological order, pertaining to the progression of Methodism through the years.

**ADA NOTE:** Iliff engages in a collaborative effort with students with disabilities to reasonably accommodate student needs. Students are encouraged to contact their assigned adviser to initiate the process of requesting accommodations. The advising center can be contacted at [advising@iliff.edu](mailto:advising@iliff.edu) or by phone at [303.765.1146](tel:303.765.1146).

**Academic Integrity:** See the Master's Student Handbook for the School policy.

## BX 2113-1 United Methodist History and Sources of Doctrine Fall 2013

Date	Themes for the week	Assignment in preparation for class – about 175 pages each week	Assignments due at beginning of class
1. 9/13	1) intro syllabus and students 2) Sermon “The Scripture Way of Salvation” 1765 3) Sermon analysis; what was the appeal? 4) your discipline	Heitzenrater, chapters 1, 2 and 3 (pp. 1-146) Wesley Sermons: “The Circumcision of the Heart” (1733) (10 pp.) “Christian Perfection” (1741) (12 pp.) “Free Grace” (1739) (14 pp.)	
2. 9/20	18 <sup>th</sup> cent: The message – grace, predestination, Arminianism, hymnody	Heitzenrater, chapters 4, 5 and 6 (pp. 147-308) “Finding God in Small Groups” Tom Albin (posted on Canvas) Wesley Sermon: “Catholic Spirit” (1750) (12 pp.)	Assignment #1: Mini-essay on your theme in the readings for weeks 1 & 2—post to course site
3. 9/27	Death of Wesley British Methodism to the present	<i>American Saint: Francis Asbury</i> chapters 1 and 2, pages 15-47 <i>An Intro to World Methodism</i> chapter 2 on the British church (pp. 30-44) (This text is posted on Canvas)  Look at: <a href="http://www.methodist.org.uk">www.methodist.org.uk</a> and <a href="http://www.methchurch.org.za/">http://www.methchurch.org.za/</a> to see two of the larger branches of Methodism not related to the UMC in the US	Assignment #2 (sermon) due today
4. 10/4	Getting started in America: movement becomes church 1760-1816	<i>American Methodism: A Compact History</i> (hereafter “Compact History) chapters 1 and 2 (45 pages) <i>American Saint</i> chapters 3-9, pages 47-172 (125 pages)	
5. 10/11	Assessing Asbury and the implications of how Methodism started in US	<i>American Saint</i> chapters 10-23 pages 173-419 (236 pages) This reading is <b>40% longer</b> than the other weeks	Assignment #1: Mini-essay on your theme in the readings for weeks 3, 4 & 5—post to course site
6. 10/18	Growth and its compromises 1816-1860	“Review Article: Critical Reflections on John Wesley, <i>Thoughts Upon Slavery</i> ” Jagessar (on Canvas) “Origins of Racial Inclusiveness” Murray (on Canvas) Compact History chapters 4-6 (41 pages) This reading is shorter than the other weeks	Report on who you will interview or have interviewed for the final project

7. 10/25	Fights over Revelation and the Making of National Institutional Structures 1860-1914	Compact History chapters 7-9 (61 pages)  Research how your Annual Conference got started—most of our conferences began in this period.	Assignment #1: Mini-essay on your theme in the readings for weeks 6 & 7—post to course site
8. 11/1	Merger and Unity with increasing Diversity 1914-1968	Compact History chapters 10-12 (90 pages) Be sure your interviews are done by this week so you have time to think before you write your final paper.	Assignment #3 (reflection on covenant group) due
9. 11/8	Within living memory 1968-2008 – what seems “normal” to colleagues- Diverse global Methodism	<i>An Intro to World Methodism</i> , chapter 4 (pp. 66-91) and chapter 10 (pp. 243-263) “Methodist Missions to Korea,” Kim in <i>The People(s) Called Methodist</i> (pp. 219-240) “‘Playing in the Dark’ – Methodist Style” Gravely in <i>The People(s) Called Methodist</i> (pp. 175-192) “Hispanic United Methodists and American Culture” González in <i>The People(s) Called Methodist</i> (pp. 241-256)	Assignment #4 (reflection on prayer practice) due AND Assignment #1: Mini-essay on your theme in the readings for weeks 8 & 9—post to course site
10. 11/15	Judicial Council 2012 and our history  Reports on annual conference histories	Judicial Council Oct 2012 Rulings – how are they consistent with our history and how do they alter our direction? See <a href="http://archives.umc.org/interior_print.asp?mid=263">http://archives.umc.org/interior_print.asp?mid=263</a> for the Oct 2012 decisions as released by the Judicial Council  Come prepared to share a 3 minute summary analysis of <b>the single most significant pattern you see in your Annual Conferences history</b> that you expect will influence your ministry in and relationship to the Conference. <b>(3 minutes is short – 1 page dbl spaced, so prepare this rather than “wing it”)</b>	Assignment #5 (interview project) due AND 3 min presentation in class today

Themes:

- A. What is the relationship between clergy and laity – who does what? what model for their relationship is being used, or what metaphor for it is apt?
- B. How is transformation anticipated and conceived, the transformation that members experience by belonging? Transformed from what to what?
- C. What is the relationship between Methodists and prevailing cultural norms? ... between Methodists and social transformation or social justice?
- D. What is considered holiness and how is it valued or viewed?
- E. What kind of authority is given to the Bible by Methodists and how is it used by them?
- F. How are people brought into Methodism?

**Covenant Groups:**

The structure of these groups is almost entirely shaped by the questions that you agree to answer and discuss with each other each time you meet.

It is essential that you choose questions that challenge you, but also questions that don't provide such a challenge that you will avoid actually addressing them as a group.

**Here is one set of historical questions:**

Wesley wrote five starter questions to be used in each band meeting. For Wesley's wording of the questions, see *The Works of John Wesley* (Wesley, 1872/1978). Following are the band questions stated in contemporary style:

1. What spiritual failures have you experienced since our last meeting? What known sins, if any, have you committed?
  2. What temptations have you battled with this week? Where do you feel the most vulnerable right now?
  3. What temptations have you been delivered from this week? Please share with us how you won the victory.
  4. Has the Lord revealed anything to you about your heart and life that makes you want us to join you in taking a second look at what might be sinful attitudes, lifestyle, or motivations?
  5. Is there any spiritual problem that you have never been able to talk about—to us or even to God?
- (Tracy, Cockerill, Demaray, & Harper, 2000, p. 133).

**Another option was created by a clergy group in the 1980s:**

This past week:

1. Have you prayed daily?
2. Have you read scripture daily?
3. Have you cared for your people?
4. Have you cared for your family?
5. Have you cared for yourself?
6. Have you served the marginal in our community?