friendly and playful enough. But when he loses his little ones, or his prey, he cannot keep himself back. He rages and roars. He rants and he raves, as only lions can, until fire shoots from his eyes! Certainly Peter does not warn us in vain that Satan comes upon us like a roaring lion or a wolf at nightfall. But, may God be praised, the Lion of the Tribe of Judah is bigger and stronger than the lion of the Philistines. He has already split the other lion's head and wounded his body. Therefore he knows that his time is short, and he will soon be overcome. Therefore he is so desperate, so angry. He sees the lake of fire into which he will be thrown. Watch yourselves, therefore, heroes of Israel! Take courage, strong men of Zion! Rejoice, oh city of Jerusalem! The time of your triumph is near. All tears will be washed from your eyes. The reward of your labours stands ready. Just hold on a little while longer! The fat cattle have already been butchered, the fowls have all been plucked. The tables stand ready and the guests have begun to arrive!

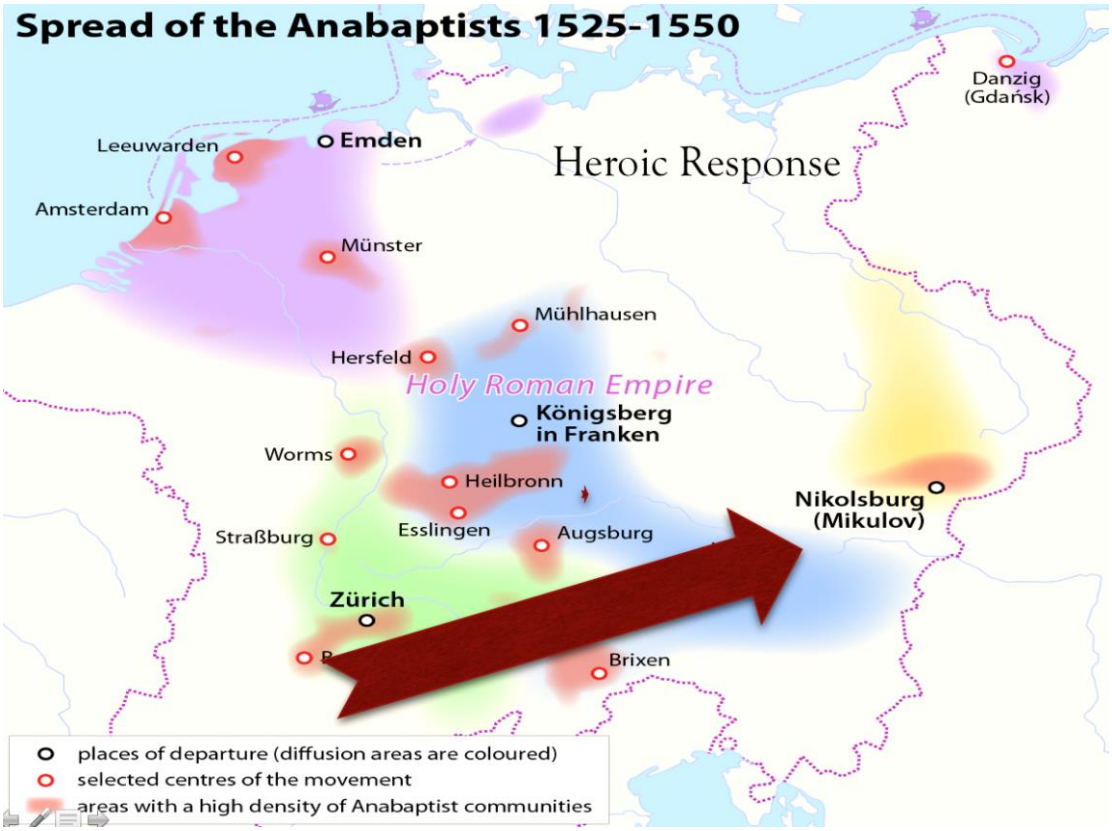
Letter of Commitment:
from "The Moravian Mission Machine."

We all belong to the Savior, as He is Lord, and what we have, that all belongs to Him, and He shall dispose of it as pleases Him. We do not, accordingly, regard ourselves as men-servants or maid-servants, who serve some man for the sake of wage, and who might demand hire or pay for their labor; but we are here as brethren and sisters, who owe themselves to the Saviour, and for His sake. We declare, therefore, not only in general, but also in particular each one for himself, that we do not for this time nor for the future pretend to any wage or have reason to pretend to any. We were received into the said Economy with no idea of having, taking, or seeking wage, the Economy having dedicated itself to the service of the Saviour, and with no promise that wage or pay should be given; we, on the contrary, regard it a mark of grace that we are here and may labor according to the above-stated intention." (Sessler, 85)



(Day 13) The Moravian Anabaptists and the Birth of the Hutterites

The Birth Of The Hutterites:
Marine Corps of The Anabaptists



The 1520s saw a lively spread of Anabaptism throughout, Tyrol, Austria, Carinthia, etc. In Tyrol in particular Anabaptism was by far the strongest trend, and remained so until far into the second half of the 16th century, in spite of a government which ruthlessly fought all "heretics" wherever they could be ferreted out. It was here that Georg Blaurock of Switzerland worked successfully as a missioner until his early martyrdom in 1529. (mention correction about Peter Walpot) Persecutions were extremely bloody.

One source claimed that prior to 1530 no less than one thousand had been executed, and that the "**stakes were burning all along the Inn Valley"**. Yet the number of Anabaptists only grew. Soon the news became known that Moravia (and in particular the manorial estate Nikolsburg of the lords of Liechtenstein) was a haven for all sectarians.

Here Hubmaier could freely write and print his new ideas concerning adult baptism. In fact, one of the Liechtensteins himself accepted baptism upon faith. Also other manorial lords showed sympathy and toleration, perhaps due to the fact that this country had seen the Hussites for nearly a century, and allowed complete freedom of conscience to practically all sorts of beliefs. Naturally from then on a continuous stream of Anabaptists moved toward this **"promised land,"**

from Tyrol as well also from South Germany, Bavaria, Württemberg, Hesse, and even from Switzerland.

Three types of "community" among the early Anabaptists.

- Community of Goods
- Community of Production
- Community of Charity

The Chronicles begins this section mentioning a few of the Moravian Anabaptist communities that were already in Moravia before the Huttterites got there. (Vol1, Pg 79). Today those communities are known as:

- The **Philippites**, named after Philipp Plener or Blauärmel, Eventually this group left Moravia by1535 during the first bitter days of persecution. They returned through Austria to South Germany. On their way many were imprisoned in Passau. Some of Plener's songs are in the Ausbund. Some of his community stayed in Upper Austria until the 1530s when Peter Riedemann visited them and managed eventually to unite then with the Hutterian Brethren. This group stressed **the suffering church** in particular and with it ***Gelassenheit*** .

The **Gabrielites**, named after Gabriel Ascherham. They, too, soon moved out of Moravia back to Silesia, Ascherham's home country. But soon the community became disappointed with their leader, who tended more and more toward a vague spiritualism. Between 1542 and 1545 most of these Gabrielites returned and likewise united with the Hutterites.

Other groups of evangelical Anabaptists in Moravia who did not accept community of goods were given the general name "Swiss Brethren,". It is in the Hutterian Chronicles that this name first appears. ---even though some of them didn't even come from Switzerland.

Also a small group of followers of Pilgram Marpeck were found in Southern Moravia under the leadership of Leopold Scharnschlager. Yet these groups later disappeared, while the Hutterian Brethren managed to maintain themselves through all early hardships and local persecutions.



Nikolsburg---and Balthasar Hubmaier

After his recantation and humiliation in Zurich, **Hubmaier** came to Nikolsburg looking for a new start. Early in July 1526 Hubmaier arrived at Nikolsburg, which through his influence became **for a time the center of the Anabaptist movement** At this time Anabaptist from all over Europe were coming to Moravia. About **12,000** are said to have gradually collected there and in the vicinity.

The Chronicles of the Hutterian Brethren reports, "In 1526 Balthasar **Hubmaier** came to Nikolsburg in Moravia, began to teach and to preach, but the people accepted his teaching and in a short time many were baptized."



This Moravian town became to the Anabaptists. From all of South Germany they gathered and spread their teaching over all southern Moravia. Here they found the soil well prepared. The Protestants had formed a church here two years before, under the protection of the feudal lord, Leonhard von Liechtenstein; Hubmaier now made contacts with the preachers of this church. Many promoted his cause. Anabaptists of established reputation, including some who suffered a martyr's death for their faith, like Hans Hut, Leonhard Schiemer, and Hans Schlaffer, came to the community. The printer Froschauer, who had been staying in Styria for some time, was now called in by Leonhard von Liechtenstein, brought his entire print shop with him, and published all the works Hubmaier wrote after leaving Zürich. Most of them are dedicated to the heads of the Moravian nobility, with the intention of winning their favor to the Anabaptist cause.



The people that came were diverse. There was a quick division.

Earlier when Hubmaier started defending warfare, the Anabaptist broke into two main camps. To make the difference more pronounce the rulers of Liechtenstein ordered that every make must wear a sword. This was a sign of nationalism, patriotism, and a ready defense against the threating Muslim invasion. There was a rumor that the Muslims were marching to Vienna. The nonresistant Anabaptist refused. They wore a staff at their side in its place. They also started to have convictions against the paying of War Tax. (og 48)

- World History: In 1526, Sultan Suleiman conquered most of Hungary, with Bulgaria already under his control. Three years later, (1529) the Turks reached all the way to Vienna and laid siege to it. The city stood up only because it was attacked too late by a Turkish force that was too tired from prior battles.



- The progress of the empire was explosive. In 1453, the Sultan Mohamad II conquered Constantinople (renamed Istanbul) putting an end to the Eastern Roman Empire. The Sultan **Suleiman the Magnificent** conquered modern **Yugoslavia in 1521**, and conquered Hungary after his victory at the battle of **Mohacs in 1526**. **However, he failed to take Vienna after winter forced an end to his siege in 1529**. **In 1532, the Ottomans tried again, but faced stiff resistance in western Hungary. The Ottomans went on to take Transylvania and Wallachia as well.** The Ottoman Empire had become a significant part of European politics. It entered into a military alliance with France, England and the Netherlands against Habsburg Spain, Italy and Habsburg Austria. The Ottoman navy aided Francis the I to take Nice from the Holy Roman Empire.

Various opinions:



Hans Hut:

Not all the Anabaptists remained true to Hubmaier. Among his opponents was **Hans Hut**, an apostle of the Anabaptists in Upper and Lower Austria, with whom many of Hubmaier's former

friends sided, because in their opinion Hubmaier's program was wrong. Hut had even before the Peasants' War preached the coming of the last day; he adhered to these chiliastic views, and **opposed Hubmaier especially on the questions "of the sword," and whether war taxes should be paid.** Hubmaier tried to remove the tension by means of a disputation, which was held at Bergen, a village near Nikolsburg.

1st Disputation:
The discussion centered on community of goods and war taxes. The Anabaptists were faced by a dilemma by the demand for war taxes, for on the one hand they were compelled by law to pay them, and on the other hand their religious principles forbade warfare or the payment of taxes to wage war. The disputation did not achieve the desired result of unity.

2nd Disputation:
A second disputation ended similarly. Hans Hut was **"held in the castle against his will by the lord of Liechtenstein, because he would or could not agree with him to bear the sword"**; he was, however, released at night by a friend. From the cross-examination of an attendant at the Nikolsburg disputation it is learned that other subjects were also discussed there: baptism, communion, the Last Judgment, the end of the world, the new kingdom, and the coming of Christ. The Nikolsburg disputation attracted attention far beyond the borders of Moravia, as can be seen in the "Articles from Moravia," which claim to be the teaching of the Anabaptists, but which mingle much that is false with the truth.

Hubmaier's Arrest, Imprisonment, and Martyrdom:

While Hubmaier was increasingly promoting his teaching, the Anabaptist movement with its elemental force spread throughout the Austrian hereditary lands. From all sides reports reached the government on the success of the Anabaptist movement and advice for its suppression. Ferdinand I issued edicts for the suppression of the Anabaptists. **On 12 August 1527 he sent a letter to the citizens in Upper Austria with the command to seize Hans Hut,** Hubmaier's former associate. But more important to the government than Hut's capture was the capture of Hubmaier, its old opponent from the time of Waldshut, to whom, according to a contemporary eyewitness, masses of people were streaming from the adjacent regions.

During this time we began to publish works again the “Anabaptists” particularly again their view of nonresistance. Little did he know that only 4 weeks after signing the forward to book “on the Sword” that he would be sitting in prison in Vienna.

(He who lives by the Sword dies by the Sword)



The details of his capture are not known. The Hutterian Chronicles only record that Ferdinand I had cited Hans and Leonhard von Liechtenstein to Vienna together with their chaplains. "From that hour Balthasar Huebmör with his wife was seized and sent to the Kreuzenstein castle." Hubmaier's extradition was not so much a consequence of his religious work as of his political activity in Waldshut; for the persecution of Anabaptists was not permitted in Moravia until after the edict of the diet in March 1528.

The Chronicles mentioned that in prison Hubmaier tried to reconcile with Hans Hut and that he "was guilty of giving way too much freedom in regard to retaining the sword." He also said "If Hans Hut were here now, we would soon be united." (Vol 1 pg 49)

Some manuscripts of the chronicles state that Hubmaier was forged to a wagon when he was seized in Nikolsburg, and was thus taken to Vienna. That in the Hubmaier affair the primary issue was his political activity in Waldshut, where he "caused insurrection and revolt among the common people."

Stephan Sprugel, the contemporary and eyewitness of Hubmaier's execution, reports that Hubmaier enjoyed numerous visits by learned men of good repute, who, with good intentions and sympathy urged him to renounce his errors. Hubmaier himself bemoaned his strict confinement. Illness and other difficulties had come upon him, and he suffered from want of books. The prospects for release were not favorable, even if he would recant, because of his activity in Waldshut.

During the conversation to defend himself Hubmaier said: What I have hitherto taught and written, I have not taught for the purpose of securing privileges for myself, but because, as I think, God's Spirit seized me. The colloquium, which took place in late 1527 lasted several days—on the first day until after midnight. Topics under discussion were the exposition and correct understanding of the Bible tradition and infant baptism; on the second day

the altar sacrament, sacrifice of Mass, intercession of saints, and purgatory; on the third day faith and good works, Christian liberty, freedom of the will, the worship of Mary, the last things, penitence and confession, the power of the keys, Lutheran and Zwinglian doctrine, and the Councils.

At the close of the conversation Hubmaier declared his intention of presenting his confession of faith to the king. He carried out this intention without delay. In a series of leters he was tryig to prove that he would submit to the king. however, his persecutors looked for anything to convice him on. He requested that the king most graciously listen to it and grant him grace and mercy. Hubmaier was mistaken in supposing that his defense would ease his situation. Hubmaier was led back to Vienna, and before the heresy court tried on the rack; when this did not produce a recantation he was sentenced to die at the stake. His wife encouraged him; she was, as Sprugel comments, **“even firmer in her faith than her husband.”** When Hubmaier was taken to the site of execution, on 10 March 1528, he spoke words of comfort to himself by reciting Bible verses.

When he arrived at the scaffold, accompanied by a great crowd of people and followed by an armed company, he raised his voice and cried out in the Swiss dialect, "O my gracious God, grant me grace in my great suffering!" Turning to the people he asked pardon if he had offended anyone, and pardoned his enemies. When the wood was already in flames, he cried out, **"O my heavenly Father! O my gracious God!" and when his hair and beard burned, "O Jesus!"** Choked by the smoke, he died. To the spectator it appeared that he felt more joy than pain.

As the Huttarian Chronicles relates, he sealed his faith with his blood like a knight. His wife, the Waldshut citizen's daughter, did likewise. A few days later she was thrown from the large bridge over the Danube with a stone tied about her neck and drowned.
The men who had been seized with him recanted, except two who likewise died in flames on 24 March.

Two of his songs are in the Hutterite songbook. Interestingly the Chronicles say that he “threw light on the Lord’s Supper.”

“One eyed” Jakob Wiedemann:

(Pg 50) “One eyed” Jakob Wiedemann, came and began to admonish the brethren concerning the sword. They broke from the sword carrying group and started receiving guest and strangers from other countries. In this place (says the Chronicles) they started living in community.

Hans Spittelmaier informed the authorities about their group Liechtenstein gathered them and questioned their beliefs. They explained that they felt these things were important items of the

Faith. Liechtenstein, answered **"If you can not go to worship services my preachers hold and meet separately, II cannot tolerate you in my domain."**

Liechtenstein, was patient for a while but King Ferdinand ordered against the Anabaptist. This was in 1527.

- George was executed in Tyrol. Peter Walpot as an 8 year old boy stood watching.
- Leonhard Schiemer was killed in 1528
- Hans Hut died in 1529

The Start of the Hutterites:
Spring 1528

"These men then spread out a cloak in front of the people, and each one laid his possessions on it with a willing heart—without being forced—so that the needy might be supported in accordance with the teachings of the prophets and apostles."

Liechtenstein tried to persuade them to stay and then he helped them cross the waterways. From there they sent 4 men ahead to speak to the Lord at Austerlitz to ask to stay with him. He enthusiastically received them. (Hutterian Chronicles pg 82) and said if they had a 1000 more he would take them. They were given a "burned out , deserted farmstead to live on, where they lived in the open for three weeks.

- **"As the members of the church began to increase in number, their zeal and divine grace moved them to send brothers out to other counties, especially to Tirol."** (pg 83) **Tyrol is where Jacob Hutter was from.**

About this time a man named Jacob , appeared, a hatter by trade, born at Moos in the Puster valley.

Passion---The Rough Start:

The first leader was Jacob Wiedemann, the "one-eyed one"; later leaders were Siegmund Schützinger, Jörg Zaunring, and Gabriel Ascherham. The groups around 1529-1533 lived by no means in brotherly harmony; local quarrels over leadership and form of community-life marred these first years in Moravia.

"At this time am an named **Wilhelm Reublin came to Austerlitz**, claiming to be a teacher or servant, but as nothing was known about him, he was not permitted to teach" (Pg 86).

Too big, divide into thre groups…. their teachings differed.

Jacob Wiedemann started teaching strange things… pressuring people to marry…
Brought lots of complaints…

One day…..Early in 1530 **Wilhelm Reublin started reading loudly in his room complaining and people started to come the hear. Then he began to openly criticize the church.**

Jacob Wiedemann was called back and a serious discussion ensued. Eventually "at the end of a long speech" said everyone on his side come stand with him. Most did but **Wilhelm Reublin asked if his side cold be heard.** Jacob Wiedemann refused…and the people did not like that.

Wilhelm Reublin leaves…

This caused a split and about 150 headed out with **Wilhelm Reublin.** He warned then all that they were very poor and that they would have hard times. They started a community in **Auspitz.** They grew and matured. They asked Jacob Hutter for help in the dispute with Jacob Wiedemann.

The Lie….. A couple visitors came to check out the community and to ask serious questions. Wilhelm Reublin showed them around and answered their question. However on one of the questions Reublin gave a strange answer. They left disappointed. But when they explained the issue to another elders and brethren they said, ***"But that is not the position of the church."***

When **Wilhelm Reublin** was challenged he denied it. However, the man insisted and called "God as my witness." Wilhelm Reublin like wise said as "God as my witness." **Ouch…** Some witnesses they heard Reublin spoke up and proved that Reublin did indeed say it and now that he lied….. He then admitted it.

Reublin "became extremely ill" During this time he ***hid*** a lot of the community's money. When he became so sick he gave the money to a sister in the church. She reported it and things got worse. Jacob Hutter was called in again and he said that Wilhelm Reublin should be "excluded." Wilhelm Reublin agreed to the decision. (pg 91)
However, Eventually Reublin left and gave up the faith.

George Zaunring:

Auspitz group made George Zaunring, their leader. But George Zaunrink wife had committed adultery. George "secretly" excommunicated her and then brought her back into the church. When this was found out the brothers were not happy and so it was decided to discipline George Zaunring. He repented but he was **not put back into the ministry.**

Simon Schutzinger:

They once again ask Jacob Hutter and Simon Schutzinger to help. Simon Schutzinger was made the new elder. At this time the community joined with the Phillipites and the Gabrielites. Hutter thought best for all three to remain separate communities. But the leaders would council together.
Auspitz continues to have problems. ……

Persecution in Tirol becomes too intense so Jacob Hutter moves to Auspitz.

Jacob Hutter starts addressing needs……Some wanted to split but he convinced them to stay. Eventually the other elder there started to get bothered by the changes and told Hutter that he had no business being there. He was wiling to leave but he felt that the church should be asked.

Eventually the brothers decided to have Hutter stay but that Schutzinger would be the head elder. Hutter said that the decision was wrong…but he would submit to it.

Within a few weeks Schutzinger became ill. Hutter became suspicious and so he asked to search his house. He found that Simon Schutzinger was hiding money.

Simon Schutzinger is excommunicated and Jacob Hutter becomes the minister.

Jacob Hutter takes the leadership and quickly brought things together and provided vision and direction. However, he only lived two years longer until he was burned at the stake.

The Moravian Communities

Spite all these terrible setbacks…. Finally the Hutterites start to prosper.
This may have been due to a large extent to a remarkable number of outstanding leaders: Ulrich Stadler of Tyrol, **Hans Amon** of Bavaria, **Peter Riedemann** of Silesia**, Peter Walpot** of Tyrol, Klaus Braidl of Hesse, not to mention the long array of other brethren, most of whom died as martyrs or suffered long years of imprisonment.

Although "expelled" from Moravia more than once upon mandates by Ferdinand, they yet somehow succeeded in finding the sympathy of the manorial lords, who quickly recognized their value as craftsmen and tillers of the soil. Many of these lords were either Protestants or at least in sympathy with the Reformation, and proud of their quasi-independence from the government in Vienna.



And thus Moravia remained the one stable place in this century of intolerance and suffering. In 1546 the Brethren also moved east across the border into adjacent Slovakia (then a part of Hungary) where the influence of the Hapsburgs was still weaker, and where a good many of the lords belonged to the Reformed faith.

Jakob Hutter was a leader for only two years (1533-1535); he returned to Tyrol where eventually he too fell into the hands of his persecutors. In February 1536 he was martyred. Read account in--- (Hutterian Chronicles Vol 1 pg 145)

The Mission Machine:

Hans Amon thereupon became the head bishop of the brotherhood, 1536-1542, **being a strong and inspiring leader. In this time organized missionary activities of the brethren set in, the first such in all of Europe**. (See HC Vol 1 Pg 82)

Missioners (*Sendboten*) were sent out to many places. Remarkably they knew fate ahead of them. **80 per cent of them died a martyr's death**! Those in the throes of death were often comforted by epistles and visiting brethren (e.g., the case of the 140 Falkenstein Brethren who were sent to Trieste to become galley slaves, 1539-1540).



One of the strongest missioners of this time was Peter Riedemann, who went more than once to Upper Austria and to Hesse.

While in jail in Hesse (1540-1542), he drew up that outstanding document which from now on became the very symbolic book of the brotherhood. Today his first book is published by the Bruderhof, under the title “Love is like Fire.” His second book now called the Hutterite statement of Faith.”

In 1542-1556 he shared the leadership of the brotherhood **with Leonhard Seiler**.

While elsewhere persecution intensified --Anabaptism had declined by the middle of the 16th century in most places except Tyrol, in Moravia on the contrary it experienced now a kind of flowering.



This was particularly true during the reign of Emperor Maximilian II (1564-1576), himself rather in sympathy with Protestantism, hence averse to any harsh measures. The Brethren speak of the "Good Period" (about 1554-1565) and of the "Golden Period" (1565-1590 or 95). Although the Jesuits had been admitted in Hapsburg territories since about 1550-1560, they did not find full influence in Moravia until the end of the century.



Falkenstein Castle Story:

Peter Riedmann just missed a mass persecution. All the men in the community headed to The Falkenstein castle. This left an impressive witness.

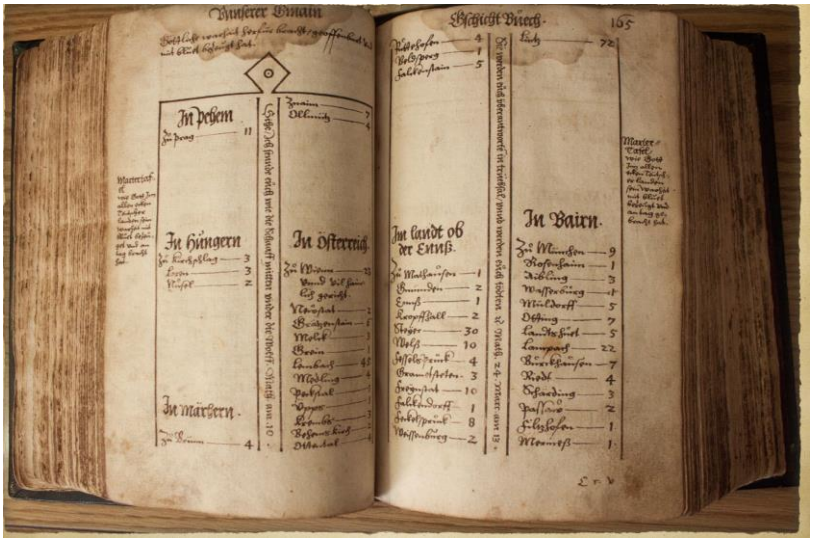
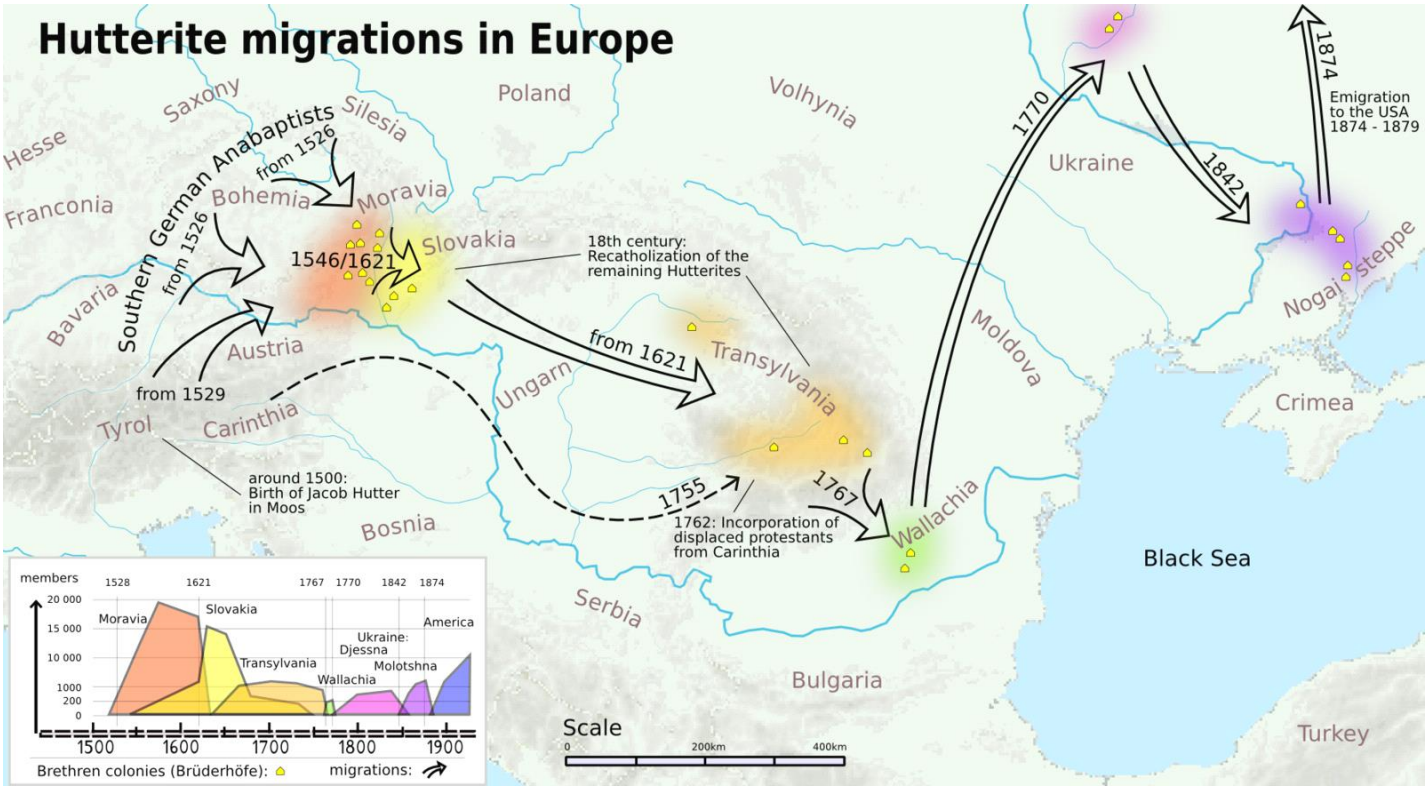


Table of Martyrs…. (Hutterian Chronicles pg 219)



(Day 14) The Hutterites, Part 2

The Second Wave of Persecution: