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Pedagogická fakulta

Ústav cizích jazyků

**The History and Influence of Moravian Brethren
in the USA and Great Britain**

Bakalářská práce

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Olomouc 2019

Prohlašuji, že jsem závěrečnou práci vypracoval samostatně a použil jen uvedeníh pramenů a literatury.

V Olomouci 9. 12. 2019

.....
vlastnoruční podpis

Acknowledgement

I would like to thank Mgr. Petr Anténe, M.A., Ph.D. for his support and valuable comments on the content and style of my final project.

I would also like to thank Mgr. Ing. Jaromír Pleva (Jednota bratrská), MUDr. Vít Šmajstrla (Křesťanská společnost), MUDr. Aleš Navrátil (Apoštolská církev), ThMgr. Michal Krehňák (Křesťanská společnost) and ETS student Jirka Kucián (Apoštolská církev) for their help with literature, some good advice, prayer support or merely a few kind words in shared interest on this topic.

I want to thank my congregation CPMI Bruntal for their support and patience and also to my wife for bringing me tea to the table and being kind to me even in stressful moments of my studies at Palacký University. I also want to thank my daughter Ester for her understanding and help in many areas.

This work is dedicated to my good friend, long-time missionary Mark Bruner, M.A., whose zeal for a mission is similar to those Moravians mentioned in this work.

Abstract

Unitas Fratrum is the oldest protestant denomination. Unitas Fratrum is the Latin name for the Unity of Brethren that began in the 15th century in Bohemian and Moravian lands. This church was heavily persecuted and after the battle on the White Mountain in 1620, had to end its public, very flourishing life. After its rebirth in 1727 in Hernhutt, where some refugees from Moravian and Bohemia came, the remarkable history of first significant protestant missions started. Missionaries went to all continents and influenced thousands of people up to the present day. They came to England and North America, where they preached the Gospel, built settlements, worked, and gave their time to education.

Table of Contents

Introduction	7
1. The Ancient Unity of Brethren	9
1.1 The Ancient Unity of Brethren and Moravians.....	9
1.2 John Hus as a Light in the Darkness	10
1.3 Petr Chelcicky and Gregor the Patriarch.....	11
1.4 Persecution, Development, and Growth at the time of the Reformation	12
1.5 Jan Comenius, the End of the Ancient Unity, and “Hidden Seed.”	13
1.6 Conclusion of Chapter 1	14
2. The Renewed Unity of Brethren	15
2.1 Persecution in the Czech Lands and Emigrants	15
2.2 Christian David, Caunt Ludvik von Zinzendorf and the „Promised Land“	16
2.3 Hernhutt, Government and Pouring out of Holy Spirit.....	17
2.4 Missionary and Prayer Aims.....	18
2.5. Conclusion of Chapter 2	19
3. Unity of Brethren in the United Kingdom	20
3.1 Beginnings in England.....	20
3.2 Society in Fetter Lane and James Hutton.....	20
3.3 John and Charles Wesley	21
3.4 Benjamin Ingham and the Grounding of Fulnek	22
3.5 John Cennick, West England and Ireland	25
3.6 Moravian Brethren in UK Nowadays	26
3.7 Conclusion of Chapter 3	27
4. The Unity of Brethren in the United States of Amerika.....	28
4.1 August Gottlieb Spangenberg, the First Mission to Savannah in Georgia.....	28
4.2 Bethlehem, George Whitfield, and Moravians as Pacifists.....	29
4.3 The Mission among Native People, Amerindians.....	31
4.4 The Mission among Mohawks and Iroqueze	33
4.5 The Mission among Delawares, Wars and David Zeisberg	34
4.6 Desire for Unity and the Growth of Moravians	35
4.8 The Current State of the Moravian Church in the USA.....	35
4.9 Conclusion of Chapter 4	36
5. The Spiritual legacy	37
5.1 Rick Joyner and Morning star	37

5.2 Tom Hess and the House of Prayer for all Nations.....	38
5.3 Mike Bickle and 24/7.....	38
5.4 Movement of 24/7.....	39
5.4 Christian Prophetic Ministry International	39
5.5 Conclusion of Chapter 5	40
Conclusion.....	41
References.....	43
List of Figures	46
Annotation/Anotace	47
Resumé	48

Introduction

At the end of the 18th century, Wiliam Carey, who is known as the father of a modern Protestant mission, said to his companions: “Look, what this Moravians have done!” (Hutton,1922, page 3) Who were these Moravians, and why was Carey so excited about their aims? How did they influence him? How have they inspired millions of other people through more than five centuries to the current days? What is their story in the USA and the UK?

I could continue with many interesting statements of many influential missionaries and prayer leaders in Christianity through history to present days. Many temporary leaders study at least some basic facts of the history of these pioneers of the protestant mission. The spiritual legacy of Moravians goes to all parts of the world. It flows similarly as their missionaries went to all continents of the world.

I am excited to study this. Not only because I am Moravian, by the place of birth, but also because many aspects of their aims and goals are also in my heart. I can say, as a senior pastor of Christian Prophetic Ministry International, which has congregations in Malawi, Mozambique, India, Kenya, Uganda, Nepal, the UK, and the Czech Republic, that I admire Moravians’ aims and stories in history. They are inspiring to me and our ministry.

Firstly, I want to introduce the very beginnings of the Moravian Church, formally named Unitas Fratrum. Secondly, this work will briefly present some essential facts and personalities of the Unitas Fratrum, especially the Ancient Unity of Brethren and the Renewed Unity of Brethren as these are the most studied periods of its history worldwide. Thirdly, I will concentrate on some basic movements and most public events and names with the connections to the lands of our concern.

The Moravian Church is, with more than five hundred years of existence and over one million members (The Moravian church, 2019), the oldest protestant church in the world. Therefore, I will briefly provide some information about its current shape and face in the UK and the USA.

I will present, moreover, some situational aspects of the famous periods in the history of Moravian Brethren - Unitas Fratrum, especially exhibited by some of their spiritual followers or people inspired by their story. It is a phenomenon across the denominations and nations. However, even in this part, I will mainly focus on the countries of our concern.

1. The Ancient Unity of Brethren

This chapter introduces the beginnings of the Moravian church, formally known as *Unitas Fratrum* or Unity of Brethren. The first steps of this church can be traced to the 15th century in Bohemian and Moravian lands when John Hus appeared on the stage of history and later was burned at stake in 1415. As the end of this period is considered the time after the Battle of White Mountain in 1620 and emigration of “last bishop” Jan Amos Comenius in 1627.

1.1 The Ancient Unity of Brethren and Moravians

When it is mentioned that somebody is “Moravian,” people usually think of a national and geographical entity. However, the name Moravian means not only that. It is a name for members of the church called *Unitas Fratrum*. It arose in the 15th century in the land of the current Czech Republic. The Bible words inspired this group of people to the point that “they put before all to live in God’s love (Říčan, 1956, page 20).”

The ancient or old Unity of Brethren is a term for the period of its history from the very beginnings in Bohemian and Moravian lands in the 15th century to the very known the Battle of White Mountain in 1620. Catholic powers won this battle and brought to the end years of relative freedom. Rome put everything under its control, and non-Catholic faith was strictly prohibited. It means that the Unity of Brethren, together with other protestant churches, were forced to stop their activities. Many people emigrated.

1.2 John Hus as a Light in the Darkness

In the fifteenth century, about one hundred years before the Protestant Reformation was sparked by the German monk Martin Luther, the Czech reformer, priest and rector of the Charles University shined as a light in the darkness. He stood up against the heresies of the Catholic Church, for example, paying of indulgences and declared that the Bible is more important to be followed than the pope.



Figure 1 John Hus

This idea was for the 15th century a courageous and not long tolerated statement. John Hus, who was influenced in these ideas by John Wycliffe, was expelled from Prague, the university, and his Bethel chapel, where many people used to listen to his preachings in the Czech language. And not only was he expelled, by the plots of Rome he was burned at stake on 16 June 1415.

His legacy has been very influential in the history of the Czech Republic. Even today, this day is celebrated as a state holiday, the memorable day of the death of John Hus.

1.3 Petr Chelcicky and Gregor the Patriarch

After the Hussite revolution and all turmoils caused by the death of John Hus, the Hussite church was formed in the Czech Republic. However, there were still people who were not satisfied with this and who saw in their eyes that even this church goes astray from the teachings of the Scriptures. The Hussite revolution brought to the existence many different groups of different natures, which all reached themselves to the legacy of John Hus. Nevertheless, they used



Figure 2 Chelcicky and masters

various methods of how to apply them in real life. Among many streams, there was the thinker and teacher Petr Chelcicky. He refused the use of physical force or power.

There were others with similar ideas and attitudes among his listeners. In 1457, a small group led by Gregory patriarch started to live in Kunwald and made a covenant that they will live according to Scriptures (Rucký, 2015, p. 18). The Unity of Brethren was not a Catholic entity and was also different from other protestant churches. It was clear that the motto “Follow the lamb, who was slain,” would be revealed in the life of this small flock.

They wrote Unity Statues: “In the congregations, we will preserve peace with all, and to maintain the bond of brotherhood in and with and through our God.” (Unity statues, 1464)

1.4 Persecution, Development, and Growth at the time of the Reformation

Many similar groups were added to the fellowships under the care of Gregory (Říčan, 1956, p.19). The Unity grew in their numbers and was known for their accent to a purposeful life. Because of it, the Unity members were welcomed by some of the lords who looked for such a kind of people.

The church went through essential events in forming their identity, orders, organization, and teachings. They needed to change their former overemphasized ideas about „not to refused evil“ or “taking part in public, political life.” It came later also to interchange with Lutherans' reformation and Kalwinists' ideas. They needed to reform or held their attitudes even in times of interaction with the Anglican Church. While they had gone through the times of many wars, which of them they were unwillingly part, their attitude not to use arms was also tested.

Many gifted personalities appeared among them throughout the years. The most significant representatives were Lukas Prazsky, Jan Cerny (a doctor), Jan Augusta, Jan Blahoslav, Jan Jessenius (a doctor), and John Amos Comenius. (Jednota bratrská, 2019).

One of the most significant results of their work was the translation of the Bible to Czech, the Bible of Kralice.

1.5 Jan Comenius, the End of the Ancient Unity, and “Hidden Seed.”

The latest bishop of the Old Unity was Jan Amos Comenius, who was very known for his modern educational ideas and is considered as a „teacher of nations.“ However, he had to leave his country after the battle on the White Mountain. Not only is he known because of modern education methods and his influence in this field, but he was also the “pastor of pastors.” Comenius served as the minister of this kind, so-called bishop, to his church.



Figure 3 John Amos Comenius

He was a very prolific author and wrote, for example, *The Gate of Languages Unlocked* or the book *Labyrinth of the World and Paradise of the Heart*.

The first president of Czechoslovakia Jan Garrigue Masaryk remembered these following words of Comenius and admitted to thinking of them when preparing steps to the birth of a new state of Czechoslovakia in 1914.

“Even I do believe to God, that after the end of the gales of anger ... the government of your matters returns to you, O the Czech nation!“ (Jan Amos Comenius, 1650)

Leaving his homeland, he remembered prophetic words, spoken by John Hus. These were words about „hidden seed“ that would, in the future, come to life again and bring much fruit.

Many consider these words to be fulfilled after one hundred years later in 1727 in Hernhutt, the settlement of Moravian refugees in Saxony, where one of the most remarkable movements was born.

1.6 Conclusion of Chapter 1

The new protestant church *Unitas Fratrum*, or *Unity of Brethren*, was born in 1457 in Kunwald in Bohemia. Some of the pacifists' followers of John Hus, who was burned at stake in 1415, decided to live as a fellowship with some rules and agreements. They were allowed to live in the land. However, their teaching was so full of light that the ruling Roma papacy could not bear it, and so many persecutions took place. Despite that, it put deep roots in Moravia and Bohemia, even Poland. When the World Reformation started, it was strengthened and recognized by it.

During these years of the so-called ancient *Unity of Brethren*, it strengthened its organization and had some development of its teachings. The church established its leadership and education system, was very fruitful in the field of education, and made its own unique rules. These all played such a significant role in centuries to come.

One of its most crucial achievements was also the translation of the Bible into Czech called *Bible of Kralice*, which can be compared with the *Kings James Bible* in England. This church produced many gifted personalities among those, for example, *Jan Amos Comenius* was one of the important and best known in the world today.

The church still exists today with many provinces around the world, but at that time, in 1620, after the Protestants' defeat on the *White Mountain*, its life had to go underground or abroad. Nevertheless, as mentioned earlier, it was not forever.

2. The Renewed Unity of Brethren

After the period of „the hidden seed“ after 1620 in the times of the forced recatholisation and persecution of all non-catholic came the new hope. A few emigrants persecuted in their land found a new home on the estate of the German count Nicolas Ludvik von Zinzendorf. Their new home, Hernhutt, which they started to build in 1722, become later a center for a considerable period of missionary work and led to the spread of evangelism around the Globe.

2.1 Persecution in the Czech Lands and Emigrants

The times of persecution by Catholics were cruel. People were not allowed even to read books they wanted to read. In the most challenging times, they were punished for such things as a common prayer, meeting with other Christians, or reading from prohibited books. Sometimes the punishments were not too hard, but often, they even led to the death of punished people (Štěříková, 2009, 74). In these circumstances arose the real story about emigrants to Saxony.



Figure 4 Christian David

These refugees built Hernhutt, which is German for „under the protection of the Lord.“ After the successful attempt to establish a real place with the opportunity to practice their protestant religion, many different kinds of people wanted to come. Sometimes their attempts to reach their dream and „promised land“ were successful, sometimes unsuccessful.

2.2 Christian David, Count Ludvik von Zinzendorf and the „Promised Land“

There is no wonder that people under the persecution of their free practice of faith and conscience dream and desire for a change or even for a new place of their life. Sometimes it is the so-called “promised land“ for them. “The promised land“ of the Moravian emigrants become the estate of Nicolas Ludvik von Zinzendorf. He was a german-pietist Lutheran. At his young age, he allowed the first of Moravian settlers to start building of Hernhutt. (Spaugh, 1957, p.8) He



Figure 5 Nikolaus Ludwigi von Zinzendorf

became the crucial person in this Moravian revival that took place there later. Furthermore, he became one of the most influential persons at the beginning of protestants missions and missionary movements in England and North Amerika.

Zinzendorf was of noble birth, and he studied at the University of Halle and also of Wittenberg. From his young age, he was a devoted Christian and, as a young man, wanted to be a missionary. Eventually, his dream was fulfilled, maybe in a broader way than he ever thought or expected.

In 1722 he received, as a young nobleman, a few refugees from Moravia and granted them the place for building their settlement. One of these refugees was Christian David, a carpenter with the heart for the Lord and mission. He tirelessly worked and served. He was a former Catholic who was later convinced about his salvation and about the possibility to receive the certainty of salvation through faith only, not through his deeds. This experience gave him great joy and desire to spread this good news everywhere.

He traveled again and again back to Moravia and brought with him back new and new refugees. They wanted to live in a free and good conscience and leave the catholic rule, which ordered what to think and what to do (Štěříková, 2009, 51).

Thus, the Hernhutt was founded, and the congregation of people of different views, beliefs, and doctrines came to existence.

2.3 Hernhutt, Government and Pouring out of Holy Spirit

The settlement grew, and the ordinary life called for better organization of things. The first joy of having a new place for life was mixed with many difficulties in their hardworking life. Nevertheless, the problems of this life were not the main trouble that had stolen their joy. It was something different.

When many different people with different beliefs, characters, and different desires were coming, something started to kill the fellowship and their love. Unending disputations and disagreements broke inside their relationships. Many accusations and personal, theological, or practical troubles appeared. (Štěříková, 2009, p.82).

The life in Hernhutt seemed to be very unhappy again. It took a lot of work, personal visits and prayers, wisdom, and humility for all to fix the things back to good. Zinzendorf respected Moravians for some of their qualities of character, and Moravians were thankful for his hospitality to them, but it was not enough.

The problems grew, and they seemed to destroy this recently built settlement. Nevertheless, Zinzendorf was brave and decisive enough to make the order on his estate and at the same time to use good things of Moravians to persuade them about his goals. He made some statements about living in Hernhutt and also prepared some rules for the Christian life of this congregation. (Štěříková, 2009, p. 103) Although he was a Lutheran and still stayed Lutheran, he brought old history and order of Unity written by Jan Amos Comenius. He

used it to make some rules for their communal and also Christian life. These sources from Comenius were very precious and welcomed by Moravian refugees (Müller,1923, p. 4).

Moreover, on 13 August 1727 was Lord's supper. This date is now a memorable day in the history of Unitas Fratrum and is considered as a rebirth of the Unity, the Day of Reconciliation of the Unity of Brethren.

Many believe that what followed was the fulfillment of the prophetic word from the Book of Joel, where this promise is written: "*In the last days I will pour out my Spirit on all* (Bible NIV, 1983 , p.635)." Many are persuaded that what happened there is similar to what happened on the Day of Pentecost, according to the Book of Acts, where the Spirit was poured down on them, and they were changed (Bible NIV, 1983, p. 756).

The fact is that many of the present brothers and sisters experienced something that changed the course of their lives and put a new unity, respect and love among them. With this also came a new power and desire to be witnesses of this glory "to the ends of the world."

2.4 Missionary and Prayer Aims

These events were like fuel to the Moravian missionary engine, and their unity allowed them to make some essential steps. These were important for this spiritual „plant“ to grow further. They made some covenant agreements and decisions. Many of their methods are not considered to be right and good in these times. Nevertheless, some of them have been inspiring examples to many other Christians around the world to present days.

Undoubtedly, one of the most crucial methods is the prayer chain. This prayer chain was essential for Moravians' mission work and for everything Moravians did. They believed in the power of prayer and decided to pray as a fellowship every hour in a day all days in a week (Christianity, 2019). When somebody was willing to go to a mission and was chosen to do this, other people stayed at home, read the missionary letters and reports, and prayed.

Every believer had a special place to live and to work. Everything seemed to be well organized with the emphasis on the common good and collective ownership. (Schatschneider, 1956, p. 54). The settlement was a sample for the future settlements built around the world, and the rules were very strictly adopted and fulfilled.

When in 1732, the first missionaries, at that time without cars, phones, or the internet, went to St. Thomas to serve to black slaves, maybe nobody expected this explosion of missionary aims that gradually took place. (Schatschneider, 1956, p. 54)

Moravians soon reached not only North America, England, Carribean, but traveled and also served in South Afrika, West Indies, Greenland, many other European countries, and also in Russia and Afrika.

2.5. Conclusion of Chapter 2

In this chapter was mentioned that the Ancient Unity of Brethren as a hidden seed in the soil for about 100 years came to life again in Saxony at the estate of Count Nicolaus Ludvik von Zinzendorf. The refugees from Moravia led by Christian David arrived there in 1722 and built the settlement called Hernhutt. In 1727 after five years of life there, their fellowship grew but had many struggles there. Nevertheless, a remarkable experience happened in their congregation. On 13 August 1727, when all were very profoundly touched after hours of common prayers during the Lord's supper. This event and some practical steps in organizing their public and Christian life led to the spread of prayer and mission movement. These events are still very inspiring and considerable for many people around the world and are a deep inspiration for thousands of people from many denominations. This day, furthermore, is considered the Renewal Day of the Old Unitas Fratrum.

3. Unity of Brethren in the United Kingdom

This chapter follows some of the famous places, people, events, and dates in the ministry of Moravian Brethren in the United Kingdom. Moravians played a significant part in the Protestants' history of this land, but despite that, eventually, their church has become only a small denomination in the UK.

3.1 Beginnings in England

As was mentioned in the introduction to this work, the usual focus of researchers and Christian leaders in Moravian Brethren's history is a period of the Herrnhut Revival and the spread of their missionary work. This work also reflects this view and deals foremost with this period.

Initially, Zinzendorf did not intend to start congregations of the Moravian church in England (Moravian Church British Province, 2018). The primary reason why they appeared in England was the preparation for the mission in colonial America, which started in 1735. As they were in London and people from England started to communicate with them, the light shined also there. A few years after the Moravians came to England, they established hundreds of societies in England, Ireland, Scotland, and Wales. (Scliattsckneicler, 1956, p. 114)

3.2 Society in Fetter Lane and James Hutton

James Hutton was an English bookseller who used to meet with a small group of people in his home where they read the Bible, prayed, and had fellowship. Some other people early joined this group. Among these fellows were also a few Moravian brethren and the Wesley brothers John and Charles. The society needed more space to meet, and so they rented the chapel in Fetter Lane in London (Moravian Church British Province, 1918).

The chapel in Fetter Lane was built long ago in 1558. However, in 1738, when the small group of people made it their place of worship, it became a strategic place for the spreading of the Gospel in England. It was a focus of Evangelical Revival, which is often called First Great Awakening. Among the leaders of this revival were those who had met in the Fetter-Lane and who were influenced in their faith and salvation by Moravians, especially by Petr Bohler.

James Hutton translated and published Moravian literature and helped to spread their ideas in England in this way. Later in 1742, the first Moravian congregation was organized there. Seventy-two brothers from Fetter Lane became the first congregation in London. Hutton was its first warden in it. (Hutton, 1909, p. 107)

3.3 John and Charles Wesley

Not many people made such a significant impact in Protestant England as the Wesley brothers or Whitefield. Moravians influenced both of them.

The most famous story about John Wesley and Moravians is the story of the ship in the storm where Moravians and John Wesley were present (Wesley, 1951, p.18). This contact led lately to John Wesley's salvation. He wrote about all these experiences in his famous Journals that were letters from his daily life, some of them only for friends and some for public use and print.

John and Charles Wesley were very eager students of the Bible. They met regularly with a few fellows in Oxford to study the Bible, fast and pray, and also to methodically do some other things in their lives. Because of this, they were called by many different nicknames. One of them was methodists. This name later became the name of the whole movement in the Protestant world (Wesley, 1992, p.12).

The Wesley brothers and Moravians initially met in the Fetter Lane where there was a small society of likeminded people. Moravians stayed in London as they were on their way to the Moravian Missions in America. They used to meet

there, and through these contacts, Wesley, Hutton, and others were touched incredibly (Hutton, 1909, chap. 9).

John Wesley even traveled to Hernhutt to see the congregation and the work there. In this first stage of their contact, he wrote about them very positively, but as time went on, misunderstanding and strife grew among them. One day, John Wesley stood in front of the fellowship in Fetter Lane, read a statement, and with some followers left this fellowship (Wesley, 1992, p. 27).

James Hutton stayed and was a witness to the spreading of the Gospel through this Moravian branch of Christianity. Many people were touched and wanted to know more about life with God, and Moravians started to have a more significant impact in some parts of England. However, because of some fundamental opinions of Zinzendorf, the movement became only a small denomination in the UK. This happened despite seeming to lead to establishing a new Protestant denomination there.

3.4 Benjamin Ingham and the Grounding of Fulnek

Benjamin Ingham was a minister known to the Wesleys, Hutton, Whitefield, and others. Subsequently, he was connected to people who became crucial for the future Evangelical Revival. He started his work in Yorkshire and soon had about fifty societies and about 2000 people who wanted to hear the word of God and met regularly in this system of societies (Schatschneider, 1956, p. 107).

He saw he could not care for all these people alone, so he asked the Moravians to help him. After some dealing with the congregation in Fetter Lane and some correspondence with Count Zinzendorf, an agreement among 1200 Yorkshire people and Moravians took place. Thus, the work of Moravians in England spread to new levels.

Nevertheless, we must mention one essential strategic attitude of Moravians. Zinzendorf strictly refused the idea of forming new congregations. Even the society in Fetter Lane was not the classical congregation of a newly

established church. By Zinzendorf's and Moravians' ideas, the people should stay in the Church of England. They should be useful members of that church, but at the same time, they should form the societies where the emphasis on practical life, prayer, love, fellowship, discipleship and holiness were in higher regard (Schattschneider, 1956, p. 108).

One day Zinzendorf finally visited the work in Yorkshire. In 1748 he had a vision of building a settlement according to the sample of Hernhut and Hernhaag in Germany (Schattschneider, 1998). This settlement was named Fulneck to honor the last bishop of the Renewed Unity Comenius, who worked in Czech Fulnek. This settlement under stringent rules, authoritarian governing, and some strange laws became the center of work in Yorkshire.

The centralization was so strong that other societies in surrounding areas were made deeply dependent on this center. They could not even bury their dead in another place other than in Fulneck (Hutton, 1909, Chap. 10).

The Work spread rapidly, but with some strange rules and conditions of Moravians that sometimes had no base in Scripture. It was very understandable that enthusiasm and desire to become Moravians fell down gradually. Together with a constant refusal of making congregations of the new, self-organized denomination, it became inevitable that the Moravians' work would become in the future weaker and weaker.

This unfortunately happened. There were still a diminishing number of societies, and only very few congregations were established later. When Moravians, after some time, refused the idea of a „church inside of a church“ and finally formed an independent denomination with their congregations, the impact from those „famous“ years was not so strong. They lost much of their former strength.

Nevertheless, despite this attitude not to form congregations and gradual losing of impact, their influence from those moments of history is lasting in many biblical schools and churches around the world today. They are taught as an example of a fascinating, influential, and inspiring movement within a greater body of the Christian church.

The influence on the Wesley brothers and others who played a crucial part in the history of Evangelical Revival in England was evident. Despite their misunderstanding and division with Wesley's Methodists, they impacted each other in many ways.

Wesley was later not very fond and keen about Moravians. There is not a complete agreement about the full reconciliation of good relationships among Moravians and Wesley. Some historians mention stories where he met with dear old Moravian friends and was happy about it (Schatschneider, 1956, p. 108). Some of them mention other examples that show the continuous division between those two movements in the lifetime of Wesley (Moravians Archivew, 2008).

Count Zinzendorf was successful in the attempt to make the Moravian church legal in England (Rucký, 2015, p. 118). Through this, he also enabled the legal work in the English colonies.

The idea of being faithful in the Anglican church and not to form some unique congregations was similar to both Zinzendorf and also Wesley. Nevertheless, it inevitably became the truth in both cases that their followers made what their founders refused to do. The Methodists were obviously more successful if we may somehow judge by lasting visual influence and a greater presence of congregations, and their membership.

It seems that better-organized structures of Methodist congregations and their openness for new members were among the factors contributing to these results. As far as economic considerations, Moravian settlements were organized as self-providing centers of agriculture, crafts, and all other possible economic entities. While proving themselves self-sufficient, with poetical beauty and an inspiring example, they remained less effective in the flow in the flow of time than Wesley's ideas.

3.5 John Cennick, West England and Ireland

In 1749, John Cennick became a Methodist preacher (Rucký, 2015, p. 117). He was formerly the assistant and co-worker of Wesley. However, he refused some biblical points of Wesley's theology later. For example, he disagreed with Wesley's strict view of predestination. He also could not agree with the theology of potential perfection in this world, which was the unique theology view of John Wesley.

Because of it, he was suspended from the Methodist movement and served later with Whitfield in evangelism. His work was so successful that whenever he came, new fires of revival appeared, together with significant persecution and opposition.

John Cennick worked with his friends in England. Their devotion to the ministry was enormous, and also persecution they faced could be compared with some historical moments of the Brethren church.

They made a significant impact in West England, and later also in Dublin and Ireland.

The history of this work had a similar pattern to that in the case of Benjamin Ingham mentioned earlier. The preaching was very successful, and many people wanted to join the movement and be a part of it. John Cennick asked the Moravians, whom he loved very much, to take charge of this work and help him (Schattschneider, 1956, p.110). They did it after a petition signed not only with John but hundreds of other brothers willing to join.

However, the Moravians did it their way. It meant establishing centers of work and making other societies dependent on these centers. There were strict and sometimes strange rules of behavior. It was common to divide people into individual choirs as Young women, Young men, Married couples, Widdows, and elderly (Hutton, 1906, ch. 12).

Some societies had to wait an inordinately long time to be received as a part of Moravians, as the waiting time was sometimes many years. The use of

drawing lots for some particular decisions also made the spread of congregations quite unwieldy.

Therefore, after some very productive years, the visible fruit withered. After the death of young John Cennick, the Unity of Brethren started to lose its strength gradually, although it seemed to have had the potential for significant growth and putting deep roots in England.

3.6 Moravian Brethren in UK Nowadays

Moravian Church in England stood from the beginning as a younger and smaller neighbor next to a large state Anglican Church. The archbishop from Canterbury, Puritans, and Dissenters, all are terms known to students of Literature, History or Theology. Probably they are better known than the Moravians' story.

For some people, the Moravian church was from the beginning under the protection of the Anglican Church; for some, it was in its shadow, and for others even in the middle of opposition from Anglicans.

It was said earlier in this work that Zinzendorf was still Lutheran even when he became a bishop of the Moravian church. He wanted to live in a good coexistence with these big state churches, Lutheran in Germany and Anglican in England. Similar to Wesley, he wanted to change them from the inside. This idea was, again and again, Zinzendorf's attitude and aim, although many of his followers, newcomers, or potential members thought differently.

It is not the aim of this work to answer the question whether or not this was a successful strategy of work. As was mentioned before, this attitude together with some habits and rules of German Moravians, successfully prevented the Moravian Church in England from growing. It avoided establishing its congregations and full denominational structure. On the other hand, the legal recognition of the Moravian church from the government enabled Moravians to serve officially in North America. Zinzendorf successfully negotiated it with the British government, and the recognition of the Moravian

Church according to their ancient roots was announced by the famous Act of parliament in 1747 (Hutton, 1906, ch. 12).

There are currently six districts in the British province of Unitas Fratrum: Eastern District, Irish District, Lancashire District, Midlands District, Western District, and Yorkshire District, with approximately only 40 congregations and about three thousand members. (Moravian church British Province, 2019)

Their theology and practice have changed a lot from the times described herein, but many of the traditions and habits still have a place in this denomination. They still maintain two independent schools – Fulneck in West Yorkshire and Ockbrook in Derbyshire.

3.7 Conclusion of Chapter 3

Neither Zinzendorf nor his co-workers planned, at the beginning of their stay in England, to start an independent self-organized church. They used London as a preparation point for their travels to North America for missions there. However, their influence was more significant than they expected. After meeting John Hutton and his society in Fetter Lane the work in England sparked rapidly. It was spread either by their preaching or by their friends' work who asked them for help.

The opposition was also compelling. Some of the main characters influenced by Moravians or in full cooperation with them were John Wesley, Charles Wesley, James Hutton, William Carey, George Whitfield, Benjamin Ingham, and John Cennick.

Moravians eventually worked in England, Wales and Ireland similarly as in Germany and applied the same structures and methods. One of the primary methods was that of one centralized settlement which influenced many dependent societies in surrounding areas. They refused to make themselves an independent church, and by the time they changed this attitude, many of the touched followers either changed their minds or were already dead. These days the British Province still exists with six districts and about three thousand members in the UK. This province is a part of the worldwide Unitas Fratrum.

4. The Unity of Brethren in the United States of Amerika

This chapter deals primarily with the colonial era of the mission of Moravian brethren in North America. This colonial period is highlighted, together with Hernhutt's revival and the spreading of the Moravian mission, as a focus that draws the worldwide interest of many Christian leaders and scholars. Some facts about the current situation regarding the Moravian church in the USA are also mentioned.

4.1 August Gottlieb Spangenberg, the First Mission to Savannah in Georgia

In 1733, because of a growing number of Silesian refugees in Saxony, the regulation was announced that they must leave the area. Zinzendorf instructed August Gottlieb Spangenberg to deal with the British government about the possibility of moving some families to Georgia. This was successful, and the promise was given to them. They could move to Savannah in Georgia, where they could use 500 acres of the land. They could preach to the Native Americans, and they were promised to be free of the necessity of bearing arms in a time of war (Hutton, 1909, ch. 14).

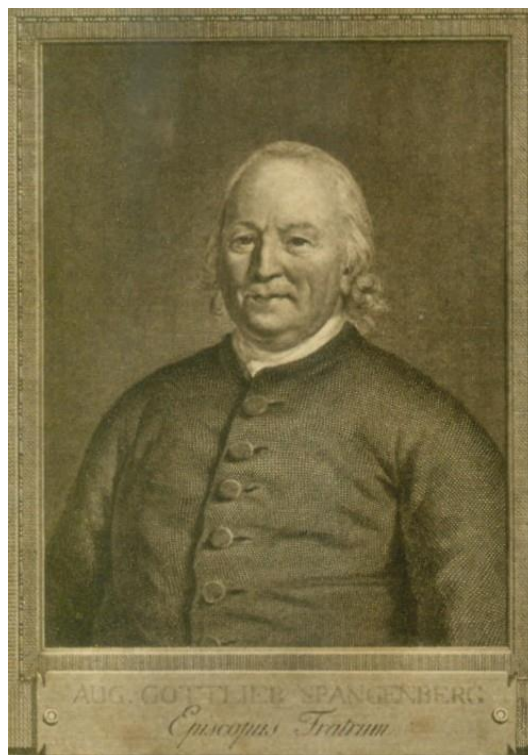


Figure 7 August Gottlieb Spangenberg

August Gottlieb Spangenberg, as was mentioned in the third chapter, played a role in establishing the first Moravian congregation in England. Now he was a crucial person to this mission. On 7 April 1735, they arrived, after more

than three months from the beginning of their journey, in Georgia (Rucký, 2105, p. 78).

Another group with bishop David Nitchman early joined them early on, and the next year, in 1736, one of them – Anton Seifert went to Indians to learn their language. In 1736 another group with fifteen year- old David Zeisberg, another crucial person in future Moravian missions, a so-called apostle of Indians, also arrived there (Schattschneider, 1956, p.120).

However, the war between England and Spain began, and because of Moravian unwillingness to use arms and violence, they were forced to leave Georgia.

Their attitudes in cases of using arms can be traced to the early beginnings of *Unitas Fratrum*, proceeding from ideas of Petr Chelcicky, and also ideas of the ancient Unity of Brethren in Bohemian, Moravian and Silesian lands of the 15th century.

Their strict pacifist attitude also brought them problems later because they were sometimes suspicious for both parties in the conflict. Moravians usually aimed to be neutral or tried to calm the conflicts, especially in cases of different Indians wars.

After five years of building settlement in Savannah, they again started their pilgrimage in search for another promised land.

4.2 Bethlehem, George Whitfield, and Moravians as Pacifists

Their journey was long, but successful. In 1741 Moravians founded Bethlehem, Pennsylvania. This town later became their center for a mission in North America. The town of Nazareth was founded early afterward (Schattschneider, 1956, p.117)

The role of another well-known minister George Whitefield, the companion and initially a fellow student of the Wesleys brothers, is worthy of being presented here. George Whitfield is considered to be one of the most

influential leaders in The First Great Awakening that sparked England and North America in those days. He was a member of the Oxford “holy club,” and he was also a visitor of the Fetter Lane Society. So, he knew the Moravian Brethren well (Duewel, 1936, p. 52).

When the Moravian Brethren were prohibited from staying in Georgia, Whitefield allowed them to build and work on his property in Pennsylvania. Everything seemed to be going well, but after Petr Boehler's conversation about Whitefield's Calvinistic views of predestination, things rapidly changed. Whitefield decided, probably also for other reasons, to stop supporting them. They had to leave again. Whitefield's doctrines were also the reason for the misunderstanding with his former friend, John Wesley.

It is interesting to see this from the perspective of students of history. John and Charles Wesley, George Whitefield, and various Moravian Brethren are all examples of the dedication to God's vineyard, evangelization, and mission. All of them were used to touch thousands and thousands of people. Methodism alone has still about 80 million people who are partakers in the legacy of their works. Moreover, we do not mention other countless numbers of inspired and influenced people. However, these three were not able to work in unity because of several practical and doctrinal issues.

The small settlement received the name Bethlehem on Christmas Eve in 1741 by Zinzendorf, who was there to visit some brothers. Bethlehem later became the center of the mission in North America. It was organized similarly to Hernhutt in Germany. People lived there in different homes for different kinds of people. They cared about themselves together, and even their economy was built on the system of shared active community life.

Bethlehem played a role in the War for independence that broke out later. Moravians were, as was said before, mostly pacifists, and they did not want to fight. Although, some of them were thankful to the British government for their kindness and the opportunity to begin a new life without persecution. Some of the British people and officials were their friends, but the war put them to the cusp of decisions.

The American army established in Bethelam and Nazareth Hospital locations for hurt soldiers, and Moravians were those who cared for them with all their hearts. Early on some of them started to speak about this army as „our army.“ Even Benjamin Franklin visited Bethlehem several times and was thankful for their hospitality and integrity (Schattschneider, 1956, p.128).

Moravian Brethren were also outstanding musicians. They contributed not only to the development of crafts and economic issues but also played an essential role in using newly-developed musical instruments. They wrote new hymns, and the music was a crucial part of their life.

There were also other substantial aspects in the DNA of Moravian Brethren that traced back to old Unity Fratrum such as educational ideas and schools. When it was possible, they made schools and in Bethlehem, they founded the first college of its kind which is there to this day. (Schattschneider, 1956, p.130)

4.3 The Mission among Native People, Amerindians

After the extraordinary outpouring of the Holy Spirit in 1727 in Hernhutt and the start of the uninterrupted prayer chain, the missionary zeal for reaching out to the lost became remarkably significant and influential. It seemed nothing could stop this small congregation under the leading of Count Zinzendorf from their missional goals (Greenfield, 1997, p. 20).

They faced a lack of money, hard work, unknown languages, new conditions, and many deaths because of persecution, or because of illnesses. All these were not able to stop these dedicated people from continuing their work.

Thus, they went among Eskimos to Greenland, to black African slaves in West Indies, Karibic, to Surinam, many European Countries. They even went to Russia and many other places to share the Gospel and reach the native peoples. It was inevitable when they settled in America to share the Gospel with the native people, Amerindians.

Similarly, because of their different opinions on equality of all people in the eyes of the Creator, they had many troubles not only in the mission among

heathens but also from other white settlers. The white slave traders and slave owners were not very much happy with their influence on the black slaves. Similarly, the same was happening with white settlers, many of whom saw Indians as devils or as easy targets for becoming rich by disusing them in different ways.

Moravians treated them as equals, as brothers and sisters. The methods used in North America were established on the patterns of their settlements in Europe. They worked hard to maintain their living and to have enough to support the mission. They taught the Amerindians in their schools and showed them how to prosper in crafts and agriculture. Moravians studied and learned their languages to bring them the Gospel.

Discovery of America for European nations was from the present day knowledge the start of the end of many Amerindian nations or at least the end of their sovereignty and independence. The most stable settlements first built by the British were Jamestown in 1610 and Plymouth in 1620. These beginnings of the stable British colonization showed clearly the fact that there were many different desires of the white people present there. These two settlements were a very vivid picture of this.

Some came with the desire to be rich and to have more and more. Some came as those who believed to bring God's love, faith, and hope, or at least escape from religious persecution. However, the lands they came to live in were not uninhabited. In North America, many tribes of native nations lived before them. Some were peaceful, and some were very warlike and fierce.

The aim of this study is not searching and considering these questions, sometimes hard and uncomfortable. Moravians, in obedience to Jesus' command "*Go to all nations and preach the Gospel*", went and did their best. From today's perspective, with their emphasis on equality, pacifist attitudes, hard work, and education, the Moravians had brought the better of those white men's desires with them to America.

4.4 The Mission among Mohawks and Iroqueze

One of their first Amerindian converts were those from the tribe of Mohawks. In 1740, Moravian Christian Henry Rauch came to the state of New York and began missionary work among Amerindians (Rucky, 2015, p. 80).

In 1741 also Caunt Zinzendorf arrived and during his stay in America, went to visit the mission in Shekomoko, where a small revival took place. He also managed to meet with leaders of the powerful union of six Iroquois tribes. He was welcomed.

All these events began as a success, and some changes took place. Mohawks were often drunk, which was very common for many of Amerindians. After their conversion, the settlements were built, alcohol was put away, and some promiscuity disappeared. Instead of these and other habits, some tribes began practicing abstinence and life under the rule of God's and Moravian's precepts.

In 1742 the first Amerindians congregation was established by Count Zinzendorf in Shekomoko (Rucky, 2015, p. 80). In 1746 some of the Moravian Indian converts and some brothers came back to Pennsylvania. A little later they grounded the settlement Gnadenhütten which was one of the most significant settlements of those kinds. In 1748, there were about 500 baptized Amerindians.

As mentioned in former chapters, the methods were similar to those in Germany in Hernhutt, Fulneck in England, or other settlements of Moravians. The similar habits took place, love feasts, prayers, work, crafts, and educating children in schools. All was organized within their economic self-independence.

These changes were not welcomed by all. As was mentioned above, the settlers, shamans and traders were those main groups that did not like it. Out of these people came the most opposition not only locally, but also in other areas throughout their mission efforts in North America.

However, even bigger evil was yet to come – wars.

4.5 The Mission among Delawares, Wars and David Zeisberg

In 1755, the Seven Years' War began, where England fought against France. On the side of the French came many Amerindians. Moravians always wanted to be neutral and not to join the fights. Yet as French Indians were attacking English settlers, the tragedy for the Moravians took place. One night in 1755, the settlement of Gnadenhütten was attacked by these French Indians (Rucky, 2015, p. 81). Some missionaries with their families were killed or burned alive, and part of the settlement was burnt out.



Figure 7 David Zeisberg

At this time, another famous Moravian David Zeisberg was working among native Iroquois in their center Onondaga and were preparing Iroquois vocabulary. Nevertheless, after the tragedy in Gnadenhütten, he brought to Bethlehem and Nazareth about 600 Amerindians. Bethlehem became the refuge settlement for them and also for some white settlers in these war's years. (Schattschneider, 1956, p.120)

After the end of this war, another war took place in 1765, when Amerindians fought against the white settlers in their fight for independence.

When these wars, not the last ones, were over, the doors to missions among Delawares were open entirely, and Moravian brothers concentrated wholly on this work. New settlements were established, some as a result of plans and some as a result of pilgrimage because of growing oppositions. In 1765, Friedenshütten was grounded, in 1770 Friedensstadt. Later, Moravians, together

with their Delaware brothers and sisters, grounded also Schönbrunn, Lichtenau, and also Salem. (Rucky, 2015, p. 81) This settlement later became known as Winston-Salem as a center of the North Province of the Moravian Church in America.

The wars and tragedies were not still over. In 1775, the American Revolutionary War took place, and new problems arose for the Moravians. As they were not willing to fight, either for Britain or for Americans, they become suspicions for both parties.

In 1782, more than 90 Moravians and their converts, including women and children, were killed in Gnadenhütten by American soldiers. (Rucky, 2015, p. 84)

4.6 Desire for Unity and the Growth of Moravians

The Unity of Brethren, despite its unique character, was considered itself only as one of the “unities” of a universal church. This is firmly stated in their Comenius’ orders for the church and not only Zinzendorf was influenced by it.

Zinzendorf’s aims for Unity in North America were unsuccessful but showed the thinking of this movement (Schattschneider, 1956, p.110).

The idea of unity that remains as a motto for the Moravians Brethren is inspiring and biblical in its base.

“In things essential, unity ..., in non-essential, liberty ..., in all things, charity (Moravian church, 2018) .”

4.8 The Current State of the Moravian Church in the USA

The Unity of Brethren in the USA remains an independent denomination divided into two provinces

„The Northern Province of the Moravian Church in America, headquartered in Bethlehem, Pa., counts nearly 21,000 members in 85 congregations in 13 states in the U.S. and two Canadian provinces. The Southern Province, headquartered in Winston-Salem, N.C., includes nearly 16,000 members in 55 congregations, which are located primarily throughout the Southeast. Moravian congregations can be found in California, Florida, Georgia, Illinois, Indiana, Maryland, Michigan, Minnesota, New Jersey, New York, North Carolina, North Dakota, Ohio, Pennsylvania, Wisconsin, Washington DC, along with congregations in Alberta and Ontario, Canada (The Moravian church, 2019).

4.9 Conclusion of Chapter 4

After prayer and mission revival in Hernhutt, the Moravian church started its work also in North America. In 1735, they arrived in Georgia, North America.

They aimed to build their mission centers and share the Gospel not only with white settlers but also with the native peoples.

They built, for example, Nazareth, Bethel, or Salem. They started schools, which some of them were excellent. Bethel became headquarter for the North Province of the Unity of Brethren later and Winston - Salem for the South Province.

Among the most significant characters were David Zeisberg, the so-called “apostle to Indians” and bishop August Gottlieb Spangenberg.

Despite great beginnings and marvelous results, the organized Moravian church is not of the largest in the USA. But, the legacy of that Moravian movement is significant to present days in many denominations and movements in the world.

5. The Spiritual legacy

This chapter will remind some of the current ministers and ministries that are influencing not only the Western world. There are only five mentioned in this chapter.

5.1 Rick Joyner and Morning star

Rick Joyner is a very prolific writer who has written more than fifty books with Christian topics from faithful biblical life to politics and visions about current situations. His books have been translated into many languages. There are many of them also circulating in Czech.

One of the best known is the book *The Final Quest*. He also wrote books as *There Were Two Trees in the Garden*, *The Path*, *Army of the Dawn*, and other books. One of his books is called *Three Witnesses*. This book describes some of the men of our concern – John Hus, John Amos Comenius, and Nicolaus Ludvik von Zinzendorf.

In his book *Prophetic ministry*, he says that Moravian Brethren were, in his opinion, maybe the most purist God's movement from the first century. He also claims there that Moravian brethren are more than any other ministry an inspiration for their ministry. These are strong words (Joyner, 2003, p. 98).

Rick Joyner is an influential leader in some parts of Christianity. His friends have been, for example, Bob Jones, Paul Cain, Jack Deer, Bill Johnson, and also Reinhard Bonke, the best-known evangelist, who led, by the reports of their ministry, about 79 million people in the prayer of salvation during his many crusades, mostly in Africa.

One of the ministries of Mornings star, which is the organization he has founded, is the Fellowship of the ministries Morning star. This organization helps about 500 missionaries around the globe and over ten thousand churches, school, and ministries in the world.

5.2 Tom Hess and the House of Prayer for all Nations

Tom Hess moved to Jerusalem in Israel on the Mount of Olives in 1987 and founded the Jerusalem House of Prayer for all Nations. There is a continuous 24/7 prayer chain similarly as we read by Moravians. It is called a prayer watch.

He also hosts All Nations Convocation Jerusalem or Watchman Tour's of Israel. This convocation is attended by hundreds of visitors from many different nations who come every year to pray together for their nations and other things. In 2018, there were, for example, missionary in Mozambique Heidi Baker, evangelist Daniel Kolenda from CFAN, who has reached millions of people, Daniel Fitzgerald and other influential leaders, missionaries, workers or writers among the speakers there.

Tom Hess wrote many books. The book called *Let my people go!* is a prophetic call for Jews to go back to Israel. He also wrote *The Watchman, Pray for the Peace of Jerusalem*, and other books.

In his work *The Watchman*, he presented five historic prayer movements among those were Moravian brethren. He states they recognized the need for "fire on the altar to be still burning." It means 24 hours a day. Thus, they decided to do this and this prayer chain lasted for about one hundred and twenty years (Hess, 2008, p.176).

5.3 Mike Bickle and 24/7

Another significant minister and a movement around his ministry that could be mentioned are Micke Bickle and the 24/7 prayer and worship ministry. Moravians emphasized Music and singing hymns. We have one of the first books of hymns published by them. Zinzendorf wrote many hymns in his life and some Moravians were outstanding musicians.

Micke Bickle directs the International House of prayer and International House of prayer University. His understanding of this ministry is based on the understanding of the so-called David tabernacle ministry, which is mentioned in

some books of the Bible. This “Tabernacle of David ministry” touched many nations and nobody fully knows how significant this influence and inspiration is.

Explaining this ministry, the website of this movement International House of Prayer Kansas City states, that Moravians had a profound impact in the history of the “Tabernacle of David” ministry. By the year 1776, there were about 226 missionaries sent from Herrnhut (International House of Prayer, 2019).

5.4 Movement of 24/7

Movement of 24/7 came “from one small prayer,” but spread this idea to millions of people in the world. In the book *Red Moon Rising* Pete Greig and Dave Roberts also remember the aim of Moravians and use them as an example of an intense prayer and mission movement.

Pete Greig is a pastor of Emmaus Road Church and the director for Holy Trinity Brompton, UK. This church is considered by some people as one of the most influential churches in Europe

The book *Red Moon Arising* is a chronicle of 24/7 movement. A small group of students gathered for prayer in Chichester, England and this was the beginning of this movement. These prayers have not stopped yet but have reached Chinese underground churches, Indian slums, Papua New Guinea jungles, ancient English cathedrals, and even a brewery in Missouri (24/7, 2019).

5.4 Christian Prophetic Ministry International

This ministry was founded in Moravia in 2017. In two years, it has spread to seven countries: the Czech Republic, Malawi, Mozambique, India, Nepal, Kenya, Uganda, and also the UK. There is only one congregation of this ministry in some of these countries, so the presence there is still like the mustard seed. Furthermore, it is there.

The ministry is waiting to grow there and also to spread to other nations like Italy, Poland, South Africa, Germany, and one day also in the USA and Izrael.

There are now about one hundred pastors around the world with their congregations that belong to this ministry. Furthermore, again, some aspects of the Moravians are also present here in the vision of this ministry. The care about orphans, hungry people in the world, mission and evangelization, bible teachings, music, building settlements, working for righteous living, holiness, care for persecuted, and desire for unity in the body of Christ, which is a church.

5.5 Conclusion of Chapter 5

The legacy of Moravians remains in current Christianity. There are many influential leaders and ministries in the body of Christ who share the concern and interest of Moravians Brethren ministry. There were two ministries from the USA, one from the UK, one from an American moved to Israel, and one recently established from the Moravia and Silesia in the Czech republic mentioned in this chapter. All of them have visions for the nations, similarly to the Moravians. Moreover, all of them seem to have some of the DNA of the Moravians in their “blood.”

Conclusion

There are many influential and significant movements, people, and groups in the Church History. The Unity of Brethren is one of them.

It was grounded in 1474 in Kunwald, Bohemia. Followers of John Hus and Petr Chelcicky started to live according to their pacifist Christian faith there. Gregor, the patriarch of this church, organized the group, and it became the oldest Protestant church still in existence.

There were many great characters and inspiring people in the Unity, for example, Lukas Prazsky, Jan Cerny, Jan Augusta, Jan Blahoslav, Jan Jessenius, and John Amos Comenius.

The Ancient Unity of Brethren was a period of this church from its beginnings to the time of “last bishop“ Jan Amos Comenius. In those times, after the Battle of White Mountain in 1620, all Protestants had to leave or were persecuted, including the Unity of Brethren.

The Catholic Church persecuted the Unity of Brethren, but in 1722, a few refugees from Bohemia and Moravia settled at the estate of the Count Nicolaus Ludvik von Zinzendorf. In 1727, the Renewed Unity of Brethren was formed. At that moment, significant prayer and mission movement was born.

The Moravians, as were these Brethren newly called, took the Gospel to almost all continents of the world and were pioneers of the Protestant mission in West Indies, North America, European lands, South America, even Russia, and other places.

They built settlements as Hernhutt in Germany, Fulneck in England, worked diligently, prayed, lived according to the Bible and their understanding of Christian doctrines.

In Great Britain, they influenced many leaders such as John and Charles Wesles, James Hutton, John Whitefield and others. They also spread to many places there but they did not form an independent church organization, and their

work gradually withered. Now there are about 40 congregations in six districts of Moravian Brethren.

In the USA, they faced many opportunities but also many troubles. They worked among Amerindians and refused to fight in armed conflicts.

Similarly to England, after tremendous and significant beginnings, they gradually lost their strength. The Moravian church is only a minor Protestant denomination with not more than forty thousand members in the USA nowadays.

The influence of the Moravian brethren goes far beyond that. They influenced many people and movements in history. Many current missionaries and leaders show them as an example of intensive prayer and missionary zeal. They admit they were influenced by the Moravians' story.

Even today, Unitas Fratrum is a worldwide denomination with more than one million members in 24 provinces of the world.

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List of Figures

Figure 1: Author unknown. John Hus. In: *Www.wikipedia.org: public domain* [online]. [cit. 2019-12-04]. Dostupné z: https://cs.wikiquote.org/wiki/Jan_Hus#/media/Soubor:Jan_Hus.jpg

Figure 2: Author unknown. Chelcicky and masters: Petr_Chelčický#/media/. In: *Www.wikipedia.org: public domain* [online]. 15th or 16th century [cit. 2019-12-04]. Dostupné z: https://en.wikipedia.org/wiki/Petr_Chelčický/media/File:Chelcicky_and_Masters.jpg

Figure 3: Author unknown. KÄLLA. John Amos Comenius. In: *Www.wikipedia.org: public domain* [online]. [cit. 2019-12-09]. Dostupné z: https://en.wikipedia.org/wiki/John_Amos_Comenius#/media/File:Johan_amos_comenius_1592-1671.jpg

Figure 4: Author unknown. Christian David. In: *Www.wikipedia.org: public domain* [online]. 1990 [cit. 2019-12-09]. Dostupné z: [https://en.wikipedia.org/wiki/Christian_David#/media/File:Kristi%C3%A1n_David_\(1692-1751\).jpg](https://en.wikipedia.org/wiki/Christian_David#/media/File:Kristi%C3%A1n_David_(1692-1751).jpg)

Figure 5: Author unknown. Nikolaus Ludwig von Zinzendorf. In: *Www.wikipedia.org: public domain* [online]. [cit. 2019-12-09]. Dostupné z: https://de.wikipedia.org/wiki/Nikolaus_Ludwig_von_Zinzendorf#/media/Datei:Nicolaus_ludwig_graf_zu_zinzendorf.jpg

Figure 6: GOTTHARD VON MÜLLER, Johann. August Gottlieb Spangenberg. In: *Www.wikipedia.org: public domain* [online]. [cit. 2019-12-09]. Dostupné z: https://en.wikipedia.org/wiki/August_Gottlieb_Spangenberg#/media/File:Gottlieb_August_Spangenberg.jpg

Figure 7: Author unknown. David Zeisberg. In: *Www.wikipedia.org: public domain* [online]. [cit. 2019-12-09]. Dostupné z: https://cs.wikipedia.org/wiki/David_Zeisberger#/media/Soubor:David_Zeisberger.jpg

Annotation/Anotace

Jméno a příjmení:	Jiří Krupa
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Vedoucí práce:	Mgr. Petr Anténe, M.A., Ph.D.
Rok obhajoby:	2020

Název práce:	Historie a vliv Moravských bratří v USA a Velké Británii
Název v angličtině:	The History and Influence of Moravian Brethren in the USA and Great Britain
Anotace práce:	Cílem této práce je prezentovat některé důležité osobnosti, události a myšlenky Jednoty bratrské, nebo-li Moravské církve, zvláště v USA a ve Spojeném království.
Klíčová slova:	Moravští bratři, Moravská církev, Unitas Fratrum, Jednota bratrská, Moravané v USA, Moravané ve Spojeném království
Anotace v angličtině:	The aim of this thesis is to present some significant characters, events, and ideas of the Unity of Brethren or the so-called Moravian church in their history, especially in the USA and the UK.
Klíčová slova v angličtině:	The Moravian Brethren, The Moravian Church, Unitas Fratrum, Unity of Brethren, Moravians in the USA, Moravians in the UK
Přílohy vážené k práci:	0
Rozsah práce:	34 stran
Jazyk práce:	Angličtina

Resumé

Závěrečná práce je zaměřena na historii a vliv Unitas Fratrum ve Velké Británii a Spojených státech amerických. Práce mapuje stručně vznik a vývoj Jednoty bratrské od jejích počátků v 15. století přes dobu temna až k jejímu znovuoobnovení v roce 1727. Tehdy došlo v Hernhuttu na panství hraběte Zinzendorfa k pozoruhodnému sjednocení v modlitbě a dílu misie do té doby v protestantském světě nevídanému. Toto dílo následně zasáhlo mnoho zemí po celém světě a dotklo se i Anglie a USA. Tato práce zachycuje některé klíčové a inspirující momenty Moravanů právě v těchto zemích. Na závěr práce odkazuje na pokračující a inspirující vliv tohoto období Moravské církve.