



An Introduction
to
the
Moravian Church

Credits

The text of this Power Point Presentation is based upon the late Bishop Herbert Spaugh's **Short History of the Moravian Church*** as revised by the Rev. Dr. Worth Green. Photographs by Bill Ray III are of inestimable value, and are used with his permission. The author wishes to thank the Rev. Dr. C. Daniel Crews for his invaluable assistance in checking the facts of this presentation.

* <http://www.newphilly.org/pdf/moravian.ashorthistory.pdf>

Use in Other Congregations

Pastors who wish to use this presentation in their congregations should see the final slide. A Power Point version of this Slide Show is available and it may be altered within limits to better fit other Moravian Churches.

The Moravian Church was founded in 1457. The church has served Christ more than 550 years, and it is by most accounts the oldest Protestant Church in continuous existence.

The Name of the Church

The ancient name of the Moravian Church is “Unitas Fratrum,” or “Unity of the Brethren.” Often abbreviated as “The Unity,” it is still our official name.



In 1400, John Hus, a forerunner of our church was ordained a Catholic priest. John Hus taught at Charles University in Prague.

John Hus

Hus also preached the gospel (Good News!) in the Bethlehem Chapel. He spoke in the language of the people, and they thronged to hear him. His popularity soon attracted the notice of the Church authorities.



The “Heresy” of Hus

Hus offended the establishment when he said that the church should resemble the New Testament churches. He charged the clergy of his day with immorality, and political intrigue. He spoke out against indulgences. He argued for communion in both kinds----bread and wine. At that time the wine was reserved for the priests. He was condemned as a heretic by the Council of Constance, and burned at the stake on **July 6th, 1415**.



“Hus before the Council”
Vacslav Brozik

The Birth of the Church

The Moravian Church grew up out of the ashes of John Hus. Even though the great pre-reformation reformer was dead, he was not forgotten. People of Moravia and Bohemia continued to be dissatisfied with the Church of Rome. The Moravian Church was founded on or about **March 1st 1457**. Members wanted to live out “The Sermon on the Mount,” and called themselves, “Brethren of the Law of Christ.”



A Pre-Reformation Church

The Moravian Church was founded in 1457. In 1517 Luther nailed his [95 Theses](#) to the door of Wittenberg Castle. Relations between Moravians and the Reformers were good. Martin Luther even wrote a preface to our “Confession of 1538,” which was very similar to the “Augsburg Confession.”

The Chalice

Moravians wanted to share the Cup, hitherto reserved for priest, as well as the Bread. Thus the *Chalice* became a prominent symbol of the church.



The Bible in the Common Tongue: 1593

Between 1577 and 1593 the Moravians published the Kralitz Bible in six volumes in Czech. The King James Version was not published until 1611.

The 1st Protestant Hymnal: 1503



A Response to the Bible

“The Hymnal is a human response to the Bible, an echo and extension thereof. In the Bible, one perceives how God speaks to humankind; in the hymnal, one perceives how humankind speaks to God.”

Zinzendorf (1700-1762)



Moravian theology is best expressed in the hymns and liturgies of worship.



Persecution & Decline of the Ancient Unity

During the Thirty Years War the Ancient Unity was persecuted almost out of existence. In **1648** the Peace of Westphalia ended the war, but recognized only Catholic, Lutheran and Reformed Churches. The few Moravian congregations that remained were forced underground---”a hidden seed.”

Comenius

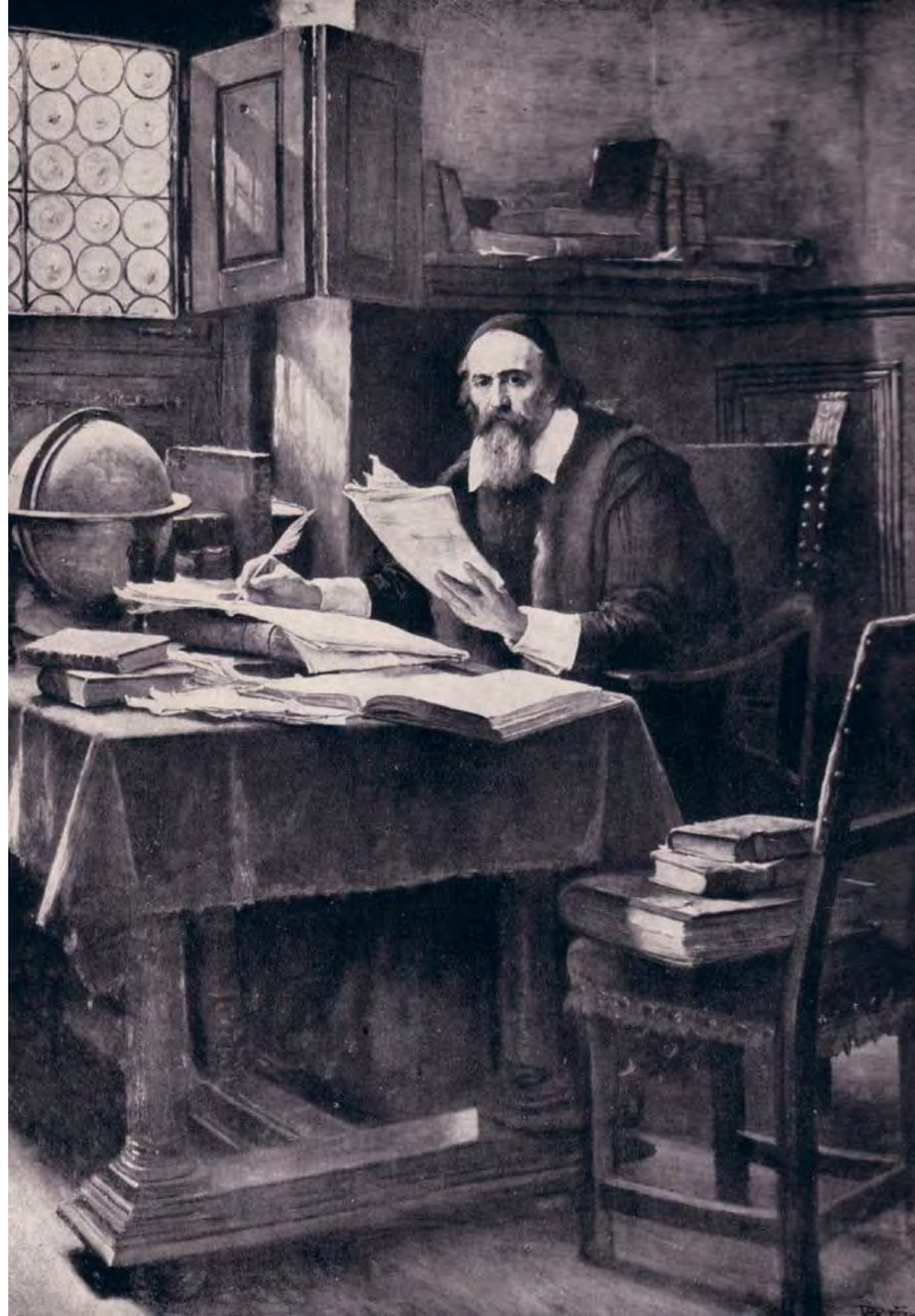
The key figure of this dark period was Comenius. *He is generally recognized as, “The Father of Modern Education.”

**Jan Amos Komensky,
1592-1670*



Universal Education

Comenius pled for the universal education of boys and girls---this in part so the Bible would be available to all. His book, *Child Nurture*, is still required reading in many schools of education.



Exile

Persecution forced Comenius into exile. Before his departure he committed the remnant church to God and prayed that at the proper time “the hidden seed” would again flourish. Comenius lived in Prussia, and then in England before dying in Sweden in 1670. Another fifty years would pass before his prayer was answered---in Germany.



“Comenius Prays for the Church”

J.F. Hettes

Renewal in Germany: The Count & the Carpenter

A view from Herrenhut to Poland c. 2011.

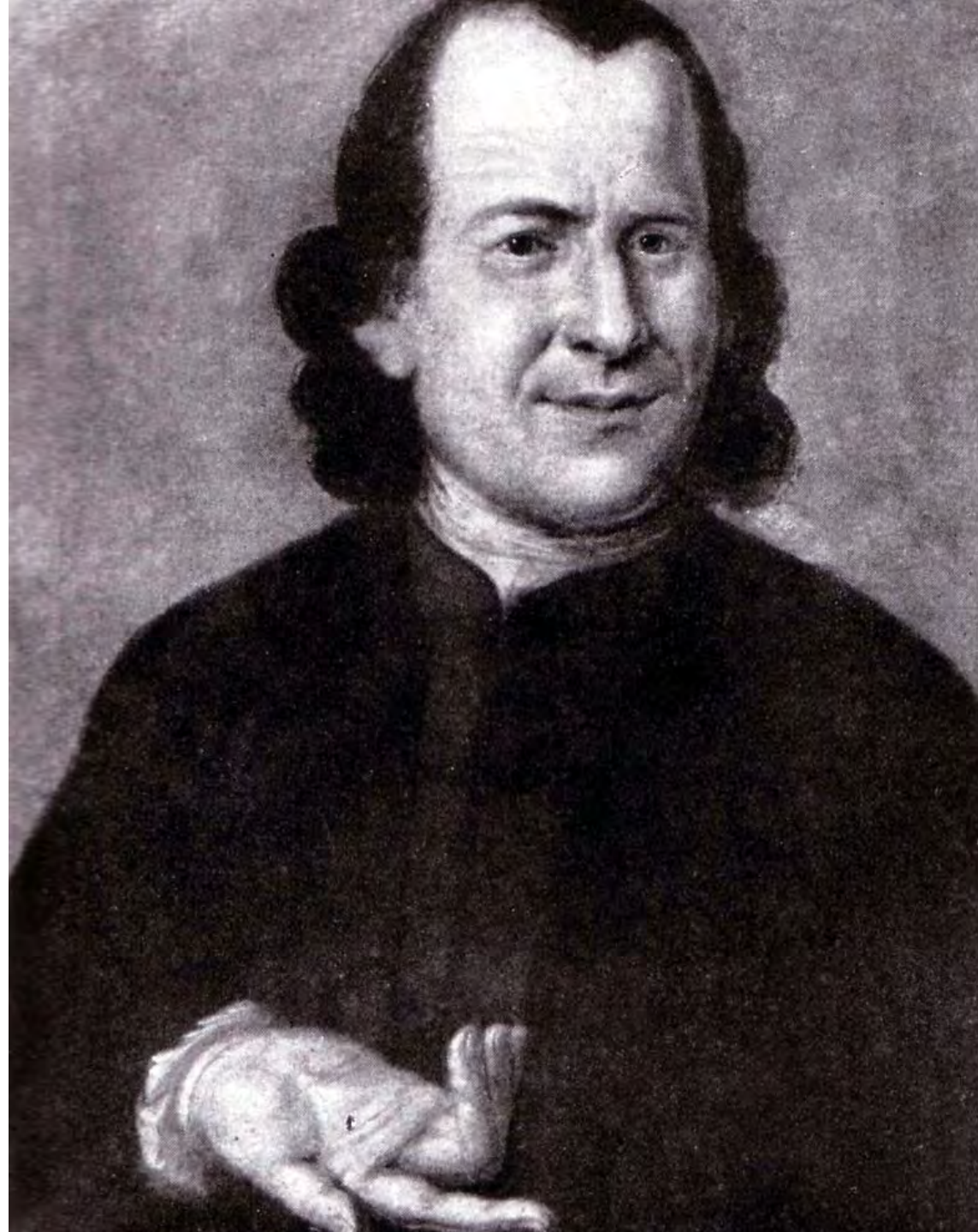


Zinzendorf

Count Nicholas Ludwig von Zinzendorf (1700-1760) was the key figure in the Renewal of the Moravian Church. The Count was an organizer, leader, preacher, theologian, bishop, and hymnist. One biographer called him “the Ecumenical Pioneer.” His genius recognized the value of a witness to the gospel that made up a unity in diversity.

Christian David

The Hidden Seed
planted by Comenius
sprouted to new life as
the result of the interest
and efforts of a
wandering carpenter
named Christian David.
In May **1722**, Christian
David met Zinzendorf.




A Dream

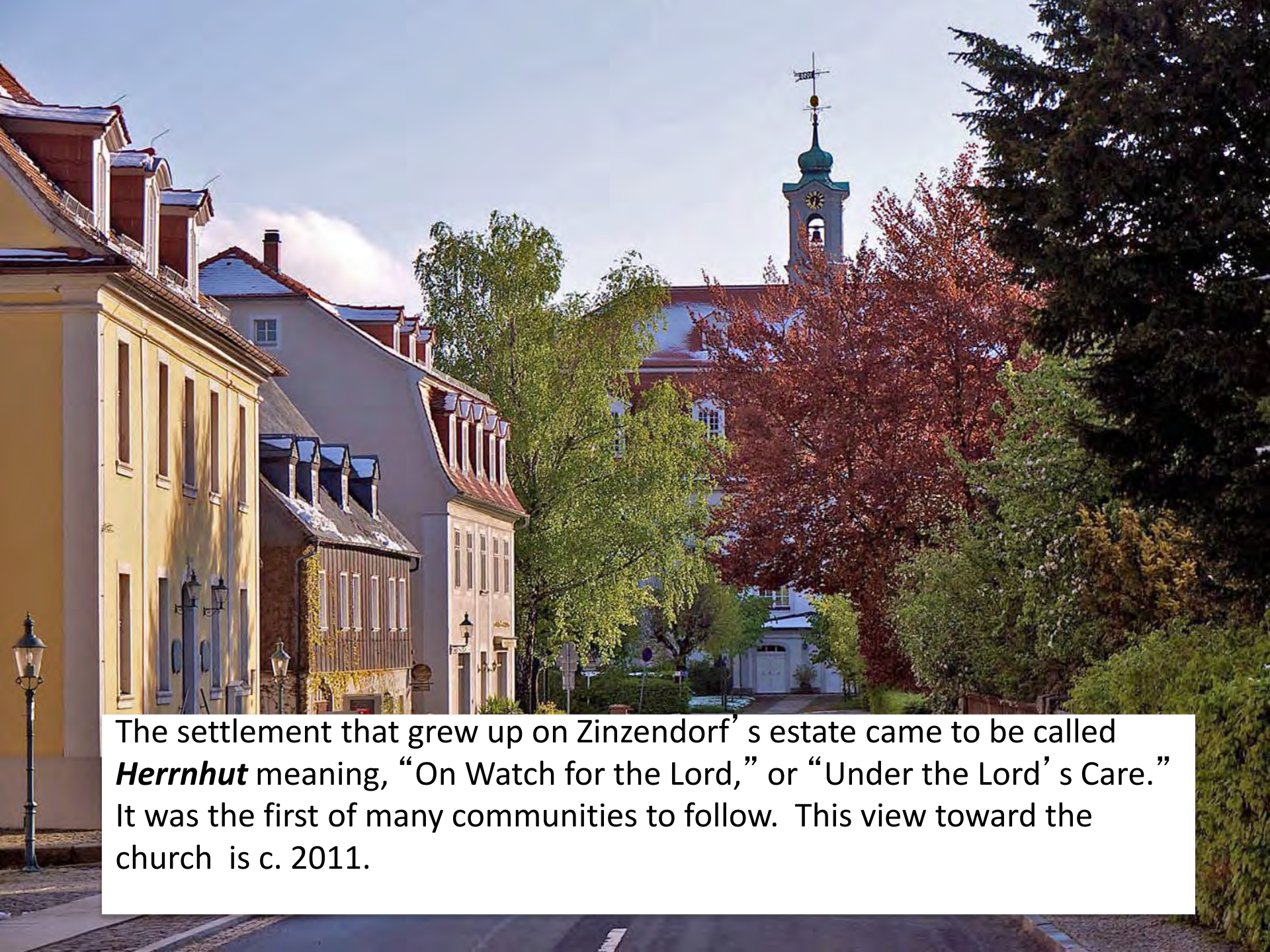
The carpenter told the Count of his yearning for a place of refuge where he and others might “...practice the heart religion of the primitive Christians.” Zinzendorf was intrigued by David's dream. He said he would consider letting a few families live on his land.



God's Acre lies at the top of this Hill.



On **May 25, 1722**, Christian David led a party of ten persons out of Moravia to Zinzendorf's estate in Germany. Zinzendorf was away at the time of their arrival, but his steward allowed the refugees to settle. The Count returned home to find unexpected guests.



The settlement that grew up on Zinzendorf's estate came to be called **Herrnhut** meaning, "On Watch for the Lord," or "Under the Lord's Care." It was the first of many communities to follow. This view toward the church is c. 2011.



The Church in Herrnhut c. 2011.



The Path to God's Acre in Herrnhut c. 2011.

Religious Differences

From 1722 to 1727 many devout people with varied convictions settled in Herrnhut. Among them were old Moravians, Lutherans, Reformed, Anabaptists, former Catholics, etc. Zinzendorf valued them all---and recognized a degree of validity in each tradition. Yet, among the people themselves, disagreements raged and bad feelings festered.



The Covenant for Christian Living

On **May 12, 1727**, Zinzendorf reminded people that they were his guests, and established “Manorial Rules” for living on his property. Then he worked with the people to establish a “Brotherly Agreement,” insisting that Christians ought to be able to live together in harmony. Today this pact is still in use by Moravians, and known as [The Moravian Covenant for Christian Living](http://www.newphilly.org/pdf/moravian.covenant.pdf).*

*<http://www.newphilly.org/pdf/moravian.covenant.pdf>



Renewal

On **August 13, 1727**, the community attend communion in a Lutheran Church at Berthelsdorf, one mile from Herrnhut. It was a remarkable service.

Participants said that the Holy Spirit produced an outpouring of Christian love which replaced the distrust and dissension of the past. So, too, as at Pentecost, a mighty urge came upon the citizens of Herrnhut to share the Gospel with those who had never heard it.



Leaders in Mission

Following the Renewal of August 13th, 1727, Moravians began to regard mission as the primary reason for the existence of their church. They anticipated by more than 200 years Emil Brunner's statement that "the Church exists by mission as fire exists by burning."

The Moravian Mission

In 1732, the Moravians began a mission to St. Thomas in the West Indies, now one of the U.S. Virgin Islands. Others had gone to the planters and free Europeans, but the Moravian missionaries went to the slaves. More than 13,000 slaves became Christians and Moravians before another Protestant Church joined in the work.





Leonard Dober

The first Moravian missionary, Dober, was willing to sell himself into slavery to share God's love with the slaves of St. Thomas. This idea was rejected, but Dober did live in poverty, winning many slaves to the Master by his example and his preaching.



*“First-Fruits”
John Valentine Haid*



Around the World

Moravians sent missionaries around the world. They enjoyed success in Lapland, Surinam, Labrador, Ceylon, South Africa, Cairo, Constantinople, Baghdad, and Jerusalem, where they established a home for lepers. Later they had great success in Nicaragua, Honduras and Alaska. More recently, Moravians have reached into Asia, and into Mexico.

Moravian Provinces

In the 20th Century, former Mission Provinces became full partners of the International Unity. There are more than 750,000 Moravians around the world. A favorite hymn fittingly declares:

In Him there is no East or West,
 In him no South or North,
 Just one great fellowship of Love
 Around the whole wide Earth.

THE CHURCH HAS MORE THAN 1,000,000!

THE UNITAS FRATRUM
(International Moravian Church)
 for the year ending December 31, 2009
 Provided by the Chair of the Unity Board

Province	C	O	M	COM	T
Alaska	23	1	9	1,917	1,917
America, North	95	8	109	17,353	21,822
America, South	56	9	71	13,359	16,019
Congo**	60	13	20	12,124	14,359
Costa Rica*	6	1	6	308	1,712
Czech Republic*	20	11	28	1,239	2,208
EasternWest Indies*	50	3	45	12,040	15,096
European Continental*	25	35	55	11,475	16,361
Great Britain	31	2	18	1,381	2,000
Guyana**	8	---	4	681	924
Honduras*	63	11	22	5,782	13,105
India**	18	5	30	5,180	8,549
Labrador**	4	2	2	519	1,981
Malawi*	8	4	30	1,500	1,646
Nicaragua*	195	136	80	21,984	80,891
South Africa*	87	143	59	30,034	42,740
Suriname*	65	7	17	23,000	45,000
Tanzania, East/Zanzibar**	40	10	30	16,000	16,521
Tanzania, Kigoma**	19	115	21	23,150	---
Tanzania, Northern**	---	---	---	---	---
Tanzania, Rukwa*	47	345	74	---	---
Tanzania, Southern*	128	10	150	167,062	172,776
Tanzania, South West*	240	410	---	---	215,000
Tanzania, Western*	43	233	71	69,189	98,277
Zambia**	15	39	12	4,000	4,012
Total, Dec, 31, 2009	1,388	1,553	968	439,277	792,916

C = Congregations
 O = Outstations
 M = Ordained Ministers
 COM = Communicants
 T = Total Membership

*no updated membership statistics received for 2009

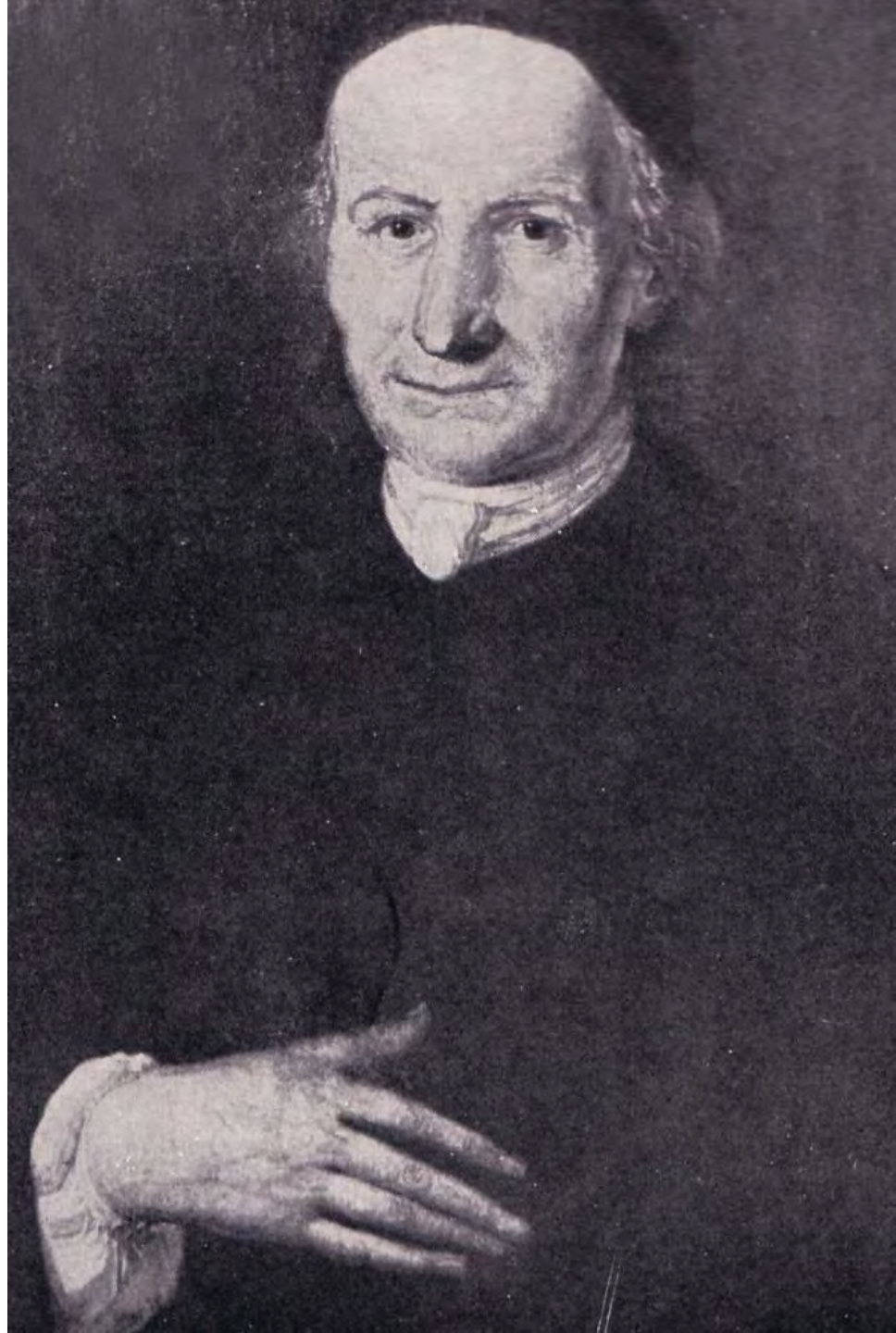
**Mission Province



Images from Unity Synod 2009

David Nitschmann

In 1735, two bishops of the Ancient Unity still lived, Bishop Jablonsky and Bishop Stikovius. On March 13, 1735, David Nitschman was consecrated the first bishop of the Renewed Church. In 1737, Zinzendorf, an ordained Lutheran minister, was also consecrated a Moravian bishop.



Ordained Ministry

It was in 1467 that the Ancient Unity received their ministerial orders from the Waldensians. In 1749 the British Parliament recognized the Renewed Church as, “...an ancient Protestant Episcopal Church most similar in doctrine to our own.” Like most Episcopal churches Moravians have three orders of ministry:

- Deacons
- Presbyters or Elders
- Bishops

The Rt. Rev. Lane Sapp relaxes in his study.



Baptism

Baptism in all its forms is used somewhere in the Moravian Church. In the USA the methods of sprinkling or pouring are normally used. Children are baptized as infants based upon the faith of parents and the church. Young adults and children who have reached the years of discretion, are received into full membership through the rite of Confirmation. Adults are received by Adult Baptism---usually sprinkling or pouring, by Reaffirmation of Faith, or by Transfer of Letter from another church, whichever is most appropriate.



Communion

In Holy Communion the elements are blessed by a pastor, and distributed to each communicant as the congregation sings hymns appropriate to the occasion. After all are served, we stand and partake together. The Moravian Church practices open communion and all Christians---Protestants and Catholics, are welcome to share the Sacrament.



Communing Children

Moravians recognize Holy Communion as a means of grace, and put no limits on its power to draw individuals and the church closer to Christ. Children of members who can “discern the body” of Christ which is the church, and express to their parents a desire to participate in the sacrament are encouraged to attend a series of classes on its meaning, and then welcomed to the Table. It is preferred that the classes come before a child’s first communion, but it is a rare pastor who can resist the hand of a child extended in faith. With the permission of the parents, they are ordinarily served.

Confirmation

In Confirmation those who were baptized as infants confirm their faith before the congregation. Some of our congregations confirm on Palm Sunday, while others prefer to wait until Pentecost. The course of study leading up to Confirmation will vary from congregation to congregation. In the Moravian Church pastors as well as bishops are allowed to confirm through the ancient ritual of laying hands upon the head of the candidate as a confirmation text is read and a blessing pronounced. Those not baptized as children are baptized as adults. Moravians recognize the baptism of all Trinitarian denominations and churches, and never re-baptize.



The Lovefeast Meal & Service

Typically, the Lovefeast meal consists of a plain sweet bun and coffee, tea, or chocolate. It is served as the congregation sings hymns appropriate to the occasion. After all have been served, the congregation joins in the Moravian table grace:

*Come, Lord Jesus, Our Guest to be,
And bless these gifts, Bestowed by Thee.
Bless our dear ones everywhere,
Keep them in Thy loving care.
Amen*

The choir then sings as the congregation partakes together. They are not left out, but share the meal together after the service.





The Lovefeast

The Lovefeast is not a substitute for Communion, but in addition to it. The first Moravian Lovefeast was held on the church lawn after the remarkable communion service of **August 13, 1727**. It was not unlike the lovefeast described in Acts 2:46

46 And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, 47 praising God and having favor with all the people.

Today Moravian congregations celebrate the lovefeast at Christmas, on Good Friday, on the anniversary of a congregation, and on other special occasions in the life of the church.

Christmas Eve Candlelight Lovefeast

The Christmas Eve Service draws many thousands of visitors. At Christmas, following the lovefeast, lighted candles are distributed as carols are sung. The candles are hand-made of bees-wax and tallow. They are a simple reminder that Jesus said: “I am the Light of the World. A favorite hymn declares:

*Morning Star, O Cheering Sight,
E’re thou camst, how Dark Earth’s Night.
Jesus Mine, in me Shine;
Fill me with thy Light Divine.*







The Daily Texts

Each year since 1731 elders in Herrnhut have gathered to draw one Old Testament text for every day of the coming year. They match New Testament texts to them. After the texts are distributed to the Provinces, pastors and lay volunteers select a hymn verse for each of the two texts chosen for each day and compose a prayer. The completed Moravian Daily Texts is printed in hardback, paperback, and large type editions. One may also sign up to receive the texts for the day by [email](#).*

*http://www.moravian.org/daily_texts/



**MORAVIAN
DAILY TEXTS
2011**

*A Devotional Guide
for Every Day*



A Liturgical Church

From the earliest times Moravians have followed the Liturgical Calendar beginning in Advent, progressing through Christmas, Epiphany, Lent, Easter, and Pentecost.

The Moravian Star is hung for the 1st Sunday in Advent, and left in place through the Sunday nearest Epiphany, which is January 6th.

Moravians in North America

- The Renewal of the Moravian Church coincided with the movement to the New World, and it was natural that Moravians should follow. First, to England, and then to the American Colonies.
- In 1735 Moravians landed in Georgia. The mission failed.
- In 1741 Moravians settled in Pennsylvania in the area of Nazareth & Bethlehem.
- In 1753 Moravians settled in North Carolina, in the area now known as Forsyth County. They settled first in Bethabara, then in Bethania, and, then, in Salem.



Moravians led by Spangenberg sailed for Georgia in 1735 on the same ship with John Wesley, the founder of Methodism. A stone in Savannah still marks the arrival of the Moravians, but we did not stay long, leaving in 1740.



John Wesley

The highlight of the trip to America was contact with Wesley. A great storm arose. Even the sailors were afraid. Wesley noted that the Moravians and their children were not.

Spangenberg explained that their confidence in Christ gave them courage even in the face of death. This conversation---and all that followed, aided Wesley's personal discovery that one who truly trust Christ can be confident of one's future before God---in this world and the next.

The Moravian Church

in Great Britain and Ireland



The Fetter Lane Congregation

meets here every Sunday for Christian Worship

1st Sunday of each month:

@ 3:00pm

(with Holy Communion)

2nd / 3rd / 4th / 5th Sundays:

@ 11:00am

ALL WELCOME

Wesley's Conversion

Wesley was in a service with the Moravians at Fetter Lane. Someone was reading from the Preface of Luther's Commentary on St. Paul's Letter to the Romans. Wesley said that as he listened to the words his heart was strangely warmed, and he felt he did trust Christ and Christ alone for his salvation. It was the beginning of the World Wide Movement today known as Methodism.

Charles Wesley

Moravians in England also had contact with Charles Wesley, brother to John, and one of the world's best loved hymnists. Peter Bohler, a Moravian, once told Charles that if he had 1,000 tongues that he would use them all to praise Jesus Christ. The words inspired one of Wesley's most sung hymns:

O, for a Thousand Tongues to Sing;
My Great Redeemer's praise;
The Merits of my God and King;
The Triumphs of His Grace.

Bethlehem, Pennsylvania

- Bethlehem was founded on Christmas Eve 1741.
- It was designated a Pilgrim Congregation, and was totally committed to mission.
- Today, Bethlehem is known as “The Christmas City.”

Bethlehem, Pennsylvania in the 19th Century.





Second House of Worship
Bethlehem



Northern Province

Bethlehem is the home of the Moravian Church, Northern Province, or the [MCNP](#).

The Northern Province stretches North to Alberta, Canada, South to Phoenix Arizona, West to Downey, California, and East to Staten Island, New York. There are three districts, 28,000 members and 103 churches.



Bishop Kay Ward
congratulates Sister Betsy
Miller after her election to
President of the MCNP
Provincial Elder's
Conference.

Central Church

The “new” Central Moravian Church, built in 1806, was the 3rd house of worship for Bethlehem's mother church. Central is famous around the world for its Christmas Eve Candlelight Lovefeast, and for hosting the Bach Festival.





Bach Festival at Central Church.



Moravian College

Founded in Bethlehem in 1807.

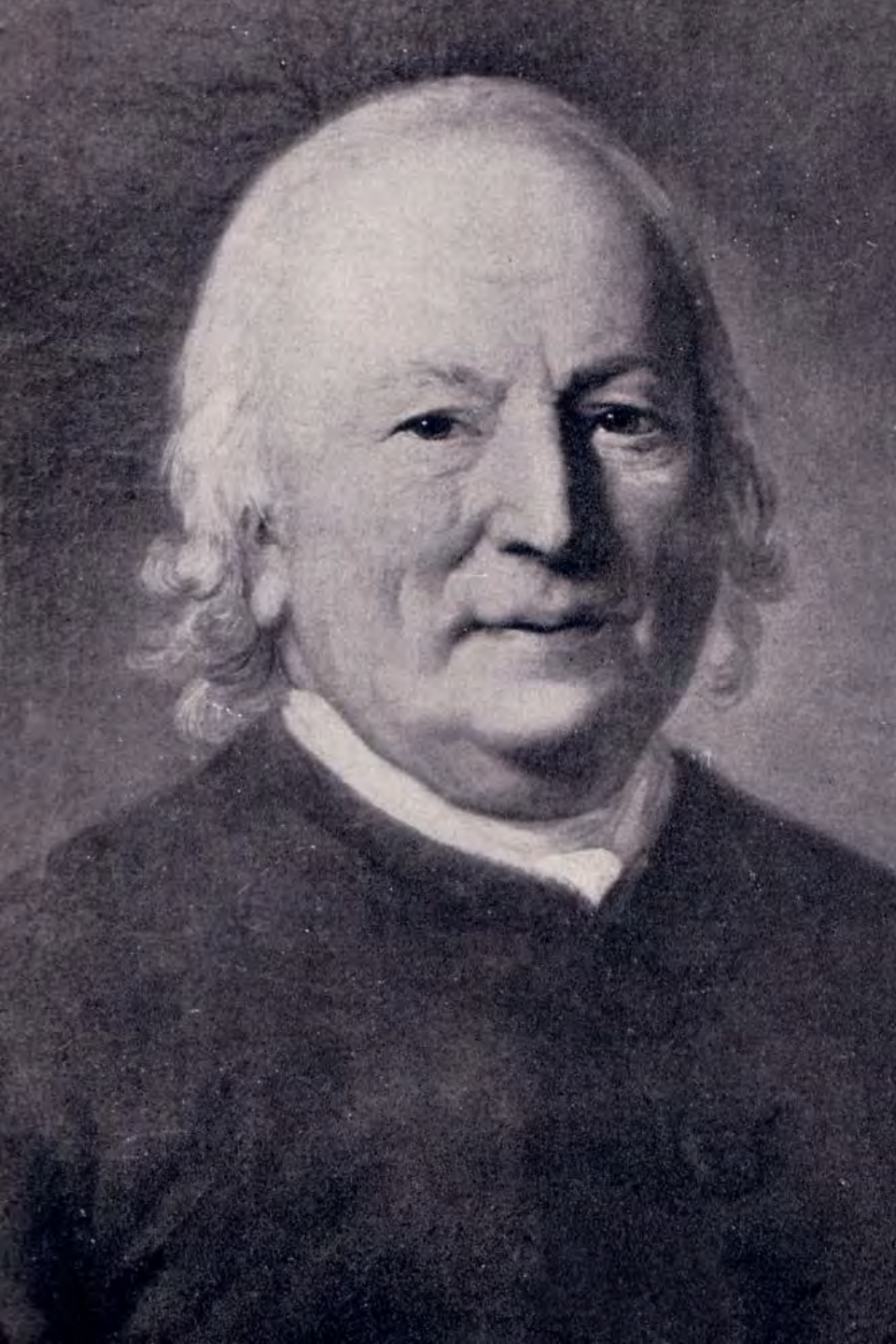


Moravian Theological Seminary



Winston-Salem, North Carolina

Moravians from Pennsylvania settled North Carolina in 1753. They purchased the area now known as Forsyth County for about fifty cents per acre. They named it Wachovia, from the German “Wachau,” because it reminded them of their homeland. Today it is the center of the Southern Province of the Moravian Church in America ([MCSP](#)). A brief history of the Southern Province is available [online](#).



Spangenberg

Trained in scholarship at the University of Jenna, August Gottlieb [Spangenberg](#) (1704-1792) is best known for his book of Moravian doctrine, [Idea Fidei Fratrum](#). He was a major influence in the American Colonies. He introduced John Wesley to the doctrine of “salvation through faith alone,” and the founder of Methodism preferred Spangenberg’s practical nature to Zinzendorf. The Bishop lived for a time in Pennsylvania, then led settlers to North Carolina.



Bethabara (1753) was the earliest settlement In NC. In Hebrew, the name means House of Passage.”



Bethania was founded in 1759 by families who lived at a distance from Bethabara.

Salem was founded in 1766.



A View of S.A.L.E.M. in N. Carolina 1787.



Small plaque on the pedestal.

Southern Province

Today the [MCSP](#) consists of about 17,000 members, and more than 50 congregations. It stretches from Cana, VA in the north to to Miami, FL in the south, and from Wilmington, NC in the east to Asheville, NC in the west.



Home Church

Home Church is located in the heart of Salem. It is one of 13 churches belonging to the Salem Congregation. The Easter Sunrise Service, open to all, begins on the steps of the Home Church. It is led by the Pastor of the Salem Congregation who is elected annually from among the member churches. Winston-Salem is often called “The Easter City.”



Some Winston-Salem Churches like New Philadelphia, were founded outside Salem.



Salem College was founded in
1772 with just two students.



Salem Academy

Though our colleges are co-educational, [Salem Academy](#) is strictly a girls school. It was begun in 1772. There is another Moravian Girls School, [Linden Hall](#), at Lititz, Pennsylvania.



Business in Salem

Winkler Bakery has been famous for its bread, cakes, pies and Lovefeast Buns for over 200 years.



Winkler Bakery



Miksch Tobacco Shop.



Moravian Artisans

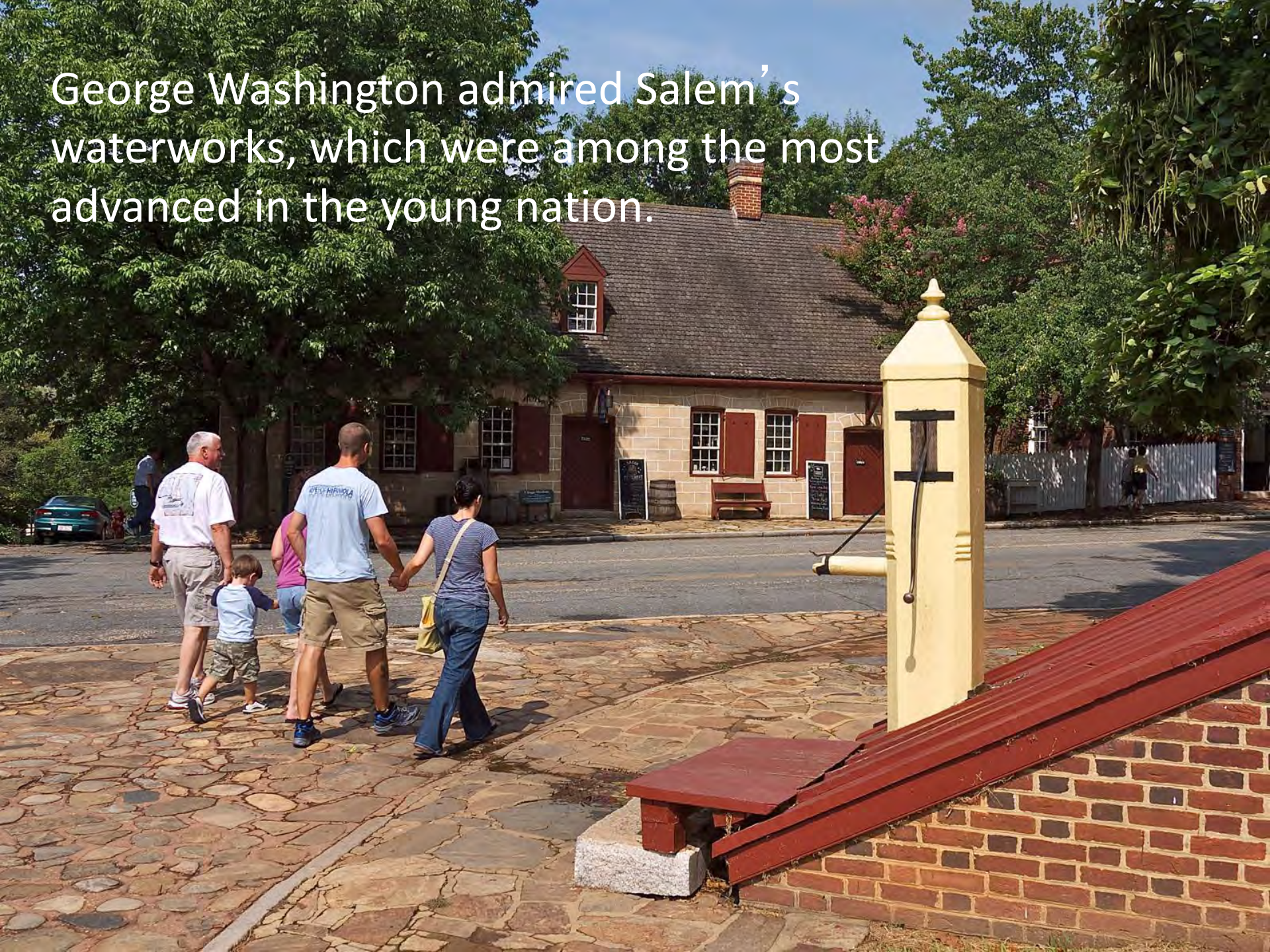
The artisans of Salem were among Early America's best. Tannenberg made some of the first organs in North America. Timothy Vogler was a skilled gunsmith. The Fogle family became famous for lumber & furniture.

Geo. Washington

George Washington stayed at the Salem Tavern. He was impressed by the oasis of comfort and culture he found in the “wilderness” and commended the Moravians for their zeal and ingenuity.



George Washington admired Salem's waterworks, which were among the most advanced in the young nation.





The Choir System

Early settlements were often divided into groups called choirs. They included:

- Younger Boys & Girls
- Older Boys & Girls
- Single Men
- Single Women
- Married People
- Widows
- Widowers

Each choir, had its own leaders, housing, education and work places.



The Single Brothers House

The Choir System Today

Today the Choir System survives only in our graveyards. Sections of the graveyard match the historic choirs, and enable us to bury those who die “in the next open grave,” without the danger of burying someone’s wife next to someone else’s husband.



God's Acre, New Philadelphia.



Moravian Book and Gift is now owned by Old Salem, Inc.
It still serves the Southern Province as a book store.



Book & Gift interprets the Moravian Church to Visitors and sells books and crafts.



SALEM
PEACE

Tea Candy
\$2

Small text on a card or sign, possibly a price tag or product description.



I KNOW THAT MY REDEEMER LIVETH
JOB 19:25.

SALEM MORAVIAN GRAVEYARD
"GOD'S ACRE"
1771
PLEASE BE REVERENT AND
RESPECTFUL OF THIS SPECIAL PLACE.
SALEM CONGREGATION

Main Entrance to God's Acre, the Graveyard of the Salem Congregation.





A band ordinarily plays at funerals.



Provincial Offices at Cedarhurst.



The Rev. David Guthrie is
President of the [MCSP](#)
Provincial Elder's Conference

Quadrennial Synod of the MCSP

(Every 4 Years in the Spring)

PEC

The PEC or Provincial Elder's Conference consists of seven members. The President is elected to one four year term by the **MCSP Synod**. The President may be re-elected. Regular members are elected to one 8 year term. Lay and clergy persons are eligible for all positions. The **MCSP Synod** like all provincial synods are subject to **Unity Synod** which meets every 7 years.

Provincial Elder's Conference

Board of Cooperative Ministries

The Board of Cooperative Ministries reports directly to the PEC. It supports our congregations and the Regional Conferences of Churches (RCC's). Membership includes 13 people elected by the 13 RCC's, an equal number of people appointed by the PEC, and the President of the PEC. Eventually it will meet 6 times each year. It is organized into five ministry teams: Education & Spiritual Formation, Leadership Support & Development, Advocacy & Missions, Communications & Outreach, and Planning & Evaluation.

Board of Cooperative Ministries

The Main Purposes of the BCM are to:

- Oversee development and implementation of plans recommended by the PEC.
- Recommend to the PEC staffing needs.
- Recommend to the PEC special commissions, committees and taskforces.
- Measure and report to PEC the effectiveness of the implementation of specific plans.
- Promote, facilitate and assist in the identification and use of the gifts of ministry in our congregations.

Local Congregation

Annual Congregational Council

Every local church holds Congregational Council once each year. The Council elects two boards, Elders, charged with the Spiritual welfare of the congregation, and Trustees, charged with the temporal care of the congregation. The two meet together as joint boards to establish a budget, to set goals for the congregation, and to confer on matters of mutual concern. The size of the boards varies according to the size of the congregation.

New Philadelphia

Congregational Council

The [Board of Elders](#) consists of 11 persons elected by the council and the Pastor for a total of 12. Other Staff members may express opinions, but have no vote. The [Board of Trustees](#) consists of 12 persons elected by the council. The Pastor ordinarily attends, and may express opinions. We elect 1/3 of the boards each year. Members serve one 3 year term, and must be off the board 2 years before they can be reelected. The Church Constitution is available [here](#).

New Philadelphia

Standing Committees

New Philadelphia has a number of core committees with open membership, though members are confirmed by the Elders: 1) Christian Education, 2) Church Family Life, 3) Mission & Social Concerns, 4) Stewardship, 5) Evangelism, 6) Youth, 7) Pre-School, etc. The boards also appoint a variety of working committees each year in December or January. A complete list is available [here](#).



Home of CE Resource Center, MCSP.



Resource Center

Ruth Cole Burcaw
Director, BCM



Archie K. Davis Center, home of the Archives
and the Music Foundation.





The Rev. Dr. C. Daniel Crews,
Former Archivist.



Br. Richard Starbuck,
Archivist.

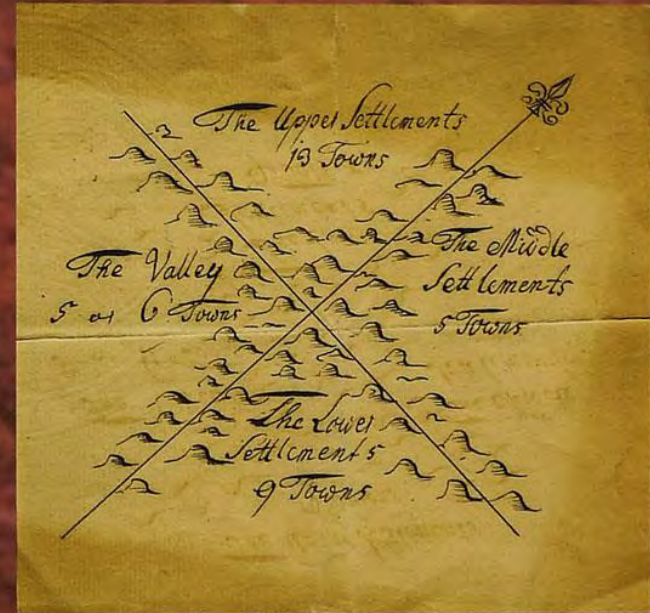
Moravian Archives

The [Moravian Archives](#) houses the records and diaries of the MCSP congregations. It also publishes a number of valuable books, pamphlets and papers that serve the work of our church.

With Courage for the Future: the Story of the Moravian Church Southern Province and many other valuable books are available [here](#).

Records of the Moravians Among the Cherokees

Early Contact and the
Establishment of the First Mission



1752 - 1802
Volume I

Edited By C. Daniel Crews and Richard W. Starbuck



The Rev. Dr. Nola Reed Knouse,
Dir. Music Foundation.

THE MUSIC OF THE MORAVIAN CHURCH IN AMERICA



Edited by Nola Reed Knouse

Moravian Music Foundation

Some of Europe's finest music was first performed in America in Bethlehem and Salem. The Moravian Music Foundation ([MMF](#)) contains a remarkable archive of early and often original scores, from Europe and America. The foundation also publishes books, sheet music and CD's.

The Reading Room shared by the [Archives](#) & the [Moravian Music Foundation](#).

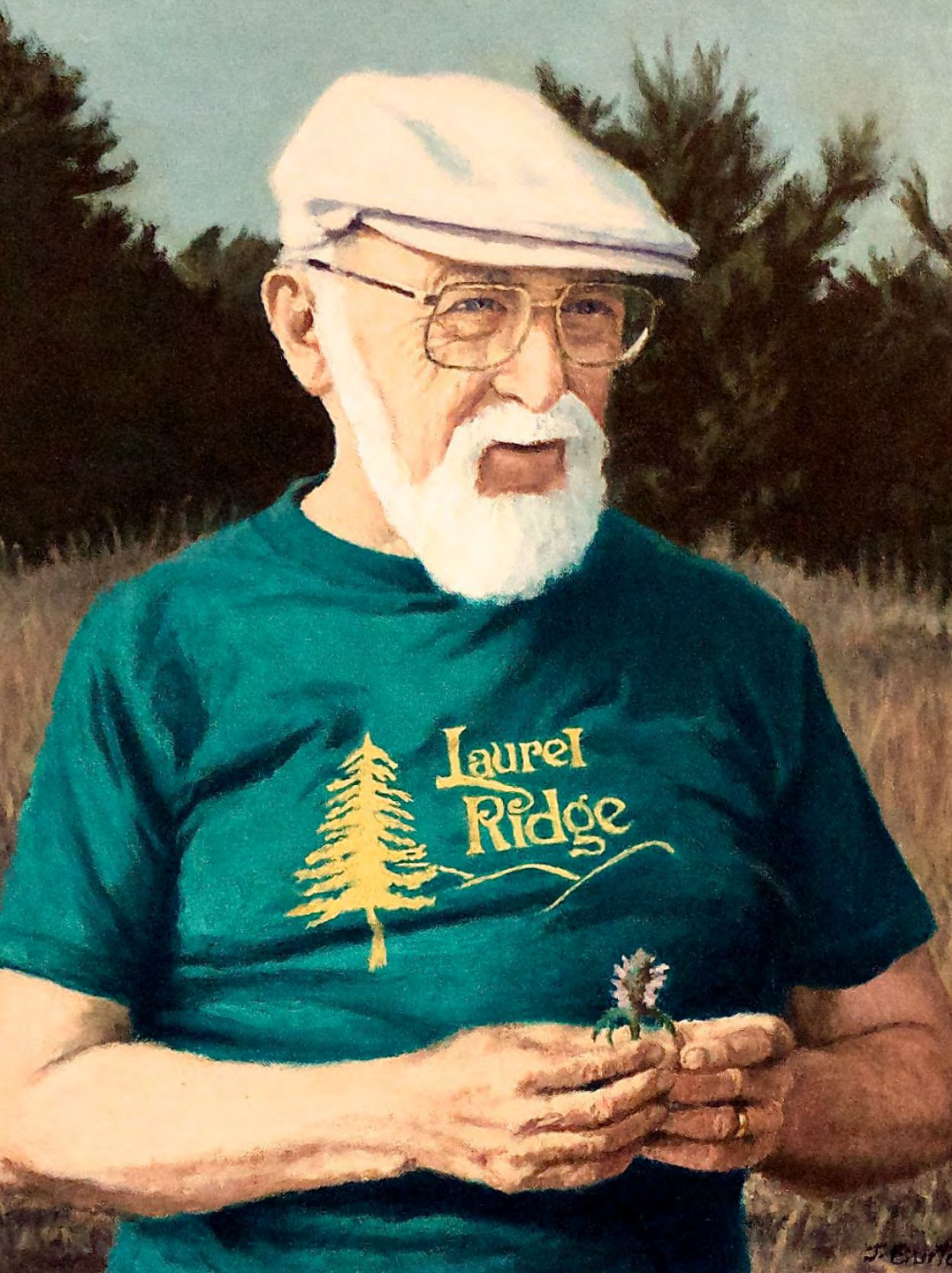




*Laurel
Ridge*

Moravian Camp & Conference Center

← 2 miles →



Laurel Ridge

In 1959, under the leadership of the late Bishop George Higgins, the MCSP purchased a 500 acre property in Laurel Springs, NC. Several generations of Moravians have now solidified their relationships with Christ and with one another at [Laurel Ridge](#). The facility host summer camps, church retreats, adult weekends and an annual Ministers' Conference. Many consider Laurel Ridge spiritual center of the MCSP. The New Testament records that Jesus often sought "a lonely spot" for prayer.







50th Anniversary Photo
and Book for sale here!
Book: \$25.00
Photo: \$10.00















BIRCHES



Mission Society

The Board of World Mission ([BWM](#)) directs our mission efforts. Membership in the the [Mission Society](#) of the Moravian Church is open to all who have a concern to share the Good News about Jesus Christ with those who have not heard it. Annual Memberships are \$10.00. Life Memberships are \$150.00.



Youth Mission in Mississippi.



Youth Mission in Jamaica.




Star Mountain School
located in the
Palestinian Authority,
bringing together
Christians, Muslims,
and Jews.



Salemtown Retirement Center



A portrait of Br. Joseph P. Lydon, an older man with short, graying hair and glasses, wearing a dark pinstriped suit jacket, a white shirt, and a patterned tie. He is smiling slightly and looking directly at the camera. The background is an indoor setting with a wooden door frame and a wooden cabinet visible.

Br. Joseph P. Lydon President of
Salemtowne, a uniquely Moravian
Retirement Community.



MORAVIAN HISTORY

ALPHABETICALLY A-Z

RELIGION





- ^ Fitness
- ^ Vogler
- < Apartur
- < Bahns



Living options at [Salemtowne](#) include everything from individual cottages to advanced health care.



**Sunnyside
Ministry**

of The Moravian Church



Sunnyside Ministry

Sunnyside Ministry is an emergency assistance agency. It was established in 1978 by the Moravian Church in America, Southern Province.

Its purpose is to assist residents of South Central Forsyth and Northern Davidson counties who are facing emergency situations caused by financial crises. Sunnyside Ministry provides: 1) Housing and utility payments, 2) Food, 3) Clothing and Household items, 4) a Medical Clinic, 5) College Scholarships, 6) a Labyrinth Garden.

Tommy Cole, Director.
Tommy is retiring, and a
search for his replacement
underway.





Jonathan Barnes, Asst.
Director

Sunnyside Ministry

319 Haled Street

Winston-Salem, NC 27127

Susan Roediger, Asst. Director
stands at the entrance to the
Clothes Closet.



Client Interviews





The Food Pantry

Prison Ministry



The Rev. Robert Wolf is the director of the Prison Ministry sponsored by the the MCSP. He works closely with pastors and lay members of the various churches to provide a ministry to the inmates in the WS/FC jail. The Rev. Rodney Stillwell is head of Forsyth Prison Ministry.



Chaplain Robert Wolf

A white rectangular sign with a red border is mounted on a metal pole between two brick pillars. The sign contains the text 'Crisis Control Ministry' in a serif font, with a red cross symbol integrated into the letter 'y'. Below this, the address '200 East Tenth Street' is written in a smaller serif font. At the bottom of the sign, the website 'www.crisiscontrol.org' is displayed in a sans-serif font. The sign is set against a background of a brick building with a brown roof and a clear blue sky. There are green bushes and a flowering bush in the foreground.

Crisis Control Ministry

200 East Tenth Street

www.crisiscontrol.org

The
Bethesda Center

The Bethesda Center
for the Deaf
1000 N. ...
Bethesda, MD

Matt. 25:35

I was hungry and you gave
me something to eat.

AA/NA MEETING
ENTRANCE

Samaritan Inn



Slaves in Salem

Moravians have an admirable record as regards race and slavery in places like St. Thomas; but not so much here in North Carolina. Before 1863 Moravians owned slaves like their neighbors. In early Salem, owners and slaves worshipped together. After 1800 segregation became the rule. On December 28, 1823 to serve the slave population, they built a log structure where slaves could worship.

St. Phillips

In 1861 a brick church was built in Greek Revival style. In 1890 it was enlarged to provide space for a school program that educated children and adults in a wide range of useful subjects. In 1952 the historic St. Phillips congregation relocated to northeast Winston-Salem at the corner of Bonaire & 30th Street.





Race Today

Today due to the fruit of our Mission efforts, the World Wide Moravian Church is largely made up of people of color. Here in America many of our congregations are integrated. Bishop Hopeton Clennon is the first African American Bishop of the Moravian Church in America. He now serves as pastor of Central Moravian Church.

The Role of Women

- Moravians Educated their girls and women alongside boys and men.
- Women provided leadership for themselves, and for the entire congregation.
- In the Renewed Church Women were ordained, and one functioned as a bishop.
- Sadly, the public role of women changed when Zinzendorf died.
- Today women serve in every capacity, including that of Bishop, and PEC President (MCNP).



Sister Angeline Swart, Past
President of the Unity Board

Moravian Theology & Its Development

Faith as A Relationship

From the early days of the Ancient Unity, Moravians have understood religion to be personal relationship with “the God and Father of our Lord Jesus Christ.” (1st Peter 1:3, Romans 15:16, etc.) Artistic portrayals of the 18th Century Church often emphasized the importance of maintaining this relationship.



Some hymns describe an individual's relationship with Christ.

*Jesus makes my heart rejoice,
I'm his sheep and know his voice.
He's a shepherd kind and gracious,
And his pastures are delicious.
Constant love to me he shows,
Yea, my very name he knows.*

Others describe the community's relationship with Christ.

*Where Divine Affection lives,
There the Lord his blessing gives!
There God's will on earth is done,
There God's heaven is half begun!*



3 Categories of Theology

The Ancient Unity assigned theological issues to 3 different categories:

1. **THE ESSENTIAL:** Defined as a heart *relationship* with the Triune God based upon Faith, Love, and Hope. This cannot be compromised.
2. **MINISTERIALS:** Defined as all those things that *serve The Essential*--- including the Bible, the church, preaching, etc. These things are of great importance, but are open to different understandings.
3. **INCIDENTALS:** Defined as the *different & inconsequential* ways things are done in local congregations.

The Motto

The Moravian motto flows from the three categories of theology:

*In Essentials, Unity;
In Non-Essentials, Liberty;
In All Things, Love.*

A Theology of Evangelism

Moravian theology grew out of Moravian Mission. In 1733, following the success at St. Thomas, Moravians launched a mission to the Eskimos in Greenland. The work did not meet with immediate success. After more than a year on station, the Moravian brothers were so discouraged that one of them wrote:

*Here toils a little group of men,
Endowed with scanty powers;
And day by day, in blank despair,
They count the dreary hours.*

Success at Last

Their first successes came immediately after they abandoned preaching theological doctrine, and started to tell the story of Jesus Christ and his death for us. They also learned that people don't care what you know, until they know you care.

Zinzendorf' s Response

When informed of the success of the Greenland Mission, Count Zinzendorf said, “Henceforth, we shall preach nothing but the love of the slaughtered Lamb.” Moravian pastors and teachers were now schooled in telling the Passion Story---the story of Christ's Death on the Cross for humankind, and his Triumphant Resurrection. This message is equally important today. In the cross we see that God cares about us. In the resurrection we see that God has a future for us.

The Essential and the Essentials

The one essential is “a heart relationship with the Triune God who reveals God’s Self as Father, Son and Holy Spirit that issues in faith, love, and hope.” Yet this statement is jam packed with theology. For instance, the statement re-orders the “faith, hope and love” of 1st Corinthians 13 to emphasize that **faith** is rooted in what Christ has done for us in his death and resurrection (past tense); **love** for God and for humankind is a reality right now (present tense); and **hope** looks to the future that is coming to us in Christ (future tense).

Six Essentials or Eight?

In the 19th Century, the Synods of the Moravian Church started to unpack the theology of the one Essential. The Synod of 1857 advanced Six Essentials---meaning if these things were not so, there would be no Gospel! They were: 1) Universal Depravity and humankind's inability to help ourselves; 2) the Love of God the Father for sinful humanity; 3) the Two Natures of Christ, Human and Divine; 4) the Atonement God accomplishes in Christ and his Cross; 5) the Work of the Holy Spirit; 6) Good Works as the Fruit of the Holy Spirit.

The Synod of 1879 added two more essentials: 7) the Unity of the Church in Christ; and 8) the Second Advent of Christ in Glory.*



Moravians do not speculate about the End of all things. This doctrine simply means that if Jesus Christ truly is Lord then he who appeared for the first time on the plane of human history in humility and hidden-ness, his true identity revealed only to a few witnesses and to faith, must of necessity, be revealed in power and in glory, his true identity obvious to faith and unbelief alike.

10 ... that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:10,11.



VACANT

One Coin: Two Sides

Moravians have long believed that Christ coming back for his church on earth, and our being called home to him are two sides of the same coin. The tombstone marked “Vacant,” is used to mark a grave when a body is removed by a family to another site. We believe that all graves are ultimately vacant; they contain only the discarded shell of those who forever belong to God, whether in the body or out.

The Kerugmatik Nature of Moravian Theology

Moravian theology grew out of Moravian preaching. That preaching was Biblical, thus the lists of Essentials echo the preaching of the New Testament, especially the Apostolic speeches and sermons of Acts. Though no longer the official doctrinal statement of the Moravian Church, the Eight Essentials remain useful for understanding the New Testament theology in its unity, diversity, and development

- 1. That all human beings are under the power of sin, and that we have are helpless to save ourselves.**

10 as it is written: “None is righteous, no, not one; 11 no one understands, no one seeks for God. 12 All have turned aside, together they have gone wrong; no one does good, not even one.” Romans 3:10-11

2. The doctrine of the love of God the Father for sinful humanity.

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have Eternal life. John 3:16

3. The doctrine of two natures of Christ: that he is Fully Human and Fully Divine.

...the gospel concerning his Son, who was descended from David according to the flesh. Romans 1:3

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. John 1:14

4. The doctrine of the Atonement (At-one-ment).

That in the Incarnation, Life, Death and Resurrection of Jesus, God reconciles Humankind to God's Self, and sets us free from bondage to sin and death.

(He) was put to death for our trespasses and raised for our justification. Romans 4:25

5. The doctrine of the Holy Spirit and the working of his grace.

...and when (the Holy Spirit) comes, he will convince the world concerning sin and righteousness and judgment... John 16:8

6.The doctrine of good works as the fruit of the Spirit.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such there is no law. Galatians 5:22,23

7. The doctrine of the Essential Unity of believers with one another in the Body of Christ, the Church.

4 There is one body and one Spirit, just as you were called to the one hope that belongs to your call, 5 one Lord, one faith, one baptism, 6 one God and Father of us all, who is above all and through all and in all. Ephesians 4:4

That they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. John 17:21

8. The doctrine of the 2nd Advent of Christ.

Moravians do not speculate about the End of all things. This doctrine simply means that if Jesus Christ truly is Lord then he who appeared for the first time on the plane of human history in humility and hidden-ness, his true identity revealed only to a few witnesses and to faith, must of necessity, be revealed in power and in glory, his true identity obvious to faith and unbelief alike.

10 ... that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:10,11.

The Ground of the Unity (GOTU)

In 1957 the Moravian Church celebrated its 500th Anniversary, and the Unity Synod adopted a new statement of Moravian theology, [The Ground of the Unity](#)*. The GOTU is more detailed than the “Eight Essentials,” but like them it aims to express the simple essence of the Christian faith, particularly as it concerns the essential Unity of the one Church that by its very existence proclaims the Gospel of Jesus Christ in the world.

*<http://www.newphilly.org/pdf/moravian.gotu.pdf>

The GOTU and Witness to the Gospel

“The Unitas Fratrum recognizes the Word of the Cross as the center of Holy Scripture and of all preaching of the Gospel, and it sees its primary mission, and its reason for being, to consist in bearing witness to this joyful message. We ask our Lord for power never to stray from this.”

The Ground of the Unity

The GOTU and Ecumenical Witness

“We believe in and confess the Unity of the Church given in the one Lord Jesus Christ as God and Savior. He died that He might unite the scattered children of God. As the living Lord and Shepherd, He is leading His flock toward such unity. The Unitas Fratrum espoused such unity when it took over the name of the Old Bohemian Brethren’s Church, “Unitas Fratrum” (Unity of Brethren). Nor can we ever forget the powerful unifying experience granted by the crucified and risen Lord to our ancestors in Herrnhut on the occasion of the Holy Communion of August 13, 1727, in Bethelsdorf.”

The Ground of the Unity

The GOTU on Diversity in Scripture

“The Holy Scripture does not contain any (*single**) doctrinal system, so the Unitas Fratrum has not developed any of its own because it knows that the mystery of Jesus Christ, which is attested to in the Bible, cannot be comprehended completely by any human mind or expressed completely in any human statement. “

**Added for clarification, yet, in context, the only possible meaning.*

Zinzendorf and Diversity in Scripture

In refraining from developing a systematic theology into which all doctrine had to fit, Moravians anticipated the Biblical Theology Movement of the 20th Century. This was possible because Zinzendorf recognized that the Bible contained a multitude of voices inspired by the One Spirit, and he did not wish to overlook or silence any of them. Thus, in Zinzendorf's lifetime there were more than half a dozen "tropes" or ways of receiving and teaching the gospel that were recognized as legitimate---everything from the Old Moravian, to Lutheran, to Reformed, the Anglican and so forth.

The GOTU on Unity in Scripture

The GOTU declares “...through the Holy Spirit the recognition of God’s will for salvation in the Bible is revealed completely and clearly.” Moravian acceptance of diversity does not mean that we have no cogent theology. Far from it. Our theology tends to be Biblical and "kerugmatik." It is built around preaching and worship, sermons, hymns and liturgies. For more than five centuries our worship has been the heart of our church, and our hymnals have expressed our theology better than any book of doctrine ever could.

The GOTU and the Historic Creeds

The Unitas Fratrum recognizes in the creeds of the Church the thankful acclaim of the Body of Christ. These creeds aid the Church in formulating a Scriptural confession, in marking the boundary of heresies, and in exhorting believers to an obedient and fearless testimony in every age. The Unitas Fratrum maintains that all creeds formulated by the Christian Church stand in need of constant testing in the light of the Holy Scriptures. It acknowledges as such true professions of faith the early Christian witness: “Jesus Christ is Lord!” and also especially the ancient Christian creeds and the fundamental creeds of the Reformation.



GOD VS. SCIENCE

**A Battle Moravians
do not fight.**

Science and Faith

Moravians do not engage in a battle with science. We believe that the Bible recognizes two forms of Revelation: 1) Revelation in Nature which is the proper study of Science, and 2) God's Special and Saving Revelation on the plane of human history that begins with God's Call of Abraham and reaches its apex in the Incarnation, Life, Death, and Resurrection of Jesus Christ. We are confident that God reveals Himself in many and various ways, and he wills us to seek his Truth in every possible way. A favorite Moravian Hymn declares:

*May we all Science and all Truth,
with Eager Minds Explore.
Lead us alike in Age and Youth,
Thy Wisdom to Adore*

An Ecumenical Church

Though a small church, the Moravian Church stands very near the hub of the large wheel which is Christianity today. Moravians have so much in common with our sister denominations and churches that we often serve as a bridge between them. Arguably, no other denomination has so broad a range of formal relationships and informal affinities as Moravians. In response to Christ's prayer of John 17, we look for the things that unite all Christians, and tend to overlook those that separate us. In relating to the other denominations and churches, we remember the word of the apostle who said:

“Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls.” Ro. 14:4

For good or ill, that is our nature, and, we believe, our calling.

Relations with the Roman Catholic Church

The Moravian Church recognizes an indebtedness to the Roman Catholic Church that preceded us in Faith. We pray for her, covet her prayers, and regard her as a partner in the gospel. From the time of the Ancient Unity, Moravians have always been as Catholic as we can be and as Protestant as we must be. Arguably, we are the oldest Protestant Church in continuous existence. Therefore we recognize our part in the brokenness of Christ's body, and pray for the time when we may all be truly one, in Him.



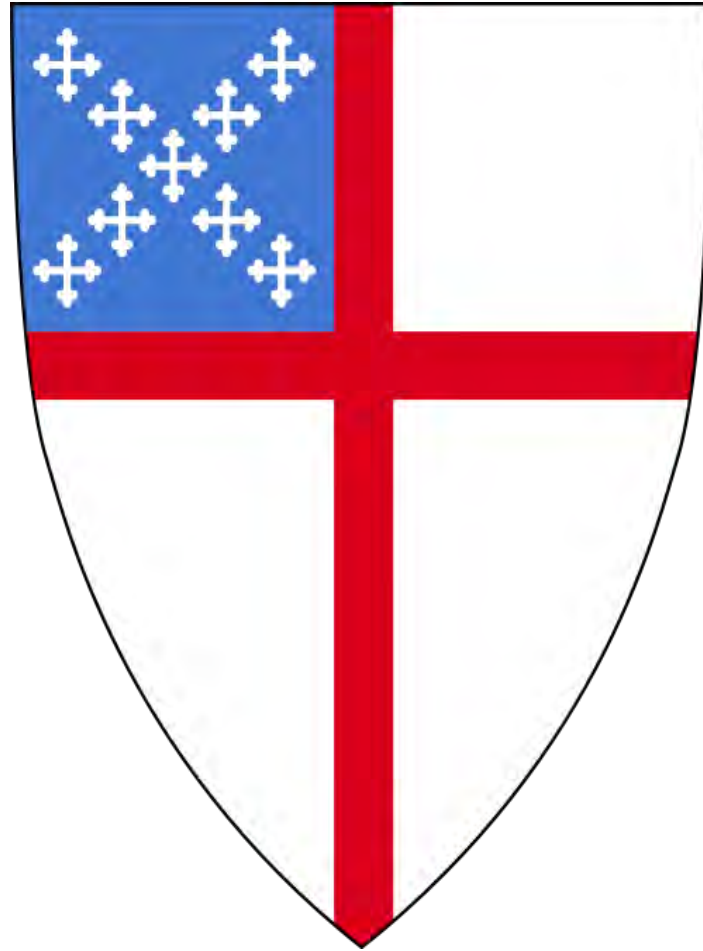
We are indebted to the Eastern Church for Cyril & Methodius
Who first preached the Gospel to our forbearers in Moravia & Bohemia



We have a Full Communion Agreement with the ELCA



We have a Covenant Partnership with the
Presbyterian Church in the USA



We have a Full Communion with the Protestant
Episcopal Church in the USA



We have ties to Methodism through [John & Charles Wesley](#).

We are in dialogue regarding Full Communion with the United Methodist Church in the USA



We have an affinity to Baptists Churches through the preaching of personal faith in Christ



We have an affinity to the Pentecostal Churches through the desire to recognize the leading and empowering of the Holy Spirit

Moravians have ties to all Christians through obedience to Christ's Prayer of John 17.

“I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me”

Jesus in John 17:20–22 RSV

A Bridge Church

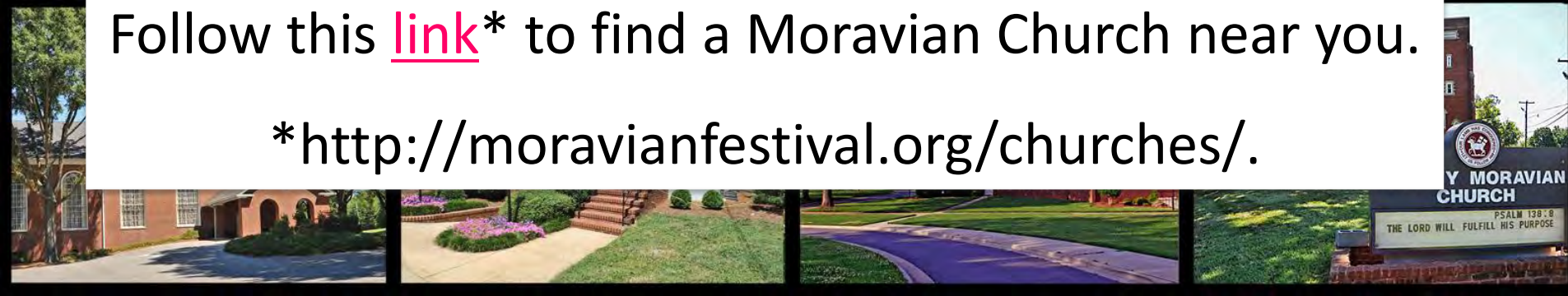
The Moravian Church has often been the right compromise for couples & families whose members come from different traditions.





Follow this [link](http://moravianfestival.org/churches/)* to find a Moravian Church near you.

*<http://moravianfestival.org/churches/>.



**“In Essentials, Unity;
In Non-Essentials, Liberty;
In All Things, Love.”**

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The End

For now. Moravians are still making
History. There is more to come.