

WHAT IT MEANS TO BE RELATED TO A **UNITED METHODIST** CHURCH WITH EDUCATION IN ITS DNA

A PRIMER for Higher Education Executives
and Campus Leaders



Nurturing Leaders. Changing Lives.



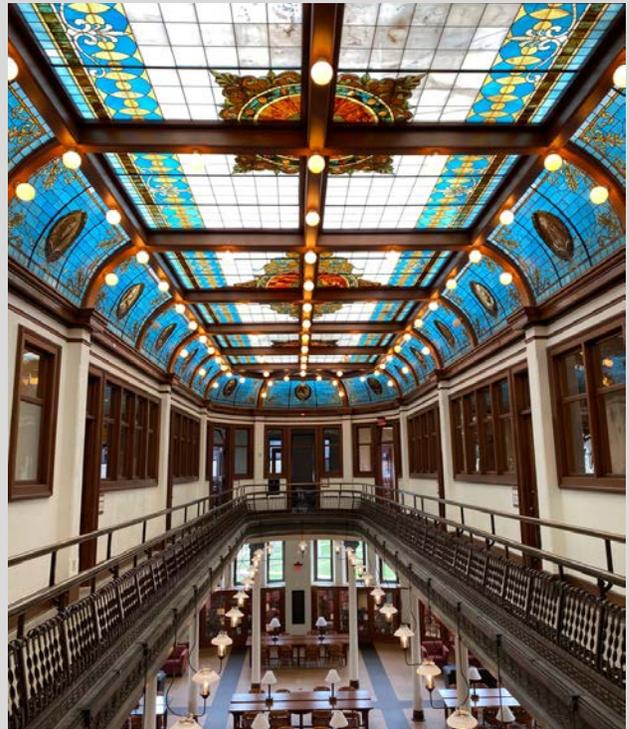
HIGHER EDUCATION & MINISTRY

General Board of Higher Education and Ministry

THE UNITED METHODIST CHURCH

SPRING 2024

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Ohio Wesleyan University

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PREFACE

The United Methodist Church's commitment to education has been rooted historically in the vision and actions of the founder of the Methodist movement, John Wesley. Wesley encouraged intellectual development alongside spiritual growth. He worked to connect 'knowledge and vital piety,' relate faith and reason, and educate the whole person in body, mind, and spirit.

The denomination's interest in education has evolved from John Wesley's concern for the well-being of all people. Accordingly, three concerns have motivated the United Methodist denomination to be involved in education throughout its history:

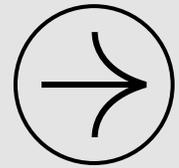
1. That all people should have access to education;
2. That education should be of the highest quality in curriculum, financial integrity, and governance as it is part of an individual's offering of self to God; and
3. That the expression of religion should be guarded and encouraged on United Methodist-related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

The Primer is the result of reflection and discussion around questions of identity and meaning for United Methodist-related schools, colleges, and universities, particularly in North America. However, dialogue from around the world over many decades has contributed to the church-related conversation. The Primer is intended to be a living document that attempts to provide a foundational text for the church and the academy to continue the important conversation about what it means to be a denomination with education in its DNA and the value of that relationship for UM-related schools, colleges, and universities. Institutions should feel free to use all or parts of the Primer to interpret the church relationship to the campus community.

Peace,

Tammy Gieselman
Vice President, Education
GBHEM

METHODISM IN THE BEGINNING



John Wesley

The Methodist movement began on a college campus, Oxford University. John and Charles Wesley, brothers and founders, met daily with friends and colleagues for spiritual development, intellectual inquiry, and dialogue.

For Wesley there was no such thing as solitary religion and this belief is still inherent to Methodism today:

'Perfect love.... is not something achievable by an isolated individual, as theoretically 'perfect faith' might be, but something that binds the believer to others.'

It was by living in community that mutual respect and understanding was best achieved, and a full appreciation of the importance of forgiveness, reconciliation, renewal, and service to others.¹

In short, the Wesley's, through instruction in preaching and singing, encouraged a discipleship that was more than correct doctrine, it was a practice of faith that would transform one's life, and ultimately, one's whole community.

The challenge for the church and the academy in the 21st century is how best to deliver life-long education in an era when technology has transformed the ways in which learning can be undertaken and in which social networking has immense implications for relationships and communities.

Wesley consistently held that *education of the highest quality will produce a capable and caring citizenry to serve the world's communities.*²

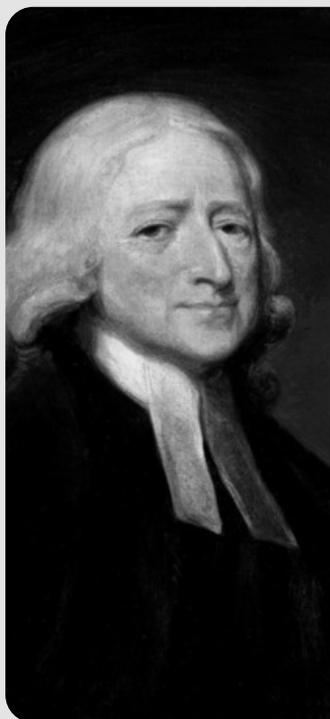
United Methodist-related schools, colleges, and universities not only educate hundreds of thousands of students each year, but also create jobs, provide health insurance for families, and improve whole communities around the world. The United Methodist educational footprint cannot be overstated.

John Wesley was concerned with body, mind, and spirit. He was *convinced that God cared about the whole person*. Many have argued that a well-working body was fundamental to Wesley's wholistic view of health, and a sensible regimen was viewed as the natural way of realizing a life of health and wholeness. To that end, Wesley established a visitation program for the sick, dispensed medicine, and recommended plant-based therapies to the poor in London and Bristol. In 1747, Wesley published his collection of simple remedies under the title, *Primitive Physick*. Wesley scholar, Randy Maddox notes the following about Wesley's book of home remedies, *He was trying to offer medical advice that had been used for generations and that went back, as he understood it, to the roots of creation.*³

It can be argued that Methodism grew out of a whole person spirituality with "do no harm" disciples who built schools, orphanages, and hospitals for all to access. That love of God was built on a foundation of service in and with the community with an eye toward social justice ministry.

We might further assess that UM-affiliated educational institutions, now in the 21st Century, are stewards of that which is rooted in Methodism's whole person spirituality.

Wesley also believed society would be changed for the better not by government policy but by transforming the lives of individuals, by educating them about the importance of sacrifice and service, teaching them values and vocation and not just personal well-being. Education should promote self-discipline and hard work and a recognition that the more we are given, the more is expected from us. It should equip a person with the right habits and for a life of service to others; Education should be an instrument for reforming and reshaping society not maintaining the status quo. It should encourage people to want to change the world for the better. This includes generating greater environmental responsibility for the welfare of the world God has created. ⁴



Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

- Attributed to John Wesley in *The Fundamentals of Ethics* by Russ Shafer-Landau

Connectionalism ensures that institutions are not isolated and asks us all to embrace a global perspective.



Central Methodist University

THE CONNECTION

The United Methodist Church is a connectional denomination. The idea of a connectional church has been central to Methodism since John Wesley began leading the movement in 1739. Wesley thoughtfully organized a network of Methodist societies across Britain, which were connected to one another through a common mission. Wesley recognized the need for an organized system of communication and accountability and developed what he called the "connexion," a network of classes, societies, and annual conferences. Since then, the connection has always been about relationship.

Today, United Methodists continue to be organized in a "connectional" system, which "enables us to carry out our mission in unity and strength" (*Book of Discipline*, ¶ 701). IAMSCU's April 2023 task force report, "Visibly Re-Imagining the Wesleyan Heritage" notes that *being connectional is by far the most important value of our Wesleyan heritage*.

We are designed to be connected, which is why the term disaffiliation may not accurately describe an institution leaving the denomination. We are more than "affiliated" with one another, we are connected. We are United Methodist-related. Thus, UM-related higher education institutions work through a connectional mechanism, meeting, collaborating, co-creating, and convening together, embodying the historic identity of Methodism.

When a president or a whole institution grieves, we all grieve because the connection is about relationships. When students and the campus community realize the virtue of connectionalism, they will better understand why Methodism is more than a historical identity. Connectionalism is a modern way of interpreting our life together. No one goes it alone.

LOVING GOD WITH ONE'S MIND

United Methodists take seriously Matthew 22:37, which calls us to love God with our minds.

John Wesley was as much an educator as a preacher. Methodist involvement in education stems from his passion for education, which was rooted in his understanding of the Bible and centuries of Christian tradition...

Wesley clearly thought acquiring a good theological understanding guided Christian experience and that, in turn, Christian experience informed and shaped theological understanding. This is not far removed from current learning cycle theory and reinforces the view that learning is a lifelong process.

It was Wesley's commitment to life-long learning and self-knowledge that made him a pioneer in the field of popular education because, as he told one preacher, 'it cannot be that the people should grow in grace unless they give themselves to reading.'

He drew up a list of recommended reading, set up libraries, acquired a printing press, and produced a vast array of publications, including hymnbooks designed to educate people in the essentials of religion.

When he built his first school at Kingswood, he made provision for adult education and it was his hope that people of all ages would attend classes at the school. The Methodist societies he created have been described as seminars in adult education.⁵



Nebraska Wesleyan University



Oklahoma City University

Education, from a United Methodist perspective, is a means of attaining freedom from ignorance and prejudice so that justice and equity can prevail throughout the world.

“...Methodist education has always loudly proclaimed every boy and girl, every woman and man, matters to God.”

The British Methodist Church



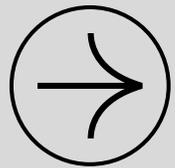
University of Puget Sound

“Unite the pair so long disjoined, knowledge and vital piety: learning and holiness combined.”

- Charles Wesley

The United Methodist Church views both the love of God and love of neighbor, 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 hopes to shape the character of schools, colleges, universities, and theological schools that relate to the denomination.

John Wesley viewed education as a channel of self understanding that was crucial for salvation, granting intellect a prominent role in the denomination's conception of faith.

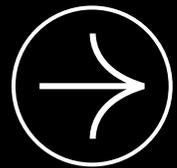


Harlaxton College, University of Evansville

METHODISM AND EDUCATION IN AMERICA

After the early initiatives of John and Charles Wesley and many others, by 1766 Methodism began to establish itself as a denomination that would include education in the fabric of its everyday mission. Bishop Francis Asbury famously recommended that Methodists erect a school in the vicinity of every church. Hence, the number of Methodist schools, colleges, and universities expanded considerably during the 19th century. By 1820, Annual Conferences received the authority to act autonomously in establishing schools, yet there was a concern for the need to operate within a connectional system that would align quality and sustainability for all Methodist institutions.⁶

In 1860, the Bishops of the Methodist Episcopal Church suggested that a General Conference Board be created, and by 1866, the Board of Education was established for a worldwide mission: *to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere.*



Otterbein University

Higher education, at its best, creates a culture of open dialogue, curiosity, and appreciative inquiry, educational virtues that are not unique to United Methodist institutions, however, for those institutions that are related to The United Methodist Church, an open and inclusive culture is of particular responsibility.

The 107 United Methodist-related institutions that are currently University Senate listed are distinguished from other educational institutions, in part, by their approach to faith and reason.

The Methodists have always established, intentionally so, broad parameters for the church relationship. UM-related Institutions are thus able to 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 formal curriculum or mandate a particular doctrine, United Methodist-related schools, colleges and universities offer curricular and co-curricular programs that enable students to safely and bravely ask questions of meaning and purpose.

Thus, UM-related higher education does not exist *simply to provide easy answers, but to formulate better questions and to create lifelong learners.*⁷

In 1748, written for the dedication of Kingswood School in Bath, England, Charles Wesley’s hymn charged all Methodist educators to: “Unite the pair so long disjoined, knowledge and vital piety: learning and holiness combined.”



Pfeiffer University

GENERAL BOARD OF HIGHER EDUCATION AND MINISTRY (GBHEM)

In 1972, several divisions, departments, and boards related to Methodist education were reorganized to form the General Board of Higher Education and Ministry (GBHEM), one of thirteen agencies in the UMC. That same year, General Conference established the Black College Fund (BCF) to promote and contribute to the history of African-American Methodist education in the United States and the future of United Methodist HBCUs.

Today, GBHEM, is the United Methodist agency that has been charged with stewarding the intellectual arm of the denomination. It connects with, on behalf of the denomination, more than 1,000 educational institutions in 80 countries and 5 continents around the world.

In addition to Ordained Ministry initiatives and programs, GBHEM is the agency responsible for managing and executing the Black College Fund (BCF), the University Senate, Scholarships, and the United Methodist Endorsing Agency (UMEA). Additionally, GBHEM supports NAAMSCU through program collaboration, administrative assistance, accounting and investing, event planning, and other partnerships.

Two award programs are managed by GBHEM and include the Exemplary Teaching Award for faculty who teach at UM-related institutions, and the Francis Asbury Award for those who have served with excellence on behalf of United Methodist education. Other awards and scholarships are available through GBHEM and include both higher education and theological education worldwide.



Nebraska Wesleyan University



Oklahoma City University

COLLEGIATE MINISTRIES



HIGHER EDUCATION & MINISTRY

General Board of Higher Education and Ministry

THE UNITED METHODIST CHURCH

United Methodist Collegiate Ministries is the missional presence of The United Methodist Church on college and university campuses around the world.

Through an international network of university/college chaplains, religious life directors, Wesley Foundations, ecumenical and inter-religious partnerships, and local church outreach, The United Methodist Church serves more than 1,300 campuses around the world.

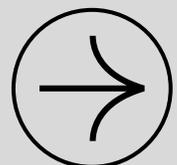
The General Board of Higher Education and Ministry (GBHEM) supports and advocates for collegiate ministries by cultivating meaningful relationships and convening collegiate ministers to empower a new generation of thoughtful Christian leaders.

GBHEM works with presidents, university chaplains, campus pastors and leaders in bringing knowledge and vital piety, truth and love together. We work with ministers and presidents on resources for connectionalism with local churches and annual conferences, leadership development, interfaith work, discernment, and other useful tools for a vibrant campus spiritual life.

For more information about Collegiate Ministries at GBHEM, feel free to email UMCollegiate@gbhem.org.



The first Wesleyan group to be called Methodist met at Christ Church College at Oxford, where Charles Wesley was a student and brother John had just graduated.





UNIVERSITY SENATE OF THE UNITED METHODIST CHURCH

The University Senate is an outward and visible sign of an inward and inherent commitment to the relationship between a denomination that was birthed with education in its DNA and UM-related schools, colleges, universities, and theological schools.



Bethune-Cookman University

THE UNIVERSITY SENATE

The United Methodist Church has more schools, colleges, universities, and theological schools than any other protestant denomination in the country. The predecessor bodies of The United Methodist Church were anxious to serve the larger society by engaging in education. In this endeavor, they were true to John Wesley's own concern for education and, more specifically, to the institution building commitments of early American Methodism.

American Methodism has always sought to serve the larger community, as well as its own members, through a series of complex UM-related institutions including schools, colleges, universities, theological schools, hospitals, youth homes, and retirement homes.

The University Senate was established in 1892 as one of the earliest accrediting bodies in the United States. Indeed, the Senate began modeling peer review processes in the U.S. even before the regional accreditation system had been established. In that regard, the University Senate was instrumental in giving shape to the current accreditation system in America. The Senate's mission was to be certain that the schools, colleges, and universities reflected a high standard of excellence consistent with Methodist education.

Today, the University Senate, while not a federally recognized accrediting body, continues to be charged with the responsibility of reviewing all United Methodist-related educational institutions to affirm a high level of excellence in the church-academy relationship, which encompasses church-relatedness program quality, financial integrity, and governance.

THERE ARE SOME “MARKS OF CHURCH RELATIONSHIP” WHICH SHOULD BE MANIFESTED IF AN INSTITUTION IS TO BE RELATED **MEANINGFULLY TO THE UNITED METHODIST CHURCH.**

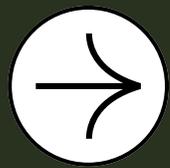


Scan the QR code to access the CEO Directory for UM-related institutions.



High Point University

THE MARKS OF A UNITED METHODIST INSTITUTION



- 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 scholarly teaching of religion and especially the teaching of the Christian tradition as it relates to other living world religions in order to foster interfaith leadership on campus and in the community. In the case of professional institutions and programs, the curriculum includes opportunity for faculty and student reflection on the ethical dimensions of professional practice.
- A church related institution respects and honors religious practices for people of faith and, specifically, worship and service for students, faculty, and staff that choose to participate in religious traditions within the total life of the school.
- A church related institution willingly allows faculty, staff, and students to explore the place of religious belief and practice and, specifically, the intellectual dimensions of religious 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 and challenges of religion in the public square.
- 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.
- A church related institution intentionally strives to be a diverse, inclusive, and just community.
- A church related institution fosters a culture of service and civic engagement among its students, faculty, and staff, which reflects the Wesleyan tradition.⁸



Texas Wesleyan University

ACADEMIC FREEDOM

The United Methodist Church believes that schools, colleges, universities are to ensure academic freedom is protected for all members of the academic community and a learning environment is fostered allowing a free exchange of ideas.



Wofford College

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.

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

INTERFAITH ENGAGEMENT

In dialogue we mutually seek insight into the wisdom of other traditions and we hope to overcome our fears and misapprehensions.



Millsaps College

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.

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

VIRTUES OF UNITED METHODIST EDUCATION

*The educated person is one who has most nearly attained the potential which he or she has it within them to become, morally, culturally, and spiritually as well as intellectually and physically....Education is not ultimately about training people to be clever or successful, but about discovering what it is to be the full human beings God intended us to be.*⁹

The Shield for UM Virtues

Top quadrant: Latin for **knowledge and vital piety**; describes the intellectual and spiritual relationship between the church and the academy.

Right quadrant: the globe symbolizes **worldwide connection** and broad **diversity**; it acknowledges contextual tension and holds space to help balance that tension; the red outline around the globe symbolizes **theological inquiry** and **grace**, which is a major component of Wesleyan theology.

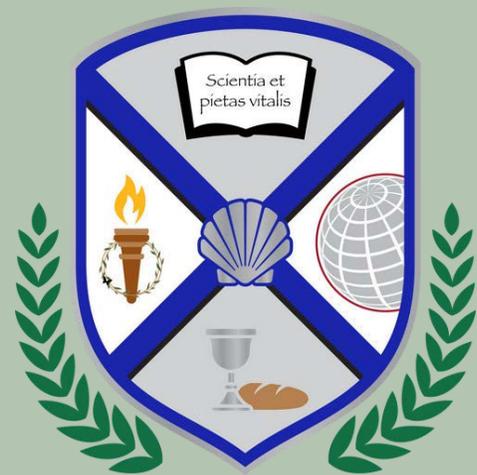
Bottom quadrant: the chalice and bread are images that symbolize Holy Communion and a **sacramental** church that aspires to embody an inclusive theology that invites everyone to the table and assures that no one eats alone.

Left quadrant: the torch of **knowledge** symbolizes a denomination founded on education, a channel for God's **grace**.

Center: the scalloped shell is the heraldic image for **pilgrimage**, which encourages study away and continually explores one's **vocational journey** throughout one's life; it is also the heraldic symbol for the Wesley family name.

Blue: surrounds the shield with the liturgical color for **hope** and provides a visual outline for **connection**.

Four quadrants: symbolize the **Wesleyan quadrilateral** for theological inquiry, "scripture, tradition, reason, and experience."



UNITED METHODIST SCHOLARSHIPS



United Methodist Student Day was the original Special Sunday founded by United Methodist Church Sunday Schools that collected offerings to help advance education for children. The fund was originally established in 1872 as the Children's Fund.

Today, United Methodist Student Day Sunday has the same purpose, calling upon the denomination to support their students as they prepare for life by adding knowledge to their faith.

Every year, General Board of Higher Education and Ministry awards an average of \$5.5 million in financial aid to United Methodist students. The offering taken on United Methodist Student Day is one opportunity to support these scholarships whereby every dollar received goes toward supporting and educating United Methodist students who attend United Methodist institutions. Supporting this Special Sunday is truly an investment in society and democracy.

Currently, there are over 70 scholarships available for undergraduate, graduate, or doctoral United Methodist students. Financial support for all General Board of Higher Education and Ministry scholarships come from five primary sources: 63% from endowments; 22% from wills and annuities; 13% from United Methodist Special Sundays and 1% from online gifts and fiduciary income.



Scan the QR code to access information about **United Methodist Scholarships**.



THE BLACK COLLEGE FUND



Education is one of the most valued themes that run through the history of Methodism. In the 1860s, the Methodist Episcopal Church started the Freedmen’s Aid Society, which helped provide quality education at Black colleges across the South. Now, more than 144 years after the church recognized the significance of educating a newly freed population, the Black College Fund (BCF) continues the legacy of faith and service.

The Black College Fund supports the largest number of black colleges and universities in the United States. The Black College Fund is one of seven apportioned funds of The United Methodist Church and is administered by GBHEM. Established by the 1972 General Conference, the fund provides financial support to maintain solid and challenging academic programs, strong faculties and well-equipped facilities at the 11 United Methodist-related historically black colleges and universities (HBCUs).

As we move through life fulfilling our aspirations, we also can stand in the gap for others by supporting education and those who have the potential to discover how we will sustain our world. Through the generosity of others and the BCF, countless students will have opportunities and support for their education and their work in the church, the community, and the world.



Scan the QR code to access information about the **Black College Fund**.



THEOLOGICAL EDUCATION

There are thirteen United Methodist seminaries in the United States that have educated outstanding preachers, teachers, professors, evangelists, missionaries, chaplains, lay leaders, and others. United Methodist seminaries are vital components of the United Methodist connection and provide a clear focus on the practice of ministry, as well as thoughtful theological reflection.

Our Theological Task

Theology is our effort to reflect upon God's gracious action in our lives...Our theological explorations seek to give expression the mysterious reality of God's presence, peace, and power in the world....Theology serves the Church by interpreting the world's needs and challenges to the Church and by interpreting the gospel to the world.

Theological Guidelines: Sources and Criteria

Two considerations are central to this endeavor: the sources from which we derive our theological affirmations and the criteria by which we assess the adequacy of our understanding the witness.

Wesley believed that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason.

In theological reflection, the resources of tradition, experience, and reason are integral to our study of scripture without displacing Scripture's primacy for faith and practice. These four sources - each making distinctive contributions, yet all finally working together - guide our quest as United Methodists for a vital and appropriate Christian witness.

The Book of Discipline, Part III Doctrinal Standards and Our Theological Task ¶ 105. IV. - Our Theological Task



Garrett Evangelical Theological Seminary

Scan the QR code to access information about the thirteen United Methodist seminaries.



NORTH AMERICAN ASSOCIATION OF METHODIST SCHOOLS, COLLEGES, AND UNIVERSITIES (NAAMSCU)

The North American Association of Methodist Schools, Colleges and Universities (NAAMSCU) is a voluntary association for presidents/CEOs who lead United Methodist-related educational institutions. For an educational institution to be eligible for NAAMSCU membership, its primary campus must be located in the United States, Canada, or a country within the Caribbean region.

Any president who serves an educational institution that is formally related to The United Methodist Church, based upon its review and listing of the University Senate, in accord with standards outlines in the body's *Guidelines* is eligible to be a member of NAAMSCU.

Further, institutions having an historic association with the Methodist tradition in North America may be eligible for membership, even if they are not formally related to The United Methodist Church, based upon review and approval of the Board of Directors of NAAMSCU.

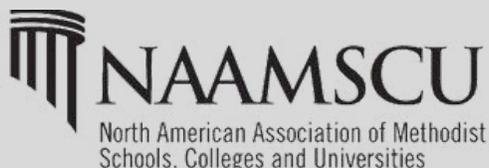
In considering applications from institutions seeking membership in NAAMSCU, the Board of Directors shall consider the following factors: the integrity of the institution; the quality of the institution's academic programming; the financial health of the institution; and evidence of the relationship of the institution to the Methodist tradition. The Board of Directors shall make available to interested institutions instructions on how to apply for membership. NAAMSCU membership renews annually pending receipt of annual dues, which are assessed by NAAMSCU.



President Albert Mosely, Morningside



President Susanna Baxter, LaGrange



Scan the QR code to access information about the **North American Association for Methodist Schools, Colleges, and Universities (NAAMSCU)**.



UNITED METHODIST HIGHER EDUCATION FOUNDATION (UMHEF)

Founded in 1965, the United Methodist Higher Education Foundation (UMHEF) is indebted to Chancellor William Pearson Tolley, President of Syracuse University (1942-1969), for his vision of supporting church-related education. That vision led him to provide the initial leadership that created the Foundation. During the Methodist General Conference Higher Education Banquet at the 1964 General Conference, Tolley proposed a foundation to raise \$50-\$100 million to provide scholarships for Methodist students attending Methodist institutions. His driving belief in the need to financially support Methodist-related institutions of higher education brought about not only the creation of the Foundation but also the assembly of an outstanding group of influential individuals to lead it through its initial years.

The United Methodist Higher Education Foundation (UMHEF) aims to make higher education financially possible for the leaders of tomorrow by raising, managing, and distributing funds on behalf of students attending United Methodist-related colleges, universities, and theological schools.

UMHEF is a 501(c)3 non-profit organization, incorporated in the state of Tennessee. The foundation receives no apportionment funds from The United Methodist Church, which makes the generous support of donors even more vital to the life of this ministry.



For more info call:
(615) 649-3990
or toll free at:
(800) 811-8110



Scan the QR code to access information about the **United Methodist Higher Education Foundation (UMHEF)**.



UNITED METHODIST RESOURCES

Several United Methodist resources include robust and comprehensive interpretations of the denomination's relationship to education, especially as it relates to social justice work in the public square. Three key resources are listed below.

Also see QR codes on page 26.



Duke Chapel

The Book of Discipline is the denomination's instrument "for setting forth the laws, plan, polity, and process by which United Methodists govern themselves."

The Book of Resolutions accompanies *The Book of Discipline* and contains all resolutions or pronouncements approved by the General Conference on issues that affect humanity.

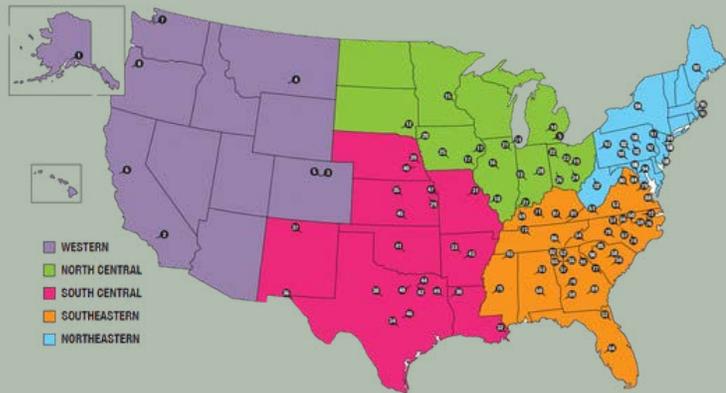
The Social Principles are found within *The Book of Discipline* and are a prayerful and thoughtful effort by the General Conference to speak to issues in the contemporary world from a sound biblical and theological foundation.

"The United Methodist Church has a long history of concern for social justice. Its members have often taken forthright positions on controversial issues involving Christian principles. Early Methodists expressed their opposition to the slave trade, to smuggling, and to the cruel treatment of prisoners." (Preface, Social Principles, pg. 105)

The full text of the Social Principles can be found beginning on page 105 in *The Book of Discipline*, Part V Social Principles ¶¶ 160 - 166.

ADDITIONAL RESOURCES

Scan the QR code to access a **map** of UM-related schools, colleges, and universities.

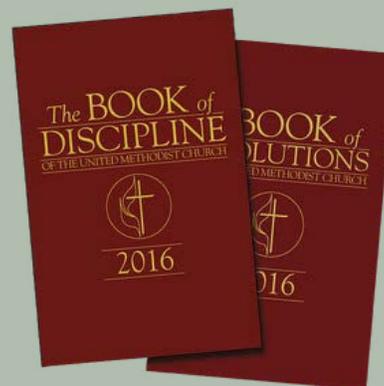


Scan the QR code to access the **University Senate Guidelines**.



UNIVERSITY SENATE
OF THE UNITED METHODIST CHURCH

Scan the QR code to access the **United Methodist Book of Discipline and Book of Resolutions**.



ADDITIONAL RESOURCES

Scan the QR code to access information about **The United Methodist Church**.



Scan the QR code to access information about the **International Association of Methodist Schools, Colleges, and Universities (IAMSCU)**.



IAMSCU
International Association of Methodist
Schools, Colleges, and Universities

Scan the QR code to access information about the **Educational and Institutional Insurance Administrators (EIIA)**.



EIIA®

Notes

1. <https://www.methodist.org.uk/downloads/education-amethodistperspective-270312.pdf>
2. Ibid.
3. <https://faithandleadership.com/randy-maddox-john-wesley-says-take-care-yourself>
4. <https://www.methodist.org.uk/downloads/education-amethodistperspective-270312.pdf>
5. Ibid.
6. *Living the Vision: The University Senate of The Methodist Episcopal Church, The Methodist Church, and The United Methodist Church, 1892 - 1991* (Beth Adams Bowser), v-xii.
7. What it Means to be Church Related, University of Evansville, 2007
8. See *Guidelines*, University Senate, <https://www.gbhem.org/education-leaders/university-senate/university-senate-guidelines/>
9. <https://www.methodist.org.uk/downloads/education-amethodistperspective-270312.pdf>

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)

Methodist Connectionalism: Historical Perspectives (Russell E. Richey)

Primitive Physic (John Wesley)

Rethinking Wesley's Theology, (Randy L. Maddox, editor)

Responsible Grace, (Randy L. Maddox)

The Story of American Methodism (Frederick A. Norwood)

Three Simple Rules: A Wesleyan Way of Living (Rueben P. Job)

Three Simple Rules That Will Change the World (Rueben P. Job)

