

Collection Summary

ID Number: CS 408

Title: Moravians

Extent: 5 Folder(s)

Span Dates: 1924-2000

Language: English

Geographic Location: Pennsylvania; Various

Abstract: This collection consists of newsletters, publications, brochures, and conference papers. Photographs of the community can be found at:

<http://digitalarchives.usi.edu/digital/collection/CSIC/search/searchterm/moravian>

Selected Search Terms

Subjects: Collective Settlements; Moravians; Moravian Church; Moravian Church—History; Bohemian Brethren; Christian life; Christian ethics; Christian stewardship; Social gospel

Historical Notes: The name Moravian identifies the fact that this historic church had its origin in ancient Bohemia and Moravia in what is the present-day Czech Republic. In the mid-ninth century these countries converted to Christianity chiefly through the influence of two Greek Orthodox missionaries, Cyril and Methodius. They translated the Bible into the common language and introduced a national church ritual. In the centuries that followed, Bohemia and Moravia gradually fell under the ecclesiastical jurisdiction of Rome, but some of the Czech people protested. The foremost of Czech reformers, John Hus (1369-1415) was a professor of philosophy and rector of the University in Prague. The Bethlehem Chapel in Prague, where Hus preached, became a rallying place for the Czech reformation. Gaining support from students and the common people, he led a protest movement against many practices of the Roman Catholic clergy and hierarchy. Hus was accused of heresy, underwent a long trial at the Council of Constance, and was burned at the stake on July 6, 1415. The reformation spirit did not die with Hus. The Moravian Church, or Unitas Fratrum (Unity of Brethren), as it has been officially known since 1457, arose as followers of Hus gathered in the village of Kunvald, about 100 miles east of Prague, in eastern Bohemia, and organized the church. This was 60 years before Martin Luther began his reformation and 100 years before the establishment of the Anglican Church. ... By 1467 the Moravian Church had established its own ministry, and in the years that followed three orders of the ministry were defined: deacon, presbyter and bishop. By 1517 the Unity of Brethren numbered at least 200,000 with over 400 parishes. Using a hymnal and catechism of its own, the church promoted the Scriptures through its two printing presses and provided the people of Bohemia and Moravia with the Bible in their own language. Bitter persecution, which broke out in 1547, led to the spread of the Brethren's Church to Poland where it grew rapidly. By 1557 there were three provinces of the church: Bohemia, Moravia and Poland. The Thirty Years War (1618-1648) brought further persecution to the Brethren's Church, and the Protestants of Bohemia were severely defeated at the battle of White Mountain in 1620. The prime leader of the Unitas Fratrum in these tempestuous years was Bishop John Amos Comenius (1592-1670). He became world-renowned for his progressive views of education. Comenius, lived most of his life in exile in England and in Holland where he died. His prayer was that someday the "hidden seed" of his beloved Unitas Fratrum might once again spring to new life. The eighteenth century saw the renewal of the Moravian Church through the patronage of Count Nicholas Zinzendorf – young Ludwig von Zinzendorf, a pietist nobleman in Saxony. Some Moravian families fleeing persecution in Bohemia and Moravia found refuge on Zinzendorf's estate in 1722 and built the community of Herrnhut. The new community became the haven for many more Moravian

refugees. Count Zinzendorf encouraged them to keep the discipline of the *Unitas Fratrum*, and he gave them the vision to take the gospel to the far corners of the globe. August 13, 1727, marked the culmination of a great spiritual renewal for the Moravian Church in Herrnhut, and in 1732 the first missionaries were sent to the West Indies. The Moravians first came to America during the colonial period. In 1735 they were part of General Oglethorpe's philanthropic venture in Georgia. Their attempt to establish a community in Savannah did not succeed, but they did have a profound impact on the young John Wesley who had gone to Georgia during a personal spiritual crisis. Wesley was impressed that the Moravians remained calm during a storm that was panicking experienced sailors. He was amazed at people who did not fear death, and back in London he worshiped with Moravians in the Fetter Lane Chapel. There his "heart was strangely warmed." After the failure of the Georgia mission, the Moravians were able to establish a permanent presence in Pennsylvania in 1741, settling on the estate of George Whitefield. Moravian settlers purchased 500 acres to establish the settlement of Bethlehem in 1741. Soon they bought the 5,000 acres of the Barony of Nazareth from Whitefield's manager, and the two communities of Bethlehem and Nazareth became closely linked in their agricultural and industrial economy. Other settlement congregations were established in Pennsylvania, New Jersey and Maryland. They built the communities of Bethlehem, Nazareth, Lititz, and Hope. They also established congregations in Philadelphia and on Staten Island in New York. ... Bishop Augustus Spangenberg led a party to survey a 100,000 acre tract of land in North Carolina, which came to be known as Wachau after an Austrian estate of Count Zinzendorf. The name, later anglicized to Wachovia, became the center of growth for the church in that region. Bethabara, Bethania and Salem (now Winston-Salem) were the first Moravian settlements in North Carolina. In 1857 the two American provinces, North and South, became largely independent and set about expansion. Bethlehem in Pennsylvania and Winston-Salem in North Carolina became the headquarters of the two provinces (North and South) The Southern Province grew mainly in Forsyth County, but over time established congregations in Charlotte, Greensboro, Wilmington, Raleigh, and Stone Mountain, Georgia. Moravian churches in Florida are growing with the influx of immigrants from the Caribbean basin. The Northern Province expanded with the influx of immigrants from Germany and Scandinavia into the upper Midwest in the late 19th century. It now reaches both coasts and as far north as Edmonton, Canada. Green Bay, Wisconsin, was founded by Moravians. Such wide geographical spread caused the Northern Province to be divided into Eastern, Western and Canadian Districts. After World War II, strong pushes for church extension took the Northern Province to Southern California (where only an Indian mission had existed since 1890) as well as to some Eastern, Midwestern and Canadian sites. The Southern Province added numerous churches in the Winston-Salem area, throughout North Carolina and extended its outreach to Florida and to Georgia. In North America, the Moravian Church has congregations in 16 states, the District of Columbia, and in two Provinces of Canada. Always ecumenically minded, the Moravians were among the first members of the National and World Council of Churches. The church established a number of schools in America, the most important of which are Salem Academy and College, Moravian College and Theological Seminary, and preparatory schools in Lititz and Bethlehem. In 1957 the worldwide Moravian Church was reorganized into more than a dozen semi-autonomous provinces that remain part of a single global church. A Unity Synod is held every seven years to decide matters that affect the whole Moravian Church. Today there are more than one million members of the Moravian Church in the world. Most of them live in eastern Africa. Other major Moravian centers are the Caribbean basin (U.S. Virgin Islands, Antigua, Jamaica, Tobago, Surinam, Guyana, St. Kitts, and the Miskito Coast of Honduras and Nicaragua), South Africa, Winston-Salem, and Bethlehem, Pa. There are now 19 provinces of the Unity. Though the Moravians played an important role in colonial American history, the church in North America numbers only about 60,000 (including Canada, Alaska, Labrador). One of the reasons for the difference in membership between the United States and the rest of the world is that Moravians saw their distinct calling as bringing the good news of God's infinite love to the poorest and most despised people of the world. <http://www.moravian.org/>

Administrative Information

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Contents	Date	Container	Location
The Moravian Archives. General information and announcements (including German Script Seminars 1979-1997)	1979-1997	Folder 1	Filing Cabinet 15-B
Reeves Library, Moravian College and Theological Seminary: Bethlehem, PA Booklists	1987-1992	Folder 1	Filing Cabinet 15-B
<i>Historic Bethlehem, Inc (HBI) Newsletter.</i> Bethlehem, PA: Historic Bethlehem, Incorporated no.3 (Jul. 1973), no.11 (Fall 1976), no.14 (Fall 1977), no.22 (Spring/Summer 1980)-no.24 (Spring/Summer 1981), no.26 (Winter/Spring 1983)	1973-1983	Folder 2	Filing Cabinet 15-B
<i>Das Wachau Diarium: The Wachovia Diary.</i> (the Newsletter of Historic Bethabara Park, Site of the Birthplace of our Community) Winston-Salem, NC v.7:no.3 (Summer 1987)-v.7:no.4 (Fall 1987)	1987	Folder 2	Filing Cabinet 15-B
<i>Annotations From the Moravian Archives Winston-Salem, NC.</i> v.1:no. (Nov. 1986)-v.1:no. (Nov. 1987), v.1:no.9 (Aug. 1989), v.2:no.1 (Nov. 1991)	1986-1991	Folder 2	Filing Cabinet 15-B
<i>The Bethlehem Star.</i> Bethlehem, PA: Bethlehem Area Chamber of Commerce. v.9 (Spring/Summer 1990)	1990	Folder 2	Filing Cabinet 15-B
Huetter, Karen Zerbe. <i>John Adams' Bethlehem: A Curious and Remarkable Town.</i> Bethlehem, PA: Oaks Printing Company	1976	Folder 3	Filing Cabinet 15-B
The Brotherly Agreement of the Moravian Church	1966	Folder 3	Filing Cabinet 15-B
Allen, Walser. <i>Who are the Moravians?: The Story of the Moravian Church a World-Wide Fellowship.</i> Bethlehem, PA: Walser Allen	1972	Folder 3	Filing Cabinet 15-B
Myers, Elizabeth. <i>The Story of the Gemein Haus.</i> Bethlehem, PA	1924	Folder 3	Filing Cabinet 15-B
Regulations of the Moravian Church (Northern Province)	n.d.	Folder 3	Filing Cabinet 15-B
Huetter, Karen Zerbe. <i>The Bethlehem Waterworks.</i> Bethlehem, PA: Historic Bethlehem, Inc., 1976	1996	Folder 3	Filing Cabinet 15-B

Contents	Date	Container	Location
Finke, Hans-Joachim and Karen Zerbe Huetter, Leslie Chree O'Malley. <i>Along the Monocacy: The Changing Face of the 18th Century Moravian Industrial Area in Bethlehem, A Teacher's Guide.</i>	n.d.	Folder 3	Filing Cabinet 15-B
Wenger, Warren D. <i>Moravians in the Poconos. The Moravian Church in Pictures 1457—500th Anniversary—1957.</i> Bethlehem, PA: Moravian Book Shop (date presumably circa 1957)	1984	Folder 3	Filing Cabinet 15-B
"A Brief History of the Our Hope Church." Photocopied from the Moravian Church Directory	n.d.	Folder 3	Filing Cabinet 15-B
Taff, Candy. "The Moravians."	1980	Folder 4	Filing Cabinet 15-B
"God's Acre and the Moravian Cemetery."	n.d.	Folder 4	Filing Cabinet 15-B
"A Concert of Moravian, Shaker, and Harmonist Music performed in the Ephrata Cloister: Oct. 17, 1981	1987	Folder 4	Filing Cabinet 15-B
Vogt, Peter. "Bibliography on the Moravian Church and Zinzendorf's View of Marriage." Kittery Point	1981	Folder 4	Filing Cabinet 15-B
Fries, Adelaide. "The Moravian Contribution to Colonial North Carolina." <i>The North Carolina Historical Review</i> . v.7:no.1 (Jan. 1930): p. 1-14	2000	Folder 4	Filing Cabinet 15-B
Holder, Edward. "Social Life of the Early Moravians in North Carolina." <i>The North Carolina Historical Review</i> . v.11:no.3 (July 1934): p. 167-184	1930	Folder 4	Filing Cabinet 15-B
Nelson, Vernon. "The Sun Inn at Bethlehem, Pennsylvania." Bethlehem, PA: Moravian Church Archives	1934	Folder 4	Filing Cabinet 15-B
Ingram, Jeannine. "Music in American Moravian Communities: Transplanted Traditions and Indigenous Practices."	1972	Folder 4	Filing Cabinet 15-B
Pierard, Richard. "The Moravian Communities in South Africa and America: Genadendal and Bethlehem." Paper presented in New Harmony, IN: Center for Communal Studies Lecture Series, Oct. 25, 1996	n.d.	Folder 4	Filing Cabinet 15-B
O'Malley, Leslie. "A Community in Crisis: Bethlehem During the American Revolution."	1996	Folder 4	Filing Cabinet 15-B
Finkel, Susan. "Education Programs at Historic Bethlehem: How to Succeed in a Small Communal Site." Paper presented at Pittsfield, MA: Historic Communal Societies Conference, Oct. 1980	[1983]	Folder 4	Filing Cabinet 15-B
Reynolds, Annette Fuller. "A Peace of the Past." <i>Indianapolis Star</i> . Aug. 14, 1994: p. K1-2	1980	Folder 4	Filing Cabinet 15-B
Brochures, events and miscellaneous material about Moravian sites in Bethlehem, PA, Winston-Salem, NC, Lititz, PA, Schoenbrunn, OH and others	1994	Folder 4	Filing Cabinet 15-B
	1976-1998	Folder 5	Filing Cabinet 15-B