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Narrative Script for An Audio Tour, A Docent Tour, & Filmed Tour Posted Online for Remote Visitors to the Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies

Eric Schubert

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**Narrative Script for An Audio Tour, A Docent Tour, & Filmed Tour Posted
Online for Remote Visitors to the Bowers Interpretive Gallery
in the Young Center for Anabaptist and Pietist Studies**

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Context:

This project involves the creation of a script for docents to guide visitors through the Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies and filming a guided tour of the Bowers Interpretive Gallery to facilitate remote access to the exhibits.

The Young Center for Anabaptist and Pietist Studies' Bowers Interpretive Gallery (possible by a major gift by Kenneth L. Bowers'59 H'99 and Rosalie E. Bowers'58) combines visual and sound exhibits of historical artifacts, images, and material culture presenting a broad overview of Anabaptist and Pietist groups' history, beliefs/values, and their global impact. The message of the exhibit emphasizes themes of peace and service; central characteristics of The Historic Peace Churches. The exhibit content focus is primarily on the Amish and Church of the Brethren. A series of panels portrays aspects of Amish life and statistics related to Amish population growth. The rare book exhibit includes versions of the Bible and Anabaptist devotional literature. The music section allows visitors to hear examples of music from six different Anabaptist and Pietist groups. An exhibit of objects related to the Church of the Brethren's Love Feast illustrates the meaning of this communion ritual and adaptations by other groups. Items of plain clothing demonstrate how distinctive dress contributes to identity among plain sects. This is particularly related to the founding of Elizabethtown College, established in 1899, in response to the 1895 Pennsylvania Garb Law: PL. 395-S.L. Sec. 4801.

This project relates directly to the Mellon Grant: "Confronting Challenges with Confidence: Humanities for Our World Today." Given the fact, the college is located in a county of historic communities drawing millions of visitors who contributed \$2.91 billion in tourism in 2018, an important component of the grant is called "Regional Heritage Studies." This narrative, a script to be used by docents giving tours of the Interpretive Gallery, will enhance tourists'

experience visiting the Young Center for Anabaptist and Pietist Studies. The film, available online, will encourage tourists to visit the Young Center for Anabaptist and Pietist Studies.

For seven decades, the local tourism industry has been a major contributor to the economy of Lancaster County, Pennsylvania. The number of tourism industry direct jobs makes tourism Lancaster County's sixth largest private sector, non-farm category in the local economy. In 2018, some 8.85 million visitors came to Lancaster County, up 2.5% from the previous year. The tourism industry highlights rural communities of the Historic Peace Churches: Amish, Mennonites, Brethren, and Quakers. Chief among these religious sects driving the local tourism industry are the Amish. Lancaster County's Amish population reached 33,143 in 2018, up 3.2% from the previous year.

Eric Schubert, a Momentum student and History and Political Science major who is also pursuing a Certificate In Public Heritage Studies, and who has worked as a student assistant in the Young Center for Anabaptist and Pietist Studies, has engaged in research involving primary sources, secondary sources, archival and historical library research, oral history, and museum exhibit design; to create the script for docents and the film for visiting the Interpretive Gallery in the remote. Schubert has drawn heavily on the skills he has learned in conducting research involving the history of the campus and the local community in Jean-Paul Benowitz's course Honors/Public Heritage Studies 201: Elizabethtown History: Campus and Community." Schubert's report has been informed by his experiences conducting research for Steve Nolt as his student assistant in the Young Center for Anabaptist and Pietist Studies.

Exhibits:

A total of eleven (11) exhibits make up the Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies:

1. Witnesses for Peace (Anabaptist Groups & Conscientious Objection)
 - a. One Panel
 - b. No artifacts
2. Amish Growth (Amish Population)
 - a. Seven Panels
 - b. No Artifacts
3. Global Growth
 - a. One Panel
 - b. No Artifacts
4. Diversity & Global Growth (Anabaptist Groups & Missions)
 - a. Four Panels
 - b. Seven Artifacts
5. Peace & Service (Anabaptist Groups & Pacifism, Service, & Conscientious Objection)
 - a. Six Panels
 - b. Ten Artifacts
6. Anabaptist Music
 - a. Four Panels
 - b. Audible Recordings
7. Anabaptist Family Tree
 - a. One Panel
 - b. No Artifacts

8. Anabaptist Timeline
 - a. One Panel
 - b. No Artifacts
9. Love Feast (Anabaptist Groups & Communion)
 - a. Four Panels
 - b. Thirty Artifacts
10. Devotional Books & Bibles (Anabaptist)
 - a. One Panel
 - b. Two Artifacts (?)
11. Distinctive Dress (Anabaptist Groups & Plain Dress)
 - a. One Panel
 - b. Twelve Artifacts



Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies
Elizabethtown College, Lancaster County, Pennsylvania



Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies
Elizabethtown College, Lancaster County, Pennsylvania



Eric J. Schubert Class of 2023

Exhibit Narratives:

As visitors move through the Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies, while they are viewing images, artifacts and reading text; they will have an audible tour option where they can learn additional information. Here is the narrative for the exhibits providing context for what is being learned and experienced:

Welcome (Panel Exhibits)



Press (#) To Begin Audio Tour

Welcome to the Bowers Interpretive Gallery in the Young Center for Anabaptist and Pietist Studies on the campus of Elizabethtown College in Lancaster, Pennsylvania. To put this exhibit experience into perspective let us consider the scholarship of Mennonite historian Harold S. Bender (1897-1962). On December 28, 1943, in the Men's Faculty Club at Columbia University, on the occasion of the annual meeting of the American Society of Church History, of which Bender was president, he gave a lecture entitled the, "Anabaptist Vision." Bender identified three common denominators among the Anabaptists (1) Discipleship: modeling one's life on the life and teachings of Jesus Christ (Dietrich Bonhoeffer), (2) Community: the essence of the church is an intentional community (Priesthood of All Believers), (3) Peace and Nonresistance: rejection of violence and force in conflict resolution, conscientious objection to war and military service, a commitment to peacemaking (Pacifism). This exhibit illustrates the Anabaptist call to modeling one's life on the teachings of Jesus, the Church of the Brethren Love Feast, associated with the celebration of communion, involves members washing each other's feet. The Anabaptist tradition

of foot washing is based on the example of Jesus washing the feet of the disciples as recorded in John's Gospel (13:1-17). The Anabaptist celebration of communion and the post communion communal meal, the Love Feast, a Church of the Brethren tradition, illustrates the Anabaptist commitment to the church as an intentional community. The Anabaptist emphasis on nonresistance and peacemaking as well as service and social justice are illustrated throughout this exhibit in the stories of Anabaptist conscientious objectors committed to alternative military service. This countercultural Anabaptist identity of a community of peacemakers is illustrated in the nonconformity of the Anabaptists, illustrated in their plain dress and simplicity of life style, reflected in their hymnology and music, and the stories of their martyrs recorded in their sacred texts, you will experience all of this through the exhibit. True to the concept of discipleship, the Anabaptists have taken seriously the Great Commission of Jesus Christ as outlined in Matthew's Gospel (28:16-20) with international and national missionaries, through peacemaking, building intentional communities and working toward social justice, the global reach of the Anabaptists is illustrated in this exhibit. The setting for this exhibit is on the campus of Elizabethtown College, founded by the Church of the Brethren, and committed to its motto, "Educate for Service" a fitting aspiration for an institution of higher education in the Anabaptist tradition.

Press (#) For A Definition of Anabaptism

*Anabaptism is the belief in adult baptism or credo baptism known as believer's baptism. The term Anabaptist derives from the Greek, *ana*, meaning again or twice. Originally the Anabaptists were Roman Catholics who baptized themselves as adults. In the context of the Protestant Reformation, in essence the Anabaptists rejected their infant baptism and declared a break with the Roman church. The Anabaptists believed baptism should mark an adult's decision to join the church. Thus the Anabaptists were baptized twice but forevermore they would insist on adult believer's baptism – credo baptism. Orthodox Christian theology considered baptism necessary for salvation, adult baptism was illegal, during the sixteenth and seventeenth centuries the Anabaptists were persecuted and executed by both Roman Catholic and Protestant churches. Anabaptism is a rather new idea in Christendom. Arguably Christianity is twenty-one centuries old. Roman Catholicism is eighteen centuries old if we mark the beginning with Emperor Theodosius legally establishing Christianity as the official religion of the Roman Empire. Protestantism is five centuries old beginning with Martin Luther in 1517. All things considered, Anabaptism is a relatively new development in the history of the church. There are three major branches of Anabaptism: The Mennonites (1536), the Amish (1693), and the Church of The Brethren (1708). The Anabaptist movement emerged at various points in Europe during the sixteenth century, beginning in Switzerland in 1525. Most early Anabaptists stressed the separation of church from government and voluntary church membership by adult (believers') baptism. Most Anabaptist groups adopted biblical pacifism (nonresistance), advocated separation from worldly corruption, and practiced church discipline. One major emphasis was their desire to follow New Testament teachings in the church. The movement spread rapidly, but encountered severe persecution because of its radical positions on baptism and separation of the church from government. Anabaptism survived among the Swiss Brethren (later known as Mennonites) in Switzerland and South Germany, the Mennonites in the Netherlands and northern Germany, and the Hutterites in Eastern Europe. The Amish, a well-known Anabaptist group, developed from a division among the Swiss Brethren/Mennonites in 1693. The first Mennonites immigrated to Pennsylvania in 1683. Amish settled in Pennsylvania in the 1730s. The Hutterites began moving to Dakota Territory and the western plains in 1874.*

Press (#) For A Definition of Peitist Groups

Pietism was a renewal movement in European Protestantism beginning in the late seventeenth century. Seeking a renewal of spiritual life within the church grounded in the Bible, Phillip Jakob Spener, a Lutheran pastor in Frankfurt, is often regarded as the main leader in emergent Pietism. His distinctive practice was the creation of small groups for mutual spiritual growth. His associate, August Herman Franke, created an institutional center for Pietism in Halle, Germany, at the newly renovated university in 1694. Pietism spread to Scandinavia and other parts of Europe. Some more radical Pietists emphasized distance from the institutional church and more radical views on Christ's return. Gottfried Arnold's writings influenced the Radicals. Pietism stressed a lively, experiential faith, often described as spiritual rebirth, close fellowship among believers, the practice of godly living, and service to others. In addition to pietistic renewal in the Lutheran and Reformed churches and the renewal of the Moravian Church (Unitas Fratrum) under Count Zinzendorf, some Radical Pietists formed separate groups such as the German Baptists (Church of the Brethren and related groups) and the Community of True Inspiration (Amana Church Society). Although as a renewal movement Pietism reached its peak by the 1750s, it continued to influence revival movements in America and elsewhere, including Methodism, the United Brethren, the Evangelical Association, and the Brethren in Christ/River Brethren.

Press (#) For A Definition of Historic Peace Churches

The term Historic Peace Churches refers specifically only to three church groups among pacifist churches advocating Christian pacifism or Biblical nonresistance: (1) Mennonites, including the Amish, Beachy Amish, Old Order Mennonite, and Conservative Mennonites; (2) Church of the Brethren, including all daughter churches such as the Old German Baptist Brethren, Old Brethren, and Dunkard Brethren as well as Hutterian Brethren, Old Order River Brethren and Bruderhof; (3) Religious Society of Friends (Quakers). The term has been used since the first conference of the peace churches in Kansas in 1935 convened to address alternative military service for conscientious objectors during military conscription. At one time, active membership in and acceptance of the beliefs of one of the peace churches was required for obtaining conscientious objector status in the United States, and hence exemption from military conscription, or for those already in the military, honorable discharge. But after a series of court rulings, this requirement was dropped. In the United States, one may now claim conscientious objector status based on a personal belief system and need not be Christian, nor even based on religion. In the Old Order sects of Historic Peace Churches today, no one in the military is accepted as a member, due to their divided loyalties. Among all Christian denominations, there have always been groups of members who advocate nonviolence, but certain churches have consistently supported it since their foundation. Besides the three historic peace churches, they include the Amish, Old Order Mennonites, Conservative Mennonites, Hutterites, Old German Baptist Brethren, Old Order River Brethren, the Brethren in Christ, and others in the Anabaptist tradition; Doukhobors, Molokans, Dunkard Brethren, Dukh-i-zhizniki, Bruderhof Communities, Schwenkfelders, Moravians, the Shakers, and even some groups within the Pentecostal movement. The largest Pentecostal church, the Assemblies of God, abandoned pacifism around the time of the Second World War. These groups have disagreed, both internally and with each other, about the propriety of non-combatant military roles, such as unarmed medical personnel, or performing non-battlefield services assisting nations in wartime, such as manufacturing munitions. Although non-credal and not explicitly pacifist, the Community of Christ (formerly known as the Reorganized Church of Jesus Christ of Latter Day Saints) is emerging as an international peace church through such ministries

as the Community of Christ International Peace Award, the Daily Prayer for Peace, and resources to support conscientious objection to war. However, in the United States and worldwide, many church members are active in military service and the church provides active duty chaplaincy for outreach and ministry to military personnel. The Fellowship of Reconciliation was set up as an organization to bring together people in these groups and members of the historic peace churches. In some countries, e.g. the United States, it has broadened its scope to include members of other religions or none, and people whose position is not strictly for nonviolence. However, in other countries (e.g., the United Kingdom) it remains essentially an organization of Christian nonviolence. Most peace churches support alternative service options such as service to refugees or in hospitals, as long as they are not associated with the military. Alternative military service during wartime has strengthen and expanded Historic Peace Churches' service organizations working toward peacemaking and social justice on a national and international scale.

Press (#) To Learn About the Mennonites

The descendants of the 16th century Anabaptists are named for Menno Simons, the early coordinator of the movement in the Netherlands. The use of coordinator here is deliberate for Menno, he was not a founder of Anabaptism. Rather he was above all else an organizer and thus represented the more institutionalized, second generation of Anabaptism. However, not all groups standing in the Anabaptist Mennonite tradition use the name Mennonite, the main bodies in North America are the Mennonite Church, General Conference Mennonite Church, and the Mennonite Brethren churches. The 16th century persecution decimated Anabaptism Mennonite ranks and drove adherents into remote hiding places. Rather than fight this persecution, the majority of the early Mennonite followers survived by fleeing to neighboring states where ruling families were tolerant of their belief in believer's baptism. Intolerance, particularly in response to Mennonite objection to military service, led to migrations to Russia and North America. An early set of Mennonite beliefs was codified in the Dordrecht Confession of Faith in 1632, but the various groups do not hold to a common confession or creed. Through his writings, Simons articulated and formalized the teachings of earlier Swiss founders, with the early teachings of the Mennonites founded on the belief in both the mission and ministry of Jesus, which the original Anabaptist followers held with great conviction, despite persecution by various Roman Catholic and Protestant states.

Press (#) To Learn About the Amish

With roots in the 16th-century Anabaptist Movement, the Amish separated from other Anabaptists in 1693 in Switzerland and present day Alsace. They are named for Jacob Ammann (1644-c.1730) their leader at the time of the 1693 schism. A variety of religious and cultural differences led to the division. Key issues were the degree of separated from the world and the practice of shunning. The Amish migrated to North America in several waves in the 18th and 19th centuries. The last Amish congregation in Europe disbanded in 1937. Originating in Alsace and Switzerland between 1693 and 1697, the Amish were a dissenting faction of the Swiss Brethren or Anabaptists. Their leader, Jakob Ammann, introduced shunning, foot washing, and simple styles of dress. This group, known as the Amish, continue to abide by the rules established by their leader. With other Germanic peoples, the Amish began settling in Pennsylvania from about 1727 to 1790. About five hundred came to America during this period. A second wave of immigration from 1815 to 1865, consisting of about three thousand persons, took them to Ohio, New York, Indiana, and Illinois. Those Amish who remained in Europe have since been assimilated into the prevailing religious

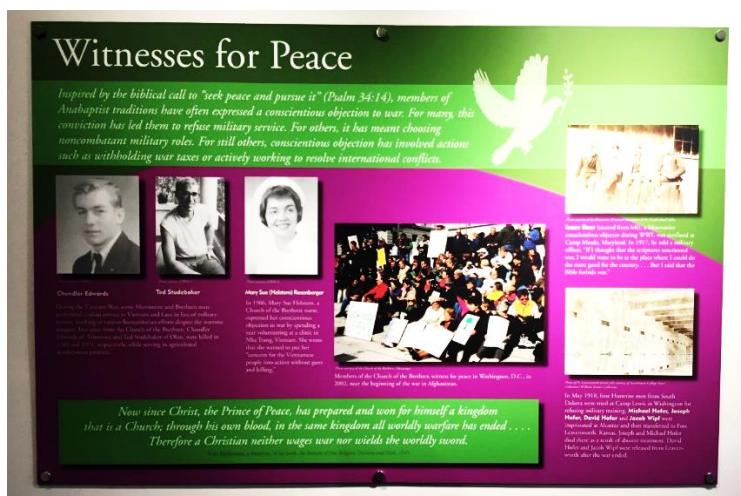
bodies of Europe. Some of the Amish lived in close proximity to concentrations of Brethren, like in Berks and Lancaster Counties in PA. A considerable amount of Amish joined the Brethren movement in the eighteenth century. The Amish today live in twenty states and Canada. Most live in Pennsylvania, Ohio, and Indiana. Growth is the result of having large families, consisting of seven or eight children. All Amish speak Pennsylvania German as their native tongue. A more formal German based on the language of the German Bible is used in worship services. They meet for worship in their homes, assembling every two weeks on a Sunday for a three hour service. Their rules forbid members to obtain more than a practical education, to own modern machines, or to use high line electricity. They dress in traditional simple styles common in earlier periods. The Amish share many fundamental beliefs such as adult baptism and nonresistance. The Amish maintain a strong sense of community as a necessary condition for redemption. The Old Order Amish are among the most conservative descendants of the 16th century Anabaptists. The Old Order are usually distinguished from the Amish Mennonites by their strict adherence to the use of horses on the farm and as a source of transportation, their refusal to allow electricity or telephones in their homes, and their more traditional standard of dress, including the use of hooks and eyes fasteners on some articles of clothing. In one decade (1974-84) Amish established 71 new settlements. However, not all attempts to establish a new settlement are successful. In the same decade 11 settlements ceased to exist, including 2 experimental settlements in Honduras and Paraguay. (Some members of the Honduras settlement affiliated with Beachy Amish Mennonites). An alternative to migration for many young Amish people is to seek employment outside agriculture. In the three largest settlements fewer than half of the heads of households are farmers. Many Amish are working in small businesses which specialize in the construction of horse-drawn farming implements, buggies, blacksmithing, construction work, cabinetry, etc. Others seek employment in industry. In the large settlements certain industries, particularly recreational vehicle and mobile home industries, have consciously decided to seek Amish employees who are reliable workers and refuse to join labor unions. While Amish factory workers do not typically live in towns, they do live on smaller plots of land, have more leisure time and more cash available than their agricultural counterparts. In many states changes in Amish life have occurred as a result of government intervention. When local polities decided to consolidate public schools, many Amish chose to develop their own private schools. There have been situations in which solutions to governmental intervention have required nationwide discussions. When such issues as conscription or the payment of social security taxes needed to be addressed, a Steering Committee composed of representatives from settlements across the country was convened. The leader of the committee has on occasion, negotiated directly with government on behalf of his constituency. There are also steering committees at the state level. At annual committee meetings, important issues that the Amish are confronting are discussed. Some external intervention into Amish life cannot be dealt with directly and must be simply tolerated. Tourism, for example, has become a burden for Amish in many settlements. While tourists purchase products produced by the Amish (e.g., baked goods or quilts), they also congest country roads, interrupt schools and small businesses and, perhaps most obtrusively, take photographs. Many tourists are simply unaware of the Amish prohibition against being photographed. The Amish response to these intruders is to accept them as unavoidable. Furthermore, tourism has, at least indirectly, created additional nonagricultural employment for Amish. An important voice of the Amish are publications. A non-Amish publisher in Sugarcreek, Ohio, has published *The Budget*, a weekly newspaper, since 1890. Amish scribes from nearly every settlement report about important events in their locality to the nationwide Amish readership of this paper. Amish produced publications with a large readership

are *Die Botshaft* and *The Diary* published in Lancaster County, Pa., and three monthly periodicals (*Family Life*, *Young Companion*, and *Blackboard Bulletin*).

Press (#) To Learn About the Church of the Brethren

The Church of the Brethren, the largest of the Brethren bodies, traces its roots to the German Baptist Brethren who formed in Germany in 1708. The German Baptist Brethren were influenced by both radical pietism and Anabaptism. At its bicentennial in 1908, the body changed its name to the Church of the Brethren. In 1715 the Marienborn congregation was forced to leave because of changes in local religious policy. Members moved to Krefeld on the lower Rhine, where their proselytizing brought them into conflict with the authorities and where several were sentenced to long prison terms. They also struggled with internal disagreements, which caused a group of 20 families to move from Krefeld to Pennsylvania in 1719. In the meantime, a new and intolerant count, August David (1663–1735), and low agricultural productivity forced the original congregation out of Schwarzenau. In 1720 Mack led a group to West Friesland. In 1729 they joined their coreligionists in America, and others followed in the 1730s. Consequently, by 1750 there were no organized congregations of Brethren in Europe, except for a Danish group that traces its origin to the Schwarzenau Brethren. From the initial stronghold in Germantown, north of Philadelphia, the Brethren settled in the surrounding areas of Pennsylvania and New Jersey. Some moved into Maryland and the southern colonies. By 1770 the Brethren had 1,500 adult members and a total following of about 5,000 in 28 congregations along the Atlantic seaboard. An interesting offshoot of the colonial Brethren was the monastic Ephrata Community in Lancaster County, Pennsylvania. The Brethren are one of the three Historic Peace Churches. Brethren, group of Protestant churches that trace their origin to Schwarzenau, Hesse, where in 1708 as mentioned a group of seven persons under the leadership of Alexander Mack (1679–1735) formed a brotherhood dedicated to following the commandments of Jesus Christ. The brotherhood was shaped by three influences—the Protestant faith in which its organizers had been raised, the Pietist reform movement, and Anabaptist teachings from the 16th century. The first Brethren were known in Europe as New Baptists (to distinguish them from the Mennonites, the direct descendants of the Anabaptists, whom they resembled in many ways) or as Schwarzenau Baptists (because of their place of origin). The largest congregation after Schwarzenau was organized in the Marienborn area near Büdingen, Germany.

Witnesses for Peace (Panel Exhibit)¹



Press (#) To Continue Audio Tour About Anabaptist Conscientious Objection

From their earliest history the Anabaptist-Mennonites have given a Christian testimony against participation in war and military service. In 1524 Conrad Grebel said: "True believing Christians ... use neither the worldly sword nor engage in war, since among them taking human life has ceased entirely" Menno Simons said: "The regenerated do not go to war, nor engage in strife. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks, and know of no war" The early Mennonite confessions held the same position. For more than two centuries service in the armed forces was practically unknown among the Mennonites of all countries. But since military service was voluntary during this period, nonresistance was not usually the immediate cause of conflict between Mennonites and the state. Persecution in this period was usually due to the entire religious position of the Mennonites (a voluntary church, separation of church and state, adult baptism, etc.), of which nonresistance was only one aspect. In Virginia, in 1777 a law was actually passed exempting Mennonites from military service when called, but putting them under obligation to furnish a substitute who was to be paid for by a levy on the entire church. The public was sometimes less tolerant of the CO than was the government. Frequently a great amount of popular pressure was brought to bear upon citizens to become associators. When nonresistant men refused to enroll, considerable feeling was aroused against them. In Pennsylvania there were actual cases of mob violence, so that the civil authorities had to warn the public to respect the consciences of these people. Following the time of Napoleon, however, when compulsory military service was generally first introduced, the conflict between, Mennonites, and the state more often than not has converged on the issue of nonresistance. This continued long after the achievement of general toleration. Following the

¹ Oral History Interviews:

Gene Clemens, Professor of Religion, Emeritus, Elizabethtown College (Friday 7/9/2021)

William Puffenberger, Professor of Religion, Emeritus, Elizabethtown College (Friday 7/9/2021)

Jay Buffenmyer, Professor of Business, Emeritus, Elizabethtown College (TBA)

Ken Krieder, Professor of History, Emeritus, Elizabethtown College (Monday 7/12/2021)

Lavonne Grubb Elizabethtown College Class of 1p959 (Paul Grubb, Jr. Elizabethtown College Class of 1956) (TBA)

introduction of universal military service in the 19th century, the Mennonites of western Europe experienced a gradual decline in adherence to their nonresistant principles. During the Napoleonic wars a number of Dutch Mennonites served in the army. As late as 1850, however, when it was possible for conscientious objectors to secure exemption from service by hiring a substitute, most of the Dutch church leaders were opposed to voluntary service in the army. When the new Dutch military law of 1898 was enacted, without exemption for Mennonites, even the leaders failed to offer any objections. Among the Dutch Mennonites called up for military service during World War I, only one was a conscientious objector. He served a term in prison for taking this stand. In the last year of World War II the Canadian government organized a "C.O. Medical Corps." Several hundred Mennonites, chiefly from the General Conference Mennonites and Mennonite Brethren, became members of the corps, receiving their training in the military camp at Peterborough in Ontario, and were sent to the military hospitals near the battlefields. For additional information on Canadian conscientious objectors during World War II see Alternative Service Work Camps. In the United States the government has always maintained a reasonably liberal policy with respect to conscientious objectors, although not as liberal as that of Canada. In the 18th century Mennonites were found only in the colonies of Pennsylvania, Maryland, and Virginia. During the American Revolution there was something approaching modern conscription in these three colonies. Citizens were required to attend military musters and join companies of soldiers called associations which were organized to fight the British. In all three colonies, however, it was possible to remain a non-associator, because of religious objections or for other reasons, by paying a fine or furnishing a substitute. The Anabaptists groups are sometimes commonly referred to as the Historic Peace Churches. The Anabaptists do not have a monopoly on nonresistance or pacifism. In fact modern/assimilated Mennonites and The Church of the Brethren no longer excommunicate members for openly serving in the military. Modern Mennonite and Church of the Brethren congregations and districts no longer deny membership to converts who are veterans or on active military duty.

Clicking these links will take you directly to the video of the oral history interviews

[Click Here to Listen to Gene Clemens, Professor of Religion, Emeritus, Elizabethtown College speak about his experiences as an Anabaptist Conscientious Objector and Peacemaker.](#)

[Click Here to Listen to William Puffenberger, Professor of Religion, Emeritus, Elizabethtown College speak about his experiences as an Anabaptist Conscientious Objector and Peacemaker.](#)

[Click Here to Listen to Ken Krieder, Professor of History, Emeritus, Elizabethtown College speak about his experiences as an Anabaptist Conscientious Objector and Peacemaker.](#)

Amish Growth (Panel Exhibits)



Global Growth (Panel Exhibits)



Diversity & Global Growth (Exhibit Panels)²



Press (#) To Continue Audio Tour About Anabaptist Diversity & Global Growth

It is difficult to assign a particular ethnicity to the Anabaptists. The Mennonites are from the Netherlands and Switzerland. Through Mennonite evangelism in the past century there are African, Latin, Asian, and Native American Mennonites in the United States, Canada, Democratic Republic of the Congo, India, Ethiopia, Indonesia, Tanzania, Germany, Kenya, Paraguay, Honduras, and Mexico. The Amish are from Switzerland but primarily from Alsace-Lorraine and located mostly in the United States and Canada. The Brethren are from Germany but through their evangelism in the past century there are African, Latin, Asian, and Native American members in the United States, Puerto Rico, Brazil, Dominican Republic, Haiti, Nigeria, Oku, Cameroon, Sudan, Ecuador, and India. It would be an exaggeration to claim most Anabaptists are Pennsylvania Dutch. The Mennonites and Amish ethnic roots are in the Netherlands, Switzerland, and France. Only the Brethren claim a direct association with the Germans. Pennsylvania Dutch really means Pennsylvania Deutsch or German and Palatinate Germans specifically. Theologically the Pennsylvania Dutch are Lutherans and Reformed. In the nineteenth century the American Ecumenical Sunday Schools facilitated inter-marriage bringing a German identity to the Mennonite Church. The Church of the Brethren adopted this name only 103 years ago in 1908. The Church of the Brethren was known as the Brethren Church but the true and historic name is The German Baptist Brethren. The items displayed have been donated by Donna Steiner a Church of the Brethren missionary in Jos, Nigeria. The bowls illustrate the decorative art of the indigenous culture. The flat instrument can be turned to make rhythmic sound as the beads inside slide, while

² Oral History Interview

Donna Steiner, Missionary, Church of the Brethren (TBA)

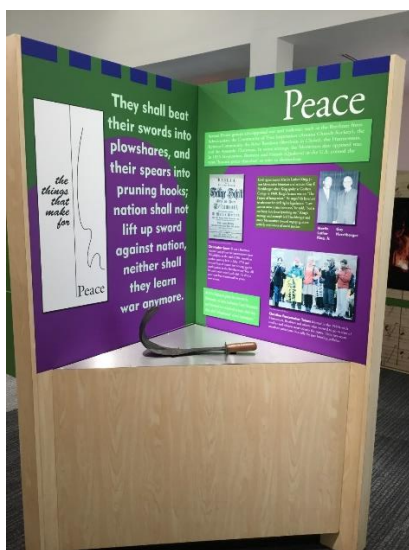
the bands can simultaneously be plucked at different tones. The drum is typical of many made at the time (early 1960s) insofar as it is a "freedom drum" with the word "freedom" painted around the base. Freedom drums were popular items at the time of independence from Britain (October 1960), and symbolized a renewed pride in indigenous music and culture.

Press (#) To Continue Audio Tour About Anabaptist Missions and Missionaries

Sixteenth-century Anabaptists believed that the mission of the church is based on the Great Commission that Jesus gave to his disciples at the end of his earthly ministry: go and make disciples of all people. When the early Anabaptist Movement was forced underground because of persecution, it continued to grow through vigorous evangelism. Missionary has been defined as "one sent". It is a name usually applied to people who are set apart to the work of bearing the message of salvation to people of other communities or lands. In the sense of being "sent," Christ was the greatest of all missionaries, having brought the Gospel of light and salvation to earth, sealing His message with His blood, and dying that all the world through Him might have access to the Tree of Life and live forever. In this sense every faithful worker for the Lord is a true missionary, whether he labors in his own or other communities, whether he merits the name of being a "home" or "foreign" missionary. Very early in the modern missionary movement (China, 1831), European and American missionaries recognized a potential role for special medical assistance as part of their mission program. It was hoped that medical science would help demonstrate the superiority of the Christian God and counteract animistic beliefs. Natural increase, migrations, evangelism, and missionary activities brought Mennonite worldwide membership in 1980 to large numbers. Mennonite missionary interest was recovered first in 1851 by the Dutch, who initiated an intensive program in Indonesia with financial and personnel help from the Mennonites in Russia. Twentieth century missionary programs, which were initiated particularly from North America, led to many autonomous congregations and conferences around the world. Close fraternal relations were maintained, particularly though for the Mennonite World Conference which began in 1925, and which, through its meetings every five or six years, achieved a degree of global Mennonite understanding and unity daydreamed of at its inception. In contemporary 21st century society, Mennonites are described either only as a religious denomination with members of different ethnic origins, or as both an ethnic group and a religious denomination. There is controversy among Mennonites about this issue, with some insisting that they are simply a religious group, while others argue that they form a distinct ethnic group. Historians and sociologists have increasingly started to treat Mennonites as an ethno-religious group, while others have begun to challenge that perception. Discussion also exists as to the term "ethnic Mennonite"; conservative Mennonite groups, who speak Pennsylvania German, Plautdietsch (Low German), or Bernese German fit well into the definition of an ethnic group, while more liberal groups and converts in developing countries do not. There are roughly 2.1 million Anabaptists worldwide as of 2015 (including Mennonites, Amish, Hutterites and many other Anabaptist groups formally part of the Mennonite World Conference). Mennonite congregations worldwide embody the full scope of Mennonite practice, from "plain people" to those who are indistinguishable in dress and appearance from the general population. Mennonites can be found in communities in 87 countries on six continents. The largest populations of Mennonites are found in Canada, the Democratic Republic of the Congo, Ethiopia, India, and the United States. There are Mennonite colonies in Argentina, Belize, Bolivia, Brazil, Mexico, Uruguay, and Paraguay. Today, fewer than 500 Mennonites remain in Ukraine. A relatively small Mennonite presence, known as the Algemene Doopsgezinde Societeit, still continues in the

Netherlands, where Simons was born. Anabaptists emerged in several areas of Europe in the 1520s, including Switzerland, Germany, and Austria. Menno Simons, a Dutch Catholic priest, converted to Anabaptism in 1536. As early as 1545, some of his followers were called Mennists. Eventually, Anabaptists outside of the Netherlands became known as Mennonites. These groups carried the Mennonite name as they migrated to North America, Russia, Poland, and more. Worldwide members of Mennonite related churches are found in about 80 countries and number of 1.6 million. Historical, religious, and cultural factors have produced more than 150 different Mennonite groups in North America. Some Mennonites have a Swiss South German lineage, while others come from Dutch North German stock. In recent years, sizable numbers of members with Asian, Hispanic, Native American, African American, and indigenous roots have expanded the Mennonite cultural mosaic.

Peace & Service (Panel Exhibits)³



³ Oral History Interviews:

Gene Clemens, Professor of Religion, Emeritus, Elizabethtown College (Friday 7/9/2021)

William Puffenberger, Professor of Religion, Emeritus, Elizabethtown College (Friday 7/9/2021)

Jay Buffenmyer, Professor of Business, Emeritus, Elizabethtown College (TBA)

Ken Krieder, Professor of History, Emeritus, Elizabethtown College (Monday 7/12/2021)

Lavonne Grubb Elizabethtown College Class of 1959 (Paul Grubb, Jr. Elizabethtown College Class of 1956) (TBA)



Press (#) To Continue Audio Tour About Anabaptist Peacemaking & Service

The poster displayed in this exhibit was created by Wendy Chamberlain McFadden, who is presently in 2021 the publisher and editor of a monthly magazine for the Church of the Brethren entitled "Messenger." McFadden created this poster for the Annual Conference of the Church of the Brethren, held in 1982 in Wichita, Kansas; it was the banner and logo for the annual conference and featured in the "Messenger." The simple line evocation of a dove is striking and was widely praised in the church. The original poster was slightly different in shape and said "Would that you knew the things that make for peace" referencing Lukes Gospel (19:42). Due to space and design constraints, in our gallery version the poster was truncated and simply reads, "the things that make for peace." The plowshare was donated to Elizabethtown College in the early 1980s and was on display in the former Zug Library. It was created as part of the 1970s-80s Cold War era initiative known as a "New Call to Peacemaking," a grassroots effort of certain members within the Historic Peace Churches promoting a renewed commitment to peace. The Scriptural references for this piece are Isaiah 2:4 and Joel 3:10.

Press (#) To Learn About Anabaptist Peacemaking & Service

One of the key aspects of Anabaptist identity in the larger world is pacifism. Although Anabaptists have long emphasized the pacifist teachings of Jesus, they have not always been comfortable with the pacifist label. They have long emphasized that the followers of Jesus should shun violence, however as a group they do not want to come across as passive. Not resisting evil with force or retaliation. Most Anabaptists believe that the use of violence force towards others is not compatible with Christian ethics based on Jesus' Sermon On The Mount. They have long emphasized loving ones enemies, turning the other cheek, and not resisting evil with force. One who is opposed to war, one may or may not be a nonresistant. The weakness of most pacifistic organizations consists of not committing themselves fully to the nonresistant teachings of Christ and the Apostles. Pacifists as a rule subside in their opposition to war after war is actually declared. They are the disciples and followers of the Prince of Peace. Nonresistance is the term which in Anabaptist-Mennonite history has come to denote the faith and life of those who believe that the will of God requires the renunciation of warfare and other compulsive means for the

furtherance of personal or social ends. The term itself is derived from the words of Jesus, "Do not resist one who is evil" (Matthew 5:39). The term pacifism is likewise derived from the words of Jesus, "Blessed are the peacemakers" (Matthew 5:9); hence true Christian pacifism may be thought of as synonymous with Christian nonresistance. Certain forms of pacifism or nonviolence, however, being based more upon humanitarian, philosophical, or political considerations than upon New Testament ethics, are not to be confused with nonresistance as here defined. Nonresistance was held by Anabaptists universally from the beginning, except for the revolutionary fringe in Münster and related elements (1534-40), and for the short-lived Hubmaier group in Moravia (1526-28). It was characteristic of all Mennonite groups in Europe until into the 19th century, and has been universally held by all American Mennonites until the present day. In Russia it was held by all groups until World War II. Referring to the advocacy of nonviolent approaches as preferable to war in settling international disputes. It commonly refers to a total rejection of war and military action as legitimate means, along with a commitment to nonviolent means to resolve conflict. Brethren pacifism that was widespread in the 1920s and 1930s has often been viewed in sharp contrast to nonresistance, which is considered to be a more biblical position. The readiness to be wronged, to be attacked, or to undergo persecution in its various forms without resorting to violent defense or retaliation, the term is derived from Jesus command, "Resist not evil" (KJV) Nonresistance has often been viewed as an alternative to less biblically based, and more politically motivated nonviolence and pacifism by the Brethren. A name applied to men drafted into the Army who could not conscientiously engage in military service. During WWI, Brethren men were sent to prison or engaged in alternative service to avoid warfare, which violated their beliefs. Medical Projects (BSC and CPS). During and following World War II, the Brethren Service Commission (BSC) responded to significant need by initiating and carrying forward many projects using conscientious objectors who were involved in the Civilian Public Service (CPS) program. The following paragraphs indicate the scope of work undertaken to meet medical and public health needs. Early in 1942 CPS personnel were assigned to certain designated hospitals for "work of national importance" as an alternative to military service. The first group of 18 men began working at Alexian Brothers Hospital in Chicago on March 5, 1942. By Oct., 1943, there were 1,162 men assigned to 43 hospitals across the country. Most of the CPS men worked as attendants in mental hospitals, helping to alleviate the war-created shortage of staff. Through BSC, ten CPS units were established in mental hospitals in Maryland, Virginia, Connecticut, Maine, New Jersey, Ohio, and Washington. Members of the unit at Norwich, CT, participated as subjects in medical experiments in jaundice and mononucleosis. Three additional units were set up by BSC in training schools for the "mentally deficient." There emerged from these and other CPS-staffed units across the nation a strong program to improve the standards of the treatment of the mentally ill. 53 men helped researchers find better ways to cure malnutrition. The volunteers were placed on a starvation diet until their body weight had been reduced by 25 percent. Then the effects of different kinds of rehabilitation diets fed to different groups were compared. During this 11-month experiment, these conscientious objectors busied themselves, under the leadership of Paul Hoover Bowman (b. 1914) and Robert Stevens, with preparation for relief service. At the U. of Illinois College of Medicine and College of Agriculture, 17 men participated in an experiment to determine the effect of diet on human ability to withstand exposure to extreme cold. At the National Institutes of Health, Bethesda, MD, studies on hepatitis and liver disease were carried out. More than 75 conscientious objectors from the Church of the Brethren were assigned to medical experimentation projects. Fifty-eight percent of the men in Brethren Civilian Public Service projects were assigned to special project units for medical

experimentation, service in mental hospitals, or related work. In Aug., 1942, the M. G. Brumbaugh CPS Unit was established at Castaner, PR, with David Blickenstaff as director, Daryl M. Parker and Carl F. Coffman as physicians, and a contingent of 11 CPS men who had some medical and hospital training. The unit was soon enlarged to 25 persons. They built and operated a 30-bed hospital in a rural area of Puerto Rico where 50,000 people living within a 15-mile radius of the hospital had no medical services except for one medical doctor and periodic public health clinics. The Castaner unit worked in close cooperation with the Puerto Rican Reconstruction Administration and the Department of Health to operate the hospital and outpatient clinics. By the end of 1945, when CPS personnel were being discharged, the project's activities were continued by volunteer workers. Key administrative and technical responsibilities were assumed by specially trained personnel who served on a basis similar to missionary workers. By March 1947, CPS involvement ended. In June, 1944, a Brethren Service unit was established in the State Hospital at Crownsville, MD, and was staffed by young women volunteers. After two years this work was discontinued. However, a similar unit with eight women volunteers, who lived in the Fellowship House at Elgin, IL, was started in the Elgin State Hospital. This program continued until the early 1960s, with many volunteers serving for one-year periods, others participating in summer service projects in several states. Following the end of the war in 1945, BSC was able to expand its activities overseas: Much of the material aid. (food, clothing, supplies, medicines) it shipped abroad served public health need, either by direct use in hospitals or by alleviating malnutrition through mass distribution networks.

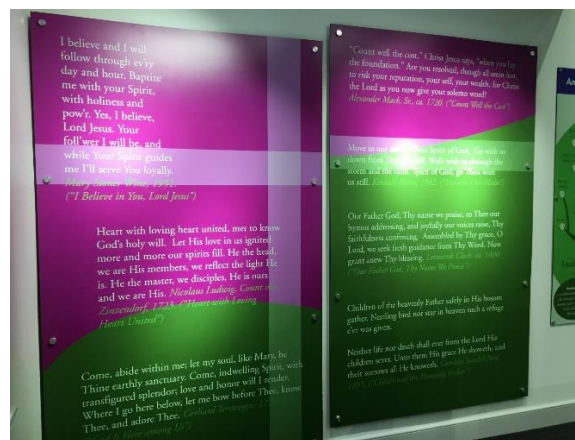
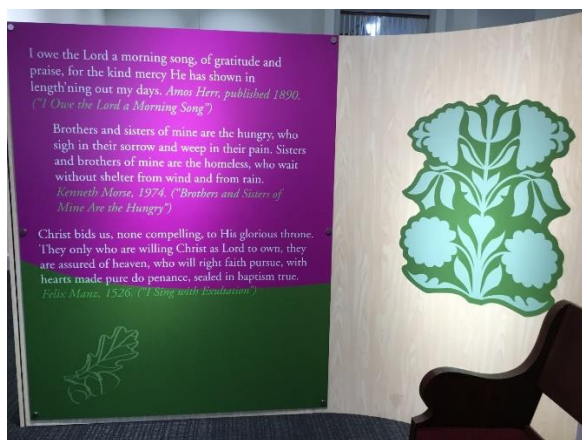
Clicking these links will take you directly to the video of the oral history interviews

[Click Here to Listen to Gene Clemens, Professor of Religion, Emeritus, Elizabethtown College speak about his experiences as an Anabaptist Peacemaker working for social justice through service.](#)

[Click Here to Listen to William Puffenberger, Professor of Religion, Emeritus, Elizabethtown College speak about his experiences as an Anabaptist Peacemaker working for social justice through service.](#)

[Click Here to Listen to Ken Krieder, Professor of History, Emeritus, Elizabethtown College speak about his experiences as an Anabaptist Peacemaker working for social justice through service.](#)

Anabaptist Music (Panel Exhibits)⁴



⁴ Oral History Interviews

Christopher Dylan Herbert, Assistant Professor of Music, William Patterson University Thursday (7/8/2021)
 Donald Fitzkee, Pastor of Worship Lancaster Church of the Brethren Thursday (7/15/2021)

Press (#) To Continue Audio Tour About Anabaptist Music

Congregational singing has been very important to most groups throughout their history, including the Amish. The musical style of singing hymns was usually a cappella, without musical instruments. Traditional groups however still forbid the use of musical instruments, solo singing, special ensembles, and choirs in worship. From the beginning music has played an important part in the life of the Brethren although early documentation is very sparse. For most of their history, however, singing was the only form of musical expression that was permitted and encouraged. Coming out of Lutheran and Reformed Church traditions, the early Brethren were familiar with hymns sung to chorale and French and Genevan psalm tunes. In the American colonies, music continued to play an important part in Brethren worship and ordinances. The prefaces of early hymnals indicate that the Brethren were literate people who used them in their meetings. In the cultural climate of the first half of the 19th century, individual Brethren families began to own musical instruments and to seek instruction. The musical scene among Mennonites of North America during the last three decades has been one of vigorous activity, new experiences, and high levels of achievement. This development can be explained by several factors that have emerged during the last 30 or 40 years: 1) an increasing cooperation among Mennonite groups, 2) more intense musical activity in the churches' educational institutions, 3) a growing interest in the fine arts in general, and 4) a stronger financial support for the making of music. For example, Mennonites in Winnipeg have created numerous musical groups and a high standard for worship music. Anabaptist music reveals much about theology and worship patterns. The Anabaptists have no creeds and employ no liturgy. All Anabaptist groups loosely interpret and broadly subscribe to the Schleithem Confession chiefly created in 1527 by Michael Sattler a Swiss Roman Catholic monk. The Schleithem Confession has seven points, none of which are theologically or culturally exclusive to the Anabaptists. (1) Adult baptism (2) Excommunication (3) Adult baptism required to receive communion (4) Separation from the world (5) Clergy are chosen from within the congregation (6) Nonresistance (7) No swearing of oaths. The Schleithem Confession is 484 years old based on concepts found in Judaism, Roman Catholicism, and Protestantism. Compared to the Nicene Creed (325 AD) 1,686 years old the Schleithem Confession is not ancient or unique. There is nothing distinctive about Anabaptist theology. Clearly there are ideas in Anabaptism which have been retained from their Jewish roots. Separation from the world in appearance and resistance to modernity. This is a holdover from their Jewish heritage and a similarity they hold with Hasidic Jews who were established in 1740. Hasidic Jews share a theological connection with the Church of the Brethren concerning Mysticism and Pietism. The Pennsylvania Dutch dialect is similar to the Jewish dialect of Yiddish. Strangely enough, the Pennsylvania Dutch dialect is more common among the non-German Anabaptists rather than the German Baptist Brethren. Old Order Anabaptist groups sing in a cappella, monophonic, without meter. Old Order Anabaptist music is a preservation of Roman Catholic monophonic liturgical music of the Gregorian chant. Modern Anabaptist groups sing with musical accompaniment and use ecumenical hymnals. Old Order Anabaptist groups segregate men and women in worship. This tradition has been inherited from the Jewish roots of Anabaptism. Old Order Anabaptist groups require women to have their heads covered. Women's head coverings are also a tradition maintained by Jews and Roman Catholics. Old Order Anabaptist groups do not permit the ordination of women. Denying women leadership roles in the church is also similar to Orthodox/Hasidic Judaism and Roman Catholicism. Old Order Anabaptist groups require a man to wear a beard, yet another similarity with the Hasidic Jewish tradition. Many tenets of Roman Catholicism remain in Anabaptist theology. Anabaptism is a complicated combination of

Calvinism, Pietism, Mysticism, Fundamentalism, with elements of Evangelicalism, Unitarianism, Deism, and a fair amount of Baptist heritage. Perhaps the only distinctive feature of all Anabaptist groups and what distinguishes the Anabaptists from other denominations and religions is the total lack of liturgy in public communal worship. All Anabaptist groups, Old Order and modern, worship outside the liturgical calendar and without any liturgy. Hymns are sung without a common theme among them, scripture is read without any connection to the words of the hymns, the sermons are unrelated to the music and scripture. Anabaptist worship across the spectrum is always pell-mell, without theme, and unrelated from week to week. Scholars attribute this to the Radical Reformation, an extreme rejection of the traditional Christian Church worship style.

Clicking these links will take you directly to the video of the oral history interviews

[Click Here to Listen to Christopher Dylan Herbert, Assistant Professor of Music, William Patterson University discuss the musicology of the Anabaptist at the Ephrata Cloister and its influence on contemporary Anabaptist music and worship.](#)

[Click Here to Listen to Donald Fitzkee, Pastor of Worship Lancaster Church of the Brethren discuss music and worship in an Anabaptist context, particularly in the tradition of the Church of the Brethren.](#)

Anabaptist Family Tree (Panel Exhibit)



Anabaptist Timeline (Panel Exhibit)



Love Feast (Panel Exhibits)⁵



⁵ Oral History Interviews:

Robert Lehigh, Minister of The Dunkard Brethren Church Shrewsbury (TBA)

Press (#) To Continue Audio Tour About The Love Feast

Early Brethren leaders recognized the critical importance of the agape meal for the maintenance and growth of the faith community. At the same time, they were aware of the varying descriptions in the New Testament. In an appendix to the 1774 (second) edition of the writings of Alexander Mack, Sr., there was a letter by Alexander Mack, Jr., regarding foot washing and the love feast. He noted that the synoptic gospels had no foot washing, that the Gospel of John had no breaking of bread, and that Luke started with the cup (as in the agape meal). Nevertheless the first Brethren established the practice of holding one liturgical meal, the love feast, which included parts from all the New Testament meals. Brumbaugh's reconstruction, based on late 19th century practice, of the love feast at Johann Gumre's house on Christmas eve, 1723, portrays well that full communion: "They gather around a long table, a hymn is sung, and in the silent evening hour, with no witness but God, and curious children, these people begin the observance of the ordinances of God's house on Christmas evening, 1723. The sisters on one side, the brethren on the other, arise and wash one another's feet. Then they eat the Lord's Supper, pass the kiss of charity with the right hand of fellowship, partake of the holy communion, sing a hymn, and go out." In the three-fold service of the love feast, the bread and the cup were the climax for which the foot washing and the meal (Lord's supper) were a preparation. The three components combine to celebrate and establish a divine communion. Brethren continued to admit outsiders to the community meals (no. 1, above) at love feasts and Annual Meetings until the size of the crowd of spectators ("mixed multitude") made this impossible in the late 19th century (minutes of 1849, 1865; 1879). The preparation was carried out in one of two ways (or both). Believing it necessary to resolve conflicts before going to the altar (Mathew. 5:23-24), Brethren leaders traditionally visited all members of the congregations before the love feast to ask if they were still in the faith and if they were at peace with the faith community (deacon's visit). This practice has continued with the Old German Baptist Brethren and Dunkard Brethren, though some Dunkard Brethren and most Church of the Brethren congregations have shifted the preparation to a service of self-examination (preparatory service). Brethren took seriously the words of Paul in I Corinthians. 11:27-28 regarding discernment of the body of Christ in the communion because the koinonia meal, the love feast, served either as an instrument or an expression of corporate unity. The service consisted of reading appropriate scriptures (Matthew. 5:23-24; I Corinthians. 11:27-28; 2 Corinthians. 13:5; Romans 12:1-2) and engaging in prayers of self-examination, confession and forgiveness (reconciliation and absolution). The first of the three parts of the love feast is the feet-washing. The service consists of reading John 13, meditating on its meaning, and then washing each other's feet. Washing may take place either in separate rooms for men and women, or at the communion tables where men and women have already been seated at separate tables. The actual procedure may be for two persons, one washing and one drying, to wash the feet of a few people before being replaced by another team (the double mode observed by Old German Baptist Brethren) or for each person to wash and dry the feet of the next person (the single mode). The washer has a towel tied around the waist. After the washing and drying the two persons greet each other with a kiss of peace or a handclasp of fellowship, or both. John 13 offers two reasons for performing the feet-washing: to experience periodic cleansing (13:10) and to share in the servant action of Jesus (13:12-16). In laying aside his garments, taking a towel and girding himself, Jesus changed his position from master to servant. For Brethren, taking the towel and basin to wash feet marks the action of a suffering servant. When servanthood and the example of Jesus are stressed the single mode is used; when the cleansing is stressed, the double mode may occur. The second part of the love feast, the agape meal or Lord's supper, has followed a fairly consistent pattern: a table grace and a simple meal.

The nature of that meal has varied according to the interpretation given to the entire love feast. Especially during the 19th century some Brethren attempted to copy New Testament ordinances rather than literally (primitivism and restitution). Foot washing is one of three parts of the love feast as practiced by Brethren. The "washing of the saints' feet" is a covenantal act resulting from a desire to follow the New Testament in obedience to the command and example of the Lord (Jn. 13:2-17). The practice is also mentioned in 1 Tim. 5:9-10. There are many references to foot washing in the Old Testament and the writings of the early church. Foot washing as an ordinance has been observed by the Brethren since their origin. J. G. Gichtel and E. C. Hochmann von Hochenau referred to this Brethren practice as early as 1708-09. Alexander Mack, Sr., mentions foot washing in Rechte and Ordnungen (1715). He describes the elements of the love feast as follows: eating supper, washing feet (being attentive to the command of Jesus the Master), breaking bread, drinking the chalice (cup) of communion, proclaiming the death and suffering of Jesus, praising his great love for them, and exhorting one another (to bear the cross and endure suffering, to remain true to all the commandments, to resist all sins, to love one another, and to live together in peace). Generally the love feast is observed with the washing of feet as the first act in the reenactment of the drama of the Upper Room (Mark 14:15); followed by the agape meal, or Lord's Supper; and the eucharist, or communion. The observance of foot washing began with the reading of Jn. 13, followed by a suitable admonition. Those appointed to lead in the foot washing arose, took off their coats or outer garments, wrapped a towel around themselves, poured water into a basin, and proceeded to wash the feet of their brothers or sisters. There have been some variations in practice among the Brethren. Traditionally, men gathered around some tables and women around others. More recently some congregations have arranged that families may sit at the tables together. In such cases, foot washing takes place in adjoining rooms. Both the "single mode" and "double mode" of foot washing have been practiced. In the early and mid-19th century, Annual Meeting prescribed the double mode, in which one person washed and another dried the feet of several persons. This pattern is continued by the Old German Baptist Brethren in the 20th century. The western or Far Western Brethren, Congregational Brethren, Progressive Brethren (Brethren Church), and eventually, the Church of the Brethren, favored the single mode, in which one participant washed and dried the feet of one other person. Following the foot washing ritual, it has been customary to greet one another with a holy kiss. The Old German Baptist Brethren and Dunkard Brethren also exchange this greeting at a point between the agape meal and the eucharist, as a separate rite of binding together the brotherhood. Other Brethren observe it only as an adjunct to the feet-washing ceremony. Washing of feet is a sacred symbol of the pure and loving ministry of the Lord. Most Brethren emphasize that it speaks of servanthood (John 13:12-17). In this view, participants in the ritual are memorializing the servant ministry of Jesus. He laid aside his outer garments, tied a towel around himself, poured water into a basin, and washed the disciples' feet. This is a symbolic enactment of his ministry as explained by Paul (Philippians. 2:5-11). Washing of feet is not relished in and of itself. In this way the practice combats the idea of self-sufficiency and pride and encourages humility. The reference by the writer of John (13:6-10) to the washing of the disciples' feet as a cleansing has also been stressed by Brethren, sometimes coupled with a rejection or emphasis of the service-humility theme (McClain, Hoyt, Barnard). In pointing to the symbolism of cleansing, a connection is often drawn to 1 Cor. 11:29 and participants are challenged to examine their consciences. Many Brethren also note the importance of continued cleansing following the initial washing of baptism. Thus foot washing is considered a symbol of cleansing preparatory to the communion. Foot washing, also called the "washing of the saints' feet," was in the 1950s observed as an ordinance by most Mennonites in the world. It

was customarily based on the express command and example of Jesus, who washed His disciples' feet at the Last Supper (John 13:1-17), and on the statement by Paul (1 Timothy 5:9, 10) that having washed the saints' feet was a qualification for a widow's acceptance into the church widows' group. Rarely has the Old Testament practice of washing the feet of visitors as an act of hospitality toward strangers (Genesis 18:4; Genesis 19:2; Genesis 24:32; Genesis 43:24; Judges 19:21; 1 Samuel 25:40, 41) been used to support the practice, except in the early days in Holland, when the practice in some groups was limited to washing the feet of visiting elders and ministers or even of laymen as a sign of affectionate recognition. The most common practice has been and still is to observe the ordinance immediately following the communion service. In the Franconia Conference of the Mennonite Church (MC), where the ordinance was long out of practice, it was observed at the preparatory service on the day preceding communion. Since most congregations that observed it in the 1950s celebrated the communion twice a year, in the spring and fall, foot washing also came twice a year. The most common mode of the observance is as follows: After the communion service is completed, one of the ministers or deacons reads and comments on John 13:1-17. Basins, usually small wooden or metal tubs, with warm water and towels have meanwhile been provided in sufficient quantity to permit a fairly rapid observance. These are placed, either in the front of the church or in the "amen" corners, and in the "ante-rooms," or in some cases in the rows between the benches. The sexes then wash (more properly rinse or lightly touch with water) feet separately in pairs, concluding with the greeting of the holy kiss and a "God bless you." In some localities towels are furnished in the form of short aprons to be tied by cords around the waist, in presumed imitation of Jesus "girding himself," though most commonly ordinary towels are used. In some congregations the practice is not pair-washing but row washing, in which case each person washes the feet of his right-hand neighbor in turn in a continuous chain (United Missionary Church, some General Conference Mennonite congregations). In the Church of God in Christ Mennonite group the ministers wash each other's feet first, and then wash the feet of all the brethren in turn, the ministers' wives doing the same for the sisters. Although the interpretation of the ordinance may vary, it is always held to be symbolical of a spiritual lesson, and is never considered to have any religious value per se, or to be a "good work." The most common interpretation is that it teaches humility and equality. Often the lesson of service is included along with the other meanings. In some instances it has been and is observed as a symbol of the daily sanctification which is needed by the Christian as he comes into contact with sin and A term sometimes applied to the entire love feast, in its strict sense refers to the eucharist, or the partaking of the bread and wine commemorative of the sufferings and death of Jesus (1 Corinthians 11:23-26). Strips of unleavened bread and, since the late 19th century, unfermented grape juice are used in most Brethren congregations. The Old German Baptist Brethren continue to use wine. In many congregations, small, individual cups have replaced the common communion cup for hygienic reasons. Many, but not all, Anabaptist groups practice this ordinance, in which members wash one another's feet as a symbol of Jesus' ministry (based on John 13:2-17). The ritual washing of feet as part of love feast, communion, or worship demonstrates the willingness to serve others in humility. In addition to embodying the virtues of service and humility, some interpreters such as Menno Simons (1496-1561) and Dirk Philips (1504-1558) also view it as a metaphor for cleansing from sin. The Amish and many Mennonite groups practice foot washing as a part of the communion service. Brethren groups generally practice foot washing as the first part of the love feast.

The table in this exhibit dates to ca. 1850 and was used in Lebanon County. Around 1897, when some Brethren from Lebanon County, including members of the Bucher family, moved to southern Lancaster County to start a Brethren community there, they took some church furniture with them, including this table and a bench. It was used for the first love feast in southern Lancaster County in 1897, at the Bucher home, under the leadership of Elder George Bucher (1845-1923). The group there soon formed Mechanic Grove Church of the Brethren south of Quarryville. When they built a meetinghouse and with pews which became tables (see example in the lobby next to the gallery), they no longer needed the furniture they brought with them from Lebanon County. George Bucher's son, Rufus Bucher (1883–1956), a well-known Brethren evangelist. He was a member of the college's board of trustees from 1914-1954, chairman from 1939-1954, and honored with the title; chairman emeritus. An honorary degree of Doctor of Divinity was conferred on him in 1947 by Bethany Theological Seminary. The Young Center Meetinghouse is named after him. Rufus saved one of the old tables and benches and donated it to the college. The bench is still in Bucher Meetinghouse.

Press (#) To Learn About Anabaptist Baptism

For Anabaptist groups, baptism is a public ordinance that acknowledges a believer's confession of Christian faith and entry into a local church community. Before and during the Protestant Reformation, most churches baptized infants. In contrast, all Anabaptist groups practiced adult or believer's baptism. They believed that only an adult could decide to repent, confess faith, enter into a baptismal covenant with fellow believers in the church, and show signs of a regenerated life. These convictions were confirmed by biblical examples of baptism. Because adults were given a choice (instead of automatically being baptized into the state church as infants), adult baptism radically challenged the longstanding medieval integration of church and state. When Anabaptism began in 16th-century German- and Dutch-speaking territories, opponents of Anabaptism used various Baptist labels to identify the movement. In Germany they were called Wiedertiiufer ("baptized again"), in Switzerland, Tdufer ("baptists"), and in the Netherlands, Doopsgezinde ("baptism-minded"). Anabaptists' refusal to bear arms and use force on behalf of civil authorities as well as their practice of baptizing adults advocated a then-heretical separation of church and state. Anabaptist groups developed different modes of baptism: sprinkling, pouring, and immersion. A major ceremony or ordinance (called sacrament by the liturgical churches), instituted by Christ Himself in the Great Commission, the ceremony of initiation into membership in the church. The evidence of the position of the Anabaptists and Mennonites on baptism from the very beginning to the present is so voluminous, clear, and well known as not to require detailed proof from the sources. A few citations will suffice. Already in 1524 (letter to Thomas Müntzer) Conrad Grebel said: "Baptism is described in the Scriptures to mean that the sins of the one to be baptized (who is repenting, and believing both before and after) are washed away through faith and the blood of Christ; that it [further] means that he must be and has become dead to sin and is walking in newness of life and spirit, and [further] that one will assuredly be saved if he lives out the meaning [of baptism] by the inner baptism according to faith." And in December 1524 he (or Manz?) says in his Protest and Defense to the Zürich Council: "Of such passages and their like the entire New Testament Scripture is full: from which I have now clearly learned and know of a surety that baptism is nothing else than a dying to the old man and the putting on of a new; also that Christ commanded to baptize those who had been taught and that the apostles baptized none except those who had been taught, for Christ indeed baptized no one without external evidence of readiness, and certain testimony [of faith] or desire. Whosoever says or teaches other than this

does something which he can prove with no Scripture and I should like to listen to anyone who, out of the Scriptures, can prove to me clearly and in truth that John, Christ, or the apostles baptized children or taught that they should be baptized." All the Mennonite confessions and catechisms have clear statements on the meaning and administration of baptism which clearly prove that the original Anabaptist interpretation is still everywhere maintained. There have been periods and places, to be sure, where the actual practice has fallen behind the theory of the confessions, and where baptism at a certain age has become traditional, without a corresponding living experience. In order to overcome this danger some groups have introduced a personal public testimony by the candidate concerning a conversion experience, as well as a careful examination of the candidate either by the bishop or elder, or the ministerial body, or a representative group of members. In Holland the emphasis upon a personal intelligent commitment has led to a very late age for baptism even into the twenties.

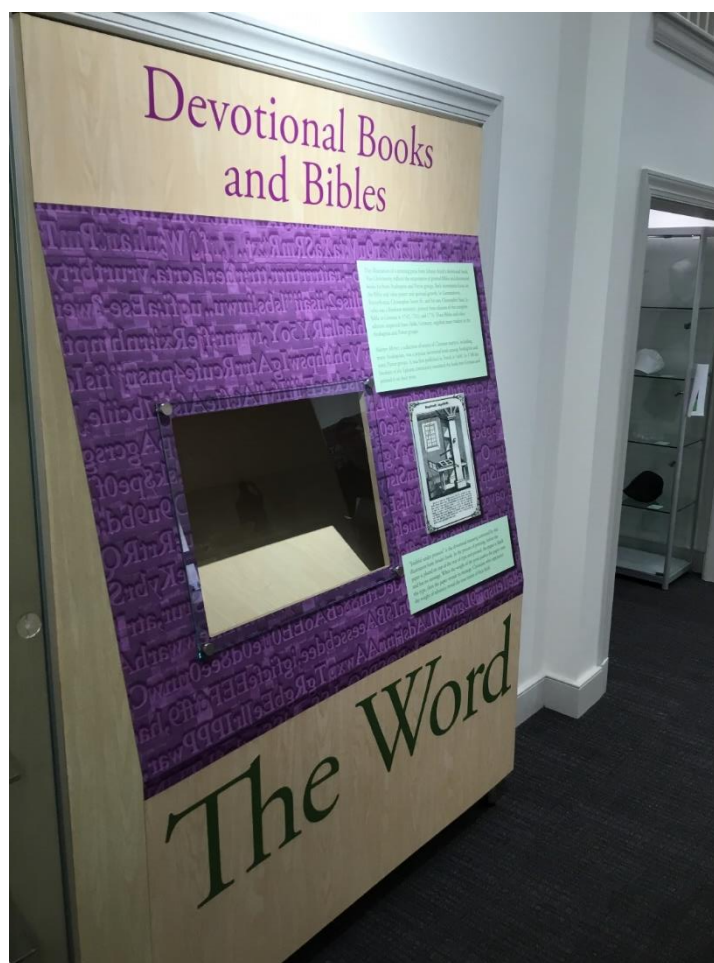
Press (#) To Learn About Anabaptist Communion

Communion is the central ordinance of Christian worship based on Jesus' sharing of bread and wine. Anabaptists understand the rite of communion to be a symbolic remembrance. Communion helps to unite and to reenergize commitment to a Christlike life. Because many Anabaptists view communion as part of the reconciling work of Christ in the church, some groups hold a special preparation service before the communion service. This service encourages each member to seek peace with God and to reconcile any conflicts with fellow church members. In some traditional groups the preparation service includes giving verbal assent to the beliefs and practices of the congregation's discipline. In some conservative groups, the communion service is a celebration of unity and peace in the congregation. The Amish and Old Order, for example, postpone the communion service if conflict in the congregation cannot be reconciled. Communion (Lord's Supper, Abendmahl, Nachtmahl) has always had only a symbolic meaning for the Mennonites and was observed as the ordinance of the Lord and not a sacrament which in itself conveys the grace of God to the participant. Throughout the centuries members drank from a common cup; i.e., the congregation had up to a half-dozen chalices, which were filled and passed from member to member. The use of individual cups was started in Holland in 1896 (Vos, 13). By 1917 over half of the Dutch Mennonite congregations were using individual cups. In America the change from the common cup to the individual cup came after World War I. Most of the General Conference Mennonite churches had made this change by the 1950s, but most of the other groups still used the common cup at that time. The usual reason offered for the change was the sanitary one.

Click Here to Listen to Robert Lehigh, Minister of The Dunkard Brethren Church Shrewsbury discuss the tradition of the Love Feast as well as baptism, communion, and foot washing in a Church of the Brethren context.

[This oral history interview is scheduled for later in the summer.](#)

Devotional Books & Bibles (Panel Exhibits)⁶



Press (#) To Continue Audio Tour About Devotional Books and Bibles

Arguably the most important book for the Anabaptist is the “Martyrs Mirror”: The 1,500-page collection of martyr accounts has been second in importance only to the Bible for Anabaptists historically. This includes religious groups like the Mennonites, Amish, Hutterites, Brethren-in-Christ, German Baptist Brethren, River Brethren, and many others. The Martyrs Mirror includes many accounts of Christian suffering that carry the reader back to the days of the early Church, but it focuses on the physical and emotional sacrifices made by early Anabaptist Christians in northwestern Europe--particularly in modern-day Netherlands, Belgium, and northwestern Germany--during the sixteenth and seventeenth centuries. In that era it was in fact a capital offense not to join whatever state church--Catholic or Protestant--was in power in almost every part of

⁶ **Oral History Interviews:**

Gerald Mast, Professor of Communication, Bluffton University Monday (7/12/2021)

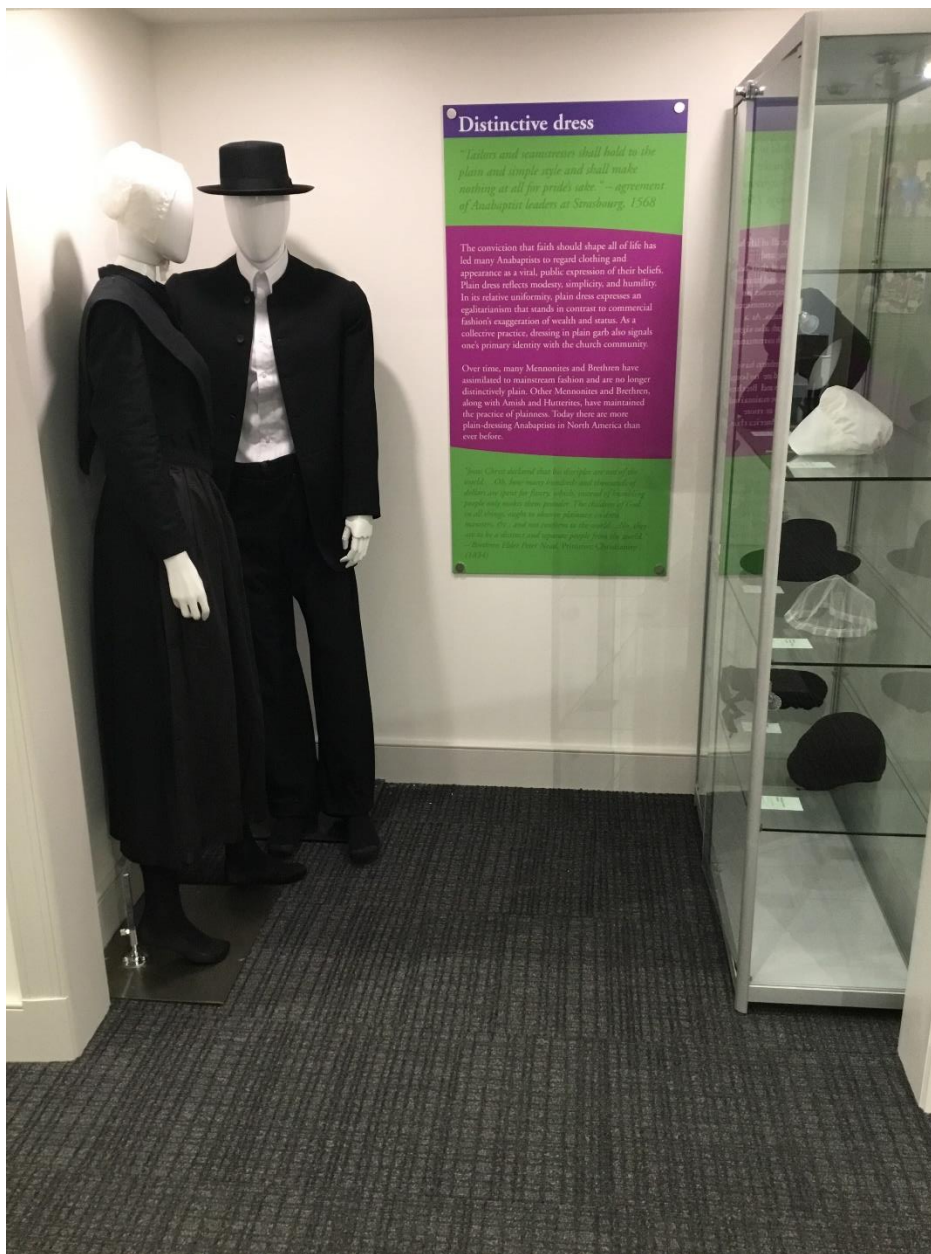
Jeff Bach, Past Director of the Young Center for Anabaptist and Pietist Studies and Former Associate Professor of Religious Studies, Elizabethtown College (TBA)

Christian Europe. Martyrs Mirror: Anabaptist martyrology. It was printed in the Ephrata Community (1748-1751) at the request of Pennsylvania Mennonites. The folio volume containing more than fifteen hundred pages was the largest book printed in the American colonies. A frontispiece showing the immersion baptism of Jesus Christ was removed from copies purchased by Mennonites but favored by Brethren buyers. J. Peter Miller spent three arduous years translating the original Dutch text (first edition 1660) into German. Some of the original 1300 copies were requisitioned by the American army for use as cartridge wadding at the outbreak of the Revolutionary War, to the dismay of the peace-loving community. Martyrs Mirror: First published in the Netherlands in 1660, Martyrs Mirror is a compilation of testimonies of Christian Martyrs. It was compiled by a Mennonite Elder, Thieleman Jansz Van Braght, and was first written in Dutch. The book is divided into two parts. The first, written by Van Braght, covers Christian martyrdom from the time of Christ to the year 1500, the second contains accounts of 803 martyrs in the 16th century. Most of the martyrs in the second part of the book are Anabaptists, and a full third of them are women. Since its original publication, it has been revised and reprinted many times. This foundational book remains in print in English and German. Although not widely read, it is nevertheless a highly revered symbol of martyrdom in Anabaptist history.

Click Here to Listen to Gerald Mast, Professor of Communication, Bluffton University discuss the significance of the Martyrs Mirror to all Anabaptist groups and its relationship to the history of the Ephrata Cloister.

[This oral history interview is scheduled for later in the summer.](#)

Distinctive Dress (Exhibit Panels)



Press (#) To Continue Audio Tour About Distinctive Dress

Mennonite Dress: In the 1980s more than 120,000 belonged to Anabaptist and Mennonite related groups in North and South American who required a distinctive style of dress for their members. There were also about 7,000 members of the Brethren and a small remnant of Quakers who wore plain garb. The Apostolic Christian Church continues to observe definite dress requirements both in North America and Europe. Two distinctive dress features shared by most plain groups of Swiss Mennonite background are the plain coat and the cape dress. The plain coat has a standing collar and no lapels. The frock version of this coat has a split tail and usually no outside pockets. The

cape on women's dresses covers the front and back of the bodice. The older style comes to a point in the back. This item is derived from the three cornered kerchief. By far the largest and most conservative group that maintains plain is the Old Order Amish church. Amish distinctives for men include beards, hair cut off straight in the back and banged in front, wide brimmed hats, suit coats, and vest fastening with hooks and eyes, suspenders, and broad fall pants. Amish women customarily wear a head covering with tie strings, uncut hair parted in the center and worn in a bun, a long dress with pleated or gathered skirt, a cape, an apron, and black shoes and stockings. The Old Order Amish insist that all clothing be made of fabrics in solid colors and that there be no outside pockets on most clothing. Wrist watches are not allowed. Following WWII, but with increasing rapidity in the 1960s, dress patterns changed in groups such as the Mennonites and Brethren. Many factors contributed to these developments: movement from rural to urban vocations, higher education, inroads of radio, television, and mass media, relaxing structures of traditional authority, and varied other forms of enveloping modernity. Amish Dress: Prior to the 20th century, most Anabaptist groups emphasized the principles of modesty and fashion advertising in the late 19th century, some Anabaptist groups began to require uniformity of church-prescribed clothing for their members. The shift to uniformity was a reaction to factory-made clothing, rising income, and greater access to costly ornaments such as silk ribbon and fancy buttons. Distinctive dress is one of the key differences between assimilated and traditional groups. Clothing in American culture is frequently used to display individual taste and style. Among traditional groups, church prescribed patterns of dress symbolize a rejection of individualism and the willingness of members to submit to the standard of the church. Jewelry and cosmetics are prohibited. Brethren Dress: Possibly no other issue has caused more discontent among Brethren than how they dressed or the types of clothing worn. In past centuries, psychological skirmishes and emotional scars were felt all the way to Annual Meeting (now Annual Conference), particularly those years from 1909 to 1911. While still in Europe during the 1700's the Brethren dressed similarly to the decorum of that time, and there was little difference in Colonial America. Official statements on beliefs and ordinances rarely mentioned the manner of dress. Homespun attire was common in the eastern colonies and on the western frontier. Brethren Men generally cropped their hair, wore a beard, and donned the customary broad-brimmed black hat, also worn by other Anabaptist groups. Mustaches were permitted only with a beard. A mustache without a beard was frowned upon because it reminded them of the European Cavalry Officers who were noted for brandishing prominently combed long handles of hair. Brethren Women customarily wore ankle length skirts, long sleeves, cape front, with hair in white cap. This and similar dress was described as *The Garb*, both in a commendatory or sanctimonious tone depending on the interpretation of the observer. Annual Meeting of 1804 urged ministers to encourage parents to avoid worldly apparel that promoted immodesty and sensuality. During the late 1800s the Plain Garb was even a test of true membership and Christian loyalty in a small number of congregations. Plain clothing symbolized nonconformity to the world, and invoke thoughts of virtue and humility, whereas the world prided itself with bright colors, luxurious materials, and expensive accouterments. Brethren believed these elements promoted superiority and attention to self instead of submissiveness and denial of self. Plain dress was to reflect inward piety and glorify the attributes of God. In only half a century most Brethren Couples had dispensed with the *Garb* yet still retained simplicity and virtue in their 1950s fashion.

End



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