

HANDBOOK FOR LEADERS of **UNITED METHODIST-RELATED** SCHOOLS, COLLEGES, AND UNIVERSITIES



**Understanding, Energizing, and
Communicating the Relationship**

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HIGHER EDUCATION & MINISTRY

General Board of Higher Education and Ministry

THE UNITED METHODIST CHURCH

Introduction

In response to requests, this handbook is provided as a practical guide for professors and administrators to understand, energize, and communicate the relationship of their campus with The United Methodist Church. Whether a campus serves three hundred or thirty thousand students, each of the 119 United Methodist-related educational institutions have in common a subset of institutional identity that derives from the relationship with the church. The guide unfolds much the way our history has: it begins with the church and proceeds to your campus.

- **Part 1** outlines the denomination's interest in and commitment to education.
- **Part 2** defines the elements of institutional identity that are common among the otherwise different educational institutions that relate to the church.
- **Part 3** demonstrates the ways that the United Methodist commitment to education has shaped church action and the history of higher education in the United States.
- **Part 4** highlights the global reach of the United Methodist education connection.
- **Part 5** overviews the shared vision developed by church and campus leaders in 2000.
- **Part 6** provides a synopsis of the services provided to United Methodist-related institutions by The United Methodist Church.

➤ 1. Why The United Methodist Church Relates to Educational Institutions

The United Methodist Church and its predecessor bodies view both the *love of God* and *love of neighbor*, which are concepts integral to Christian faith, as having an intellectual component. This underlying assumption is a driving force in the denomination's interest in education, and it shapes the character of the precollegiate schools, two-year colleges, liberal arts colleges, research universities, historically black colleges, women's colleges, professional schools, and theological schools that relate to the denomination.

United Methodists take seriously the affirmation in Matthew 22:37 to love God with their minds. Founder John Wesley viewed education as a channel of self-understanding that is crucial for salvation, granting intellect a prominent role in the denomination's conception of faith. The *quadrilateral* has emerged as a tool for explaining the Wesleyan approach: "Wesley believed that the living core of the Christian faith was revealed in Scripture, illuminated by tradition, vivified in personal experience, and confirmed by reason."¹ Intellect plays a confirmatory role in understanding the nature of self, God, and relationships with others for Christians in the United Methodist tradition, and the development of an individual's intellectual capacity is part of the faithful Christian's love of God.

United Methodist tradition manifests a deep concern for the physical and spiritual well-being of all people; the denomination's interest in ensuring access to a quality education derives from this concern. In the early days of the Wesleyan movement, John Wesley founded the Kingswood School in England to give the children of local coal miners a high quality education so they could aspire to Cambridge or Oxford. When the Methodist Church was established in America at the Christmas Conference of 1784 (recognized as the first General Conference), the conference authorized as one of the first acts the formation of Cokesbury College in Abingdon, Maryland. As the denomination grew, bishops encouraged Methodists to build schools near every church, "to give the key of knowledge in a general way to your children, and those of the poor in the vicinity of your small towns and villages."²

Hundreds of colleges were founded to fulfill this mandate, but they were impoverished and of vastly uneven quality. The 1868 General Conference developed a Board of Education to manage contributions for scholarships and to provide aid to these institutions.³ Twenty-four years later, the General Conference established the University Senate to be certain that these institutions were worthy of bearing the name of the denomination.⁴ The timeline on page 12 of this handbook demonstrates how the Methodist church's commitment to educational access and quality has shaped not only its history but also the history of higher education in the United States.

The University Senate of The United Methodist Church was the first accrediting agency in the United States and established the voluntary, non-governmental peer review model for evaluating educational quality, still employed in and unique to this country. An independent entity founded by the General Conference, the Senate reports only to the General Conference and is comprised of 27 distinguished educators elected by several constituencies. While the Senate has long since given over its accreditation function to other agencies, particularly regional accrediting associations, the Senate

remains active in reviewing all United Methodist-related institutions at least every 10 years regarding matters in which the church is interested: institutional integrity, educational quality, church relatedness, and financial stability. The Senate relies on the reports of regional accrediting associations and schedules its reviews following regional reviews.

The Senate has the sole authority to determine which institutions can be formally affiliated with The United Methodist Church and to determine which non-United Methodist schools of theology can be on the approved list to educate United Methodist pastors. To be affiliated with The United Methodist Church, an institution must be regionally accredited. The Senate's approach to institutional reviews is consultative. It makes every attempt to assist and support United Methodist-related institutions. The Senate, along with the Division of Higher Education, provides a resource for help and consultation services for these institutions.

The 119 United Methodist-related institutions that remain are distinguished from other types of educational institutions primarily by their approach to faith. (See the complete list on page 10 of this handbook.) Because the church has established intentionally broad parameters for these relationships, institutions craft a variety of approaches that allow faith to play a meaningful role in the educational process. Rather than either isolating faith as something outside the curriculum or mandating a particular set of beliefs, United Methodist-related colleges and universities provide courses and cocurricular programs that enable students to delve into questions of meaning and purpose. Support for students by faculty, administrators, peers, and even United Methodists in the community is an important part of the blend of excellence in academics, commitment to community, and integration of faith with learning that is decidedly United Methodist. These institutions heed the charge penned by Charles Wesley, brother to John and one of the denomination's most prolific hymn writers, in a hymn written for the dedication of Kingswood School in Bath, England in 1748:

Unite the pair so long disjoined, knowledge and vital piety:
Learning and holiness combined,
And truth and love, let all men see in these whom up to thee we give,
Thine, wholly thine, to die and live.⁵

To learn more:

- *Grace to Lead: Practicing Leadership in the Wesleyan Tradition* (Kenneth L. Carder and Lacey C. Warner)
- *John Wesley for the 21st Century* (John O. Gooch)
- *Three Simple Rules: A Wesleyan Way of Living* (Rueben P. Job)
- *Three Simple Rules That Will Change the World* (Rueben P. Job)
- *Methodist Connectionalism: Historical Perspectives* (Russell E. Richey)
- University Senate of The United Methodist Church: 2013–2016 Organization, Policies, and Guidelines: www.gbhem.org/education/university-senate. (Hard copies available by request to scu@gbhem.org.)

Supporting Tenets of United Methodism

The core documents of The United Methodist Church provide robust support for the denomination's relationship to education. The following passages have been excerpted from the denomination's *The Book of Discipline* and *The Book of Resolutions*. *The Book of Discipline* is the denomination's instrument "for setting forth the laws, plan, polity, and process by which United Methodists govern themselves."⁶ *The Book of Resolutions* accompanies *The Book of Discipline* and contains the text of all resolutions or pronouncements on issues approved by the General Conference every four years. (The last General Conference was 2012; the next will be 2016.) The entire *Book of Discipline* can be seen [online](#).⁷

The Social Principles within *The Book of Discipline* (Part V, ¶160–166 [pp. 103–142]), speak to positions on contemporary issues. While the Social Principles are not to be considered church law, they are "a prayerful and thoughtful effort on the part of the General Conference to speak to the human issues in the contemporary world from a sound biblical and theological foundation as historically demonstrated in United Methodist traditions."⁸

The following overview is not exhaustive, but it provides insight into denominational priorities and processes that are relevant for leaders of educational institutions.

Academic Freedom

The Book of Discipline, Part V, Social Principles ¶ 164 V. The Political Community E) Education

We believe that every person has the right to education. We also believe that the responsibility for education of the young rests with the family, faith communities, and the government. In society, this function can best be fulfilled through public policies that ensure access for all persons to free public elementary and secondary schools and to post-secondary schools of their choice. Persons should not be precluded by financial barriers from access to church-related and other independent institutions of higher education. We affirm the right of public and independent colleges and universities to exist, and we endorse public policies that ensure access and choice and that do not create unconstitutional entanglements between church and state. We believe that colleges and universities are to ensure that academic freedom is protected for all members of the academic community and a learning environment is fostered that allows for a free exchange of ideas. We affirm the joining of reason and faith; therefore, we urge colleges and universities to guard the expression of religious life on campus.

View the statement [online](#).⁹

Church-College Relationship

The Book of Discipline, Part VI Organization and Administration, University Senate ¶ 1415. Purposes and Objectives

2. [The purpose of the University Senate is] to support the development of institutions whose aims are to address and whose programs reflect significant educational, cultural, social, and human issues in a manner reflecting the values held in common by the institutions and the Church.

3. [The purpose of the University Senate is] to provide an effective review process to ensure that schools, colleges, universities, and theological schools listed by the University Senate and qualifying for Church support have institutional integrity, well-structured programs, sound management, and clearly defined Church relationships.

*The Book of Discipline, Part VI Organization and Administration, University Senate ¶1416.
Institutional Affiliation*

5. Assessment of Church relationships shall be a part of the process for those institutions seeking approval of the [University Senate] for affiliation with The United Methodist Church. Inasmuch as declarations of Church relationships are expected to differ one from the other, and because of the diversity in heritage and other aspects of institutional life, declarations of Church relationship will necessarily be of institutional design.

See also page 8 in this handbook.

Interfaith Dialogue

The Book of Resolutions, Ecumenical Issues, 3141. Called to Be Neighbors and Witnesses: Guidelines for Interreligious Relationships, Intent.

The intent in developing interreligious relationships is not to amalgamate all faiths into one religion. We Christians have no interest in such syncretism. To engage in interreligious dialogue is neither to endorse nor to deny the faith of other people. In dialogue we mutually seek insight into the wisdom of other traditions and we hope to overcome our fears and misapprehensions. Far from requiring a lessening of commitment to Christ, effective dialogue is only possible when one's own faith is strong, and may ultimately serve to deepen or extend it.

We Christians are seeking to be neighbors with persons whose religious commitments are different from our own and to engage each other about the deepest convictions of our lives. In our assurance of and trust in God's grace in Jesus Christ, we open ourselves to dialogue and engagement with persons of other faith communities and to other Christians whose understandings, cultures, and practices may be different from our own.

This interreligious engagement challenges United Methodist Christians to think in new ways about our lives in the broader human community, about our mission, evangelism, service, and our life together within the Christian church. We seek to promote peace and harmony with persons of other religious traditions in our various towns, cities, and neighborhoods. Yet we do not hide our differences, nor avoid conflicts, but seek to make them constructive. In each place, we share our lives with each other, we witness and are witnessed to, we invite others into the Christian community and we are invited into theirs. Our prayer is that the lives of all in each place will be enriched by the differences of others, that a new sense of community may emerge, and that others may receive the gift of God in Christ, while we receive the gifts which have been given them.

View the full statement [online](#).¹⁰

Environmental Stewardship

The Book of Discipline, Part V, Social Principles ¶ 160. I. The Natural World

All creation is the Lord's, and we are responsible for the ways in which we use and abuse it. Water, air, soil, minerals, energy resources, plants, animal life, and space are to be valued and conserved because they are God's creation and not solely because they are useful to human beings. God has granted us stewardship of creation. We should meet these stewardship duties through acts of loving care and respect. Economic, political, social, and technological developments have increased our human numbers, and lengthened and enriched our lives. However, these developments have led to regional defoliation, dramatic extinction of species, massive human suffering, overpopulation, and misuse and overconsumption of natural and nonrenewable resources, particularly by industrialized societies. This continued course of action jeopardizes the natural heritage that God has entrusted to all generations. Therefore, let us recognize the responsibility of the church and its members to place a high priority on changes in economic, political, social, and technological lifestyles to support a more ecologically equitable and sustainable world leading to a higher quality of life for all of God's creation.

View the full statement [online](#).¹¹

Social Justice and Outreach to Underserved Communities

The Book of Discipline, Part III, Doctrinal Standards and Our Theological Task ¶ 102. Section 1—Our Doctrinal Heritage, Distinctive Wesleyan Emphases, Mission and Service

We insist that personal salvation always involves Christian mission and service to the world. By joining heart and hand, we assert that personal religion, evangelical witness, and Christian social action are reciprocal and mutually reinforcing. Scriptural holiness entails more than personal piety; love of God is always linked with love of neighbor, a passion for justice and renewal in the life of the world.

The Book of Discipline, Part V, Social Principles ¶ 162. III. The Social Community

The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened. We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate or violence against groups or persons based on race, color, national origin, ethnicity, age, gender, disability, status, economic condition, sexual orientation, gender identity, or religious affiliation. Our respect for the inherent dignity of all persons leads us to call for the recognition, protection, and implementation of the principles of The Universal Declaration of Human Rights so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights.

View the full statement [online](#).¹²

The Book of Discipline, Part V, Social Principles ¶164. V. The Political Community E) Education

We believe that every person has the right to education. We also believe that the responsibility for education of the young rests with the family, faith communities, and the government. In society, this function can best be fulfilled through public policies that ensure access for all persons to free public elementary and secondary schools and to post-secondary schools of their choice. Persons should not be precluded by financial barriers from access to church-related and other independent institutions of higher education. We affirm the right of public and independent colleges and universities to exist, and we endorse public policies that ensure access and choice and that do not create unconstitutional entanglements between church and state. We believe that colleges and universities are to ensure that academic freedom is protected for all members of the academic community and a learning environment is fostered that allows for a free exchange of ideas. We affirm the joining of reason and faith; therefore, we urge colleges and universities to guard the expression of religious life on campus.

View the statement [online](#).¹³

International Relations

The Book of Discipline, Part V, Social Principles ¶ 165. VI. The World Community

God's world is one world. The unity now being thrust upon us by technological revolution has far outrun our moral and spiritual capacity to achieve a stable world. The enforced unity of humanity, increasingly evident on all levels of life, presents the Church as well as all people with problems that will not wait for answer: injustice, war, exploitation, privilege, population, international ecological crisis, proliferation of arsenals of nuclear weapons, development of transnational business organizations that operate beyond the effective control of any governmental structure, and the increase of tyranny in all its forms. This generation must find viable answers to these and related questions if humanity is to continue on this earth. We commit ourselves as a Church to the achievement of a world community that is a fellowship of persons who honestly love one another. We pledge ourselves to seek the meaning of the gospel in all issues that divide people and threaten the growth of world community.

View the full statement [online](#).¹⁴

➤ 2. How United Methodist-Relatedness is Assessed

The University Senate establishes the criteria by which an institution may be listed as United Methodist-related, and it reviews institutions according to these criteria.¹⁵ Demands historically have been resisted that criteria for church relationship be specific and prescriptive, especially in matters of curriculum. As early as 1916, the General Conference received a petition to require “at least four semester hours of English Bible of all candidates for graduation.”¹⁶ After consideration, the University Senate did not adopt this criterion. Rather, the Senate has assumed that each institution should design its own relationship according to a set of broad principles, which have been continually reviewed and refined in order to maintain currency.

For example, among twelve “Marks of the Church College” enumerated in 1965 were the following:

- An adequately staffed department of religion staffed by competent teachers, where there is scholarly study of Judeo-Christian religious heritage centering upon the Bible, the nature and history of the church, and exploration of the role of Christian faith in contemporary culture.
- A campus-wide concern to face persistent questions of life and death, the purpose to which the great religions speak, and the questions which are implicit in the work of the academic community.
- A systematic study of faculty of ways in which distinctiveness of Church-related higher education may be properly reflected in curriculum building and degree requirements.¹⁷

In the 1970s, the five roles of the Church-related college included:

- Be communities of scholarship where confrontation with ultimate questions is part of the educational process;
- Be communities open to the divine-human dimension of pressing problems;
- Offer value-oriented, value-informed, and value-responsible education.¹⁸

The inclination toward broadly defined church relationships originally was codified in the 1980 *Book of Discipline*:

Declarations of church relationship are expected to differ one from the other, and because of the diversity in heritage and other aspects of institutional life, declarations of church relationships will necessarily be of institutional design.¹⁹

Today, the University Senate utilizes seven principles to articulate and assess the United Methodist-relatedness of the schools, colleges, and universities it lists. This statement was adopted by the University Senate on June 21, 1996.

- A Church-related institution identifies itself as such in printed materials, official listings, and other statements of self-description.
- A Church-related institution respects, honors and provides the teaching of religion, and specifically, appropriate scholarly theological teaching in the Christian tradition within the curriculum.
- A Church-related institution respects and honors religious practice and, specifically, worship and service for students and faculty who choose to participate in the Christian tradition within the total life of the school.
- A Church-related institution willingly allows faculty and students to explore the place of religious belief and practice, and specifically, the intellectual dimensions of Christian faith, in all academic disciplines and co-curricular activities.
- A Church-related institution encourages the exploration of the place of religious belief and practice in the larger society and advocates appropriate recognition of the contributions of religion to public life.
- A Church-related institution recognizes the Social Principles of The United Methodist Church and seeks to create a community of scholarship and learning which facilitates social justice.
- A Church-related institution includes in its faculty, administrative officers, and board of trustees persons who understand and respect the relationship with The United Methodist Church.²⁰

United Methodist-Related Institutions

Senior Colleges and Universities

Adrian College
Alaska Pacific University
Albion College
Albright College
Allegheny College
American University
Baker University
Baldwin Wallace University
Bennett College
Bethune-Cookman University
Birmingham-Southern College
Boston University
Brevard College
Centenary College
Centenary College of Louisiana
Central Methodist University
Clafin University
Clark Atlanta University
Columbia College
Cornell College
Dakota Wesleyan University
DePauw University
Dickinson College
Dillard University
Drew University
Duke University
Emory & Henry College
Emory University
Ferrum College
Florida Southern College
Green Mountain College
Greensboro College
Hamline University
Hendrix College
High Point University
Hiwassee College
Huntingdon College
Huston-Tillotson University
Illinois Wesleyan University
Iowa Wesleyan College
Kansas Wesleyan University
Kentucky Wesleyan College
LaGrange College
Lebanon Valley College
Lindsey Wilson College
Lycoming College
MacMurray College
Martin Methodist College
McKendree University

McMurry University
Methodist University
Millsaps College
Morningside College
Nebraska Methodist College
Nebraska Wesleyan University
North Carolina Wesleyan College
North Central College
Ohio Northern University
Ohio Wesleyan University
Oklahoma City University
Otterbein University
Paine College
Pfeiffer University
Philander Smith College
Randolph College
Randolph-Macon College
Reinhardt University
Rocky Mountain College
Rust College
Shenandoah University
Simpson College
Southern Methodist University
Southwestern College
Southwestern University
Syracuse University
Tennessee Wesleyan College
Texas Wesleyan University
Union College
University of Denver
University of Evansville
University of Indianapolis
University of Mount Union
University of Puget Sound
University of the Pacific
Virginia Wesleyan College
Wesley College
Wesleyan College
West Virginia Wesleyan College
Wiley College
Willamette University
Wofford College
Young Harris College

Precollegiate Schools

Carrollton Christian Academy
Kents Hill School
Lydia Patterson Institute
McCurdy School
Randolph-Macon Academy

Red Bird Christian School
Robinson School
The Pennington School
Tilton School
Wyoming Seminary College
Preparatory School

Schools of Theology

Boston University – School of
Theology
Candler School of Theology –
Emory University
Claremont School of Theology
Drew University – Theological
School
Duke University – Divinity
School
Gammon Theological Seminary
Garrett-Evangelical Theological
Seminary
Iiff School of Theology
Methodist Theological School in
Ohio
Perkins School of Theology –
SMU
Saint Paul School of Theology
United Theological Seminary
Wesley Theological Seminary

Two-Year Institutions

Andrew College
Louisburg College
Spartanburg Methodist College

Professional Schools

Meharry Medical College

To learn more:

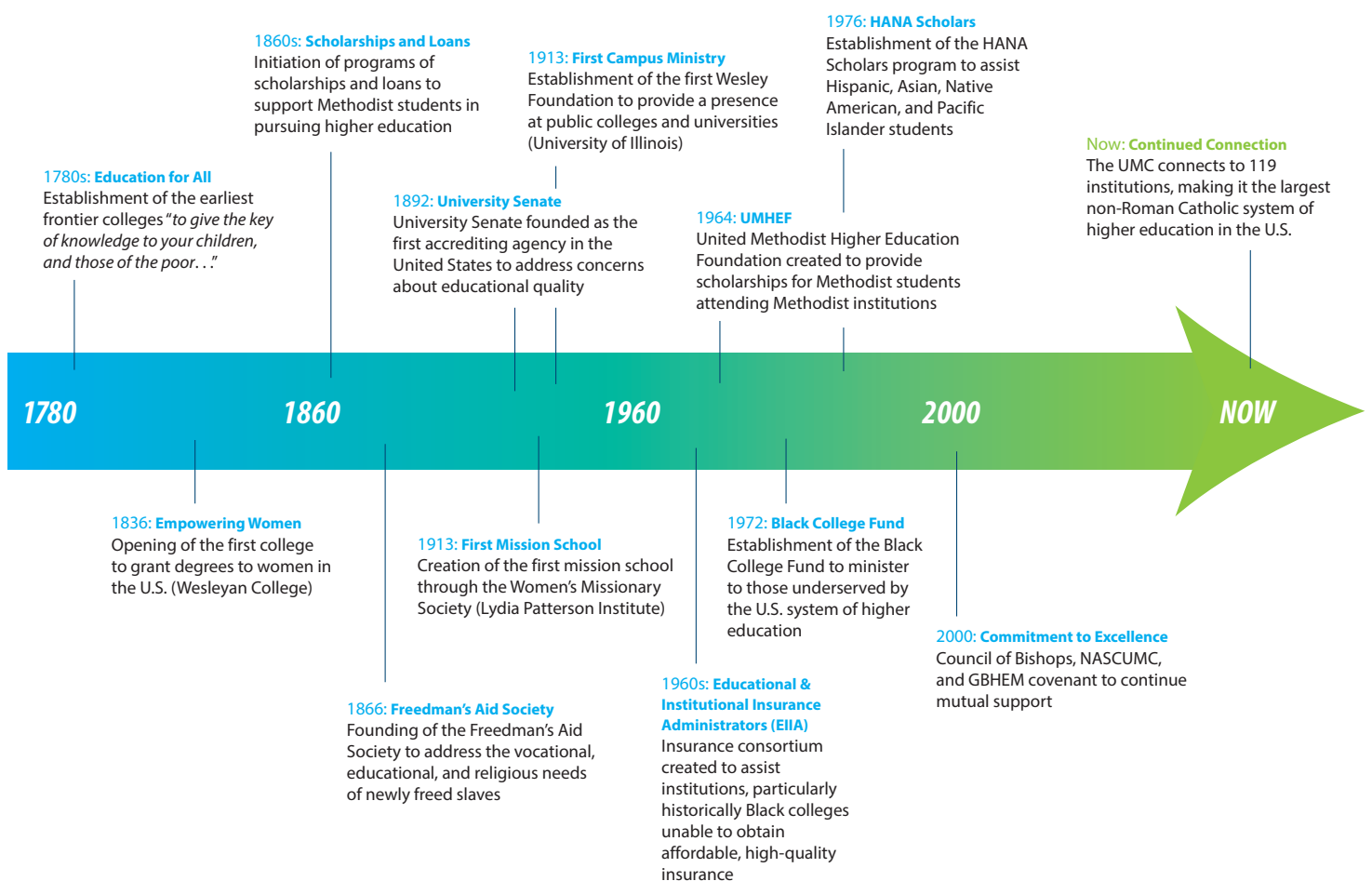
- University Senate of The United Methodist Church: 2013–2016 Organization, Policies, and Guidelines: www.gbhem.org/education/university-senate. (Hard copies available by request to scu@gbhem.org.)
- *Living the Vision: The University Senate of The Methodist Episcopal Church, The Methodist Church, and The United Methodist Church, 1892–1991* (Beth Adams Bowser; available by request to scu@gbhem.org.)

► 3. Highlights of the UMC's History in Education

The denomination's interest in education has evolved from its concern for the well-being of all people, including their faith development. Accordingly, three concerns have motivated the action of faithful United Methodists, congregations, affinity groups, and the General Conference throughout the denomination's history:

1. That all people should have access to education;
2. That education should be of the highest quality, as it is part of an individual's offering of self to God; and
3. That the expression of religion should be guarded and encouraged on campuses.

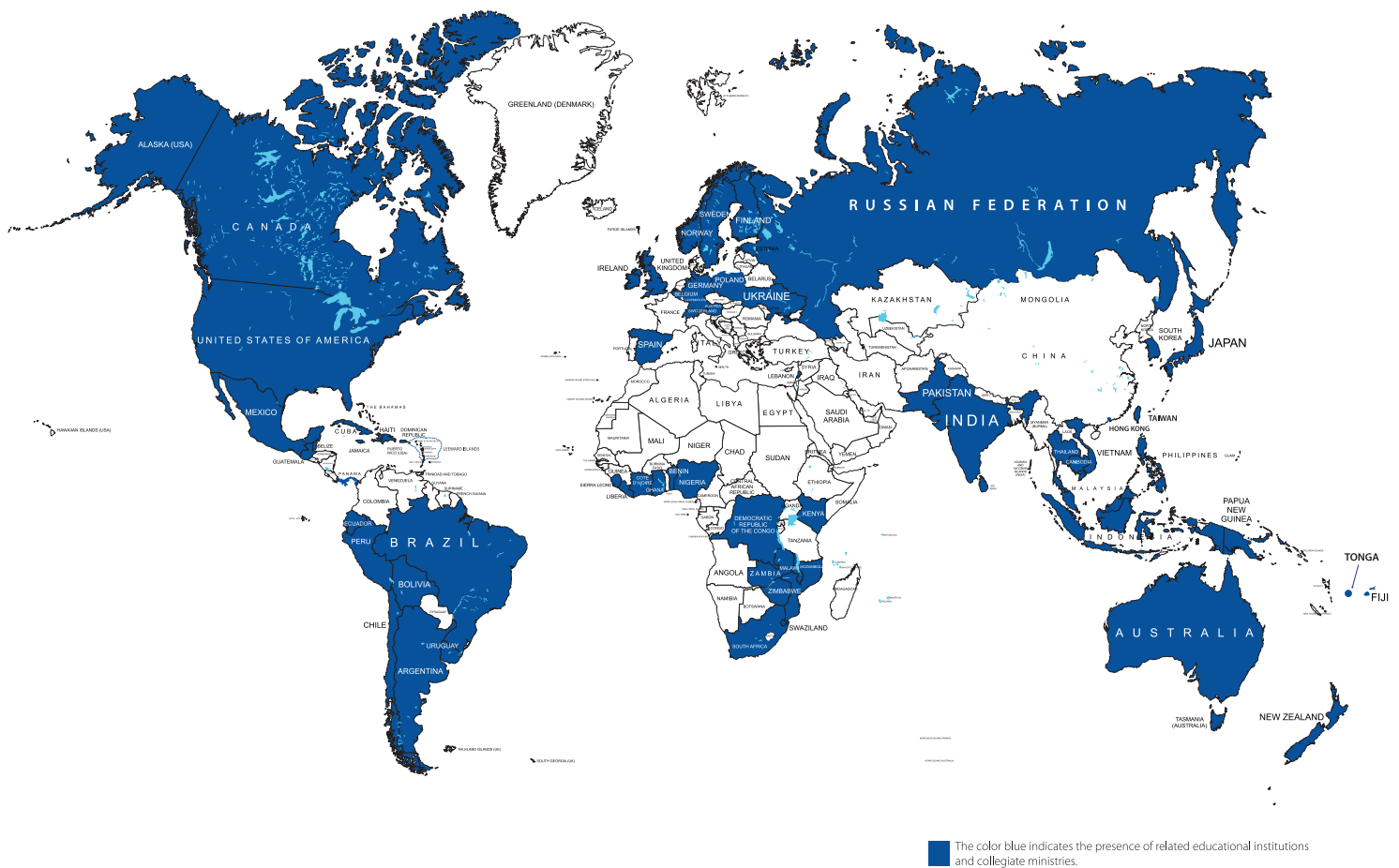
The following outline presents thirteen among countless examples of Methodist action in education. These thirteen examples include seminal acts, such as the founding of the Freedman's Aid Society and the creation of the University Senate, which have influenced the trajectory of education in the United States.



➤ 4. Global Reach of the Methodist Education Connection

The Division of Higher Education of the General Board of Higher Education and Ministry supports educational institutions and collegiate ministries in the Wesleyan tradition in more than 1,200 locations in seventy-two countries.

The approximately eight hundred educational institutions that comprise this network are members of the International Association of Methodist Schools, Colleges and Universities (IAMSCU). Learn more about IAMSCU, its members, and its triennial conference at www.iamscu.net.



➤ 5. Shared Vision for the UMC's Future in U.S. Education

Following eight years of conversations among bishops, college presidents, campus ministers, and conference boards of higher education and ministry, in 2000 the leaders of three major groups endorsed a document affirming The United Methodist Church's 250-year tradition of church-related education.

Leaders of the United Methodist Council of Bishops, the National Association of Schools and Colleges of The United Methodist Church (NASCUMC), and the General Board of Higher Education and Ministry signed *An Education Covenant of Partnership*, which recognizes the potential of the largest non-Roman Catholic system of higher education and the largest system of historically black colleges in the United States. The three groups pledged their support to providing quality education and vital and vibrant faith communities that prepare individuals for lives of committed service. The covenant includes the following:

- Create an inclusive and celebrative atmosphere that nurtures and supports the faith journeys of students, faculty, and staff;
- Uphold the vital principle of academic freedom where there is open and honest pursuit of knowledge and wisdom without restriction and with respect for the integrity of each educational institution and the church;
- Stress through teachings and example the worth and dignity of each person, with an emphasis on voluntary community service, and international relations;
- Prepare students, regardless of social standing, ethnic identity, or gender, for lives of intellectual vigor, moral integrity, and spiritual fulfillment, not just as personal benefit, but for leadership in a new century;
- Affirm this relationship between the church and the educational institutions openly and with pride in our mutual history and shared potential for the future.²⁰

➤ 6. Resources for UM-Related Schools, Colleges, and Universities

The denomination's most important contribution to educational institutions is providing parameters for a church relationship that enables faith development and uncompromised academic freedom. In addition, the denomination's Division of Higher Education of the General Board of Higher Education and Ministry supports this network of institutions, institutional leaders, and students with a variety of resources.

Resources for Presidents

NASCUMC

The National Association of Schools and Colleges of The United Methodist Church (NASCUMC) is a voluntary association of schools, colleges, and universities committed to the historic and distinctive values of United Methodist-related education. Institutions are represented in this organization by their chief executive officers.

The organization's annual meeting occurs the last week in July. The semiannual meeting is held in conjunction with the annual meeting of the National Association of Independent Colleges and Universities (NAICU). To learn more about NASCUMC:

www.gbhem.org/education/nascumc. To learn more about the general agencies:

www.umc.org/who-we-are/agencies. (See also page 14.)

IAMSCU

The International Association of Methodist Schools, Colleges, and Universities (IAMSCU) promotes the development of quality and value-centered education by connecting individuals from those schools, colleges, and universities in the Methodist tradition from throughout the world. The 2014 triennial conference was held in Hiroshima, Japan. To learn more, visit www.iamscu.net. (See also page 13.)

University Senate

The senate is an elected body of professionals in higher education created by the General Conference to determine which schools, colleges, universities, and theological schools meet the criteria for listing as institutions affiliated with The United Methodist Church.

Approval by the senate is prerequisite to institutional claim of affiliation with The United Methodist Church. Only institutions affiliated with The United Methodist Church through approval by the Senate shall be eligible for funding by annual conferences, General Conference, general boards, or other agencies of The United Methodist Church. To learn more: <http://www.gbhem.org/education/university-senate>. (See also page 8.)

Marketing/Public Relations

The Division of Higher Education utilizes a multifaceted marketing campaign to increase United Methodists' understanding of the value of education at United Methodist-related institutions. To learn more, contact scu@gbhem.org.

Legal Consultation

The Division of Higher Education retains the services of an attorney who specializes in higher education. Limited consulting is available at no cost to the institution. To learn more, contact scu@gbhem.org.

Black College Fund

The Black College Fund is The United Methodist Church's continued investment in excellence, access, and diversity in higher education. Established by the 1972 General Conference, the fund supports innovative programs and helps the eleven UM-related historically black colleges and universities keep their tuition and fees affordable. To learn more, contact bcbf@gbhem.org.

Resources for Collegiate Ministers

The Division of Higher Education provides training, resources, and networking to collegiate ministry professionals. We believe that serving the college campus is a specialized calling within The United Methodist Church that requires the latest and most informative materials for shaping the lives of students across the globe. Visit www.umcollegiate.org.

Resources for Chief Academic Officers and other Senior Administrators

The Division of Higher Education sponsors a conversation and dinner annually at the Council of Independent Colleges' Chief Academic Officers Institute. The conversation includes other senior administrators according to the institute agenda (for example, the 2014 institute was designed for Chief Academic and Chief Financial Officers). To learn more about the institute, visit www.cic.edu.

Resources for Students

The United Methodist Church provides a variety of resources to enable students to find a college, pay for it, and get the most out of the experience, including opportunities for mission, service and vocational discernment. To learn more, visit www.gbhem.org/education/student-information.

Notes

- ¹ *The Book of Discipline* 2012, (Nashville: United Methodist Publishing House, 2012), ¶ 105, Section 4—Our Theological Task, Theological Guidelines: Sources and Criteria.
- ² Letters to the Brethren in the United Societies, September 16, 1971, quoted in Emory Stevens Bucke, *The History of American Methodism* (Nashville: Abingdon Press, 1964), I, 548.
- ³ Beth A. Bowser, *Living the Vision: The University Senate of The Methodist Episcopal Church, The Methodist Church, and The United Methodist Church 1892–1991* (Nashville: Board of Higher Education and Ministry of the United Methodist Church), x.
- ⁴ Ibid.
- ⁵ “Come, Father, Son, and Holy Ghost,” *The Book of Hymns* (Nashville: The United Methodist Publishing House, 1966), No. 344. (Variant title is “A Prayer for Children.” Also quoted in Robert A. Williams, *Interpreter* (March-April 2013), <http://www.interpretermagazine.org/interior.asp?ptid=43&mid=14673>.
- ⁶ *The Book of Discipline* 2012, Episcopal Greetings, v.
- ⁷ *The Book of Discipline* 2012 is available online at: <http://www.cokesbury.com/forms/DynamicContent.aspx?id=87&pageid=920&ctr=y&cauid=9828173>.
- ⁸ Ibid., Part V Social Principles, Preface.
- ⁹ <http://umc-gbcs.org/social-principles/164-v.-the-political-community>.
- ¹⁰ <http://www.umc.org/what-we-believe/called-to-be-neighbors-and-witnesses-guidelines-for-interreligious-relation>.
- ¹¹ <http://umc-gbcs.org/social-principles/160-i.-the-natural-world>.
- ¹² <http://umc-gbcs.org/social-principles/162-iii.-the-social-community>.
- ¹³ <http://umc-gbcs.org/social-principles/164-v.-the-political-community>.
- ¹⁴ <http://umc-gbcs.org/social-principles/165-vi.-the-world-community>.
- ¹⁵ *The Book of Discipline* 2012, Chapter Five Administrative Order, VIII. University Senate ¶ 1415. *Purposes and Objectives*.
- ¹⁶ Beth A. Bowser, *Living the Vision*, 38.
- ¹⁷ Ibid., 78.
- ¹⁸ Ibid., 78.
- ¹⁹ *The Book of Discipline* 1980, ¶ 1618.5, *Institutional Affiliation*. In *The Book of Discipline* 2012 it is Chapter Five Administrative Order, VIII, University Senate ¶ 1416.5 *Institutional Affiliation*.
- ²⁰ <http://www.gbhem.org/education/university-senate/marks-um-related-institution>.



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