

LET JUSTICE REALLY ROLL!
A Gathering of the Methodist Family
in Kirkwood, Missouri, November 12-14, 1993
Sponsored by Methodists United for Peace with Justice

A Brief Report

Persons from six history Methodist groups were welcomed to *Let Justice Really Roll! A Gathering of the Methodist Family* by Sherman Harris (MUPWJ Chair) and Kathleen Brown (MUPWJ board member from Kirkwood, Missouri). Participants came from various in the United States to worship and study together.

Communion

The opening Communion was served by Bishop Ann B. Sherer (United Methodist), Rev. Staccato Powell (African Methodist Episcopal Zion, representing Bishop Enoch R. Rochesert, who had been in an automobile accident), Rev. Kenneth Martin (Free Methodist), Bishop C. Dale White (UM), and Rev. Dr. Rosa Clements (UM). In a sermon meditation Dr. Clements focused on the Biblical challenge to our day.

Panel Discussion

Later, a panel discussion moderated by Howard Hallman (MUPWJ Issues Chair) focused on the issues of justice and peace from the various denominational perspectives. These complex problems of substance abuse, crime, drugs and urban violence will best be addressed not just by understanding but by a linking of arms in our efforts for Christ in this world.

Another panel discussion, moderated by Rev. James Hipkins (MUPWJ) and composed of Robin Ringler (UM), Rev. Jackie Williams (AMEZ), and Carl Upchurch, community activist, focused on key justice issues of the 1990s. Carl shared the urgency of facing the growing violence in our cities and stated he became involved because he could not tolerate the death of one more child. Jackie is closely involved as a pastor in the midst of persons confronted with teenage pregnancies, drugs, alcoholism and crime. Robin shared her perspectives as a staff person of the Board of Church and Society of the United Methodist Church.

Workshops

The Gathering featured a number of workshops. A brief summary of their content appears below.

Dealing with Street Violence was led by Carl Upchurch. He emphasized the urgency of bringing together the leadership of gangs across the country. He spoke of the "savage inequality" which pervades the nation. He appealed for the opportunity of younger leadership to contribute their resources and voices in solving problems. "VOICES, A Report on the South-Central Los Angeles for Communities of Faith for Those Interested in Establishing a Peace and Justice

Presence" is available from First Baptist Church, 115 Broadway, Granville, OH 43023.

Achieving Nuclear Disarmament was led by Bishop Dale White, UM chair of the group which prepared the document, "In Defense of Creation", and Howard Hallman, Issues Chair of MUPWJ. An informative sharing focused on how we can impact or nation in leading to nuclear disarmament.

Global Human Rights and Ethnic Conflict was lead by Carol Miller Lieber, who is School Outreach Coordinator, Center for International Studies, University of Missouri, St. Louis. She led us in exercises which demonstrated the ethnic conflict encircling the globe.

Resolving Family Conflict was led by Jim Ford, campus minister at Christian Brothers College High School and a member of the St. Louis Center for Parenting for Peace. He showed how conflicts could be resolved peacefully with a "both win" approach. Using some approaches similar to Gordon's PARENT EFFECTIVENESS TRAINING, Jim suggested that when there is a conflict, there should first be a focus on defining the problem followed by brainstorming solutions and then selecting the solution that could best satisfy both parties. He advocated letting the "other" person know that you understand what he/she is saying. He added other conflict resolution suggestions.

Global Environmental Issues was led by Howard Heiner (UM) and Rev. Bill Land from the Eden Biblical Theological Seminary, Webster Groves, Missouri. They shared in helping us understand the dimension of the environmental issues today. Bill shared from his years of personal experience in North Carolina a unique perspective on environmental racism. Both he and Howard stressed the fact that understanding and information were vital if we hope to deal with the issue. They shared workable models of community development.

Strengthening International Organizations was led by Ronald Glossup, President, World Federalists, St. Louis, in thinking of the future. Possibilities for strengthening the United Nations and other international bodies were shared.

Improving the Health Care System was led by SueAnn Breen Holmes (Program Director with UM General Board of Church and Society). She led a discussion of the need for affordable health care for all Americans and provided current material.

Church Response to Substance Abuse was led by Jerald Scott of the General Board of Church and Society (UM) and resources were provided.

Fostering Economic Conversion was led by E. Lance McCarthy, Director of Industrial Policy Development for the St. Louis Economic Conversion Project. Lance is involved in creating venture capital opportunities, converting to new technology, and providing jobs and training. The enthusiasm for this workshop spilled over into the lunch hour, and a second group met to discuss this subject.

Overcoming Global Economic Inequality was led by Sherman Harris, Chair of MUPWJ. He enabled us to understand that inequality is not a distant concept. It is a very personal dimension to a huge world problem. He led us in several experiences which underlined his major thrust. We must all consider a life style that begins to reflect the depth of our commitment to Christian values. In point of fact, our lives do witness to the values which we hold most dear.

Providing Employment Opportunities was led by Marcia Leonatti (Urban League of Greater St. Louis). She shared her insights in providing much needed employment opportunities.

Special Events

A play, "The Eleventh Mayor", directed by John Mecartney (MUPWJ board member) was presented with a cast drawn from Gathering participants.

Rev. Weldon Thomas (CME) introduced Bishop C. Dale White, who gave a **major address** on the key peace issues in the 1990s. He focused on the global crisis of civilization. He expressed his concern to work on root causes rather than on symptoms of issues. He spoke of **hunger-making systems, war-making systems, and desert-making systems** which we must confront if we hope to be effective in our day. He raised issues about development and war machines that gulp down our resources. He challenged us with this question to stir our consciences in the future: **What does it take to inject a sense of urgency?**

Worship

The opening worship service (prepared by Mary Council-Austin) had set tone for our days together in shared Communion led by leaders of the AMEZ, FM and UM churches. We felt the presence of Christ among us as we prayed, sang, listened, and grew together.

Our experience was focused in **the closing worship with Communion** led by Rev. Kenneth Martin (FM), St. Louis, MO; Rev. Kenneth Satcher, St. Peters Wesleyan Church, St. Peters, MO; Rev. Theo Triplett, Union Memorial United Methodist Church, St. Louse, MO; and Rev. Carol Windrum, Peace with Justice Coordinator, United Methodist Nebraska Conference.

Summation

As we ate together and discussed in small groups, many of us lost our feeling of strangeness and felt that we were family come together from many places to share feelings, insights and concerns, to pool knowledge in solving the problems we and our neighbors face. We left feeling that somewhere in togetherness is that Spirit which enables us to bear and share our witness.

Continuing Education Credits of 1.5 were earned by some participants. This and other arrangements were made by Rev. Bruce Edwards (MUPWJ) of St.Louis, Missouri.

Compiled by Char and Jim Hipkins with apologies for any omissions.

ORIGIN OF THE AFRICAN METHODIST EPISCOPAL (A.M.E.) CHURCH

The African Methodist Episcopal is an offspring of the Methodist which was founded by John Wesley in England and America in the eighteenth century. The Methodist movement itself began in 1739 when John Wesley, an Anglican, started within the Church of England a movement to improve the spiritual life of his Church. The movement became widespread. Many of the followers of the movement emigrated to America. Wesley, realizing the future for the spread of Methodism in the Colonies, ordained Dr. Thomas Coke, an Anglican priest, and sent him to organize the Church in America. Dr. Coke arrived and called a General Conference in Baltimore, Maryland in December 1784. At this "Christmas Conference, Richard Allen (founder of the American Methodist Episcopal Church), was present as an observer only, and was not a delegate or a voter. Methodism grew as the Methodist riders went from point to point, from settlement to settlement, and from plantation to plantation. The African Methodist Episcopal Church sprang from the American counterpart of the Methodist Church.

ORGANIZATION OF THE AFRICAN METHODIST EPISCOPAL (A.M.E.) CHURCH

The African Methodist Episcopal Church has a unique and glorious history. It is unique in that it is the first major religious denomination in the Western world that had its origin over sociological rather than theological beliefs and differences. The immediate cause of the organization of the A.M.E. Church was the fact that members of the St. George's Methodist Episcopal Church in Philadelphia Pa., in 1787 segregated its colored members from its white communicants. The Blacks were sent to the gallery of the Church, to use the venerable Richard Allen's own words. One Sunday as the Africans, as they were called, knelt to pray outside of their segregated area they were actually pulled from their knees and told to go to a place which had been designated for them. This added insult to injury and upon completing their prayer, they went out and formed the Free African Society, and from this Society came two groups: The Episcopalians and the Methodists. The leader of the Methodist group was Richard Allen. Richard Allen desired to implement his conception of freedom of worship and desired to be rid of the humiliation of segregation, especially in church.

Richard Allen learned that other groups were suffering under the same conditions. After study and consultation, five churches came together in a General Convention which met in Philadelphia, Pa., April 9-11, 1816, and formed the African Methodist Episcopal Church. The name African Methodist came naturally, as Negroes at that time were called Africans and they followed the teaching of the Methodist Church as founded by John Wesley. The young Church accepted the [Methodist doctrine and Discipline](#) almost in its entirety.

<http://www.amecnet.org/>

<http://www.theamezionchurch.org/history.html>

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CME: Methodist Heritage

Methodism began in England during the 18th Century by John and Charles Wesley. The following is a brief account of the inception of the Methodist Movement.

The name "Methodists" was first given by way of derision to four students at the University of Oxford, among them John and Charles Wesley, who in November 1729, began to meet together regularly in a "Holy Club" for study, prayer and communion. According to John Wesley, the exact regularity of their lives and studies occasioned a gentleman of Christ Church to say, "here is sprung up a new sect of Methodists." About ten years later, after the Wesleys had become famous preachers and their movement was spreading, the name was revived, and those who followed them were designated the "people called Methodists!" In 1735, John and Charles Wesley sailed to America as missionaries to Georgia. On their return trip they were impressed with a group of Moravians whose religious faith provided an inner assurance amidst the terrible storms on the sea. John Wesley arrived back in London in February 1738 and sought out a Moravian leader, Peter Bohler, who taught both he and his brother about self-surrender, instantaneous conversion and joy in conscious salvation. John Wesley went to one of the societies on Aldersgate Street in London and heard a layman read Martin Luther's preface to the Epistle to the Romans describing faith. Possessed of such faith, that preface had said the heart is cheered, elevated and transported with sweet affection toward God. It was at this point that something most dramatic happened to John Wesley. concerning this sudden happening, Wesley wrote, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the 'law of sin and death.'" John Wesley's experience, as referred to by others, was the determinative factor in the rise of Methodism and the evangelistic revival. Thus Methodism was born.

During the years following the birth of Methodism, the denomination grew rapidly. The Methodist Episcopal Church North and South was an outgrowth of Wesley's Methodism. Some Blacks, converted to Christianity by their slave masters, accepted the Methodist doctrine as their own. However, after the emancipation of Blacks from slavery, the desire of many freed persons to have and control their own church became primary. This desire led formerly enslaved persons who had been members of the Methodist Episcopal Church South to start their own independent religious organization. The Colored Methodist Episcopal Church as it is commonly called, came into existence as a result of the movement from slavery to freedom

CME Beginnings

(From Tender Plant to Sturdy Tree)

The Colored Methodist Episcopal Church, or the CME Church as it is commonly called, came into existence as a result of the movement from slavery to freedom. During the years following the birth of Methodism, the denomination grew rapidly. The Methodist Episcopal Church South was an outgrowth of Wesley's Methodism. Some Blacks, converted to Christianity by slave masters, accepted the Methodist doctrine as it was. However, with the passage of time, the emancipation of Blacks from slavery created the desire by Blacks to have and control their own church. This desire led formerly enslaved persons who had been members of the Methodist Episcopal Church South, to start their own independent religious organization.

The Organizers: Forty-one men who has exemplified leadership qualities gathered together in Jackson, Tennessee on December 16, 1870. With the advice and assistance of the white brethren of the M.E. Church South, the Black religious leaders organized the colored branch of Methodism. On Tuesday, December 20, they adopted the Methodist South's Book of Discipline and on Wednesday, December 21, they elected two of their own preachers - William H. Miles of Kentucky and Richard H. Vanderhorst of Georgia - as their bishops. Gathering in Jackson with only a dream, the religious leaders departed with their own church a reality.

In the words of Bishop Randall Albert Carter, "this tender plant of God" had taken root and "was here to live or die." (Biblical basis: Psalm 80.)

http://www.c-m-e.org/core/our_heritage.htm

From CME Book of Discipline:

(reprinted from THE BOOK OF DISCIPLINE

Of The Christian Methodist Episcopal Church)

Forty-one delegates from eight Colored Annual Conferences of the Methodist Episcopal Church organized the Christian Methodist Episcopal Church December 16, 1870 in Jackson, Tennessee, South. This conference to establish a new church has been authorized by the General Conference of the M.E. Church, South, meeting in New Orleans, Louisiana in 1866 in response to the expressed desires and wishes of black constituents to have their own separate and independent organization. Having devoted the previous day in prayer, the delegates chose a name for their new church, and, together with the organizational structure and ordination requirements of American Methodism, adopted the Articles of Religion. With the election of two bishops and the doctrines and polity of the new church firmly established, a new branch of Methodism was born among the followers of John Wesley and in the Church of Jesus Christ. Fully independent, yet amicable in ecumenical relations, the C.M.E. Church went forth to preach good news, teach divine truth and heal the brokenness of life by the power of God in our Risen Savior.

Through the years our church has shown a remarkable sensitivity to the spirit of changing times. Although founded and continued as a predominately African American church, it was at no time exclusively so. Membership in our church has always been open to any person "desiring to flee from the wrath to come." In 1954, a resolution was approved by the General Conference stating: "Aware of the inconsistency of having a racial designation in the name of our church...and without implying our disloyalty to, or disrespect for, the founding fathers...we recommend that, in harmony with Christian principles, in keeping with the times, and in accordance with the recommendations of the Bishops of the General Conference, proper steps be taken to change the name of our church from Colored Methodist Episcopal to Christian Methodist Episcopal Church or some other suitable name that retains the initials as a symbol of our founding and continuing witness." Ratification was reported by the College of Bishops in Detroit, Michigan, January 19, 1956.

http://www.cme-church.org/Episcopal_District/Ninth/cmechurch.html

**United Methodist Historical Society
of the Baltimore-Washington Conference
Lovely Lane Museum Library**

Address: 2200 St. Paul Street
Baltimore, MD 21218-5897

Telephone
Number: (410) 889-4458

Contact Suni K. Johnson, Director of Archives and History

Persons: Rev. Edwin Schell, Executive Secretary United Methodist Historical
Society

Engraving of John Wesley <http://gbgm-umc.org/umhistory/wesley/>

Engraving of Francis Asbury <http://rylibweb.man.ac.uk/data1/dg/methodist/asbury.html>
<http://www.cantonbaptist.org/halloffame/asbury.htm>

<http://www.gcah.org/>

People with a Rich Heritage

As the name implies, Free Methodists trace their heritage back to original Methodism as led by its founder, John Wesley. When Methodism came to America, churches and annual conferences spread across the land. In 1860, in western New York and Illinois, the Free Methodist Church came into being. In New York a group of 1,000 Methodist laymen held several conventions and were joined by evangelical Methodist pastors. On August 23, 1860, the new denomination came into being.

Issues that were important to them included slavery in America. While the mother church did not take a stand, those who took the name "Free" Methodist opposed slavery. Another issue in that time was the widespread practice of renting and selling church pews, thus relegating the poor to benches in the back of the sanctuary. "Free" Methodists called for free seats for all and emphasized tithes and offerings to support the church's ministries. Freedom in worship, in contrast to deadening formalism, was also important to "Free" Methodists.

As a result, the newly named Free Methodists sought to maintain the heritage of original Methodism with its warm-hearted, biblical message and lifestyle.

-Written by Bob Haslam

<http://www.freemethodistchurch.org/Sections/About%20Us/Basic%20Info/FAQs/What%27s%20A%20Free%20Methodist.htm>

6. WAR AND PEACE

A/332.

- 1. We recognize the sovereign authority of government and the duty of all Christians to reverence the power, to obey the law, and to participate righteously in the administration of lawful order in the nation under whose protection they reside (Matthew 22:21; Romans 13:1-7). Members of our church should bear the responsibilities of good citizenship, and they have the right to act in the enforcement of law and the defense of the peace in accord with the conscience of each person.
- 2. We believe, however, that military aggression is indefensible as an instrument of national policy and strategy (Isaiah 2:3-4). The destruction of life and property, and the deceit and violence necessary to warfare are contrary to the spirit and mind of Jesus Christ (Isaiah 9:6-7; Matthew 5:44-45). It is, therefore, the duty of all Christians to promote peace and goodwill, to foster the spirit of understanding and mutual trust among all people, and to work with patience for the renunciation of war as a means to the settlement of international disputes (Romans 12:18; 14:19).
- 3. It is our firm conviction that none of our people should be required to enter military training or to bear arms and that the consciences of our individual members should be respected (Acts 4:19-20; 5:29). Therefore, we claim exemption from all military service for those who register officially with the church as conscientious objectors to war.

HUMAN RIGHTS

A/330. As a faith community, we believe that human beings are created in the image of God and therefore have inherent dignity and intrinsic value. This conviction forms the foundation of our approach to the principle of human dignity. Human life in any of its stages is sacred to us as Christians, because of our confidence that life exists in relation to God. Thus all human life must be valued, respected and protected through all its stages, whether nascent, mature or senile.

We affirm the intrinsic value and inherent dignity of every human being regardless of gender, ethnicity, age or disability. We confess our sinful human tendency toward prejudice and turn from it. We call on people everywhere to respect the worth of all persons and to actively seek justice for all.

METHODIST FAMILY

History of Methodist Denominations in the United States

[begin box]

- Methodist denominations in the United States share a **common heritage** going back to John and Charles Wesley in England in the 1730s.
 - In the United States the Methodist Episcopal Church organized in 1784. Thereafter American Methodism experienced **division and separation** [linkage to below] from 1787 to 1870.
 - The process of **coming together** [linkage to below] began in 1939 and is still underway.
- [end box]

Common Heritage

[inset within paragraph a picture of John Wesley, from
<http://www.drew.edu/books/200Years/gallery/gal005.htm>
Caption: "John Wesley" in smaller type]

Methodism began in the 1730s in England as a reform movement within the Church of England, led by John and Charles Wesley. Small groups met for Bible study, worship, and mutual support for seeking holiness in daily living. This encompassed "social holiness", the love and service of others. Because of their disciplined way of life they were dubbed "Methodists".

Methodism spread to Ireland and then to the British colonies in North America. Methodist preaching, with its message that the gospel is for everyone, appealed especially to persons on the lower rungs of society. By the 1760s several Methodist societies were flourishing. John Wesley sent lay preachers to assist them. Members, however, were expected to receive the sacraments from clergy of the Church of England.

[inset within paragraph a picture of Francis Asbury, from
<http://www.drew.edu/books/200Years/gallery/gal036.htm>
Caption: "Francis Asbury" in smaller type]

After the Revolutionary War, with few Church of England clergy remaining in America, John Wesley ordained lay preachers and set apart Thomas Coke and Francis Asbury to be joint superintendents (later called bishops). On Christmas Eve 1784 the **Methodist Episcopal Church** was organized in Baltimore, Maryland. Membership was open to all believers, white and black, free and slaves. Many of their leaders followed John Wesley in opposition to slavery, but they functioned in a society rampant with racial inequality.

Division and Separation

It didn't take long for racism to appear within American Methodism and for separation to occur.

[inset within paragraph a picture of Richard Allen, from
<http://members.aol.com/klove01/richalln.htm> Caption: "Richard Allen" in smaller type]

St. George's Methodist Episcopal Church in Philadelphia required its black members to sit in the gallery. In protest Richard Allen, a Methodist lay preacher, in 1787 led an exodus of black members and formed the Free African Society. In 1794 Allen and his followers built Bethel African Methodist Episcopal Church. In 1816 Allen convened black Methodists from five churches to form the **African Methodist Episcopal Church (AME)**. He was consecrated bishop of this new denomination.

[inset within paragraph a picture of James Varick, from
<http://docsouth.dsi.internet2.edu/church/wheeler/frontis.html> Caption: "James Varick" in smaller type]

In this same period black members of John Street Methodist Church in New York City could receive communion only after whites were finished. Affronted by this situation, in 1796 under the leadership of James Varick they began worshipping together in a private home. They called themselves the African Methodist Episcopal Church. In 1800 they completed their own building, named Zion, but still part of the regular Methodist conference. This connection lasted two decades until dissatisfaction with treatment of black preachers led to the formation of a new denomination known as the American Methodist Episcopal Church in America. Varick was the first bishop. In 1848 this denomination added Zion to its name, honoring its mother church, to become the **African Methodist Episcopal Zion Church (AMEZ)**.

Although separate in structure, these two African American denominations retained Wesley's Articles of Religion and adapted the Methodist Discipline for church governance.

Religious leaders of German immigrants in the early days of the America republic found spiritual kinship with John Wesley. But because of the language barrier they formed their own churches. In 1800 Phillip William Otterbein, a German Reformed pastor, and Martin Boehm, a Mennonite, founded the **United Brethren in Christ**. In 1803 Jacob Albright organized the **Evangelical Association**. In the distant future they would join their destiny with the Methodist Church.

[Collage with name (in smaller type) under each picture:
 Otterbein <http://www.drew.edu/books/200Years/gallery/gal026.htm>
 Boehm <http://www.drew.edu/books/200Years/gallery/gal027.htm>
 Albright <http://www.drew.edu/books/200Years/gallery/gal028.htm>

Imbued with the spirit of American democracy, some Methodists became dissatisfied with the episcopal structure. Instead they advocated more democratic participation in administration and placement of pastors. They favored equal lay representation in annual conferences. In 1830 about 5,000 preachers and lay persons departed and formed the **Methodist Protestant Church**, which functioned without bishops. Anti-slavery sentiment was also strong amongst them.

[sidebar: "No higher order of ministries shall be authorized than that of elder" -- First Discipline of Methodist Protestant Church.]

Other Methodists were disturbed by compromises by church leadership on slavery. Some perceived a waning of the Wesleyan emphasis upon individual and social holiness. This led to the formation of the **Wesleyan Methodist Connection** in 1843 as a separate denomination.

[sidebar]

Slavery was a defining issue for 19th century Methodism.

[end sidebar]

The slavery issue divided the broader Methodist Episcopal Church, as it did the whole country. Many northern Methodists were abolitionists, but southern Methodists adapted to regional practices. The issue came to a head in 1844 when the General Conference suspended a bishop who had acquired slaves through marriage until he freed them. Southerners split off and formed the **Methodist Episcopal Church, South**.

In 1860 the **Free Methodist Church** came into being in western New York and Illinois. Led by B.T. Roberts, the founders emphasized the warm-hearted, biblical message, and lifestyle of original Methodism. They chose their name to signify free seats for all (a protest against pew rental), freedom from slavery and slaveholding, freedom from secret societies, and freedom in the Spirit in worship and in daily living.

[within next paragraph insert sidebar which reads:

"This tender plant of God had taken root and was here to live or die." -- CME Bishop Randall Albert Carter, based on Psalm 80.)

[end sidebar]

Before the Civil War slaves were allowed to be members the Methodist Episcopal Church, South. After emancipation black members expressed a desire to have their own separate and independent organization. This was authorized by the 1866 General Conference of the M.E. Church, South. In 1870 forty-one delegates from eight colored conferences met in Jackson, Tennessee and formed the **Colored Methodist Episcopal Church (CME)**. They elected two of their own preachers -- William H. Miles of Kentucky and Richard H. Vanderhorst of Georgia -- as their first bishops. (In 1954 the term "Colored" was changed to "Christian".)

In this same period the Methodist Episcopal Church began to organize mission conferences among black people. By 1900 there were 19 such conferences. They were supervised by white bishops until 1920 when the first black bishop to serve in the United States was elected. (Previously three black ministers had been elected as missionary bishops for Liberia.)

Coming Together

After a long period of division and separation, in 1916 representatives of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church began to discuss a plan of union. It took years of discussion and negotiation until the three denominations merged into the **Methodist Church** in 1939.

[insert photo from <http://www.drew.edu/books/200Years/gallery/gal114.htm>. could be cropped.
Caption: Leaders of the three uniting churches.
[end of insert]

In the union Methodist Protestants accepted episcopal governance. To get the Methodist Episcopal Church, South into the union, the newly formed Methodist Church was organized into five geographic jurisdictions and a Central Jurisdiction encompassing black conferences regardless of where they were located. Most of the black conferences opposed this segregated feature of the union.

[insert in next paragraph photo from <http://www.drew.edu/books/200Years/gallery/gal114.htm>
Caption: EUB Uniting Conference]

Parallel to Methodist union, merger negotiations began in 1933 between the two German-heritage denominations, the Church of the United Brethren in Christ and the Evangelical Church. (The latter had split in half in 1891 but came back together in 1922). They united as the **Evangelical United Brethren Church (EUB)** in 1946.

The next twenty years saw increased cooperation between the Methodist Church and the Evangelical United Brethren Church, each with similar spiritual heritage though with a historically different ethnic background. In 1968 they merged into the **United Methodist Church (UMC)**. This union also eliminated the Central Jurisdiction. By 1974 all black conferences had merged with white conferences.

Also in 1968 the Wesleyan Methodist Church (having changed from "Connection" to "Church" in 1947) merged with the like-minded Pilgrim Holiness Church to become the **Wesleyan Church**.

The three major black denominations -- African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Christian Methodist Episcopal Church -- maintained their separate existence. But recognizing their common heritage, beginning in the mid-seventies their bishops joined with United Methodist bishops in a **Consultation of Methodist Bishops**. This has become a quadrennial event.

An official **Commission on Pan-Methodist Cooperation** came into being in 1988 with six representatives from each denomination. In 1992 a separate **Commission on Union** formed. The two bodies merged in 2000 into the **Commission on Pan-Methodist Cooperation and Union**. [linkage to another sub-page]

[In a partial column box on the left, insert photo # gc2kD17 from <http://www.umns.umd.org/gc2000news/photos/0504photos.htm>. At top of page note instructions for downloading.]
[Photo caption:]

In a service that included the symbolic wearing of sackcloth and ashes, United Methodists confessed to the sin of racism within the denomination during their 2000 General Conference in Cleveland. [go to smaller type for:] A UMNS photo by John C. Goodwin.

[This text goes to the right of the box.]

As a step toward reconciliation and forgiveness, the 2000 United Methodist General Conference conducted a liturgical **Act of Repentance for Racism** [<http://gccuic-umc.org/web/actsofrepentance.htm>]. AME, AMEZ, and CME bishops participated. By the end of 2002 thirty-one United Methodist annual conferences had conducted their own acts of repentance for racism services. Twenty-nine more are scheduled for 2003.

The 2000 United Methodist General Conference also required 14 general boards and commissions to have on its governing board at least one member from the three historically black Methodist denominations. These new members will have both voice and vote.

In 1996 the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church began exploring the possibility of union. Discussion was suspended in the fall of 2002 but interest remains.

Sources

History of Four Methodist Denominations

<http://www.gccuic-umc.org/web/webpdf/historybrochure.pdf>

Origin of the African Methodist Episcopal (A.M.E.) Church

<http://www.amecnet.org/history.htm#origin>

The A.M.E. Zion Church History

<http://www.theamezionchurch.org/history.html>

Roots of the Christian Methodist Episcopal Church

http://www.c-m-e.org/core/our_heritage.htm

Evangelical United Brethren Church: General Information

<http://mb-soft.com/believe/text/eub.htm>

About the UM Church: Our History

<http://www.umc.org/abouttheumc/history/>

Free Methodist Church: People with a Rich Heritage

<http://www.freemethodistchurch.org/Sections/About%20Us/Basic%20Info/FAQs/What%27s%20A%20Free%20Methodist.htm>

These are the Wesleyans

<http://www.wesleyan.org/about.htm>

Howard W. Hallman is chair of Methodists United for Peace with Justice. He has been working on nuclear disarmament issues for nearly 20 years. He serves as chair of the Interfaith Committee for Nuclear Disarmament. Previously he was president of the Civic Action Institute with a focus on citizen participation in community development and neighborhood self-help. In the 1960s he was involved in the War on Poverty. Before that he worked in housing, urban renewal, and human development programs in Philadelphia and New Haven.

logo

Methodists United for Peace with Justice

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[beginning of page for Methodist Family]

The Methodist Family in the United States

Methodism in the United States has a rich and diverse heritage. Over the years it has grown, split apart, and partially come back together. Here we consider:

[The following bold face words should be linked to the respective sub-pages.]

History of Methodist Denominations in the United States.

Their common heritage, how they separated and divided, how they have come together, how they are dealing with the separation that remains.

[Collage of John Wesley, Francis Asbury, Richard Allen, James Varick. No caption. These are found on the sub-page, "History of Methodist Denominations in the United States".]

➤ **Six Denominations** in the Wesleyan tradition.

African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, Free Methodist Church, United Methodist Church, and Wesleyan Church.

➤ **Commission on Pan-Methodist Cooperation and Union.**

A body composed of representatives of four Methodist denominations.

[Insert, such as on the right, photo number 01-247 at

<http://www.umns.umc.org/01/dec/1201photos.html>. No caption. This photo will also be used on the Commission page.]

➤ **Gatherings of the Methodist Family.**

Report on a past event, consideration of future activities.

<http://umns.umc.org/01/dec/567.htm>

May 12, 2000 GC-074

Churchwide boards will include Pan-Methodist members

CLEVELAND (UMNS) — Delegates to United Methodism's highest legislative body have mandated that each of the church's agencies must have on its governing board at least one member from among the three historically black Methodist denominations.

<http://umns.umc.org/gc2000news/stories/gc074.htm>

14 general boards and commissions

Pan-Methodist commission journeys toward a new place

Dec. 4, 2000

<http://umns.umc.org/00/dec/542.htm>

Pan-Methodists call for cease-fire in Holy Land
http://gbgm-umc.org/global_news/full_article.cfm?articleid=901

Pan-Methodists call for cease-fire in Holy Land

<http://www.umns.umc.org/02/april/163.htm>

Pan-Methodist group struggles with implications of union

<http://www.umns.umc.org/01/april/157.htm>

Pan-Methodist group visits historic Philadelphia churches

<http://www.umns.umc.org/01/dec/567.htm>

photo available

VISITING 'MOTHER BETHEL' paragraph story
Photo number 01-247, Accompanies UMNS #567, 12/5/01
<http://www.umns.umc.org/01/dec/1201photos.html>

[Steps Toward Wholeness: Learning and Repentance](#), 1999.
(Print the on-line version or [contact the GCCUIC](#). Online version requires [Adobe Acrobat Reader](#).) 41 p.

<http://gccuic-umc.org/web/printedresources.htm#OneVoice>

One Voice for Christ: The Pan-Methodist Family (pamphlet)
([available from the GCCUIC](#))

Pan-Methodist Commission

> Mission >Members >Meetings >Activities

Since the mid-1970s bishops and other representatives of four Methodist denominations have engaged in dialogue on common interests. They are the African Methodist Episcopal (AME) Church, African Methodist Episcopal Zion (AMEZ) Church, Christian Methodist Episcopal (CME) Church, and United Methodist Church (UMC).

This Pan-Methodist dialogue has taken the form of a quadrennial **Consultation of Methodist Bishops**, a **Commission on Pan-Methodist Cooperation** formed in 1988, and a **Commission on Union** established in 1992. The latter two bodies merged in November 2000 to form the **Commission on Pan-Methodist Cooperation and Union**. It consists of 36 members, nine from each of the four participating denominations.

[insert photo # 01-247 from <http://www.umns.umc.org/01/dec/1201photos.html>]

[caption, smaller type]

At the fall 2001 meeting of the Commission on Pan-Methodist Cooperation and Union in Philadelphia, representatives of four Methodist denominations participated in a community gathering and worship service at Bethel AME Church, the mother church of the African Methodist Episcopal Church. From left to right are AMEZ Bishop Richard Thompson, UMC Bishops Peter Weaver and Alfred Mutti, CME Bishop Paul A. Stewart, and AME Zion Bishop Clarence Carr. A UMNS photo by Suzy Keenan Naber.

Mission

To be completed.

Members and Officers

The Commission on Pan-Methodist Cooperation and Union consists of nine representatives from each of the four participating denominations, a total of 36. The officers for 2002-2003 are:

Chair: Bishop Frederick "Fritz" Mutti, UMC
Vice-Chair: Bishop Clarence Carr, AMEZ (chair, 2000-2001)
Bishop Charles Helton, CME (chair, 2001-2002)
Bishop T. Larry Kirkland, AME (chair designate, 2003-2004)

Staff assistance is provided by Dr. Mary A. Love (AMEZ) and Ms. Jeri Scott (UMC).

Membership consists of the following persons:

African Methodist Episcopal Church

Bishop McKinley Young	Dallas, TX
Bishop T. Larry Kirkland	Birmingham, AL
Bishop Preston Williams	Fairburn, GA
Mrs. Anna Milner	Atlanta, GA
Rev. Floyd Alexander	Cleveland, OH
Mr. Addison Young	Atlanta, GA
Rev. Taylor T. Thompson	West Chester, OH
Ms. Thelma Milner	Atlanta, GA
Dr. Robert E. Keessee	Nashville, TN

African Methodist Episcopal Zion Church

Bishop Richard Thompson	Montgomery, AL
Bishop Clarence Carr	St. Louis, MO
Bishop Nathaniel Jarrett	Tinley Park, IL
Dr. F. George Shipman	Durham, NC
Dr. Betty V. Stith	New Rochelle, NY
Dr. Donnell Williams	Northport, AL
Rev. Dr. Gloria Moore	Knoxville, TN
Rev. George Maize, IV	Los Angeles, CA
Mr. Raymond Richmond	Jackson, MS
Rev. W.R. Johnson (proxy)	Charlotte, NC

Christian Methodist Episcopal Church

Bishop Ron Cunningham	Memphis, TN
Bishop Charles Helton	Charlotte, NC
Bishop Marshall Gilmore	Dallas, TX
Dr. Luther Smith, Jr.	Atlanta, GA
Mr. Matthew Davis	Memphis, TN
Ms. Cyreeta C. Collins	Jamaica, NY
Dr. Darryl Coleman	Jackson, TN
Rev. Sylvester Williams	Chicago, IL
Attorney Juanita Bryant	Cleveland Heights, OH

United Methodist Church

Bishop Melvin Talbert	Brentwood, TN
Bishop Woodie White	Indianapolis, IN
Bishop Albert Fredrik "Fritz" Mutti	Topeka, KS
Attorney Byrd Bonner	San Antonio, TX
Rev. Tyrone Gordon	Dallas, TX
Dr. Trudi Kibbe Reed	Little Rock, AR
Rev. Jim McDonald	Charlottesville, VA
Ms. Harriet McCabe	Naperville, IL
Mr. Adam Webb	Ames, IA

Meetings

The Commission on Pan-Methodist Cooperation and Union meets twice a year. Since its first meeting in the fall of 2000, the United Methodist News Service has provided a chronicle of its sessions, as follows:

November 29-December 2, 2000, Charlotte, North Carolina

Pan-Methodist Commission journeys toward a new place

<http://umns.umc.org/00/dec/542.htm>

March 28-31, 2001, Nashville, Tennessee

Pan-Methodist group struggles with implications of union

<http://www.umns.umc.org/01/april/157.htm>

November 28-December 1, 2001, Philadelphia, Pennsylvania

Pan-Methodist group visits historic Philadelphia churches

<http://www.umns.umc.org/01/dec/567.htm>

April 10-12, 2002, Kansas City, Missouri

Pan-Methodists call for cease-fire in Holy Land

<http://www.umns.umc.org/02/april/163.htm>

November 19-21, 2002

Pan-Methodist group moves toward spiritual unity

<http://umns.umc.org/02/nov/544.htm>

The next meeting of the Commission on Pan-Methodist Cooperation and Union is scheduled for March 10-13, 2002 in Atlanta, Georgia. The meeting's theme will be "Wesley's Message to the Pan-Methodist Family". The session will take place in conjunction with the quadrennial Consultation of Methodist Bishops.

Activities

To be completed.

Commission on Pan-Methodist Cooperation and Union

MEMBERS

African Methodist Episcopal Church

Bishop McKinley Young	Dallas, TX
Bishop T. Larry Kirkland	Birmingham, AL
Bishop Preston Williams	Fairburn, GA
Mrs. Anna Milner	Atlanta, GA
Rev. Floyd Alexander	Cleveland, OH
Mr. Addison Young	Atlanta, GA
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Bishop Nathaniel Jarrett	Tinley Park, IL
Dr. F. George Shipman	Durham, NC
Dr. Betty V. Stith	New Rochelle, NY
Dr. Donnell Williams	Northport, AL
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Ms. Harriet McCabe	Naperville, IL
Mr. Adam Webb	Ames, IA

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Charlotte, NC

New York, NY

Pan-Methodist

[History of The African Methodist Episcopal, The African Methodist Episcopal Zion, The Christian Methodist Episcopal, and The United Methodist Churches](http://www.gccuic-umc.org/web/webpdf/historybrochure.pdf)

<http://www.gccuic-umc.org/web/webpdf/historybrochure.pdf>

Acts of Repentance for Racism

<http://www.gccuic-umc.org/web/actsofrepentance.htm>

African Methodist Episcopal Church

<http://www.amecnet.org/>

African Methodist Episcopal Zion Church

<http://www.theamezionchurch.org/history.html>

Christian Methodist Episcopal Church

http://www.c-m-e.org/core/our_heritage.htm

METHODIST FAMILY

History of Methodist Denominations in the United States

Common Heritage

[inset within paragraph a picture of John Wesley, from <http://www.victorshepherd.on.ca/Heritage/francis.htm> Caption: "John Wesley" in smaller type]
Methodism began in the 1730s in England as a reform movement within the Church of England, led by John and Charles Wesley. Small groups met for Bible study, worship, and mutual support for seeking holiness in daily living. This encompassed "social holiness", the love and service of others. Because of their disciplined way of life they were dubbed "Methodists".

Methodism spread to Ireland and then to the British colonies in North America. Methodist preaching, with its message that the gospel is for everyone, appealed especially to persons on the lower rungs of society. By the 1760s several Methodist societies were flourishing. John Wesley sent lay preachers to assist them. Members, however, were expected to receive the sacraments from clergy of the Church of England.

[inset within paragraph a picture of Francis Asbury, from <http://www.cantonbaptist.org/halloffame/asbury.htm> Caption: "Francis Asbury" in smaller type]
After the Revolutionary War, with few Church of England clergy remaining in America, John Wesley ordained lay preachers and set apart Thomas Coke and Francis Asbury to be joint superintendents (later called bishops). On Christmas Eve 1784 the **Methodist Episcopal Church** was organized in Baltimore, Maryland. Membership was open to all believers, white and black, free and slaves. Many of their leaders followed John Wesley in opposition to slavery, but they functioned in a society rampant with racial inequality.

Division and Separation

It didn't take long for racism to appear within American Methodism and for separation to occur.

[inset within paragraph a picture of Richard Allen, from <http://members.aol.com/klove01/richalln.htm> Caption: "Richard Allen" in smaller type]
St. George's Methodist Episcopal Church in Philadelphia required its black members to sit in the gallery. In protest Richard Allen, a Methodist lay preacher, in 1787 led an exodus of black members and formed the Free African Society. In 1794 Allen and his followers built Bethel African Methodist Episcopal Church. In 1816 Allen convened black Methodists from five churches to form the **African Methodist Episcopal Church**. He was consecrated bishop of this new denomination.

[inset within paragraph a picture of James Varick, from <http://docsouth.dsi.internet2.edu/church/wheeler/frontis.html> Caption: "James Varick" in smaller type]

In this same period black members of John Street Methodist Church in New York City could receive communion only after whites were finished. Affronted by this situation, in 1796 under the leadership of James Varick they began worshipping together in a private home. They called themselves the African Methodist Episcopal Church. In 1800 they completed their own building, named Zion, but still part of the regular Methodist conference. This connection lasted two decades until dissatisfaction with treatment of black preachers led to the formation of a new denomination known as the American Methodist Episcopal Church in America. Varick was the first bishop. In 1848 this denomination added Zion to its name, honoring its mother church, to become the **African Methodist Episcopal Zion Church**.

Although separate in structure, these two African American denominations retained Wesley's Articles of Religion and adapted the Methodist Discipline for church governance.

Religious leaders of German immigrants in the early days of the America republic found spiritual kinship with John Wesley. But because of the language barrier they formed their own churches. In 1800 Phillip William Otterbein, a German Reformed pastor, and Martin Boehm, a Mennonite, founded the **United Brethren in Christ**. In 1803 Jacob Albright organized the **Evangelical Association**. In the distant future they would join their destiny with the Methodist Church.

Imbued with the spirit of American democracy, some Methodists became dissatisfied with the episcopal structure. Instead they advocated more democratic participation in administration and placement of pastors. They favored equal lay representation in annual conferences. In 1830 about 5,000 preachers and lay persons departed and formed the **Protestant Methodist Church, should be Methodist Protestant Church**, which functioned without bishops. Anti-slavery sentiment was also strong amongst them.

Other Methodists were disturbed by compromises by church leadership on slavery. Some perceived a waning of the Wesleyan emphasis upon individual and social holiness. This led to the formation of the **Wesleyan Connection** in 1843 (later to become the **Wesleyan Methodist Church**). **After 1968 merger with Pilgrim Holiness it became the Wesleyan Church**

The slavery issue divided the broader Methodist Episcopal Church, as it did the whole country. **Many Some** northern Methodists were abolitionists, but southern Methodists adapted to regional practices. The issue came to a head in 1844 when the General Conference suspended a bishop who had acquired slaves through marriage until he freed them. Southerners split off and formed the **Methodist Episcopal Church, South**.

Omit: Not all Methodists in the north were satisfied with the Methodist Episcopal Church that remained after the southerners departed. Add: Scriptural Holiness advocates in Western New York under B. T. Roberts encountered opposition and expulsion. In 1860 **some a few** of them formed the **Free Methodist Church**. They chose this name to signify free seats for all (a protest against pew rental), freedom from slavery and slave-holding, **freedom from secret societies**, and freedom in the Spirit in worship and in daily living.

The end of the Civil War brought changes in the Methodist Episcopal Church, South. Before the war slaves were allowed to be members. After emancipation former slaves found it neither desirable nor practical to remain in the church of their former masters. The 1866 General Conference of the Methodist Episcopal Church, South offered a separate "General Conference

Jurisdiction" for its colored members. OMIT: **Instead about forty African American men from eight annual conferences met in In 1870 under the auspices of the Methodist Episcopal Church South, OMIT: and formed the Colored Methodist Episcopal Church was formed.** (The term "Colored" was changed to "Christian" in 1954.)

In this same period the Methodist Episcopal Church began to organize mission conferences among black people. By 1900 there were 19 such conferences. They were supervised by white bishops until 1920 when the first black bishop to serve in the United States was elected. (Previously **four three** black ministers had been elected as missionary bishops for Liberia.)

NOTE: Wm. Taylor was white

Coming Together

After a long period of division and separation, in 1916 representatives of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Protestant Methodist Church began to discuss a plan of union. It took years of discussion and negotiation until the three denominations merged into the **Methodist Church** in 1939. Protestant Methodists accepted episcopal governance. To get the Methodist Episcopal Church, South into the union, the newly formed Methodist Church was organized into five geographic jurisdictions and a Central Jurisdiction encompassing black conferences regardless of where they were located. Most of the black conferences opposed this segregated feature of the union.

Parallel to Methodist union, merger negotiations began in 1933 between the two German-heritage denominations, the Church of the United Brethren in Christ and the Evangelical Church. (The latter had split in half in 1891 but came back together in 1922). They united as the **Evangelical United Brethren Church** in 1946.

The next twenty years saw increased cooperation between the Methodist Church and the Evangelical United Brethren Church, each with similar spiritual heritage though with a historically different ethnic background. In 1968 they merged into the **United Methodist Church**. This union also eliminated the Central Jurisdiction. By 1974 all black conferences had merged with white conferences.

Yet the three major black denominations -- African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Christian Methodist Episcopal Church -- remained apart. In recognition of their common heritage, beginning in the mid-seventies the leadership of these three denominations joined with United Methodist leaders in a quadrennial **Consultation of Methodist Bishops**. An official **Commission on Pan-Methodist Cooperation** came into being in 1988 with six representatives from each denomination. In 1992 a separate **Commission on Union** formed. The two bodies merged in 2000 into the **Commission on Methodist Cooperation and Union**. [linkage to another sub-page]

In 2000 the African Methodist Episcopal Church Zion and the Christian Methodist Episcopal Church began exploring the possibility of union. Discussion was suspended in the fall of 2002 but interest remains.

Sources

History of Four Methodist Denominations

<http://www.gccuic-umc.org/web/webpdf/historybrochure.pdf>

Origin of the African Methodist Episcopal (A.M.E.) Church

<http://www.amecnet.org/history.htm#origin>

The A.M.E.Zion Church History

<http://www.theamezionchurch.org/history.html>

Roots of the Christian Methodist Episcopal Church

http://www.c-m-e.org/core/our_heritage.htm

Evangelical United Brethren Church: General Information

<http://mb-soft.com/believe/text/eub.htm>

Free Methodist Church: [People with a Rich Heritage](#)

<http://www.freemethodistchurch.org/Sections/About%20Us/Basic%20Info/FAQs/What%27s%20A%20Free%20Methodist.htm>

These are the Wesleyans

<http://www.wesleyan.org/about.htm>

Six Denominations in the Wesleyan Tradition

[box]

Methodism traces its heritage to John and Charles Wesley in England in the 1730s. Here we feature six denominations in the Wesleyan tradition with headquarters in the United States. Their U.S. membership ranges from 69,000 to 8,300,000. Each has additional members in other countries. The six are:

[Marie: I want to link these six names with an anchor at where they are described below. In later text they should be linked to their own websites, as indicated.]

[African Methodist Episcopal \(AME\) Church](#)
[African Methodist Episcopal Zion \(AMEZ\) Church](#)
[Christian Methodist Episcopal \(CME\) Church](#)
[Free Methodist Church](#)
[United Methodist \(UM\) Church](#)
[Wesleyan Church](#)

They all stem from the Methodist Episcopal Church, which organized in Baltimore in 1784. Their history [<http://www.mupwj.org/history.htm>] is that of division and separation, but also some coming together again.

Reflecting their common origin, each has an elected governing body called the General Conference that meets every four years. Each has an episcopal form of governance with bishops (though called general superintendents in the Wesleyan Church) who have authority over appointment of clergy and other matters. The bishops are co-equals on a council or board of bishops without a presiding bishop of higher rank. All except the Free Methodist Church have governing rules called the Discipline, derived from a common origin in the Discipline of the Methodist Episcopal Church.

Among their differences the AME, AMEZ, and CME are predominantly African American in their U.S. membership. The United Methodist Church has considerable racial and ethnic diversity though a white majority. The Free Methodist Church and the Wesleyan Church are more evangelical in their orientation. All six engage in missionary outreach. Among them they have local congregations in Canada, the Caribbean, Latin America, Europe, Africa, Asia, and the Pacific region.

[end box]

African Methodist Episcopal Church

The African Methodist Episcopal Church [<http://www.amecnet.org/>] formed in Philadelphia in 1816. Founders were African Americans who left the Methodist Episcopal Church in the 1790s because of racial discrimination. Today it has 2,300,000 members in the United States. It also has churches in the Caribbean, Africa, England, and Canada.

The AME Church is governed by a General Conference that meets every four years. The next session will be in 2004. It is organized into 19 episcopal districts [<http://www.amecnet.org/edh.htm>], each headed by a bishop.

Its administrative departments include Christian Education and Global Witness & Ministries. It has a Women's Missionary Society [http://www.amecnet.org/wms/main_fr.htm]

The Christian Recorder [<http://www.amecnet.org/recorder.htm>] is the official organ of the African Methodist Episcopal Church.

African Methodist Episcopal Zion Church

The African Methodist Episcopal Zion Church [<http://www.theamezionchurch.org/>] formed as a denomination in 1820 in New York. This was preceded by withdrawal of African Americans from the Methodist Episcopal Church in the 1790s because of racial discrimination. Today it has 1,400,000 members in the United States and churches in the Caribbean, Africa, and England.

A quadrennial General Conference, meeting next in 2004, is the governing body of the AMEZ Church. There are 12 episcopal districts headed by bishops. [<http://www.theamezionchurch.org/amebishops.html>]

The AMEZ Church has departments for Overseas Mission, Christian Education, Sunday School Literature, Church Extension and Home Missions, Evangelism, and Health and Social Concerns and also a Women's Home and Overseas Missionary Society.

The Star of Zion [<http://www.thestarofzion.org/>] is the official publication of the African Methodist Episcopal Zion Church.

Christian Methodist Episcopal Church

The Christian Methodist Episcopal Church [<http://www.c-m-e.org/>] was established in 1870 by former slaves who left the Methodist Episcopal Church South in the aftermath of the Civil War. It now has 850,000 members in the United States.

The CME Church is governed by a General Conference that meets every four years, next time in 2006. There are 10 episcopal districts headed by bishops. [http://www.c-m-e.org/core/college_bishops.htm]

It has departments for Christian Education, Evangelism & Mission, Lay Ministry, and Publications. There is a Women's Missionary Council. [http://www.cme-church.org/Missionary_Council/]

The Christian Index [<http://www.c-m-e.org/core/Christian%20Index%20Opening%20Page.htm>] is the official publication of the Christian Methodist Episcopal Church.

Free Methodist Church

The Free Methodist Church of North America [<http://www.freemethodistchurch.org/index.html>] organized in 1860 as an offshoot of the Methodist Episcopal Church. It has 69,000 members in the United States. It has mission outreach to Latin America, Africa, Europe, and Asia.

The Free Methodist Church is governed by a General Conference that meets every four years, next time in 2003. It has four bishops [<http://www.freemethodistchurch.org/Sections/Leadership/Bishops/BOB%20Homepage.htm>], who serve geographic areas in North America.

Its Board of Administration has units for Budget and Finance, Missions, and Communications. Another unit is Women's Ministries International [<http://www.freemethodistchurch.org/~wmi/>]

Light and Life [<http://www.freemethodistchurch.org/Magazine/index.htm>] is the official magazine of the Free Methodist Church.

United Methodist Church

The United Methodist Church [<http://www.umc.org/index.asp>] is a direct descendant of the Methodist Episcopal Church. Along the way this original body experienced departure of members who formed the African Methodist Episcopal Church (1816), African Methodist Episcopal Zion Church (1820), Methodist Protestant Church (1830), Wesleyan Connection (1843), Methodist Episcopal Church, South (1846), and Free Methodist Church (1860).

Partial reuniting commenced in 1939 when the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church merged to become the Methodist Church. In 1968 this body joined together with the United Evangelical Brethren Church to become the United Methodist Church, its present name.

The United Methodist Church is a global body. It has 8,300,000 members in the United States and 1,500,000 elsewhere with sizable membership particularly in Africa and in the Philippines. This entire membership is represented in the quadrennial General Conference, the governing body that meets next in 2004.

The Council of Bishops [<http://www.umc.org/abouttheumc/bishops/>] has membership from the United States and abroad. In the United States 50 resident bishops preside over 66 annual conferences. Another 18 bishops are in charge of conferences in Africa, Europe, and the Philippines.

The administrative structure of the United Methodist Church is decentralized with a number of semi-autonomous general agencies, including Church and Society, Discipleship, Global Ministries, Higher Education and Ministry, Religion and Race, Status and Role of Women, and some others. United Methodist Women receive staff support from the Women's Division in the General Board of Global Ministries.

Although only the General Conference may speak for the entire United Methodist Church, the Council of Bishops [<http://www.umc.org/abouttheumc/bishops/>], General Board of Church and Society [<http://www.umc-gbcs.org/>], and the General Board of Global Ministries [http://gbgm-umc.org/home_page/index.cfm] often issue statements on public policy issues.

Each general board has its own publications. There is no single, official publication for the United Methodist Church.

Wesleyan Church

The Wesleyan Church [<http://www.wesleyan.org/about.htm>] traces its roots to the Wesleyan Methodist Connection, organized in 1843 by persons who left the Methodist Episcopal Church. There are currently about 3,600 Wesleyan churches in over 40 nations worldwide, including 1,700 local congregations in the United States and Canada. There are 123,000 members in the United States.

The Wesleyan Church is governed by a quadrennial General Conference that meets next in 2004. There are three general superintendents, each in charge of a geographic area, and a general secretary, who staffs the General Board. In North America there are 32 districts, each served by a district superintendent.

Administrative units include Communications, Sunday School & Discipleship, Evangelism & Church Growth, Education & Ministries, World Missions, and Youth.

The Wesleyan Advocate [<http://www.wesleyan.org/doc/twa/twa.htm>] is the official publication of the Wesleyan Church.

Note

Membership data are derived from [*italic*] *Yearbook of American & Canadian Churches, 2003* [*end italic*], edited by Ellen W. Linder and published by the National Council of Churches of Christ in the U.S.A.

THESE ARE THE WESLEYANS

A Simple Description

In the most inclusive connotation, a Wesleyan is not a member of a particular denomination, but one who adheres to a distinctive doctrinal teaching.

The core of the Wesleyan movement is the scriptural truth of personal holiness, a doctrine and experience referred to as "entire sanctification." Wesleyans emphasize the importance and reality of a holy heart as a provision of salvation through the finished work of Christ. A work received by faith. It was through the revival efforts of John Wesley that the message of Christian perfection and practical biblical holiness was prominently preached. This holiness revival which began in England in the eighteenth century has continued to the present.

The Disciples

It was never Wesley's intention to generate a following, found a church or establish a denomination, but the awakening began to spawn "societies" which grew to become the Methodist movement. The revival spread to America where Methodist immigrants began forming societies in the colonies and eventually organized The Methodist Episcopal Church in 1784. Circuit riding preachers, using John Wesley as their example, began taking the Gospel from village to village and the new church experienced phenomenal growth.

Numerous changes have occurred in the Methodist church since its early beginnings over two hundred years ago. As the holiness revival engulfed other groups, the number of people ascribing to its scriptural teaching have increased. The doctrine of entire sanctification and heart cleansing through personal holiness is now held by a variety of churches and denominations, each cataloged in the holiness movement. In addition to these, multitudes of believers who have discovered the truth and experienced God's sanctifying grace, maintain membership in

The Development

John Wesley and the early Methodist leaders in America were uncompromising in their denunciation of slavery, and diligently sought its abolition. Many of the established church leaders struggled to silence them, exercising intolerable authority. As a result, internal opposition increased, forcing some churches and ministers to withdraw from The Methodist Episcopal Church. Their small conference grew, leading them to form The Wesleyan Methodist Connection in 1843. This Connection became the first "denomination" to officially adopt an article of religion on sanctification. Late in the nineteenth century, following a season of spiritual revival, the Connection gave birth to The Wesleyan Methodist Church.

During the great spiritual awakening of the late nineteenth century, another movement was just beginning. Through the revival of scriptural holiness, many people of like faith and doctrine joined together to form unions, associations and independent churches. One of the earliest on record is The Holiness Christian Church, organized in 1889. Through the years subsequent to this revival, other groups formed organized churches and many of them began merging to create larger associations. The Holiness Christian Church was enlarged and became The International Apostolic Holiness Church. The Pilgrim Church of California was organized in 1917 and within five years had established a school and was publishing a periodical and sending missionaries. In 1922, The Pilgrim Church combined with The International Holiness Church and became The Pilgrim Holiness Church. Through the efforts of evangelism, campmeetings, and continuing mergers, The Pilgrim Holiness Church developed into a sizable denomination.

The Dimension

Since becoming The Wesleyan Church in 1968, the denomination has experienced

denominations which do not officially teach the doctrine.

All those affirming this holiness teaching as articulated by John Wesley, regardless of denominational affiliation, are called WESLEYAN.

A Strong Denomination

In a more limited context, a Wesleyan is anyone who is a member of The Wesleyan Church, an international denomination dedicated to reaching the world with the gospel message of Jesus Christ.

The Wesleyan Church began in 1968 through a merger of the Pilgrim Holiness Church and the Wesleyan Methodist Church, two bodies very similar in doctrine, government and purpose.

substantial growth. It now registers a membership of nearly 270,000 people in over 3,600 churches located throughout 40 countries. The Church supports nearly 200 missionaries, who are responsible for coordinating and supervising evangelism, educational and medical ministries in Central and South America, Great Britain, Africa, Europe, Asia and Australia. Many of its pastors and local church leaders receive their higher education from one of the five colleges The Wesleyan Church maintains in North America. It also sponsors an international radio ministry, The Wesleyan Hour, which proclaims the gospel to over 100,000,000 people each week.

The Wesleyan Church is an affiliate member of the National Association of Evangelicals and holds membership in the Christian Holiness Partnership.

In the most restrictive sense it is these people, uniting their resources to form a distinctive denomination, who are THE WESLEYANS.

<http://www.wesleyan.org/about.htm>

WAR, PEACE, AND MILITARY SERVICE

War and Peace

The Wesleyan Church, knowing that war results in great suffering for the bodies, minds, and souls of men, staggering economic loss with its legacy of debt for future generations, and the unleashing of the baser passions of life, urges that men and nations seek by every legitimate means to avoid armed conflict among the peoples and nations of the world. The Wesleyan Church also urges that holy men everywhere pray earnestly for those in authority, so that peace may prevail (1 Timothy 2:2), and for the quick return of the Prince of Peace (Discipline 410:2).

Just War Principle

Many Christians support their nation in times of conflict based upon the "just war principle." In such instances, war is regarded as just when the cause is for the defense of the nation and for the freedom of its citizens. (Public Morals and Social Concerns)

Military Service

The Wesleyan Church teaches respect for properly constituted civil authority and the proper loyalty to one's country. It recognizes the responsibility of the individual to answer the call of government and to enter into military service. However, there are those within the fellowship of The Wesleyan Church who believe that military service is contrary to the teaching of the New Testament and that their consciences are violated by being compelled to take part in such. The Wesleyan Church will therefore lend moral support to any member who asks and claims exemption by legal processes from military service as a sincere conscientious objector and who asks to serve country as a noncombatant. (Discipline 410:3)

<http://www.wesleyan.org/issuesframes.htm>

RIGHTS

We believe that each individual possesses fundamental rights to live and be respected as a human person.

Human Rights

These rights are derived from man's creation in the image of God and from the vicarious death of Jesus Christ for all men.

Each individual should be respected as a person of intrinsic worth and dignity. Christians should set an example to others by their acceptance of each individual as a human being. Christians need to assume appropriate personal responsibility and accountability. The Christian concept of equality before the cross upon which Christ died removes grounds for discrimination of one over another. No person for whom Christ died is worthless. The obvious grounds of discrimination between people on the basis of race, color, national origin, sex, age, wealth, or handicap should be overcome by the unity of Christian love and by common personal submission to Christ.

Life must always be regarded as sacred.

(Public Morals and Social Concerns)

Equal Rights

The Wesleyan Church upholds the right of all individuals to equal opportunity politically, economically, and religiously, and pledges itself to an active effort to bring about the possession of dignity and happiness by all people everywhere. (Discipline 410:1)

Racism

We vigorously oppose the denial of basic human and civil rights to any individual due to their race, gender, or national origin. We admit that, while our denomination was born in an antislavery movement, we ourselves have sometimes ignored our own heritage and been guilty of both personal and collective racism and prejudice. For this sin, we have collectively repented and asked for God's forgiveness, and we intend to strive for complete racial reconciliation, for we know that this is the will of God. (1996 General Conference)

Women in Leadership

In spite of some forces which seek to undo our long-standing position on the ordination of women, we refuse to budge on this issue — we will not tolerate the blocking of a person's ordination due to their gender, for we believe that both men and women are called to the ministry and thus should be ordained. Furthermore, we condemn any practice of exclusive male-only leadership on boards and committees in the church, excluding women from these positions by either public policy or unofficial behind-the-scenes agreed-upon policy, for we believe that when it comes to God's gifts, graces and callings, there is neither male nor female. (1966 General Conference)

Hunger and Poverty

Death from hunger and malnutrition should be prevented as much as possible through support of effective efforts by all appropriate means (Public Morals and Social Concerns).

Wesleyans are committed by their membership vows to do good of every possible sort and as far as possible to all men, especially to them that are of the household of faith; to their bodies, of the ability which God gives, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls, by instructing, reproofing, or exhorting them in love with all possible diligence, that the gospel be not blamed (Discipline 265:16).

Abuse

We condemn sexual, physical, emotional and verbal abuse by all persons everywhere, but especially abuse perpetrated by members of a family or a church community. We commit ourselves to provide safe havens for the abused victims among us, and to seek out and prosecute guilty offenders. (1996 General Conference)

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