

## COS 422 THEOLOGICAL HERITAGE IV: THE WESLEYAN MOVEMENT

ALPS/MTH Local Pastors School 2017

Dr. Charles W. Brockwell, Jr.

### GOALS

To discover who we -- the Wesleyan movement (1739) and the United Methodist Church (origins to 1784) – are in the one holy catholic and apostolic church. To learn the flow of our story since 1784. To visit (look upon attentively) the state of our Church today, including our major issues and our possibilities.

### OBJECTIVES

1) Identify what British Methodist historian Rupert Davies saw as Methodist like movements in the church before Methodism proper.

2) See why the Church of England happened in the 1500s and what it had become by the time of the Wesleys of Epworth in the 1700s.

3) Meet the Wesleys of Epworth.

4) Trace the progress of Wesleyan Methodism in the United Kingdom from 1739 – 1795.

5) Set forth the Wesleyan Gospel of the Manifold Grace of God (I Peter 4:10).

6) Learn there was Methodism in colonial America from the Wesleys' 1735 arrival in Georgia to the Christmas Conference of 1784.

7) Trace the Heroic Era of American Methodism under Francis Asbury and William McKendree from 1784 – 1835, and the founding of the Evangelical and United Brethren movements.

8) Follow movements and issues of our story from President Andrew Jackson to President Woodrow Wilson—the so-called Methodist Century in American church history.

9) Comprehend the ecumenical achievements of and institutional challenges to [United] Methodism in the twentieth century.

10) Look toward our “future history.”

#### CORE TEXTS

John Wesley said, “Reading Christians will be knowing Christians.” These resources help us become knowing Methodist Christians.

Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon Press, 2<sup>nd</sup> ed., 2013).

Randy Maddox, *Responsible Grace: John Wesley’s Practical Theology* (Nashville: Kingswood Books, 1994).

Russell E. Richey, Kenneth E. Rowe, Jean Miller Schmidt, *The Methodist Experience in America: Vol. I A History* (Nashville: Abingdon Press, 2010).

Jean Miller Schmidt, *Grace Sufficient: A History of Women in American Methodism 1760-1939* (Nashville: Abingdon Press, 1999).

#### REFERENCE WORKS

*The Book of Discipline of the United Methodist Church 2016* (Nashville: United Methodist Publishing House, 2016), pp. 11 – 22, “Historical Statement.”

Thomas Langford, *Practical Divinity, Volume I: Theology in the Wesleyan Tradition* (Nashville: Abingdon Press, rev. ed. 1983).

John G. McEllhenney (ed.), *United Methodism in America: A Compact History* (Nashville: Abingdon Press, 1992). Very useful for teaching our Church's story to your congregation.

Harry V. Richardson, *Dark Salvation: The Story of Methodism as it Developed among Blacks in America* (New York: Doubleday, 1976).

Russell E. Richey, Kenneth E. Rowe, Jean Miller Schmidt, *American Methodism: A Compact History* (Nashville: Abingdon Press, 2012). The abridged version of our textbook for use with our congregations.

Russell E. Richey, Kenneth E. Rowe, & Jean Miller Schmidt, *The Methodist Experience in America: Vol. II A Sourcebook* (Nashville: Abingdon Press, 2000). The companion to our textbook.

#### SUPPLEMENTAL RECOMMENDED RESOURCES

Nolan B. Harmon, gen. ed., *The Encyclopedia of World Methodism* (Nashville: Abingdon Press, 2 vols., 1974). Old now, but the first place to look up anything or anyone historical in world, not just USA, Methodism.

Nathan O. Hatch, "The Puzzle of American Methodism," *Reflections* (Summer-Fall, 1993) pp.13-20. The Bartlett Lecture at Yale Divinity School Convocation 1993.

David Hempton, *Methodism: Empire of the Spirit* (New Haven: Yale University Press, 2005). David, an Irish Methodist, is dean (2012) of Harvard Divinity School.

Henry H. Knight, III, *From Aldersgate to Azusa Street: Wesleyan Holiness and Pentecostal Visions of the New Creation* (Eugene, OR: Pickwick Publications, 2010).

John H. Wigger, *American Saint: Francis Asbury and the Methodists* (New York: Oxford University Press, 2009). Reward yourself by reading this story of the man, and his people, who put Methodism into the DNA of the USA.

\_\_\_\_\_, *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America* (New York: Oxford University Press, 1998).

Yrigoyen, Charles, Jr. & Susan E. Warrick, *Historical Dictionary of Methodism* (Lanham, MD: Scarecrow Press, 3<sup>rd</sup> edi., 2013).

## THE TOPICS IN OUR CLASS SESSIONS

### HISTORY'S METHODISMS AND ANGLICANISM BEFORE METHODISM

Heitzenrater (2013), Chap. 1 & 2

### THE WESLEY FAMILY FROM EPWORTH TO ALDERSGATE

Heitzenrater (2013), Chap. 1& 2

### THE WESLEYS' METHODISM

Heitzenrater (2013), Chap. 3-Epilogue

Wesleyan Methodism's 1739-1795 institutional evolution in Britain.

### QUESTION 1 OF OUR FIRST (1744) CONFERENCE -- WHAT TO TEACH

Maddox, *Responsible Grace*

The Wesleyan construct of the operations of the manifold/varied/multiple grace of God. *Ordo salutis, via salutis, iter salutis.*

## METHODISM IN COLONIAL AMERICA

Richey, Rowe, Schmidt (2010), chapters I & II. Schmidt (1999), Part I

The Wesleys in Georgia; George Whitefield; Capt. Thomas Webb;  
Appointed and Self-appointed Preachers from England; Barbara Heck

## AMERICAN METHODISM'S HEROIC ERA: FROM THE REVOLUTION TO JACKSON

Richey, Rowe, Schmidt (2010), chapters III thru V (Snapshot I is not assigned).

Fifty Years of the Asbury and McKendree Episcopacies; The Revolution: Surviving & Growing; Christmas Conference; General Conference; O'Kelly Schism; Laity Rights; Slavery; Camp Meetings; United Brethren; Evangelicals; Colleges

## "THE METHODIST CENTURY": FROM JACKSON TO WILSON

Richey, Rowe, Schmidt (2010), chapters VII thru XII and pp. 129-133, 143-146, 158-161, 299-321 (Snapshot II is not assigned); Schmidt (1999), Part III

Race & Ethnicity; Methodism's Female Majority; Making Disciples of Americans and of All Nations; The Temperance Movement; The Holiness Movement; The Social Gospel; USA Methodism and USA Wars

## UNITING, MATURING, QUESTIONING

Richey, Rowe, Schmidt (2010), chapters XIII – XV (Snapshot III is not assigned); Schmidt (1999), Epilogue & Conclusion

Unification 1939; Merger 1968; National & Global Ecumenism; Sacramental Deepening; Mainline Marginalization

## THE STATE OF OUR CHURCH AND OUR “FUTURE HISTORY”

On <<[www.umc.org](http://www.umc.org)>> search for the following: Call to Action; Four Areas of Focus; Judicial Council (Decisions 1032 & 1226); State of the Church.

On <<[www.worldwideumc.org](http://www.worldwideumc.org)>> find Worldwide Nature of the United Methodist Church.

On <<[methodistthinker.org](http://methodistthinker.org)>> find Bishop Scott J. Jones’ ideas on global United Methodism.

Arnold, Bill T., *Seeing Black and White in a Gray World* (Franklin, TN: Seedbed, 2014).

Hamilton, Adam, *Seeing Gray in a World of Black and White* (Nashville: Abingdon Press, 2008).

Elaine Heath & Scott Kisker, *Longing for Spring: A New Vision for Wesleyan Community* (Cascade Books, 2010).

Google the following: Circuit Rider magazine; Confessing Movement; Good News Movement; Progressive Christian magazine (or start with Zion’s Herald magazine); Reconciling Ministries Network; United Methodist Communications; United Methodist Insight; United Methodist Reporter; Wesleyan Covenant Association.

## ASSIGNMENT FOR GRADE – DUE 1 APRIL

Write papers on each of these seven topics. 56 pages maximum length altogether (not counting the bibliography/resources pages at the end of each paper); 12 point type; double spaced; one inch left, right, upper and lower margins.

You don't have to have 56 content pages, just do not exceed that total. The sections may vary in length. Obviously, The Rectory Family of Epworth is not as "heavy" as The Methodist Century.

### THE WESLEYS FROM EPWORTH TO ALDERSGATE

The Wesleys of Epworth, and the careers of John and Charles Wesley through 1738.

### WESLEYAN METHODISM 1739 – 1791

Development of the Wesleyan Methodist movement in Great Britain during the lives of John (d.1791) and Charles (d.1788) Wesley.

### THE WESLEYAN EVANGEL

The theological construct of the Wesleyan gospel of grace --the *ordo, via, iter salutis*.

### THE HEROIC ERA OF AMERICAN METHODISM

The half century when the Methodist Episcopal Church, the first new denomination to be organized in the new nation, went from about 15,000 members to the largest religious community in the USA.

## “THE METHODIST CENTURY” IN AMERICAN CHURCH HISTORY

Major themes of the American Methodist story in the years from President Andrew Jackson through President Woodrow Wilson: Slavery & Jim Crow; Civil War; Immigration; Temperance; Holiness; Social Gospel; Laity Rights & Women’s Ministry; Higher Education; USA Westward Evangelism; World Evangelism; America’s Wars.

## AMERICAN METHODISM IN THE 1900s

Unification 1939. Merger 1968. Ecumenical Engagement. Racial and Gender Inclusiveness. Challenges to Mainline Status.

## ISSUES AND POSSIBILITIES FOR THE UNITED METHODIST CHURCH TODAY

Consult the resources listed above for our class time on the state of our Church and its future.

## HOW TO DO THESE PAPERS

- 1) Using Objectives and In Class Topics make separate files for each paper and its sections. As you do assigned readings, consult the reference works, and use online resources make notes and file them. Thus when you begin writing you’ll have the database (written or computerized) right there.
- 2) Within the maximum of 56 content pages you will choose how much to write on a given topic.
- 3) Use 12 point type, double spaced, one inch margins on both sides and top and bottom.



4) Put all the resources you used on separate pages at the end of each paper. They are in addition to the content pages and do not count as part of the 56 page total.

5) Document all quotations or near quotations. Use footnotes, endnotes, or parenthetical notes. Parenthetical ones give a brief identification of the appropriate entry from your resources pages. Ask yourself, "Using this note can my reader go directly to the source?" Footnotes or endnotes are useful for comments too lengthy to include in the body of your text.

6) Please number your pages per section and, if possible, number the lines on each page. Thanks!

7) Use the internet for research. For example, Duke Divinity School <<duke.divinity.edu/Wesley>>; Northwest Nazarene University <<Wesley.nnu.edu>>, and <<The Methodist Review>>.

Wikipedia helps one get into a topic, but is not acceptable for scholarly citation as it is not checked for accuracy.

8) Write a section as you are confident about it. When all 7 are complete, put them together in the required order for submission.

9) USPS (hard copy!) to Dr. Barbara Nye, 1204 Choctaw Trail, Brentwood, TN 37027. Barbara forwards completed assignments to the faculty. Contact her <[bnye1@earthlink.net](mailto:bnye1@earthlink.net)>; 615-289-4332, for any permission for deadline extension.

10) Overdue papers penalty. After 1 April but prior to 1 May = 1 letter grade deduction. After 30 April = 2 letter grades deduction. If, by end of March you have some but not all of these 7 papers, send in what you have. Any order of completion is OK.

## GRADING

Grades will be letter grades and will show plus/minus where appropriate. Each paper will be evaluated separately; final grade is the average of the seven. There are no exams, this research and writing is sufficiently comprehensive to ensure you will have a grip on the story of The United Methodist Church in the USA.

Attending ALL class sessions for the full period is also a requirement for passing the course.

## CONTACTING CHARLES

502-426-8898(h)                      502-592-3977 (ce/text)                      [macbroc@aol.com](mailto:macbroc@aol.com)  
3907 Ashridge Dr.      Louisville, KY 40241                      ce/text is the best option

Due April 5, 2017. Mail ALL pre-course assignments to:

Dr. Barbara Nye  
1204 Choctaw Trail  
Brentwood, TN 37027

Do Not email pre-course assignments.

Do Not send pre-course assignments by certified mail.

This will save you money and delays. If no one is available to sign for certified mail it is returned. Thank you.