

## Moravians — (Mennonites & Amish)

Dowley, ed., *Introduction to the History of Christianity*.

Pages 402–405. **Anabaptist beliefs**. . . . There was a considerable variety of opinion among them. . . .

But they did attempt to agree upon a common basis. In 1527 at Schleithem (on today's Swiss-German border, near Schaffhausen) the Anabaptists called the first 'synod' of the Protestant Reformation. The leading figure at this meeting was the former Benedictine prior [head of a house of friars], Michael Sattler, who, four months later, was burned at the stake in nearby Rottenburgam-Neckar. The 'Brotherly Union' adopted at Schleithem was to be a highly significant document. During the next decade most Anabaptists in all parts of Europe came to agree with the beliefs which it laid down.

By 1540 there was a body of beliefs which broadly characterized the movement as a whole. Important among these convictions was what the Anabaptists called 'discipleship'. The Christian's relationship with Jesus Christ must go beyond inner experience and acceptance of doctrines. It must involve a daily walk with God, in which Christ's teaching and example shaped a transformed style of life. . . .

. . . Anabaptists rejected the swearing of oaths, because of Jesus' clear command in the Sermon on the Mount. For them there could be no gradation of levels of truth-telling.

A second Anabaptist principle — the principle of love — grew logically out of the first. In their dealings with non-Anabaptists, they acted as pacifists. They would neither go to war, defend themselves against their persecutors, nor take part in coercion by the state.

The love ethic was also expressed within the Anabaptist communities, in mutual aid and the redistribution of wealth. Among **Moravian** Anabaptists it even led to Christian communism.

**Restoring the church.** Anabaptist beliefs about the church were very distinctive. They were not interested in simply reforming the church; they were committed to *restoring* it to the vigour and faithfulness of its earliest centuries. In the scriptures they read of a church which was not a wealthy and powerful institution — but a family of brothers and sisters in Christ. It existed, not because it was recognized by some outside ecclesiastical or political organization, but because God was at work among his people.

The Anabaptists came to elaborate upon the 'congregational' view of church authority, towards which Luther and Zwingli had inclined in their earliest reforming years. In their congregations, all members were to be

believers, baptized voluntarily as adults upon confession of faith. Decision-making was to be by the entire membership [like sustaining]. In deciding matters of doctrine, the authority of Scripture was to be interpreted, not by a dogmatic tradition or by an ecclesiastical leader, but by the consensus of the local gathering — in which all could speak, and listen critically. In matters of church discipline, the believers were also to act corporately. They were to assist each other to live out faithfully the meaning of their baptismal commitments.

A fourth major Anabaptist conviction was the insistence upon the separation of church and state. . . .

**Twenty-five years' persecution**. . . . The Reformers were understandably dismayed when news spread of Anabaptists interrupting Protestant sermons or attracting the most earnest of their parishoners. They were also concerned that the Anabaptists' emphasis upon life as well as belief seemed to challenge the basic Reformation principle of 'by faith alone'.

In vain did the Anabaptists protest that their ethical teachings were not a means of obtaining salvation — but rather a necessary expression of the new life in Christ which resulted from salvation. In fact, the Anabaptists argued, these teachings stemmed from specific scriptural commandments.

The Reformers were not impressed by this reasoning. By 1527 they had determined to use all necessary means to root out Anabaptism. They were joined in this determination by the Catholic authorities. To Protestants and Catholics alike, the Anabaptists seemed not only to be dangerous heretics; they also seemed to threaten the religious and social stability of Christian Europe. In the carnage of the next quarter of a century thousands of Anabaptists were put to death (by fire in the Catholic territories, by drowning and the sword under Protestant regimes). Thousands more saved their skins by recanting.

. . . **War no more.** In the aftermath of the suppression of Munster, the dispirited Anabaptists of the lower-Rhine area were given new heart by the ministry of **Menno Simons** (about 1496–1561). . . . Menno was unswerving in commanding pacifism. As a result, his name in time came to stand for the movement's repudiation of violence. Although Menno was not the founder of the movement, most of the twentieth-century descendants of the Anabaptists are called '**Mennonite**'.

Anabaptists had also spread in large numbers eastwards to the Tyrol [An Alpine state in western Austria; capital, Innsbruck] and **Moravia**. [A region of the Czech Republic, located between Bohemia on the west and the Carpathians on the east; chief town, Brno]. The early missionary who took the message eastwards along the

Alps to the Tyrol was Jorg Cajacob ('Blaurock'), who had been the first adult to be baptized, in 1525. When the Tyrolean Catholic authorities began to persecute them intensely, many of the Anabaptists found refuge on the lands of some exceptionally tolerant princes in **Moravia**.... Consolidated under the leadership of **Jakob Hutter** (died 1536), these groups came to be known as '**Hutterites**'.

With the passage of time, and under the pressure of persecution, most of the extravagant variety of views, leaders, and separate movements of Anabaptism's earliest years soon sifted out. Only three groups were able to survive beyond the mid-sixteenth century as ordered communities: the 'brethren' in Switzerland and south Germany; the **Mennonites** in the Netherlands and north Germany; and the **Hutterites** in **Moravia**.

Over the centuries, these descendants lost many of their Anabaptist characteristics. Seeking purity, they became legalistic. In the interests of sheer survival, they lost evangelical zeal. They became known as excellent farmers, good people, and the "Quiet in the Land". Not until the late nineteenth century did they experience revival. But by the 1970s they were experiencing rapid growth; between 1950 and 1988 their worldwide membership more than trebled to a total of 750,000. Whether the mass of the **Mennonites** can rediscover the spiritual vitality, the evangelistic fervour, and the radical discipleship that made their forefathers such unique actors in the drama of the Reformation is a question that remains to be answered.

Pages 436–438. **AWAKENING.... The first American Protestants**.... Calvinism in its most direct form was carried across the Atlantic by the Scots and the Dutch, who set up both Presbyterian and Reformed churches. But the earliest settlers also brought the modified Calvinism of the English Puritans and Separatists. Their beliefs were to have a notable influence. Groups which traced their origin to other Reformation movements — Dunkers, Lutherans, **Moravians**, **Mennonites** — came later and in smaller numbers....

In 1690 the total population of the colonies — some 250,000 — was almost exclusively British. European Protestants had already begun to arrive — Huguenots and **Mennonites**, as well as the Dutch Calvinists.... By the middle of the eighteenth century there were 70,000 Germans in Pennsylvania alone and almost 200,000 in North America as a whole. Among them were not only Lutherans, but **Moravians**, Dunkers and Schwenkfelders.

Pages 444–446. **New Life in Germany**.... Pietism was cradled in the Dutch Reformed church in the early seventeenth century.... It flowered in the Lutheran church. It

breathed new life into a country exhausted by the Thirty Years' War. This was an age of Protestant scholasticism. The vital insights of the Reformers had hardened into rigid formulas. The Pietist revival re-emphasized the importance of the new birth, personal faith and the warmth of Christian experience as a spur to effective mission.

Philip Jacob Spener, a Frankfurt pastor, was a central figure. He wanted to recover Luther's appeal to the heart, and set up house meetings for prayer, Bible study and the sharing of Christian experience....

Pietism restored the vitality of the German church. It had its weaknesses, which opponents were not slow to expose. Some adherents left Lutheranism to join or form other denominations. Some, such as Paulus Gerhardt, **Joachim Neander** [see LDS hymnbook, 72, 199] and Gerhard Tersteegen, were inspired to write many new hymns. One of the more obvious links between German Pietism and the Evangelical Revival lies in the fact that these hymns, many of which were translated by the Wesleys, were widely used in England. Pietism also stimulated a missionary concern, which became a prominent feature of the revival both in Britain and America. Through Spener's godson, Nikolaus Ludwig Count Zinzendorf, Pietism made its impact on the **Moravian** community. It was partly by this route that the Pietist influence reached England.

The **Moravians** were the spiritual descendants of **Jan Hus**. Driven from their homeland during the Thirty Years' War, they were scattered throughout Europe and lost many members. But a few remained, to hold services in secret and pray for the rebirth of their church of the **United Brethren**. In 1722 a little company of **Moravians** settled in Saxony, on Zinzendorf's estate. The party was led by Christian David, a convert from Roman Catholicism, who is said to have 'burned with zeal like an oven'.

Johann Andreas Rothe, a Pietist, was installed as pastor in the Lutheran church at Bertholdsdorf. At his induction the preacher, Melchior Schafer, prophesied that 'God will place a light on these hills which will illumine the whole land'. Zinzendorf's steward suggested a name for this **Moravian** colony. Since the plot of land lay on the *Hutberg* or Watch Hill, it was called Herrnhut ('The Lord's Watch'). It became a haven for Protestant refugees from all parts of Germany as well as from **Moravia** and Bohemia. By no means all belonged to the United Brethren. Lutherans, Reformed, Separatists, Anabaptists and Schwenkfelders were all represented.

At first it seemed unlikely that people from such an assortment of traditions could co-operate. A malicious fanatic named Kruger threatened to wreck the whole project. 'It looks as if the devil will turn everything upside down,' wrote Schafer in 1727. Yet it was in this very

year that the fire of Pentecost was to fall. In May the whole community agreed to accept an apostolic rule drawn up in forty-two statutes. The future of Herrnhut was then decided: it was no longer to be a hive of sectarians but a living congregation of Christ.

At a communion service on 13 August the Holy Spirit himself made them one. According to Arvid Gradin, who was present, they 'were so convinced and affected that their hearts were set on fire with new faith and love towards one another; which moved them so far that of their own accord they embraced one another in tears, and grew together into a holy union among themselves, so raising again as it were out of its ashes that ancient Unity of **Moravian Brethren**'. In this way the **Moravians** became 'the vital leaven of European Protestantism'.

There are clear links between the renewed **Moravian** community and the Evangelical Revival in England. A London bookseller named James Hutton became the first English member of the **Moravian** church, and was to play a leading role in the English Revival. In his house met the religious society from which both the **Moravian** and the Methodist witness in England sprang. Other similar groups soon appeared, some of which attracted German exiles. A centre was eventually opened in Yorkshire, and in the period of intense evangelization produced by the Revival itself the **Moravians** were unusually active.

But of more importance still was the fact that it was a **Moravian** leader who steered **John Wesley** towards his dynamic conversion in 1738. The Wesley brothers first met a group of **Moravian** missionaries on a voyage to Georgia. They were greatly impressed by their spirituality.

It was another **Moravian**, Peter Bohler, who was eventually responsible for counseling **John Wesley** as he searched for the assurance of saving faith in Christ. When Wesley wanted to consider the implications of his revolutionary experience, it was to Herrnhut that he went. Many of the features of the **Moravian** community were taken up by the Methodist societies — for example the love feast, the watch night and the class meeting. Wesley was soon to part company from the London **Moravians** and take a line of his own, but he owed an incalculable debt. He could say of Bohler: 'Oh what a work hath God begun since his coming to England! Such a one as shall never come to an end, till heaven and earth pass away!' Wesley and Whitefield were themselves greatly used in the Revival, but much of its inspiration can be traced back to the **Moravians**.

Page 449. **The apostle of England.** The culmination of the preparations was the strange 'warming' of John Wesley's heart on 24 May 1738. Here, without question, the

movement [English Revival] received its most vital stimulus. The dapper little Oxford scholar was transformed by the grace of God into the 'apostle of England'. The Revival had found its true genius. 'If one man had to be picked out as *the* reviver, that man's name would assuredly be John Wesley'.

On 1 January 1739 a remarkable love feast was held at Fetter Lane in London. There the leaders of the Revival were welded into a fellowship of the Spirit in a way similar to what had happened at Herrnhut in 1727. The Wesleys were present, along with Whitefield and Benjamin Ingham, who was to become an outstanding evangelist among the **Moravians**.

Page 475. **Through colonies and companies...** The second approach used by Protestants was by voluntary societies and denominations, which regarded mission as their duty. A number of societies were formed specifically to evangelize peoples outside western Europe. Their vision was fuelled by movements such as Pietism in Germany and the awakenings in England and America. In time, denominations such as the **Moravians** and the Quakers became directly involved in spreading Christianity overseas.

Pages 482–483. The most significant missionary movement arising directly from Halle Pietism was the work of the **Moravians**. In 1731 Count Zinzendorf met two Eskimo converts from Greenland and a West Indian Christian in Copenhagen. They pleaded with him for missionaries. When he returned home to Herrnhut he inspired the **Moravians** to respond to this appeal.

**Moravian missions.** Within thirty years the **Moravians** had begun missions in at least ten countries. By 1740 they had reached the Virgin Islands, Greenland, Surinam, the Gold Coast, North America and South Africa. Their self-sacrifice, love and total commitment to evangelization are unparalleled in the history of missions. Despite the group's small size, the **Moravians** sent out hundreds of missionaries in the eighteenth century — and inspired countless others.

One notable **Moravian** missionary is David Zeisberger. He was educated at their centre in Bethlehem, Pennsylvania, and then worked among the Iroquois and Delaware Indians. He followed the Iroquois when European colonizers pushed their tribe into eastern Ohio. There he founded several Indian settlements, which were later ruthlessly exterminated by white colonists during the American Revolution. But wherever the **Moravians** went with the gospel, their loving spirit, strong faith and total commitment conveyed the true nature of Christianity so clearly that hundreds of converts were made. One historian has estimated that the **Moravian** missions

achieved more in this period than all the Protestant efforts before them.

Page 558. **Belief into action.** The new organization — the missionary society — turned prophetic conviction into action. A remarkably wide spectrum of churches and denominations was involved. The tiny **Moravian** community was the acknowledged leader, not only in time, but in numbers of missionaries in proportion to its membership, and the lengths to which they were prepared to go. **Moravian** missionaries in the West Indies even sold themselves into slavery.

Page 595. The first real missionary concern for Jews since the early days of the church was shown by the **Moravians** and the German Pietists in the first half of the eighteenth century.

R. Dean Peterson, *A Concise History of Christianity*, 1st ed. (Belmont, CA: Wadsworth Publishing Company, 1993).

Pages 158–160. John Hus (1373–1415) was a priest from Bohemia who held ideas similar to Wycliffe's. He condemned abuses and immorality. For Hus, Christ, not the pope, was the head of the church and the true church was composed of the **elect** (those chosen by God for salvation). The Bible was seen as the supreme authority in the church. Any pope who did not obey the Bible should not be obeyed. Hus became the head of the University of Prague and was a powerful preacher who used the pulpit at Bethlehem Chapel in Prague to present his ideas. Hus soon had the support of the Bohemian king and many of the people in the area. The pope excommunicated him because he refused to stop preaching.

The Council of Constance was called in 1414 to reform the church. The emperor invited Hus to the council to defend himself under the promise of safe conduct. Upon Hus's arrival, the pope tried and arrested him. The emperor refused to protect Hus when he realized the reformer's cause was unpopular. The council drove the pope out of the city and tried Hus itself. Because of a desire to appear orthodox, the council condemned Hus to burn at the stake. His ashes were spread on a lake to prevent his supporters from using his "relics" to further their cause.

The news of Hus's death caused rebellion in Bohemia. A long, complicated conflict emerged in which the Hussites were supported by Taborites, Horebites, and other groups opposed to Catholic policy. The Catholics launched several unsuccessful crusades against the Bohemians. Finally the Catholics were forced to negotiate. The Bohemian church was rejoined to the West

under an agreement that allowed it to keep several distinctive features, including giving communion "in both kinds" (bread and wine) to laity. Some groups rejected this agreement. One of the most important of these was the *Unitas Fratrum* (Union of Brethren). Although they were severely persecuted, some of the *Unitas Fratrum* came to be called **Moravians**. They would play a role in the Protestant Reformation.

Page 245. **Moravians and Methodists.** Pietism had a significant influence on Count Zinzendorf (1700–1760). Zinzendorf was raised in a pietistic home and educated at Halle. After traveling widely and studying law, he received an appointment at the court of Dresden. There he met a group of Bohemian Anabaptists who were fleeing persecution in **Moravia**. Zinzendorf gave these pilgrims refuge on his lands. In 1722 the brethren founded a community at Herrnhut. Zinzendorf dreamed of making Herrnhut a college of piety to revitalize the Lutheran church. He left his job to join the community. He soon became the head of Herrnhut.

Zinzendorf stressed a religion of the heart and ethics based on the Sermon on the Mount. The community soon became caught in missionary zeal. Before long, the **Moravians** were sending missionaries to many places in the Old and New Worlds. Zinzendorf himself went to America where he founded Bethlehem, Pennsylvania, as a **Moravian** settlement. The **Moravians** were never a large group, but their missionary zeal helped inspire the great nineteenth-century mission efforts. However, they greatly influenced John Wesley and the Methodists.

Bradley P. Nystrom & David P. Nystrom, *The History of Christianity: An Introduction* (New York: McGraw-Hill, 2003).

Pages 251–252. In **Moravia**, Jakob Hutter (d. 1536) founded a communal society drawn principally from the poor but also attracting artisans and successful peasants. The community was organized into groups of about two hundred people each. Eventually more than fifteen thousand joined Hutter. The Hutterites were peaceful, but their communal social views were met with fear and animosity. Hutter was burned at the stake in 1536, and the Hutterites dispersed. (Several Hutterite communities still exist in Russia, the United States, and Canada.)

Hans Hut (d. 1527) was a bookbinder and bookdealer. In **Moravia** he argued with Hubmaier, defending complete nonviolence against Hubmaier's view that violence was permissible when defending one's family. Hut wandered through southern Germany and eastern Europe, preaching nonviolence and the imminent return of Christ. He was arrested several times, and charged

with preaching disloyalty to the government. In Augsburg in 1527 he was arrested on charges that he preached **free love** and **communism**. He died during an escape attempt.

Perhaps the most infamous example of Anabaptism involves the German city of Munster. In 1532 the city council voted to appoint Lutheran preachers to all churches in the city. This was the result of popular pressure following the success of the fiery preaching of the Lutheran Bernard Rothmann (1495–1535). When news of these developments spread, many with Anabaptist leanings made their way to Munster. Some of the disciples of Jan Matthys were among them.

**Jan Matthys** (d. 1534) of Haarlem taught that the elect were duty-bound to use a bloody sword to eliminate the ungodly in preparation for the return of Christ. Several of the followers of Matthys created a chaotic scene in 1534 when they ran throughout Munster urging people to repent. They then stormed the city hall. These actions were greatly disturbing to many, and a good portion of the population moved away. Other radicals replaced them. On 23 February 1534 a new Anabaptist city council was elected. Wasting no time, Matthys arrived from Holland. He advocated the execution of all Catholics and Lutherans remaining in the city. The local bishop responded to these excesses by laying siege to the city. Matthys then declared Munster a communal state, abolished private property, and began a reign of terror. He declared that all monies were to be pooled, homes were to be open at all times, and all books except the Bible were to be burned. Matthys then announced that like Gideon in the Old Testament he would go forth and destroy the enemy with but a handful of men. He was quickly killed.

His young follower **John of Leiden** (1510–36) then took the lead. John was a megalomaniac with substantial charisma. After seizing power and establishing himself as an autocrat, he declared immediate death for insubordination, claimed he had been ordered in a vision to establish polygamy, and amassed a harem of fifteen wives — including the young widow of Matthys. John declared himself king and messiah, ruling from a golden throne while others in the city suffered. The bishop's army tightened the siege on the city, and eventually famine and disease took their toll. The city and King John were captured in June 1535, and Munster returned to Catholicism. John was tortured to death, and his body was placed in a cage suspended from a church steeple.

Though the violent and radical Anabaptists were far outnumbered by those who were more peaceful, the experience at Munster cast a deep shadow over Anabaptism. It was **Menno Simons** (1496–1561) who rehabilitated the reputation of Anabaptism as a scholarly and

pacifist movement, even in its communal and pointedly eschatological manifestations.

Simons was a Catholic priest who converted first to Lutheranism and then to Anabaptism. His reading of scripture convinced him that the biblical pattern of church organization was of individual congregations composed of those who had made a decision to live in Christ and who were moved by the Holy Spirit to lives of peace, justice, and service to others. He believed that Christians should obey civil authorities except when that required acting contrary to scripture. Simons did not believe that the Church should include unrepentant sinners. Like Zwingli, he believed that the sacraments were symbolic memorials. He also took an extremely dim view of the political order, and advocated service to the state only through nonviolent peaceful means. (Many of Simons's followers, the **Mennonites**, immigrated to North America to continue his pacifist and scholarly tradition.)

**Moravian church.** (2007). Encyclopædia Britannica. Ultimate Reference Suite. Chicago: Encyclopædia Britannica.

Although suppressed during the Counter-Reformation and proscribed by the Peace of Westphalia (1648), the Brethren survived in Bohemia because of the efforts of a so-called “hidden seed” of loyal adherents. German Pietism in the late 17th century increased the unrest among the underground Protestants in Moravia and Bohemia, and many Brethren fled to Protestant Germany. Pietism also profoundly influenced many nobles, including a young count, Nikolaus Ludwig, Graf von Zinzendorf, who restored the hidden seed. A group adhering to the tradition of the Bohemian Brethren fled **Moravia** in 1722 and settled on the count's estate in Saxony, where he had founded Herrnhut as a Christian community. Exiles from Bohemia and Moravia, as well as Pietists from Germany and beyond, were attracted to Herrnhut. The community held services at an assembly hall in Herrnhut and took the sacraments and worshiped in the Lutheran parish church in the nearby village of Berthelsdorf.

A devout Lutheran, Zinzendorf tried to keep the refugees within the state church. His aversion to apparent sectarianism was overcome when he realized that he faced the remnant of a church older than his own. Reluctantly, he helped them revive their own tradition. As a result, Herrnhut became the mother community of the **Moravian church**. It also became the centre for a network of Pietist conventicles working to nurture the spiritual life within the established Lutheran and Reformed churches. This latter phase of **Moravianism** came to be known as the “diaspora,” and its members far

outnumbered those who belonged to the **Moravian** church itself.

Dissension within the community was dispelled at a special Communion service on August 13, 1727, which also created lasting evangelical zeal and later made Herrnhut the centre of a worldwide Christian outreach program. The diaspora **Moravians** began their evangelical work in 1727, and the first foreign missionaries left Herrnhut to work among black slaves in the West Indies in 1732. Within two decades there were missions to Greenland, Suriname, South Africa, Algiers, and among the North American Indians.

In 1735 David Nitschmann was consecrated the first bishop of the Renewed Moravian Church. With Nitschmann the **Moravians** restored their own ministry and soon thereafter the three orders of bishop, presbyter, and deacon.

Herrnhut became a unique community in which civic and church life were integrated into a theocratic society, a prototype for about 20 settlements in Europe, the British Isles, and America. These exclusive **Moravian** villages were characterized by Christian fellowship groups, daily worship featuring both vocal and instrumental music, boarding schools, and concentration on foreign and domestic evangelism. They supported themselves and their projects by thriving handicraft industries.

#### **The British Isles**

In 1734 **Moravians** en route to mission work in the American colonies arrived in London and made contacts that led to the formation of the Fetter Lane Society in 1738, the forerunner of churches in England, Wales, and Ireland. John Wesley, the founder of Methodism, met the **Moravians** during his trip to Georgia in 1735–36. Upon his return home, both he and his brother Charles affiliated with the **Moravians**. They worked together until 1740, when the Methodist and **Moravian** churches went their separate ways. The former became a mass movement, while the latter, after initial success, became one of the small churches of the British Isles, with about 40 congregations and fewer than 5,000 members.

#### **North America**

The first **Moravian** mission in the Americas was among black slaves in the West Indies (1732). Later, in 1735, Moravian missionaries moved into Georgia but were unsuccessful. In 1740 the group went to Pennsylvania and founded Nazareth and Bethlehem. The prospect of organizing the many German settlers of Lutheran, Reformed, and sectarian background into a union church was an additional factor in Zinzendorf's interest in Pennsylvania. He spent 14 months in America (1741–43), which he saw as a haven from possible suppression at home, and set up a program patterned after that of Europe. Although his plan of church union

failed, Zinzendorf successfully established the **Moravian** church in the New World.

In Europe and America, **Moravian** churches varied: some were established in closed settlements of **Moravians** only, and others existed alongside several other denominations. For about a century, only church members lived in Bethlehem, Nazareth, and Lititz in Pennsylvania and in Salem (present-day Winston-Salem) in North Carolina. **Moravians** from Bethlehem founded the first of the North Carolina churches in 1753. Evangelical missions to Native Americans, neighbouring European settlers, and indigenous peoples overseas radiated from centres in Pennsylvania and North Carolina. Many children from outside the church, especially after the American Revolution, were educated in **Moravian** boarding schools. Despite this outreach, the church remained small because of European control and the tradition of founding closed communities. Extensive growth, however, occurred in the mid-19th century, when reorganization of the international **Moravian** Church gave the Americans more autonomy. Immigrants from Germany and Norway accounted for much of the growth in the North, while in North Carolina growth came largely from native population increase.

The **Moravian** Church in America was divided into northern and southern administrative provinces by 1771. In the late 20th century, the provinces shared a common board of foreign missions, a common seminary, and a free exchange of ministers. Salem College in Winston-Salem and **Moravian** College in Bethlehem were two of the church-related schools. Another U.S. **Moravian** group, the Unity of the Brethren, had close relations with the **Moravian** church and cooperated in missions overseas.

#### **Organization, doctrine, and worship**

The **Moravian** church is divided into self-governing regional administrative units that are organized around a provincial synod administered by a provincial elders' conference. The churches are linked by a general synod of elected representatives that meets every 10 years and is authoritative in all matters of doctrine and organization. The power to ordain in the **Moravian** church is reserved for the bishops, but the episcopal office does not in itself have an administrative function. In practice, however, bishops more often than not are elected to administrative office. The church is organized into 19 autonomous provinces, representatives of which meet every two years at the Unity Synod. There were approximately 600,000 members of the **Moravian** church at the turn of the 21st century.

The **Moravian** church adheres to its original principle of the Bible as the only rule of faith and practice. It subscribes to both the **Apostles' and Nicene creeds** but does not have a distinctive creed of its own,

believing that the various Protestant confessions have already established the chief articles of the Christian faith. The litany used at the Easter sunrise service summarizes the church's main beliefs. Worship is liturgical and follows the traditional church year. The Lord's Supper is celebrated about six times a year and in some areas monthly. German chorales figure prominently in the hymns used. Strongly Christocentric, the **Moravian** church emphasizes the sufferings of Christ during Holy Week, preceding Easter.

**Amish.** (2007). Encyclopædia Britannica. Ultimate Reference Suite. Chicago: Encyclopædia Britannica.

**Jakob Ammann** (c. 1644–c. 1730) was a **Mennonite** leader whose controversial teachings caused a schism among his coreligionists in Switzerland, Alsace, and southern Germany. Ammann insisted that any excommunicated Mennonite church member should be shunned socially and that anyone who lied should be excommunicated. Following Jesus' example, he introduced foot washing into the worship service and taught that church members should dress in a uniform manner, that beards should not be trimmed, and that it was wrong to attend services in a state church. Although Ammann sought reconciliation with the Mennonites, he continued to insist that all who had been excommunicated should be avoided, and therefore his attempts at reconciliation failed. Amish communities sprang up in Switzerland, Alsace, Germany, Russia, and Holland, but emigration to

North America in the 19th and 20th centuries and assimilation with Mennonite groups gradually eliminated the Amish in Europe.

The Amish began emigrating to North America early in the 18th century; they first settled in eastern Pennsylvania, where a large settlement remains. Schism and disruption occurred after 1850 because of tensions between the "new order" Amish, who accepted social change and technological innovation, and the "old order," or traditional, Amish, who largely did not. During the next 50 years, about two-thirds of the Amish formed separate, small churches of their own or joined either the Mennonite Church or the General Conference Mennonite Church.

Most traditional Amish are members of the Old Order Amish Mennonite Church. In the late 20th century there were more than 150,000 Amish living in more than 200 Old Order Amish settlements in the United States and Canada; the largest were located in Pennsylvania, Ohio, Indiana, Iowa, Illinois, and Kansas, and others were found in Wisconsin, Missouri, and Minnesota. Their settlements are divided into church districts, autonomous congregations of about 75 baptized members. If the district becomes much larger, it is again divided, because members meet in each other's homes. There are no church buildings. Each district has a bishop, two to four preachers, and an elder; but there are no general conferences, mission groups, or cooperative agencies.