

DENOM603x
Garrett-Evangelical Theological Seminary
Fall 2023

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Course Description

This course is designed to provide students with an opportunity to become knowledgeable about the origins of the Wesleyan tradition and its expressions in the United Methodist Church. It explores the roots of the movement in the Anglican Church and the Wesleyan Revival of the 18th century, the history of the institutional and theological development of American Methodist/Evangelical United Brethren tradition through the 19th century.

Course Learning Objectives

MDiv Degree Objectives	Course Learning Objectives	Means of Assessment
1. Demonstrate a general knowledge of Scripture, history and doctrine, and/or practices of the Christian traditions	Students will have a better understanding of the sermons of John Wesley and the Methodist heritage and tradition	Sermons
2. Interpret Scripture and tradition critically and constructively in the varying contexts of contemporary life	Students will have a better understanding of the process and development of the Methodist/Wesleyan doctrinal heritage in the United States	YouTube Comments
3. Demonstrate a growing depth of understanding and practice in personal and corporate spiritual discipline(s)		
4. Promote prophetic inquiry and witness for the sake of justice		
5. Engage in critically informed analyses of gender, race, culture, social and economic structures that shape human beings	Students will have a better understanding of the diverse streams of tradition that feed into the United Methodist Church	YouTube Comments
6. Articulate critical and multi-faceted expressions of the gospel and invites others to receive it		
7. Demonstrate the capacity to nurture further Christian formation through the practices of ministry (e.g., prayer, liturgy, preaching, pastoral care, and teaching)	Students will have a better understanding of the hymns of Charles Wesley	Class Discussion

Structure of the Course

This is a hyflex course, meaning that you can attend either in-person or online via Microsoft Teams. Please be aware that according to current guidelines, if you attend online for even one session of the course, the course will count as an online course.

The course will be offered in a “flipped classroom” style, meaning that you will receive the bulk of the course information through video lectures and readings outside of class meetings. During class meetings, we will be processing that information by outlining Wesley’s Sermons together.

Readings

Required Reading

Abraham, William J. and James E. Kirby, eds. *The Oxford Handbook of Methodist Studies*. Oxford ; New York : Oxford University Press, 2009. ISBN-13: 9780199696116. **Free - selections posted online under fair use copyright.**

Gunter, Stephen, Scott Jones, et al. *Wesley and the Quadrilateral: Renewing the Conversation*. Nashville: Abingdon, 1997. ISBN 0687060559. \$19.33.

Heitzenrater, Richard, *Wesley and the People Called Methodist*. Nashville: Abingdon, 1995. ISBN-13: 9780687443116. \$18.46.

Outler, Albert C. and Richard P. Heitzenrater. *John Wesley’s Sermons: An Anthology*. Nashville: Abingdon, 1991. ISBN-13: 9780687204953. \$23.79.

Runyon, Theodore. *The New Creation: John Wesley’s Theology Today*. Nashville: Abingdon Press, 1998. ISBN 068709602. \$27.99.

Teasdale, Mark R. *Methodist Evangelism, American Salvation*. Eugene, OR: Pickwick, 2014. ISBN-13: 9781620329160. \$32.00.

Wesley, John. *Thoughts on Slavery*. **Free with your NetID and Password.**
<https://search.library.northwestern.edu/permalink/f/125h0bn/TN_cdi_gale_digitalcollections_CY0112203873>

Vickers, Jason, ed. *Cambridge Companion to American Methodism*. New York: Cambridge Press, 2013. ISBN-13: 9781107401051. \$31.27.

By Water and the Spirit: A United Methodist Understanding of Baptism. **Free – uploaded on Moodle.** <<https://www.umcdiscipleship.org/resources/by-water-and-the-spirit-full-text>>

This Holy Mystery: A United Methodist Understanding of Holy Communion. **Free – uploaded on Moodle.** <<https://www.umcdiscipleship.org/resources/this-holy-mystery-a-united-methodist-understanding-of-holy-communion>>

The United Methodist Hymnal. Nashville: Abingdon, 1989. ISBN 0687431336. \$21.00 used on Amazon.

Supplementary Reading

Auslander, Mark. *The Accidental Slaveowner: Revisiting a Myth of Race and Finding an American family.* Athens: University of Georgia Press, 2011.

Carney, Charity R. *Ministers and Masters: Methodism, Manhood, and Honor in the Old South.* Baton Rouge: Louisiana State University Press, 2011.

Danker, Ryan N. *Wesley and the Anglicans: Political Division in Early Evangelicalism.* Downers Grove: InterVarsity Press, 2016.

Fuller, Paul. *Black Methodists in America: A Success Story of a Model Minority Group.* Baltimore, MD: Publish America, 2012.

Jennings, Theodore W. *Good News to the Poor: John Wesley's evangelical economics.* Nashville: Abingdon Press, 1990.

Jones, Scott J. *United Methodist Doctrine: The Extreme Center.* Nashville: Abingdon, 2002.

Keller, Rosemary. *Spirituality and Social Responsibility.* Nashville: Abingdon, 1993.

Klaiber, Walter and Manfred Marquardt. *Living Grace: An Outline of United Methodist Theology.* Nashville: Abingdon, 2001.

Leclerc, Diane, and Mark A. Maddix. *Spiritual formation a Wesleyan paradigm.* Kansas City, Mo: Beacon Hill Press of Kansas City, 2011.

McClain, William B. *Black People in the Methodist Church: Whither Thou Goest?* Nashville: Abingdon, 1984.

Murray, Peter C. *Methodists and the Crucible of Race: 1930-1975.* Springfield, MO: University of Missouri Press, 2004.

Noley, Homer. *First White Frost: Native Americans and United Methodism.* Nashville: Abingdon, 1991.

Norwood, Frederick A. *The Story of American Methodism: A History of the United Methodists and Their Relations.* Nashville: Abingdon, 1974.

- Oden, Thomas C. *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine*. Grand Rapids: Zondervan, 1994.
- Rack, Henry D. *Reasonable Enthusiast: John Wesley and the Rise of Methodism* (London: Epworth, 2002).
- Reiff, Joseph T. *Born of Conviction: White Methodists and Mississippi's Closed Society*. New York, New York: Oxford University Press, 2016.
- Richey, Russell E., Kenneth E. Rowe E. Rowe, and Jean M. Schmidt M. Schmidt. *American Methodism: A Compact History*. Nashville: Abingdon Press, 2012.
- Roberts, Garry. *Massacre at Sand Creek: How Methodists Were Involved in an American Tragedy*. Nashville: Abingdon Press, 2016.
- Roy, Richard. *19th century global expansion of Methodism: what motivated missionaries*. Booragoon, Australia: Mount Pleasant Baptist Community College, 2013.
- Ruth, Lester. *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings*. Nashville: Kingswood, 2000.
- Schmidt, Jean Miller. *Grace Sufficient: A History of Women in American Methodism, 1760-1939*. Nashville: Abingdon, 1999.
- Tucker, Karen B. Westerfield. *American Methodist Worship*. New York: Oxford, 2001.
- Weber, Theodore R. *Politics in the Order of Salvation: Transforming Wesleyan Political Ethics*. Nashville: Abingdon, 2001.

For a more comprehensive bibliography of Methodist material please consult:

Rowe, Kenneth E. *United Methodist Studies: Basic Bibliographies*. 4th edition. Nashville: Abingdon, 1998. Online at <http://www.gcah.org/UMStudies.pdf>

Jarboe, Betty. *John and Charles Wesley: A Bibliography*. Metuchen, NJ: Scarecrow Press, 1987.

Online Resources

Care needs to be expressed when using online material.

<http://rylibweb.man.ac.uk/data1/dg/text/method.html> (The Methodist Archives, John Rylands Library, The University of Manchester. A good site with lots of links.)

<http://www.aamhc-umc.org/> (African-American Methodist Heritage Center)

<http://wesley.nnu.edu/index.htm> (The Wesley Center Online. It is possible to download some of Wesley's works here.)

<http://www.gcah.org/> (The General Commission on Archives and History)

<http://www.drew.edu/books/200Years/200UM/homepage.htm> (The Story of Methodism in America)

<http://gbgm-umc.org/UMhistory/wesley/> (This is the General Board of Global Ministry site. They have lots of material here on the Wesley family.)

Course Assignments

1. Wesley Sermon Outlines (50% of Grade)

The student will be required to read and outline each of the sermons listed in the Outler/Heitzenrater *Anthology*. **We will do most of this work in class. Come to class every week with your copy of the *Anthology* and your computer so you are prepared to work on this.**

The outline should contain the following: sermon title; date preached; the main theological themes (e.g. grace, nature, sin, nature of humanity, nature of God, etc.); a succinct one or two sentence summary of the sermon; and a **paraphrased** outline of the main points and sub-points. Each sermon should take less than one typed (single spaced, 12 pt. type) page and uploaded via Turnitin on the Moodle page for this class. A sample outline is found in the appendix of this syllabus.

2. YouTube Comments (50% of Grade)

Each week, you must leave a comment on the lecture YouTube page. This comment must include two items:

- a. At least one quote from each text assigned that relates to the topic of the lecture.
- b. An answer to **one** of the following questions:
 - i. What did you find most surprising about the material for the week?
 - ii. What would you like explained more from the material for the week?
 - iii. What would you most want to share with others from the material for the week?

The comments are due 24 hours before class starts each week (Monday at 8 a.m. Central).

All grades are out of 100 points. The **Grading Scale** used to determine assignment and class grades is:

A	94-100
A-	90-93 (91.5)
B+	87-89 (88)
B	84-86 (85)
B-	80-83 (81.5)
C+	77-79 (78)
C	74-76 (75)
C-	70-73 (71.5)
D	60-69 (65)

Course Schedule

See Moodle for Specific course dates and deadlines. **Lectures and readings should be completed before coming to class.**

Video Lecture Topic	Reading	Covered in Class
None	1. Heitzenrater, ch. 1	Introduction
John Wesley and the Three Rises of Methodism (Teasdale)	1. Heitzenrater, chs. 2-4	Sermons 1-5
Architecture of the Wesleyan Revival (Teasdale)	1. Heitzenrater, chs. 5,6, epilogue	Sermons 6-10
The Heart of Wesley's Theology (Bryant)	1. Runyon, intro	Sermons 11-15
Scripture, Reason, Experience, and Tradition (Bryant)	1. Gunter and Jones, entire	Sermons 16-20
Wesley and the Origins of Evil (Bryant) – and – Wesley and Original Sin (Bryant)	1. Runyon, ch. 1	Sermons 21-25
Personal Sin and the Scripture Way of Salvation (Bryant)	1. Runyon, chs. 2-3	Sermons 26-30
Sacraments and the Scripture Way of Salvation (Bryant)	1. Cambridge, chs. 5-6 2. Oxford, ch. 20 3. Runyon, chs. 4-5	Sermons 31-35
1784 – 1843 The Birth and Development of American Methodism: An Expansive Missional Endeavor (Teasdale)	1. Teasdale, intro & ch. 1 2 Cambridge, ch. 2 3. Wesley, <i>Slavery</i>	Sermons 36-40
1844 – 1864 American Methodism in Adolescence: Slavery, Growth, Wealth, and the Civil War (Teasdale)	1. Teasdale, chs. 2-3	Sermons 41-45
1864 – 1900 American Methodism Ascendant: Nationalism, Women, Bureaucratization, and Victorianism (Teasdale)	1. Teasdale, ch. 4 2. Cambridge, ch. 3	Sermons 46-50
1864-1900 Pure American Evangelism: Home Missions of	1. Teasdale, ch. 5	Charles Wesley Hymns

the Methodist Episcopal Church (Teasdale)		
N/A	N/A	Disciplinary Questions

Academic Policies

All students are required to abide by the academic policies detailed in the Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one’s coursework:

Writing

- **Academic integrity and plagiarism:** (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- **Writing and citations:** The Turabian Manual for Writers and the Chicago Manual of Style footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)
- **Writing Support:** The Writing Center at Garrett-Evangelical offers programs to support all students’ theological research and writing. See <https://www.garrett.edu/student-life/student-services> “Writing Center” for more detailed information.

Attendance and Class Participation

- **Inclusivity/Diversity:** The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed....All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (See 19-20 Handbook, 9)
- **Attendance and lateness policies:** Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19)
- Some faculty may limit on the usage of electronic devices such as cell phones during class. At the least, all cell phones should be silenced during the whole of a class session.

Academic Accommodations

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the Accessibility, Special Needs, and Disabilities policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.
- **Extensions:** For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20)

Course Policies

1. **Excellence in Writing:** Even though this is an UM Studies course, everything you have learned about good writing style still counts! Obtuse or inelegant writing in your essays will be reason for a reduced grade. If you need help with your writing, please contact the instructor.

2. **Intellectual Virtue:** We are striving not only to learn about a subject, but to sharpen our abilities to think critically. To do this, we must practice intellectual virtue by being open-minded, straightforward and thoughtful in our spoken and written work. We show our Christian scholarship not only by considering issues and questions that are central to our faith, but by being careful and respectful in our treatment of the authors of our texts, the ideas we discuss, and the thoughts of our fellow classmates.

3. **Late Work:** Late work is not accepted in this course.

Technology Notes

It is the student's responsibility to have sufficient technology to access and participate in the course. If you run into problems during the course related to technology, please contact Garrett IT by emailing technology.support@Garrett.edu.

Minimum technological requirements:

- **Web Browser** – You will need the latest version of the web browser you are using (Internet Explorer, Firefox, Safari, Google Chrome, etc.). Note that not all browsers work equally well with Moodle, so you may need to experiment with them if you have difficulty using all the functions on the site. (I use Firefox and have never had issues.)

- Operating System – In order to use the latest browser, you will need to have an operating system (Windows, Mac OS, etc.) that is up-to-date enough to handle it. Please be certain you have such an operating system.
- Internet Connection – You will need a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually cable and dsl connections can do this. Dial up cannot. If your home internet connection is not sufficient to provide this kind of connection, you will need to find access to a computer that does have this connection.
- Hardware – Bear in mind that you will need sufficient computing power in terms of memory, speed, audio, and video for the different aspects of this course to work well. Make certain that you have all of these in place so that you can run the necessary software and fully participate on-line.

Appendix I: Example of a Good Sermon Outline

The Witness of the Spirit: Discourse II

Sermon # 11

1767

Theological Theme: Assurance

Summary: The testimony of the Holy Spirit, that we are children of God, is both *direct* and *indirect*. The argument against the idea of *direct* testimony of the Holy Spirit to our spirit is contrary to Christian experience and to Scripture.

- I. No one who believes Scripture can doubt the importance of assurance.
 - 1. Two dangers: Denial leads to religious formality; Failure to understand it leads to enthusiasm.
 - 2. Part of the grand testimony God has given the Methodists.
- II. What is the witness of the Spirit?
 - 1. The testimony given by the Spirit of God to our spirit that we are children of God.
 - 2. An inward impression of the soul, whereby the Spirit of God immediately and directly witness to my spirit that I am a child of God.
 - 3. Spirit works upon the soul by immediate influence that one is forgiven.
 - 4. The testimony of the Spirit is acknowledged by all [disputing] parties.
 - 5. No real testimony of the Spirit without fruit of the Spirit.
 - 6. Point in question is *direct* testimony of the Spirit.
- III. There is *direct* testimony of the Spirit.
 - 1. When our spirit is conscious of the fruits of the Spirit, it infers that we are children of God.
 - 2. Ye have received the Spirit of Adoption, whereby we cry Abba, Father.
 - 3. The testimony of the Spirit of God must be antecedent to testimony of our own spirit.
 - 4. Not only to children of God, but to all who are convinced of sin.
 - 5. Everyone who denies the existence of such [direct] testimony, denies justification by faith.
 - 6. Experience of the children of the world confirms the experience of the children of God.
- IV. Answers to objections
 - 1. This doctrine is founded in Scripture, therefore experience confirms it.
 - 2. A scriptural doctrine is no worse, though men abuse it to their own destruction.
 - 3. A fruit of the Spirit is the witness of the Spirit.
 - 4. Witness of the Spirit is important to profession of faith
 - 5. Spiritual gifts are not the same as bearing witness.
 - 6. Twofold witness of the Spirit guards against delusion.
 - 7. We can be tried to the point of failure to keep our filial confidence in God without the direct witness of the Spirit.

None of the main objections weakens the evidence that the Spirit of God both *directly* and *indirectly* testifies that we are children of God.

Grading Rationale for Sermon Outlines

Score Levels	Quality and Quantity of Outline	Quality of paraphrasing in outlines
A	450+ words per outline	Excellent paraphrasing with less than 10% similarity to original sermon
A-	400-450 words per outline	11-15% similarity to original sermon
B+	360-399 words per outline	16-20% similarity to original sermon
B	330-359 words per outline	21-25% similarity to original sermon
B-	300-329 words per outline	26-30% similarity to original sermon
C+	270-299 words per outline	31-35% similarity to original sermon
C	240-269 words per outline	36-40% similarity to original sermon
C-	210-239 words per outline	41-45% similarity to original sermon

Appendix II: Grading for YouTube Comments

The following is a rubric that offers insight into how I grade all the assignments. Please notice that turning in work late or without following the directions provided in the syllabus leads to a failing grade.

Please notice, also, that it takes creative work to receive an “A.” Work that shows a good grasp of material, but that is not creative in a way that looks to construct new pathways of learning and ministry, is worth a “B.”

	Excellent – 100%	Above Average – 85%	Average – 70%	Failing – 0%
Timeliness	The student turned in the assignment by the due date.	N/A	N/A	The assignment was late. (This causes a failing grade for the entire assignment.)
Followed Directions	The student followed all the directions provided by the instructor in the syllabus or online for the assignment (including word counts, content, format, etc.).	The student followed the directions in a way that addressed the core learning objectives, but did not follow the logistical directions (e.g., word counts, outline of assignment).	The student followed the logistical directions but did not address the core learning objectives.	The student failed to follow the logistical and learning objective directions provided by the instructor in the syllabus or online.
Coherence	There is a logical flow throughout the assignment such that it is easily understandable and persuasive in the points it makes.	There is a logical flow throughout the assignment such that it is easily understandable. It may not be persuasive in its presentation, however.	There is an overall logic apparent in the assignment, though it requires some effort to grasp what the logic is.	There is no apparent logic to the assignment. It is obtuse and difficult to understand the points it makes.

Content	The student clearly interacts with the course materials (readings and lectures), demonstrating both comprehension of the material and offering creative and constructive insight for further conversation on the topic at hand.	The student clearly interacts with all the course materials (readings and lectures) appropriate to the topic, demonstrating comprehension of the material.	The student clearly interacts with only some of the materials appertaining to the topic of the assignment, demonstrating comprehension of the material. Alternately, the student uses the appropriate materials, but does not represent them accurately.	The student's assignment either does not refer to any course material or clearly misunderstands the material it does use.
Collegiality	The assignment is academic in tone (or is appropriate to the intended audience), inviting further constructive conversation on the topic, even in the case of disagreeing with authors, the instructor, or other students.	The assignment is academic in tone (or is appropriate to the intended audience), though can emphasize deconstructive interaction more than constructive.	The assignment is more conversational than academic in tone (or is not entirely appropriate to the intended audience) and/or is defensive about engaging in constructive self-reflection.	The assignment is entirely informal (or is inappropriate to the intended audience) and/or may be entirely negative by attacking others and resisting reflection on one's own work invited by course material or peer feedback.