UMC Roots

1736-1816

https://www.umc.org/en/content/roots

Unsung Heroes of Methodism:

Barbara Heck

By Philip J. Brooks

https://www.umc.org/en/content/unsung-heroes-of-methodism-barbara-heck

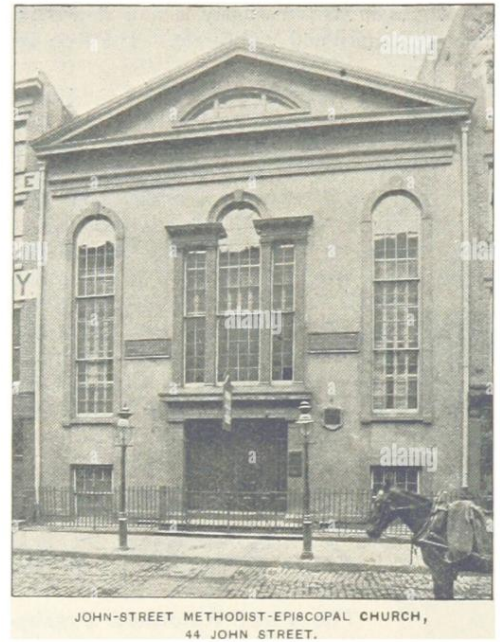
Barbara Heck
"The Mother of American Methodism" ~ ...Most United Methodists know Barbara Heck as the woman who saw her husband and other men playing cards one night, and in a moment reminiscent of Jesus in the Temple, angrily threw their cards into the fireplace and demanded they form a new Methodist society in New York City.

...Heck was born in Ireland in 1734 to immigrants from Germany and married a man named Paul Heck. Both Hecks became involved in a local Methodist society in Limerick.

In 1760 the Hecks immigrated to New York as part of larger German-Irish group. The Hecks had a **Black servant named Betty** who served as a housemaid. In 1765 they were joined by Barbara's cousin, **Philip Embury**, who had also been converted to Methodism in Ireland and had previously served as a local preacher there.

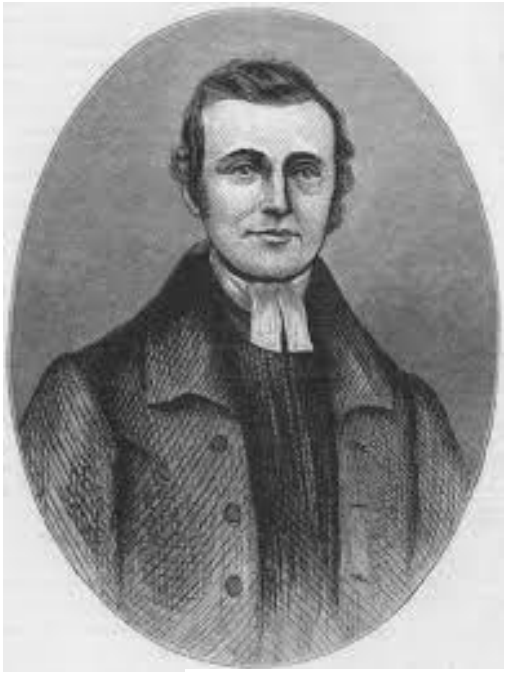
...Like many Methodist leaders in North America at the time, the Hecks were loyalists who opposed the American Revolution. Paul Heck briefly joined the British Army during the War and eventually the couple were forced to flee to Canada where they settled in Ontario. Barbara never lost her zeal and would help found the first Methodist community in Canada. Barbara died in 1784.

The congregation she started still meets in **John Street UMC** today and its success led directly to the Wesley's decision to send superintendents to America who would combine her society with that of others to form the Methodist Episcopal Church...



Philip Embury

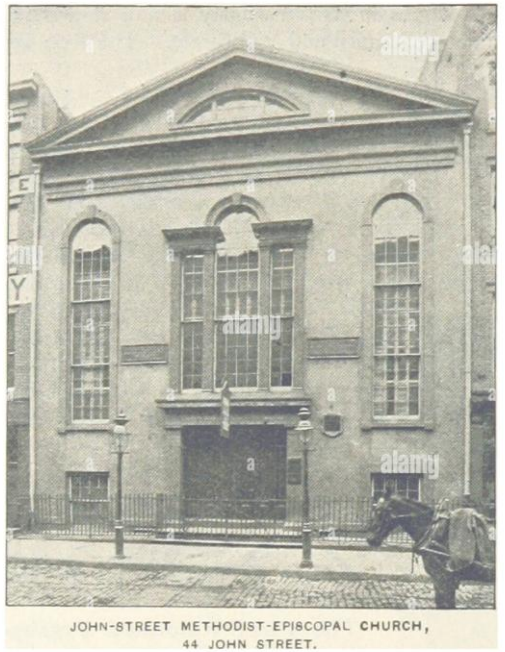
https://www.johnstreetchurch.org/museum/philipembury.html



Philip Embury is John Street's first preacher. He was born in Ireland in 1729. Embury was converted on Christmas Day, 1752. He became active in the Methodist movement and John Wesley approved him as a class leader and local preacher. In 1760, he immigrated to New York with his wife Margaret and other Irish Palatines, including Barbara and Paul Heck.

Embury worked as a carpenter and a tutor and was considered a "honest, industrious, sober, and obliging man." In 1766, Barbara Heck insisted that Embury should preach again, as he had in Ireland. He protested that "I cannot preach, for I have neither a house nor congregation." Heck had a solution: Embury could preach in his own home and she would gather a congregation.

"Preach in your own house and to your own company."
On October 12, 1766, six people gathered in the Embury home, including Philip himself for the Methodist society's first meeting. Soon the small gathering would grow and require more space, eventually finding a place to meet at a rigging loft. Here Embury's carpentry skills came in handy, he built a pulpit for the congregation's meetings. It now resides at the John Street United Methodist Church. Before long, even the rigging loft became overcrowded.



In early 1768, the congregation decided to purchase land and build a Methodist preaching house. At this point the society had only been meeting for slightly more than a year. Philip Embury was more than the community's first preacher at this point. He is thought to have been responsible for much of the planning and construction of the preaching house, later called "Wesley Chapel," which was dedicated on October 30, 1768. Embury preached the sermon on that occasion, selecting Hosea 10:12 as the text.

The Embury and Hecks and others in their family left New York City for Camden Valley, New York. Here he would establish another Methodist society. In August 1775, Philip Embury died in a farming accident. There is a monument to him in Woodland Cemetery in Cambridge, New York.

Unsung Heroes of Methodism: **Thomas Webb**
By Philip J. Brooks

https://www.umc.org/en/content/unsung-heroes-of-methodism-thomas-webb

...born in England in the 1720s, Thomas Webb served in the British army and lost an eye in the Seven Years' War.

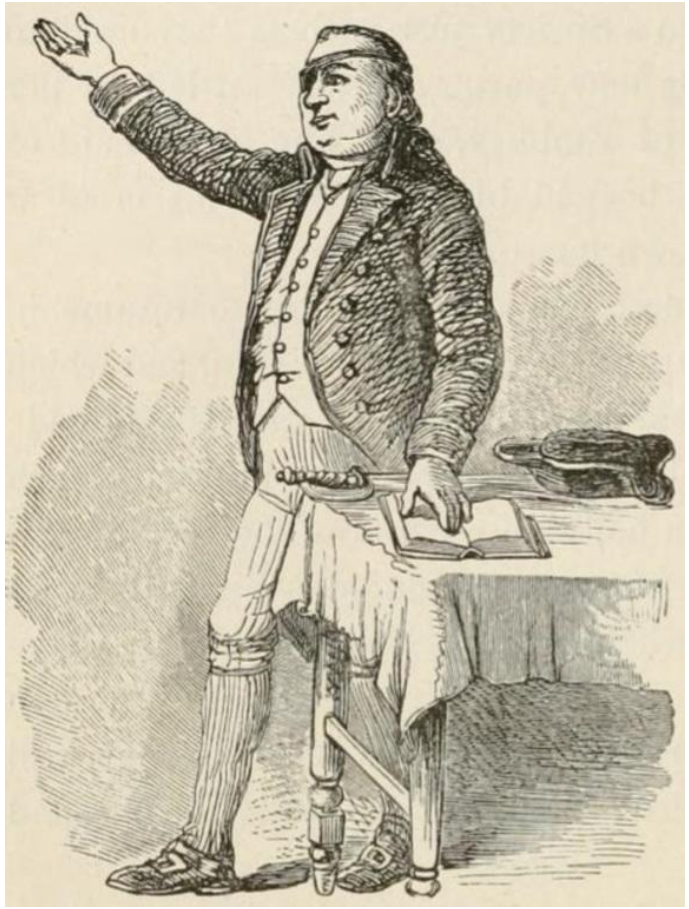
Webb converted to Methodism in 1765. He was charismatic and his appearance gave him a commanding presence. He often preached in his uniform and would place his sword on the altar for dramatic effect... Webb's powerful preaching... kept listeners' attention. Wesley was impressed by Webb and allowed him to become an iterant preacher in England.

Still serving as an officer in the British Army, he was sent to **New York in 1767**. Wesley granted Webb permission to preach freely across the American Colonies... When not on duty, Webb spent every free moment traveling and preaching the Gospel. He travelled among the societies freely, assisting leaders and helping create a sense of unity. Webb also is credited with spreading Methodism to Delaware.

New York was already home to one of the most successful Methodist societies in the American Colonies, founded by **Barbara Heck and Philip Embury**. Webb helped the society fund the building of its first official meeting house that would later become **John Street UMC** and preached there regularly.

Webb recognized American societies needed more central organization and joined others in petitioning Wesley to send more preachers to North America. Wesley responded by sending of series of new overseers from Britain to administer the societies, including future MEC bishop **Francis Asbury.**

Webb continued to itinerate in America until the Revolution. Still serving in the British Army, he was arrested by the new patriot government and spent time as a prisoner of war. After being released he left America for good and lived the rest of his days quietly in Bristol. Webb's preaching led to many conversions and his attempts to connect the scattered societies in the American Colonies paved the way for future leaders.



Robert Strawbridge (1732? - 1781)

General Board of Global Ministries of The United Methodist Church
https://www.umc.org/en/content/strawbridge-robert-1781

Pioneer Methodist lay preacher in the United States

Robert Strawbridge emigrated from Ireland to Frederick County, Maryland sometime between 1760 and 1766. A Methodist preacher in Ireland, he began preaching in Maryland soon after his arrival, making him the pioneer of Methodism on the American continent.

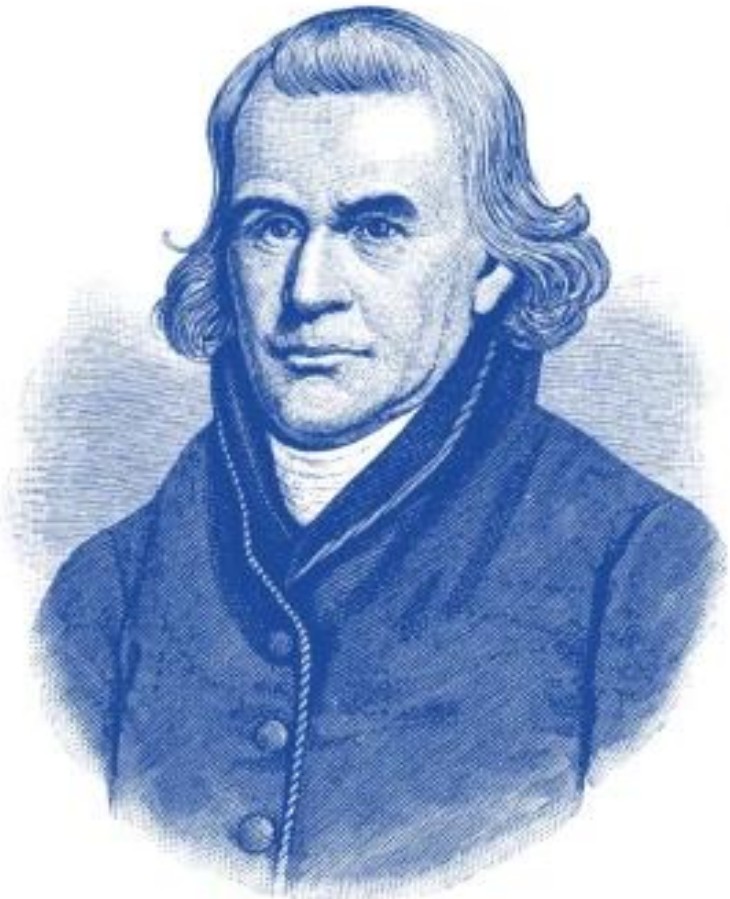
He preached in his log cabin home and began organizing Methodist societies as early as 1763 or 1764. The first class met in his home and soon a second met at a nearby home. John Evans (1734-1827), one of Strawbridge's converts, led the first class from 1768-1804. These were perhaps the earliest Methodist organizations in American history. During these early years, Strawbridge also built log meeting houses at Sam's Creek and Bush near Aberdeen.

Strawbridge soon began itinerating in Maryland, Pennsylvania, and Virginia, often preaching the first Methodist sermons heard in a settlement. He established a number of societies, prompted the construction of several Methodist chapels, possibly including the Old Stone Church in Leesburg, Virginia. He was tremendously popular and had a major influence on many young preachers.

Strawbridge, who probably was never ordained, nevertheless regularly administered the sacraments. At the first conference of Methodist preachers in America (1773), this practice was condemned, although an exception was made for Strawbridge, who was allowed to continue it under Asbury's direction. Francis Asbury in particular was unhappy about the matter, especially when Strawbridge ignored the conference's action and continued to administer the Lord's Supper as before!

Asbury recorded his frustration in his journal entry for June 24, 1774: "[O]ne of these letters informed me that Mr. Strawbridge was very officious in administering the ordinances. What strange infatuation attends that man! Why will he run before Providence?"

http://www.strawbridgeshrine.org/about.html



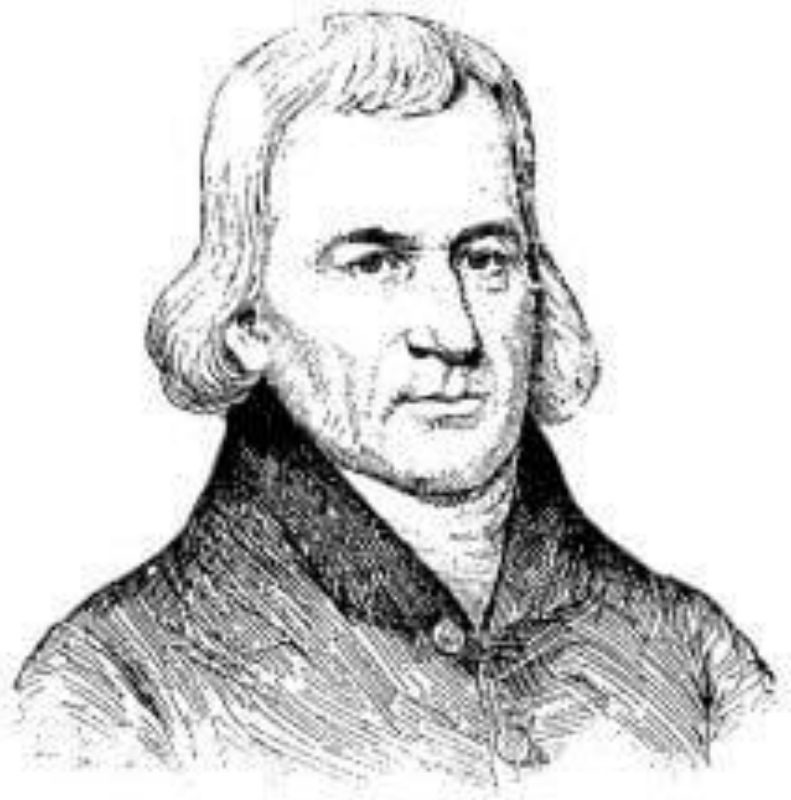
FRANCIS ASBURY.

THOMAS COKE.

Francis Asbury (1745-1816)

General Board of Global Ministries of The United Methodist Church

By Eilliot Wright https://www.umc.org/en/content/asbury-francis-1745-1816



While many know Francis Asbury as the father of American Methodism and a church leader, he also was a lifelong missionary, arriving in and traveling throughout America to share the Gospel.

Asbury was a missionary in the style of those sent by Jesus in the Gospel of Luke, chapter 10. Those very first Christian disciples were told to take the news of God's kingdom, but to take no baggage, to depend upon the hospitality of those they encountered.

Asbury had no episcopal residence, no home of any kind, no office, no staff, and no ecclesiastical baggage. He owned some books and a series of horses that he rode, or pulled his carriage as he aged, across the tens of thousands of miles he traveled first in England's American colonies and then, after the Revolutionary War, in the young United States. He depended on the hospitality of friends or strangers.

In time, across more than 40 years as a circuit rider, the bishop became a sort of celebrity—often called an "**American saint**." Methodism flourished, so that there were **214,000** American Methodists by the time of his death.

Asbury was sent as a young lay preacher to America by John Wesley, Methodism's English founder, and the British Methodist Conference at the request of lay Methodists who were organizing themselves into "societies," later to become congregations. He was one of six young missionaries sent to the colonies in the 1770s. At the **1771 conference of British Methodists, meeting in Bristol, Mr. Wesley said "Our brethren in America call aloud for help. Who will go?"** Asbury would become one of the missionaries sent — and the only one to remain through the American Revolution.

The earliest American Methodist societies were in the **New York City, Philadelphia, and Maryland areas.** The young English missionaries, with their plain sermons about the love and forgiveness of God in Jesus Christ, found receptive audiences. And the model of the interpersonal and community support provided by the **Methodist "classes"— an early version of small-group ministry**– struck welcome chords in rural and urban areas.

Asbury was ordained and appointed Superintendent (later known as Bishop) by Bishop Thomas Coke at the Christmas Conference establishing the Methodist Episcopal Church of the United States at Baltimore, Maryland, in the winter of 1784.

He put the Coke in Cokesbury.

And he travelled so much for church missions John Wesley nicknamed him "the flea."

Thomas Coke, a British lawyer turned preacher, was born on September 9, 1747.

His ministry shaped the structure of the current United Methodist Church, says Publishing House president Brian Milford, "He set up the General Conference, he initiated the ***Book of Discipline*** and he set up the Trust Deed or what we now know as the trust clause, which says that property is held by the denomination, not by local congregations."

Coke was sent to America by John Wesley, where he joined Francis Asbury to begin the church in the new world.

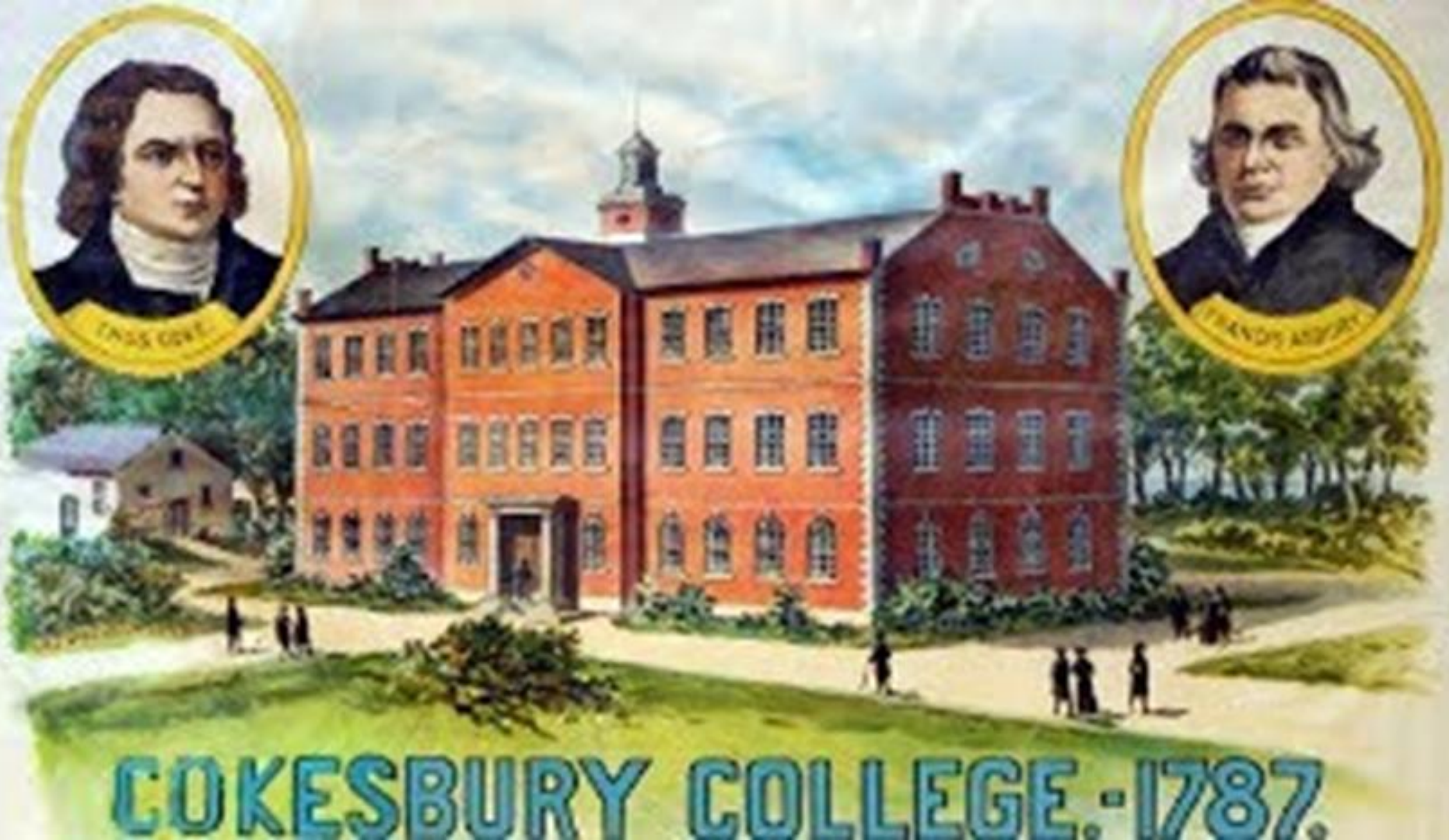
John Wesley wrote: "'I have this day set apart as superintendent by the imposition of my hands and prayer Thomas Coke, Doctor of Civil Law and Presbyter in the Church of England, a man whom I judge to be qualified for that great work." The letter was presented at the Christmas Conference of 1784. ~ see American Methodism: A Compact History, https://books.google.com/books?id=mE5LFywG3VYC&pg=PA35#v=onepage&q&f=false

Coke journeyed to America nine times, connecting the newly-formed church to roots in England. But it was Coke's passion for mission that planted the seeds of the global United Methodist Church of today.

Thomas Coke wrote the first plan for a missionary society in the church. He raised the funds and conducted a hugely successful mission to the West Indies.

In 1814, Coke set sail for Ceylon hoping to open Methodist missions in the East Indies but died on the way and was buried at sea.

Coke is remembered as the "Father of Methodist missions."


COKESBURY COLLEGE.-1787.

https://www.umc.org/en/content/methodist-history-the-christmas-conference

Harry Hosier (1750?-1806)

https://www.umc.org/en/content/harry-hosier-americas-first-black-methodist-preacher

No recording devices trapped the cadences and power of "Black Harry" Hosier's preaching. But we may conjecture that given his African American heritage, his words poured out rhythmically and with a range of volume. This rhetoric, combined with a keen mind and outstanding communication skills, enabled the biblical truths he proclaimed to pulverize the stony hearts of his listeners.

"I really believe he is one of the best preachers in the world," was the opinion of Thomas Coke… "There is such an amazing power attends his preaching, though he cannot read; and he is one of the humblest creatures I ever saw."

Born about 1750, perhaps as a plantation slave, maybe in North Carolina, he experienced Christian conversion at some point and became Asbury's traveling companion. Soon he began to exhort after the sermon, urging the listeners to apply the preacher's words to their lives. Later, he was the principal speaker at services.

He and Richard Allen were the two non-voting African American representatives at the 1784 Christmas Conference, which officially organized American Methodism. He died, one authority says, "happy in the Lord" about 1806. Another specifies that his funeral was May 18, 1806, with burial in Philadelphia.

What transcends the biographical probabilities is the impression Hosier made on the minds and hearts of those who heard him. Henry Boehm and Freeborn Garrettson, both ordained Methodist ministers, provide ear-witness accounts.

Boehm writes: "[Hosier] was so illiterate he could not read a word. He would repeat the hymn as if reading it and quote his text with great accuracy. His voice was musical, and his tongue as the pen of a ready writer. He was unboundedly popular, and many would rather hear him than the bishops."

Garrettson's narrative helps us place Hosier within America's race-conscious culture. Garrettson, following his conversion, found himself dejected. Then one Sunday as he led family prayers, a thought penetrated his melancholy gloom: "It is not right for you to keep your fellow creatures in bondage." Whereupon he told his slaves they were free. Later, Hosier, a former slave, and Garrettson, a former owner of slaves, ministered together.

Traveling around the Delmarva Peninsula, Garrettson reports: Sunday, March 7, 1784—"Harry met me, and preached after I ended;" the next day—"as there was a degree of persecution against Harry I thought it expedient to leave him behind." Six years later, 1790, on his way to Boston, Garrettson records: "The people of this circuit are amazingly fond of hearing Harry."

Most famous sermon: 'Barren Fig Tree'
Harry Hosier transcended the racial consciousness of his day. His famous sermon, "Barren Fig Tree," (Adams Chapel, Fairfax County, Virginia), was the first sermon preached by a Black person in America. Likewise his sermon in Chapeltown, Delaware, 1784, was the first sermon preached by a Black person to a white congregation.

Garrettson writes that in Providence, Rhode Island, "Harry preached in the meeting house to more than one thousand people;" on another occasion, "Harry preached after me with much applause."

Hosier illustrates the point made by a late twentieth-century scholar, who declares that American Methodism "relied much less on the written word than on that which was spoken Methodist preachers…were remembered first of all for their preaching and for the spontaneous verbal responses of their congregations—the shouts, the groans, the sobs of persons brought together to express their most interior and private thoughts."

This content was published at UMC.org on January 11, 2023. The original article, written by John G. McElhenney and revised by United Methodist Bishop Forrest C. Stith for the General Commission on Archives and History, may be found at gcah.org.

Bishop Richard Allen (1760-1831) was a gifted preacher, fearless abolitionist, educational reformer, and founder of the African Methodist Episcopal (AME) Church, the oldest independent African American denomination in history.

Born into slavery in Delaware on February 14, 1760, Allen was originally owned by Benjamin Chew, a future Supreme Court justice. His family was later sold to a planter named Stokley Sturgis, who subsequently sold Allen's mother and two of his siblings, permanently separating the family.

As a teenager, Allen began attending a Methodist group, one of the few religious communities that welcomed both Black and white worshippers. He also taught himself to read and write. One of the leading Methodist preachers in Delaware, Freeborn Garrettson, who openly condemned slavery in his sermons, eventually persuaded Allen's master to allow his enslaved workers to buy their freedom. In 1780, after years of extra labor, Allen obtained his freedom and adopted the surname Allen.

Even before securing his freedom, Allen had become deeply involved in the Methodist movement, emerging as a leader among the local Black members. In 1784, he was one of only two African Americans, alongside Harry Hosier, to attend the Christmas Conference that established the Methodist Episcopal Church. However, neither man was allowed to vote.

In 1786, Allen was assigned as a preacher to St. George's Methodist Episcopal Church in Philadelphia, where he was joined by another Black preacher, Absalom Jones. Their sermons attracted new converts of both races. However, white church leaders began imposing racial segregation, relegating Black congregants to the balcony, far from the altar.

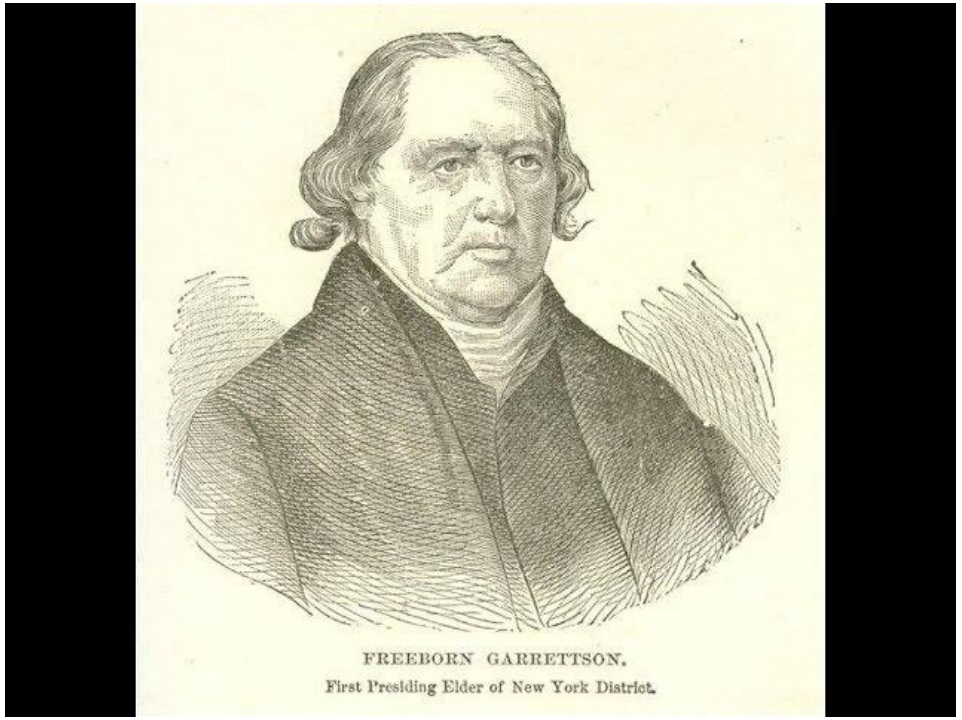
Frustrated by these discriminatory practices, Allen and Jones led a walkout of Black congregants from St. George's in 1787. Pooling their resources, they purchased land on Sixth Street in Philadelphia and, in 1794, established Mother Bethel, the first African American-owned church in the United States.

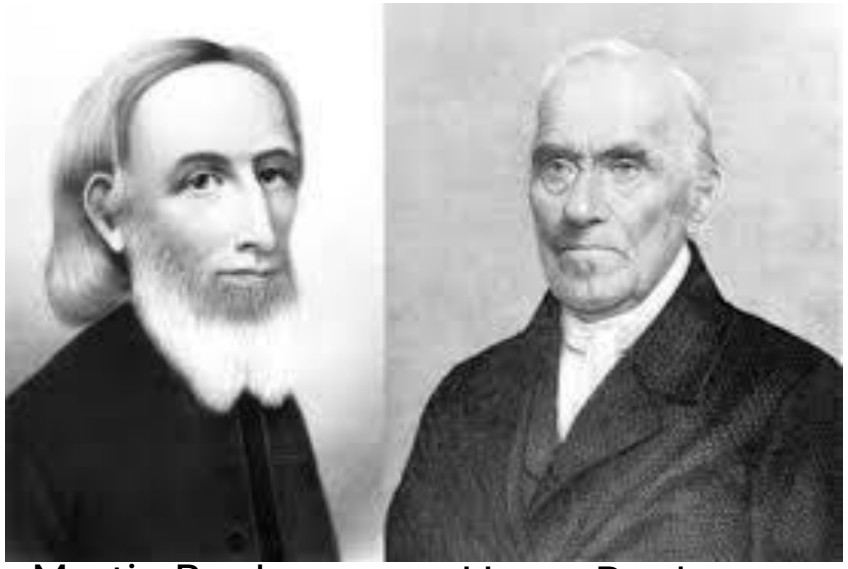
In 1799 Allen was officially ordained as an elder by Francis Asbury.

In 1816, five African American Congregations in Philadelphia were united to form the African Methodist Episcopal Church, the first independent African American denomination in the United States. Allen was elected as its first bishop.

Bishop Richard Allen.
Image courtesy of the General Commission on Archives and History.

https://www.umc.org/en/content/unsung-heroes-of-methodism-richard-allen





Martin Boehm Henry Boehm

Timelines

Women in Methodism

Predecessor Denominations of The United Methodist Church

Timeline of Women in Methodism
United Methodist Communications
https://www.umc.org/en/content/timeline-of-women-in-methodism

c. 1770: Mary Evans Thorne is appointed class leader by Joseph Pilmore in Philadelphia; she is probably the first woman in America so appointed.

1768: Barbara Heck, known as the mother of American Methodism, urges Philip Embury to start preaching in New York and designs John Street Chapel in New York City.

1787: Despite objections of some male preachers, John Wesley authorizes Sarah Mallet to preach as long as "she proclaimed the doctrines and adhered to the disciplines that all Methodist preachers were expected to accept."

1827: Isabella Bomefree, a slave who later changes her name to Sojourner Truth, is emancipated when slavery is abolished in New York State. That same year, she co-founds Kingston Methodist Church. In 1843, she feels "called in the spirit" and begins to travel and preach. She becomes involved in the abolitionist movement, and her public speaking combines her religious faith with her experiences as a slave.

1834: Sophronia Farrington, the first single missionary, arrives in Liberia.

1835: Phoebe Palmer, evangelist and mother of the American holiness movement, conducts weekly prayer meetings in her home.

1837: Ann Wilkins is appointed missionary to Liberia by the Methodist Episcopal Missionary Society.

1849: Charity Opheral is granted a preacher's license by the United Brethren Church.

1851: Lydia Sexton is recommended as a "pulpit speaker" by the United Brethren General Conference.

1856: Clementina Rowe Butler and her husband William arrive as the first Methodist Episcopal Church missionaries to India. In 1872, they establish a Methodist Episcopal mission in Mexico.

1857: The United Brethren General Conference passes a resolution that no woman should be allowed to preach.

1862: Amanda Hanby Billhelimer becomes the first United Brethren in Christ woman to serve as a missionary when she begins service in Sierra Leone with her husband.

1863: Fanny Crosby, a lifelong Methodist blind from infancy, writes her first hymn. She writes more than 9,000 hymns, many of which remain perennial favorites (for example, "Blessed Assurance," "To God Be the Glory" and "Pass Me Not, O Gentle Savior."

1866: Helenor M. Davisson is ordained deacon by the North Indiana Conference of the Methodist Protestant Church, making her the first ordained woman in the Methodist tradition.

1869: Margaret Newton Van Cott is the first woman in the Methodist Episcopal Church to receive a local preacher's license.
Isabella Thoburn and Clara Swain leave for India where Thoburn launches a college in Lucknow that bears her name. Dr. Swain begins medical work in Bareli, and a hospital is later named in her honor.

1873: Anna Howard Shaw acquires a local preacher's license in the Methodist Episcopal Church.

1875: Pauline Williams Martindale is ordained an elder in the Methodist Protestant Church.

1876: Anna Oliver, the first woman to graduate from an American seminary, receives a Bachelor of Divinity degree from Boston University School of Theology.

1878: Lochie Rankin goes to China as the first missionary of the Methodist Episcopal Church.

1880: Anna Howard Shaw and Anna Oliver are refused ordination rights by the Methodist Episcopal General Conference. Shaw joins the Methodist Protestant Church and is ordained in the New York Annual Conference.

1884: The Methodist Protestant Church rules Anna Howard Shaw's ordination out of order.

1888: Five women, including Frances Willard who is the president of the Women's Christian Temperance Union, are elected lay delegates to the Methodist Episcopal General Conference. Male reserves later replace them.
The denomination establishes a deaconess program for laywomen. Deaconesses serve the church in any capacity not requiring full clergy rights in ministries of love, justice and service.

1889: Ella Niswonger is the first woman to be ordained by the United Brethren Church.

1892: Anna Oliver and Amanda Berry Smith share a pulpit in a New Jersey church. The Methodist Protestant Church is the first to seat women as General Conference delegates.

1894: Sarah Dickey is ordained by the United Brethren Church.

1904: Minnie Jackson Goins of Kansas becomes the first African-American woman to be ordained elder in the United Brethren Church.

1906: Martha Drummer, a black deaconess, is sent to Angola by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.
Anna Hall, a black deaconess, goes to Liberia. 1920
The Methodist Episcopal Church grants women the right to be licensed as local preachers.

1922: Eighteen women are seated as the first female lay delegates to the General Conference of the Methodist Episcopal Church.

1924: The Methodist Episcopal Church grants women limited clergy rights as local elders or deacons, without conference membership.

1930: The General Conference of the Methodist Episcopal Church South rejects full clergy rights for women.

1932: Mildred Moody Eakin is made a full professor at Drew Theological Seminary.

1944, 1948, 1952: The Woman's Society of Christian Service of The Methodist Church petitions General Conference for full clergy rights for women, but is rejected each time.

1946: Women are denied ordination in the newly formed Evangelical United Brethren Church.

1955: The Philippines Central Conference receives permission from the Methodist Judicial Council to ordain a woman as a local deacon.
Paula Mojzes is appointed acting superintendent in Serbia-Montenegro/Macedonia Provisional Conference of the Methodist Church two years before she is ordained deacon.

1956: The Methodist Church grants full clergy rights to women. Maud Keister Jensen is the first to receive such rights.

1958: Antonia Wladar is the first woman to be ordained in the Central European Conference.

1959: The Rev. Gusta A. Robinette, a missionary in the Sumatra (Indonesia) Conference, is ordained and appointed superintendent of the Medan Chinese District, the first Methodist woman to hold that position.

1961: Julia Torres Fernandez becomes the first Hispanic woman to be ordained elder with the Methodist Church.

1967: Margaret Henrichsen is the first American woman to be appointed district superintendent.

1968: The Methodist and the Evangelical United Brethren churches unite to form The United Methodist Church. The merged church affirms full clergy rights for women.
The Women's Division successfully petitions General Conference to create a study commission to document the extent to which women are involved in all structural levels of the denomination.

Teressa Hoover becomes the first African American woman to serve as a top staff executive for The United Methodist Church. She would go on to lead the Women's Division for 22 years.

Kathryn Mowrey Grove becomes the first laywoman elected to the United Methodist Judicial Council.

1971: Cornelia Mauyao is the first woman ordained an elder in the Philippines Central Conference.

1972: General Conference creates the Commission on the Status and Role of Women as a four-year agency. Barbara Ricks Thompson is elected president.

1973: The new commission elects the Rev. Nancy (Nan) Grissom Self and Judith Leaming Elmer as executive secretariat, the first two-person secretariat in the denomination.

1976: General Conference makes the commission a standing (ongoing) agency. Clergywomen delegates are elected for the first time.

1979: Mutombo Ilunga Kimba is the first woman ordained elder in the Congo, the Africa Central Conference. 1980
Marjorie Matthews is the first woman to be elected bishop of The United Methodist Church.

Three women (Anita Araya, Donna Morissette and Hazel Decker) and three men deliver the first laity address to General Conference.

1982: Mamie Ming Yan Ko, California-Pacific Conference, and Mochie Lam, California-Nevada Conference, become the first Chinese American women to be ordained elder.

1983: Colleen Kyung Seen Chun of the California-Pacific Conference becomes the first Korean American woman to be ordained elder.

1984: Leontine T.C. Kelly is the first African-American woman to be elected bishop.

1985: Barbara Ricks Thompson is elected top staff executive of the United Methodist Commission on Religion and Race.

1989: Lois V. Glory-Neal of the Oklahoma Indian Missionary Conference becomes the first Native American woman to be ordained elder. She became the first Native American district superintendent in 1992.

1990: Lydia (Lidia) Istomina made history as the first woman pastor in the former Soviet Union, marking a resurgence of faith after 70 years of atheism. In 1990, she founded the first United Methodist Church (UMC) in Russia. By September 1991, Bishops William Oden and Hans Vaxby officially appointed Istomina to serve the church she initiated, acknowledging her pivotal role in reigniting spiritual life in post-Soviet Russia.

1992: Ana Moala Tiueti was the first native Tongan woman ordained as a Methodist elder in the US (and in the world).

1994: Barbara Boigegrain is elected top staff executive of the General Board of Pension and Health Benefits.

Judith Weidman is the first woman elected top staff executive of United Methodist Communications.

1995: Sandra Lackore becomes the first woman elected top staff executive and treasurer of the United Methodist Council on Finance and Administration.

1996: First Lady Hillary Clinton speaks to General Conference in Denver.

Bishop Judith Craig becomes the first woman to deliver the episcopal address to General Conference.

2001: Karen A. Greenwaldt becomes the first woman elected to serve as chief executive for the General Board of Discipleship.

2002: Bishop Sharon Brown Christopher becomes the first woman to serve as president of the Council of Bishops.

2003: Linita Uluave Moa becomes the first Tongan woman to be ordained elder.

2004: Minerva G. Carcaño becomes the first Hispanic woman bishop.

2005: Rosemarie J. Wenner becomes the first European woman bishop.

2007: Erin Hawkins is elected top executive of the United Methodist Commission on Religion and Race.

2008: Joaquina Filipe Nhanala becomes the first African woman bishop, the 19th woman elected to the episcopacy.

Liberian President Ellen Johnson Sirleaf speaks to General Conference in Fort Worth.

According to a 2008 survey, female clergy lead only 94 of the 1,200 United Methodist churches in the U.S. with 1,000 or more members. The survey also reports 27 percent of United Methodist clergy are female.

2011: Liberian President Ellen Johnson Sirleaf and two other women were awarded the 2011 Nobel Peace Prize for their work on women's rights.

Johnson Sirleaf was elected to a second term as president of Liberia.

2012: General Conference delegates vote to make United Methodist Women a separate organization rather than a part of the Board of Global Ministries.

2019: UMW celebrates 150 years since eight denominations came together and began women's missionary societies. In 1869, the Woman's Foreign Missionary Society first organized in Boston in response to a lack of women's health care in India.

2022: United Methodist Women becomes United Women in Faith.

The General Commission on the Status and Role of Women celebrates its 50th anniversary.

Across the denomination, eight women are elected bishops.

2025: Bishop Tracy Malone becomes first African American woman to be named President of the Council of Bishops.

Roots of the UM family tree: Digging deeper

by Joe Iovino

https://www.umc.org/en/content/the-roots-of-the-united-methodist-family-tree-digging-deeper

Predecessor denominations
(Learn more)

1784 - The Methodist Episcopal Church is established at the Christmas Conference in Baltimore.

1800 - The United Brethren in Christ is founded by Philip Otterbein and Martin Boehm.

1807 - The Evangelical Association is organized. Jacob Albright is elected bishop.

1830 - The Methodist Protestant Church is organized by a group from the Methodist Episcopal Church.

1844 - The Methodist Episcopal Church, South separates from The Methodist Episcopal Church.

1922 - The Evangelical Church is formed, reuniting the Evangelical Association and the United Evangelical Church.

1939 - The Methodist Church is formed through the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church.

1946 - The Evangelical United Brethren Church is created by merger of the Evangelical Church and the United Brethren Church.

1968 - The United Methodist Church is formed by the union of The Evangelical United Brethren Church and The Methodist Church.

The Method To The Madness
by Dominic J.S. Mejia

https://www.theculturecrush.com/feature/the-method-to-the-madness

Historically, the Methodist movement has held a mirror to the broader society, highlighting the tensions, contradictions, triumphs, controversies, failures, moods, motivations, and circumstances of the rest of American culture.

https://um-insight.net/perspectives/methodism-has-a-history-of-splitting-and-reforming/

Methodism Has a History of Splitting and Reforming
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