

**DENOM 604 United Methodist Studies: 20<sup>th</sup> Century to Present  
Garrett-Evangelical Theological Seminary  
2022 Spring**

**Thursdays, 6:30-9:30 p.m.**

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**A Note on This Syllabus**

*This course is being offered in a HyFlex modality.* The HyFlex modality integrates in-class instruction, online synchronous streaming of video sessions, or asynchronous content, which will be made available on Moodle. Students may attend in person, participate in the class through video conferencing, or watch a recording of the class session. The class is scheduled to meet on Thursdays from 6:30-9:30 p.m. (CENTRAL) in a classroom to be determined.

Because of this the syllabus is exceptionally long and detailed, including step-by-step instructions for navigating the course in Moodle and detailed explanations of what the graded assignments entail. Please be certain to familiarize yourself thoroughly with the syllabus. All the information you need is here. Prior to contacting the instructor about the course, check the syllabus to see if the information you want is already in it.

While I will do my best to follow the syllabus as written, the changing nature of any given semester, especially one during a pandemic, may mean that I make some modifications to the course along the way. In this case, the changes will be made on Moodle and I will send emails to alert you to these changes. Please track your garrett.edu email accounts regularly for emails from me about the course.

**Course Description**

This course is designed to provide the student with a better understanding of the theological, historical, and denominational structure of the United Methodist Church from the beginning of the 20<sup>th</sup> century to the present. Attention to themes such as the ecumenical movement, world missions, evangelism, and social justice will also be given.

**Course Objectives**

By the end of this course the student should be able to

- experience what it means to engage in “conference”
- discuss the historical events and theological issues leading up to the mergers in 1939 and 1968.
- demonstrate an awareness of contributions made by women and other cultural traditions to United Methodism.
- understand the historical and theological basis for United Methodist social principles and their relationship to missions and evangelism
- better understand the connectional, itinerant, and catholic nature of United Methodism
- engage contemporary UM issues by applying history, doctrine, and UM polity.

**Navigating the Course**

The course will be delivered through the Moodle software Garrett-Evangelical uses (<http://garrett.ethinkeducation.com/>). Please be certain you can log on to Moodle before the course begins. Once it is available, the course name will appear on your Moodle list.

When you click on the course name, you will see a screen with the title of the course and my contact information. As you scroll down, you will see that the content of the course is contained in several large boxes, each with the title of the topic of the week. The course is organized around a series of activities that are in each of these boxes. Within each box you will find a series of hyperlinks. These links will connect you to readings that are available online or a variety of assignments you need to complete (discussion forums, etc.). You will have to click each of these in order to access the documents and assignments that are required in the course. This syllabus will explain the organization of the course and the activities that students are expected to accomplish in each section.

### **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 *2019-2020 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). (*2019-2020 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/studentlife/> 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 and learning process have an obligation to honor and respect varying perspectives on relevant issues. (See *2019-2020 Handbook*, 9)
- Attendance and lateness policies: Attendance is required. While much of this class is an online course and attendance in the usual sense can't be measured when you log into Moodle for work this can be noted. If your presence on Moodle is not noted this will be seen as a "red-flag" and you will be contacted to make sure that things are copacetic. 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 (2019-2020 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. (2019-2020 Handbook, 20)

### Technology Notes

Given the lack of personal contact during the course, you will need to be certain you have sufficient technological ability to access and participate in this course. It is the student's responsibility to have sufficient technology to access and participate in the course. The instructor will assume this and is not obligated to take technological difficulties into account when assessing the student's work.

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.

### Required Reading

*The Book of Discipline of the United Methodist Church 2016*. Nashville: United Methodist Publishing House, 2017. (BOD) Kindle Edition, ASIN: B01NCNW6FM, \$13.49. Also, online for free.

*Book of Resolutions of the United Methodist Church, 2016*. Nashville: United Methodist Publishing House, 2017. (BOR) Kindle Edition, ASIN: B01N9JOOKE, \$12.99.

Knotts, Alice G. *Fellowship of Love: Methodist Women Changing American Racial Attitudes, 1920-1968*. Nashville: Kingswood Books, 1996. ISBN: 0687027195, \$24.98.

Richey, Russell E., Kenneth E. Rowe, and Jean M. Schmidt. *American Methodism: A Compact History*. Nashville: Abingdon Press, 2012. (AMCH) ISBN: 1426742274, \$29.99.

Thomas, James S. *Methodism's Racial Dilemma: The Story of the Central Jurisdiction*. Nashville: Abingdon Press, 1992. ISBN: 0687371295, \$22.99.

Warner, Lacey C. *The Method of Our Mission: United Methodist Polity and Organization*. Nashville: Abingdon Press, 2014. ISBN- 142676717X, \$16.99.

**Other required reading that is necessary for presentations will be posted Moodle.**

### Supplemental Reading

Current, Angella P. *Breaking Barriers: An African American Family & the Methodist Story*. Nashville: Abingdon Press, 2001.

Dong, Peter M. *The History of the United Methodist Church in Nigeria*. Nashville: Abingdon Press, 2000.

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

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

- McEllhenney, John G. *United Methodism in America: A Compact History*. Nashville: Abingdon, 1992.
- Murray, Peter C. *Methodists and the Crucible of Race, 1930-1975*. Columbia: University of Missouri Press, 2004.
- Nickell, Jane E. *We Shall Not be Moved: Methodists Debate Race, Gender, and Homosexuality*. Eugene, Oregon: Pickwick Publications, 2014.
- Noley, Homer. *First White Frost: Native Americans and United Methodism*. Nashville: Abingdon, 2000.
- Osinski, Keegan. *Queering Wesley, Queering the Church*. Eugene, Oregon: Cascade Books, 2021.
- Tucker, Karen B. Westerfield. *American Methodist Worship*. New York: Oxford, 2001.
- Wainwright, Geoffrey. *Methodists in Dialog*. Nashville: Abingdon, 1995.

### Bibliographies

- For a more comprehensive bibliography of Methodist material please consult the following:
- Anderson, Christopher, editor. *United Methodist Studies: Basic Bibliographies*, 6<sup>th</sup> edition. Madison, NJ: Drew University, 2014. [http://depts.drew.edu/lib/methodist/UMStudies\\_Bibliography.pdf](http://depts.drew.edu/lib/methodist/UMStudies_Bibliography.pdf)
- Eltsher, Susan M., editor. *Women in the Wesleyan and United Methodist Traditions: A Bibliography*. Madison: GCAH, 1991.
- Gray, Jr. C. Jarrett. *The Racial and Ethnic Presence in American Methodism: A Bibliography*. Madison, GCAH, 1991.
- Lenhart, Thomas, and Frederick A. Norwood. *Native American Methodists*. Lake Junaluska, NC: The Commission on Archives and History, 1979.
- Melton, John Gordon. *A Bibliography of Black Methodism*. Evanston, IL: Institute for the Study of American Religion, 1970.

### Required Assignments and Writing

1. Each student will respond to questions as assigned below and detailed on Moodle. A video recording of the presentations is preferred. If your circumstance prevents or prohibits this a document will be acceptable, but let Dr. Bryant know that this is your intent. Documents should be 2000 words (+-10%) in length. Video recordings should be approximately 11-13 minutes in length. Each presentation **must address the following**:
  - a. Succinctly summarize the issue raised by the question. What are the relevant theological themes? What is at stake?
  - b. What does the *Discipline* (and where relevant the *Book of Resolutions*) have to say regarding the issue? Summarize and cite the relevant material.
  - c. What is the historical background to the issue? Why is it still relevant?
  - d. Propose a solution to the problem raised by the question?
  - e. Include no fewer than 3 discussion questions for the forum.
  - f. Presentations are to be posted to the designated portal on Moodle by the date assigned.
  - g. Where there is more than person assigned to a question each will prepare their own response to the question. Don't divide the labor.
  - h. **Each presentation is 15% of the final grade (30% total) due the date as assigned below.**
2. Class Participation
  - a. Course interaction and discussion are crucial to the pedagogy of the experience. There will be presentations posted each week for a total of 26. You will be expected to view each presentation and but will be required to respond to no fewer than 20 of them.
  - b. The forum is a place to answer questions posed by the presenter or to raise issues not addressed.

- c. After the last of the presentations are posted you will have the remaining 2 weeks to catch up with your responses in the forum if need, but all responses must be posted by the end of term.
  - d. **This will be 10% of the final grade.**
3. Using the *Discipline* and the Warner text, write a response to the following:
- a. Discuss the nature of the superintendency, the itinerancy, and connectionalism in United Methodism as a denomination. (600 words)
  - b. What roles do the General, Jurisdictional, Central, and Annual Conferences play in the United Methodist Church? (600 words)
  - c. What does it mean to call the church “a means of grace” and how does this influence the mission of the United Methodist Church? How is this mission best carried out? (600 words)
  - d. For citation purposes references with *Discipline* or Warner followed by the page number will suffice.
  - e. **1800 words total, +-10%, 15% of the final grade and due by July 31.**
4. The Knotts and Thomas texts are complimentary works that need to be read together. Read them both first and then write a single book review pointing out the thesis of each and how each contributes to a larger picture of racialization in the 20<sup>th</sup> century. See the link on Moodle for ways to write a book review and for the rubric. In general, you need to convince me that you read the book by submitting a careful and critical analysis of the books **(1200 words and 15% of the final grade. Due by July 31).**
5. Select one of the questions raised in the course and propose a solution to the issue in the form of a petition for General Conference. **Question 6 is excluded from this assignment.**
- a. For instructions on how to format a petition see the PDF file on Moodle, “Formatting Instructions for Petitions to General Conference.”
  - b. Be sure to follow these formatting instructions and include “a rationale supporting the petition.” There is a 50-word limit to this section that you will need to keep for the sake of the petition. However, for the assignment you will need to expand and expound in this section to give consideration to the historical setting of the issue; a theological reflection on both the problem and the petition. Be sure to identify what is at stake theologically.
  - c. There is no need to include a document consisting of “anticipated financial requirements.”
  - d. Instead of c. above, include a section identify your political strategy to help get the petition passed. This is how the ‘sausage’ is made.
  - e. This is to be submitted on TurnItIn **(30% of final grade, 1600 words, +-10%).**
6. Paper submission guidelines
- a. **Written assignments are to be submitted to “Turnitin” on Moodle and must be turned in by the last day of class. THERE WILL BE NO WORK ACCEPTED AFTER THIS DATE.**
  - b. They must be submitted in a Microsoft Word or a compatible format.
  - c. Assignments 3 and 4 above must conform to Turabian. For style guides see, [www.guides.garrett.edu/citing-writing-resources/style-guides](http://www.guides.garrett.edu/citing-writing-resources/style-guides).
  - d. **Papers submitted to Turnitin MUST BE EXACTLY named using the following format:** StudentLastName\_FirstInitial\_DENOM604x\_S21\_Paper#  
For example, Bryant\_B\_DENOM604x\_S21\_Paper1

**PROPOSED CLASS SCHEDULE FOR PRESENTATIONS**

| Question  | Dates<br>TBD | Question   | Dates<br>TBD |
|---|--------------|--|--------------|
| Q 1: What is the character of Wesleyan theology?  |              | Q 14: What style of episcopal leadership will our bishops embody and model?                  |              |
| Q 2: What is the character of Methodist theology?   |              | Q 15: Is there a better way to elect bishops?  |              |
| Q 3: Can United Methodist theology be contextual?   |              | Q 16: Has United Methodist preaching changed?  |              |
| Q 4: Does Methodism have a future in American culture?  |              | Q 17: What is the future of music in The United Methodist Church?                            |              |
| Q 5: Is United Methodism a world church?  |              | Q 18: Why can't United Methodists use media?   |              |
| Q 6: Why has 'homosexuality' split The United Methodist Church?<br>No presentation. Just a forum. |              | Q 19: Will the city lose the church?   |              |
| Q 7: Clergy leaders: who will they be? How will they emerge? To what will they lead us?           |              | Q 20: Is holistic evangelism possible?   |              |
| Q 8: Is division a new threat to the denomination?  |              | Q 21: What difference do size, site, and style of the Annual Conference make?                |              |
| Q 9: How do caucuses contribute to the connection?  |              | Q 22: What is the common discipline for local churches?                                      |              |
| Q 10: Has our theology of ordained ministry changed?  |              | Q 23: What defines clergy compensation: mission or market?                                   |              |
| Q 11: Are extension ministries an opportunity to reclaim the Wesleyan tradition?                  |              | Q 24: Is there a crisis in church finance?   |              |
| Q 12: Leading small congregations: persistence or change?   |              | Q 25: Are the local church and denomination bureaucracy twins?                               |              |
| Q 13: Is there a new role for lay leadership?   |              | Q 26: Connectionalism: end or new beginning?   |              |
|   |              | Q 27: What are strategies The UMC might adopt to live up to "Article 5" of the Constitution? |              |

### Rubric for Paper/Petition

| Score Levels | Content  | Conventions   | Organization  |
|--------------|--|---|---|
| <b>A</b>     | <ul style="list-style-type: none"> <li>▪ Is well thought out and supports the thesis of the paper</li> <li>▪ Reflects application of creative and critical thinking</li> <li>▪ Has clear goal that is related to the topic</li> <li>▪ Is pulled from a variety of sources</li> <li>▪ Is accurate</li> </ul>          | <ul style="list-style-type: none"> <li>▪ No spelling, grammatical, or punctuation errors</li> <li>▪ High-level use of vocabulary and word choice</li> </ul>     | <ul style="list-style-type: none"> <li>▪ Information is clearly focused in an organized and thoughtful manner.</li> <li>▪ Information is constructed in a logical pattern to support the thesis statement.</li> </ul>   |
| <b>B</b>     | <ul style="list-style-type: none"> <li>▪ Is well thought out and supports the thesis</li> <li>▪ Has application of critical thinking that is apparent</li> <li>▪ Has clear goal that is related to the topic</li> <li>▪ Is pulled from several sources</li> <li>▪ Is accurate</li> </ul>                             | <ul style="list-style-type: none"> <li>▪ Few spelling, grammatical, or punctuation errors</li> <li>▪ Good use of vocabulary and word choice</li> </ul>          | <ul style="list-style-type: none"> <li>▪ Information supports the thesis statement of the paper.</li> </ul>   |
| <b>C</b>     | <ul style="list-style-type: none"> <li>▪ Supports the thesis</li> <li>▪ Has application of critical thinking that is apparent</li> <li>▪ Has no clear goal</li> <li>▪ Is pulled from a limited number of sources</li> <li>▪ Has some factual errors or inconsistencies</li> </ul>                                    | <ul style="list-style-type: none"> <li>▪ Minimal spelling, grammatical, or punctuation errors</li> <li>▪ Low-level use of vocabulary and word choice</li> </ul> | <ul style="list-style-type: none"> <li>▪ Project has a focus but might stray from it at times.</li> <li>▪ Information appears to have a pattern, but the pattern is not consistently carried out in the paper.</li> <li>▪ Information loosely supports the thesis statement.</li> </ul> |
| <b>D</b>     | <ul style="list-style-type: none"> <li>▪ Provides inconsistent information for the thesis</li> <li>▪ Has no apparent application of critical thinking</li> <li>▪ Has no clear goal</li> <li>▪ Is pulled from few sources</li> <li>▪ Has significant factual errors, misconceptions, or misinterpretations</li> </ul> | <ul style="list-style-type: none"> <li>▪ Several spelling, grammatical, or punctuation errors</li> <li>▪ Poor use of vocabulary and word choice</li> </ul>      | <ul style="list-style-type: none"> <li>▪ Content is unfocused and haphazard.</li> <li>▪ Information does not support the solution to the thesis statement.</li> <li>▪ Information has no apparent pattern.</li> </ul>   |

**Rubric for Class Presentations**

| <b>Score Levels</b> | <b>Content</b>   | <b>Conventions</b>   | <b>Organization</b>   |
|---------------------|--|--|---|
| <b>A</b>            | <ul style="list-style-type: none"> <li>▪ Understands the nature of the question in its historical and contemporary context.</li> <li>▪ Reflects creative and critical thinking.</li> <li>▪ <b>Contains a succinct summary of the question pertaining to the chapter and uses 2 or more other sources.</b></li> <li>▪ Is accurate.</li> </ul> | <ul style="list-style-type: none"> <li>▪ Presentation was clear and concise.</li> <li>▪ Delivery was polished.</li> <li>▪ Use of IT was appropriate and well-integrated into the presentation.</li> </ul>      | <ul style="list-style-type: none"> <li>▪ The response contained information that was current, correct, and organized in a logical way.</li> </ul> |
| <b>B</b>            | <ul style="list-style-type: none"> <li>▪ Understands the nature of the question.</li> <li>▪ Has application of critical thinking that is apparent.</li> <li>▪ <b>Utilizes the chapter pertaining to the question and at least 1 other sources.</b></li> <li>▪ Is accurate.</li> </ul>  | <ul style="list-style-type: none"> <li>▪ Presentation clear.</li> <li>▪ Delivery was free of verbal and non-verbal distractions.</li> <li>▪ Use of IT was helpful to presentation.</li> </ul>                  | <ul style="list-style-type: none"> <li>▪ The response contained information that was relevant and organized.</li> </ul>                           |
| <b>C</b>            | <ul style="list-style-type: none"> <li>▪ Struggles to grasp the relevance of the question.</li> <li>▪ Reflects little creative or critical thinking.</li> <li>▪ <b>Utilizes only the chapter pertaining to the question and no additional sources.</b></li> </ul>  | <ul style="list-style-type: none"> <li>▪ Presentation lacked clarity and went too long.</li> <li>▪ Delivery was disjointed and distracting.</li> <li>▪ Use of IT had little purpose</li> </ul>                 | <ul style="list-style-type: none"> <li>▪ The response contained information that was organized but dated and incorrect.</li> </ul>                |
| <b>D</b>            | <ul style="list-style-type: none"> <li>▪ Does not understand the nature of the question.</li> <li>▪ Reflects no creative or critical thinking.</li> <li>▪ <b>Lacks understanding even of the chapter related to the question.</b></li> </ul>   | <ul style="list-style-type: none"> <li>▪ Presentation was confusing and difficult to follow.</li> <li>▪ Delivery lacked significant signs of preparation.</li> <li>▪ No thought given to use of IT.</li> </ul> | <ul style="list-style-type: none"> <li>▪ The response contained incorrect information that lacked organization.</li> </ul>                        |



### United Methodist Resources on the Internet

The United Methodist Church- [www.umc.org](http://www.umc.org)

The Council of Bishops- <https://www.unitedmethodistbishops.org/>

*United Methodist General Boards, Agencies, and Commissions*

General Board of Church and Society- [www.umc-gbcs.org](http://www.umc-gbcs.org)

General Commission on Christian Unity and Interreligious Concerns-

<https://www.umcdiscipleship.org/resources/christian-unity-and-interreligious-concerns>

General Commission on Religion and Race- [www.gcorr.org](http://www.gcorr.org)

General Council on Finance and Administration- [www.gcfa.org](http://www.gcfa.org)

General Board of Higher Education and Ministry- [www.gbhem.org](http://www.gbhem.org)

General Board of Discipleship- [www.gbod.org](http://www.gbod.org)

General Commission on United Methodist Men- [www.gcumm.org](http://www.gcumm.org)

General Board of Global Ministries- [www.umcmmission.org](http://www.umcmmission.org)

General Board of Pension and Health Benefits, now

Wespath Benefits and Investments- [www.wespath.org](http://www.wespath.org)

General Commission on the Status and Role of Women- [www.gcsrw.org](http://www.gcsrw.org)

General Commission on Archives and History- [www.gcah.org](http://www.gcah.org)

United Methodist Communications- [www.umcom.org](http://www.umcom.org)

United Methodist Young People- [www.umcyoungpeople.org](http://www.umcyoungpeople.org)

United Methodist Publishing House- [www.umph.org](http://www.umph.org)

#### *United Methodist Caucus Groups*

UM Queer Clergy Caucus- [www.umqcc.org](http://www.umqcc.org)

Black Methodists for Church Renewal (BMCR)-

National Hmong Caucus of the United Methodist Church- [www.hmongumc.org](http://www.hmongumc.org)

Metodistas Asociados Representando la Causa de los Hispano-Americanos (MARCHA)-

[www.marchaumc.org](http://www.marchaumc.org)

National Federation of Asian American United Methodists- [www.nfaaum.org](http://www.nfaaum.org)

Native American International Caucus- <http://www.naicumc.com/>

Pacific Islander National Caucus of United Methodists- [www.resourceumc.org/en/churchwide/pacific-islander-national-plan](http://www.resourceumc.org/en/churchwide/pacific-islander-national-plan)

#### Grading Scale

|           |      |          |      |
|-----------|------|----------|------|
| A+ 97-100 | 4.0  | C+ 77-79 | 2.33 |
| A 93-96   | 4.0  | C 73-76  | 2.0  |
| A- 90-92  | 3.67 | C- 70-72 | 1.67 |
| B+ 87-89  | 3.33 | D+ 67-69 | 1.33 |
| B 83-86   | 3.0  | D 63-66  | 1.0  |
| B- 80-82  | 2.67 | D- 60-62 | .6   |