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in Mouvements religieux 91-92, Nov-Dec 1987.

p 2-30.

THE BEACHY-AMISH CHURCHES OF AMERICA

Introduction:

This article - which is not exhaustive - is devoted to the Beachy-Amish Churches which are to be found at the hinge of the Anabaptist-Mennonite movement in North America, in that buffer zone between Amish and Conservative Mennonites.

1), DENOMINATIONS

The official name is "Beachy-Amish Churches of America", often abbreviated to "Beachy-Amish Church". To avoid confusion with the traditional Amish, the name "Beachy Amish Mennonite" (or "Beachy Fellowship Churches") is current. In fact, the "Old Order Amish" (see below) are reticent about calling these churches "Amish" and use for them the term "Beachy Church" or, in a more pejorative way, "Church-Amish" or sometimes "Automobile-Amish".

2) ORIGINS

The Beachy-Amish movement grew out of the "Old Order Amish Churches". Because of this, and in order better to understand its history and its originality it is necessary to explain - very briefly - the "Old Order Amish", whence it came and what it is.

a) Short history of the Amish movement.

The Amish represent the ultra-traditionalist branch of the Anabaptist-Mennonite movement, originating from the schism of Jacob Amman (1644-1730), in the years 1693-97 in Alsace. Jacob Amman was the Elder of the assembly at Markisch (now Ste-Marie-aux-Mines). His schism provoked the rupture of the Swiss Mennonite movement between the partisans of Amman ("amish") and those of Hans Reist, Elder of the Swiss Brothers. The causes of this separation were the strict application of excommunication (defined by the Confession of Faith of Dortrecht, 1632) and the maintenance of an ultra-conservative life-style in terms of non-conformity with the world.

Between 1727 and 1860 the majority of the Amish emigrated to North America from the canton of Berne (Switzerland), from the Palatinate (Germany) and from Alsace.

b) The "Old Order Amish" today.

The term "Old Order Amish" is uniquely American; it came into use gradually after 1870. It denotes the congregations which have maintained a strict non-conformity with the world at all levels (dress, means of transport, mistrust of technology, non-resistance, etc.) and which preserve the Anabaptist tradition in opposition to the "moderns" (or liberals) who adopt contemporary theologies, often close to those of Protestantism, such as the evangelical Mennonite Churches.

It is striking to note the similarity of practice in certain respects (separation from the world, dress regulations, etc.) between the Amish and the Orthodox Jews; especially the ultra-orthodox of the Mea-Chearim (the religious quarter of Jerusalem) and the Hassidim, orthodox Jewish movements of a pietist or mystical character grouped around a spiritual leader (Rebbe), such as the "Loubavich Hassidim" or the "Belzer Hassidim".

Recently an American film (released in France on 22 May 1985), "Witness" has revealed to crowds of Americans and Europeans the existence of these peaceful Amish communities which live in isolation from our modern civilisation. This film was shot in Lancaster County, Pennsylvania, where live the most famous, from the tourist point of view, of the Amish communities (Amish Country). It is also the oldest Amish colony in America (1760) and it numbers 77 congregations.

In 1965 there were estimated to be about 34,725 baptised members of the "Old Order Amish" in 612 congregations in North America.

c) Origin of the Beachy-Amish movement.

The name of this movement derives from Moses M. Beachy (1874-1946) who was "Amish bishop" of the "Casselman River District" in Somerset County, Pennsylvania.

In 1923 difficulties arose when some families adopted modern practices like the use of electricity, cars, tractors, as well as Sunday Schools, churches ("meeting houses"), etc., practices forbidden in Amish circles. Moses Beachy refused to excommunicate them, and so was at variance with the other leaders of the district. In the years that followed other Amish districts followed this example until in June 1927 the Beachy-Amish Churches were officially organised as distinct from the churches of the Old Order Amish.

3) ORGANISATION, LOCALISATION AND MEMBERSHIP

Unlike most of the American Mennonite movements, but like the "Old Order Amish", the Beachy-Amish congregations are not grouped in a conference. Each assembly being autonomous (the congregationalist system) the Beachy-Amish movement is not uniform.

The Confession of Faith is identical in all the congregations (cf. ch.5 below), but the rules of practice vary considerably. The majority of the groups have distinctive booklets entitled "Statement of Faith and Standard of Practice". Indeed, broadly speaking, there are within the Beachy-Amish two poles:

"liberal" or "rather liberal" assemblies which tend to approximate to the Conservative Mennonites;

and "conservative" or "rather conservative" ones which have remained close to the traditional Amish.

It can be said that about two thirds of the Beachy-Amish assemblies are "liberal" or "rather liberal"

Once a year the Beachy-Amish pastors gather for a spring meeting ("Ministers' Fellowship Meeting"). The most recent took place fro, 8 to 10 April, 1986, at Minerva, Ohio. These meetings are devoted to preaching, prayer and discussion of subjects common to all the congregations (missions, mutual aid, etc.)

- In 1985 there were Beachy-Amish assemblies in 23 states of the USA. It is interesting to note that in the three states where there is the greatest number of Beachy-Amish congregations, the same is true of congregations of the Old Order Amish:

I. Comparative table of congregations in North America

	B.A.	O.O.A.
OHIO	19	189
PENNSYLVANIA	13	165
INDIANA	10	113

- In Canada there are 6 congregations, all concentrated in the Province of Ontario.

- Outside North America there are Beachy-Amish congregations in Central America (Belize, El Salvador, Costa Rica) and in South America (Paraguay).

- Europe: in 1981 two families in France asked for subsidy to found a group in Europe. This request was addressed to the Conservative Mennonites, to the Beachy-Amish and to the Amish. Two Churches replied to this request (the Amish having no notion of mission):

the "Cumberland Mennonite Fellowship", an ultra-conservative Mennonite group at Altamont, Tennessee;

and the "Beachy-Amish Churches of America".

The Mennonite group withdrew, not wishing to work with the beachy-Amish in this enterprise.

On 2 September 1982 the Beachy-Amish pastor James J. Yoder and his family responded and arrived from Ohio (US) and settled in Alsace. This pastor, with the only remaining French family, began a mission entitled: "Amish Mennonite Church Aid to Europe". The French couple were baptised on 31 May 1983. A second American family, Ronald J. Border, also worked in Alsace from 20 July 1984 to 21 July 1985.

On the 16 August 1985 Pastor Yoder's family returned to the United States and was replaced by that of Paul J. Yoder in September 1985. Because there was no pastor there, Raymond Barkman, bishop of the Beachy-Amish group "Ebenezer Christian Fellowship" (which with the MIC, see below, supervises this mission in Europe) himself travelled from the United States for the Communion and other

occasions. Since April 1986 this group has officially taken the name "European Amish Mennonite Brotherhood". Shortly the Yoder family is to settle in Belgian Flanders where a new American pastor will join them

II, Table of baptised members and congregations by countries

	U.S.A.	CANADA	BELIZE	SALVADOR	COSTA RICA	PARAGUAY	EUROPE	TOTALS
Members	5862 + 29*	378	114	83	79	54	3	6573 + 29*
Congreg- ations	83+1*	6	5	4	2	2	1	103+1

* Mission of Washington D.C. which is affiliated to the Beachy-Amish and serves the black population. A liberal group which may well separate from the Beachy-Amish in the near future.

III. Table of baptised members in North America

1953	2,000 (about)
1977	4,938
1978	4,920
1979	5,170
1982	5,652
1984	5,572
1985	6,240

Within the Beachy-Amish Churches there are two organisations:

a) "AMISH MENNONITE AID" (Agency of the Beachy Amish Mennonite Churches)

Founded in 1955 to give material, moral and spiritual help to indigent and necessitous persons "in the name of Christ", this organisation centralises the contributions made for these purposes by all the congregations.

b) "MISSION INTEREST COMMITTEE" (Agency for Evangelism and other Christian services):

The MIC was founded in 1953 to create and maintain, materially, the Missions of the Church.

4) AMISH LANGUAGE AND TERMINOLOGY

- The Old Order Amish speak Pennsylvania Dutch * among themselves, conduct religious services in German and use English when relating to non-Amish populations.

Among Beachy-Amish of Old Order Amish origin, and they are in a majority, the use of "Pennsylvania Dutch" is very common in the family and in inter-group relations.

Knowledge of standard German is tending to disappear. In fact Beachy-Amish religious services are conducted in the majority of the assemblies in English. Some congregations continue to use German in church. These are among the most conservative groups in the Beachy-Amish movement, notably the following:

- "New Boston Amish Mennonite",
situated at Cottage Grove (Tennessee) founded in 1971 and having now 171 baptised members;
- "Orville Amish Mennonite",
situated at Orville, Alabama, founded in 1975 and having now 46 baptised members;
- "Southaven Amish Mennonite",
situated at Millersburg, Indiana, founded in 1962 and having now 73 baptised members;
- "Hickory Amish Mennonite",
situated at Hickory, Kentucky, founded in 1983 and having now 13 baptised members.

another congregation has become bilingual, keeping German alongside English:

- "Fryburg Beachy Fellowship", situated at Millersburg, Ohio.

(*) Pennsylvania Dutch: a dialect of German origin in which English words are incorporated, also called "Pennsylvania German". The erroneous form "Dutch" arises from the similarity with the German term "Deutsch".

Outside North America the vernacular language is used, along with English (for example, Spanish in South America).

- It is often interesting to study first names and, still more, surnames, especially when dealing with an ethno-religious group like the Amish or the Beachy-Amish and to a lesser degree when there is missionary outreach, which is not the case with the Amish.

For this brief account Ohio will be taken as an example, the state in which Amish and Beachy-Amish congregations are most numerous (cf. Table I): nearly half the families bear the names shown in detail in the table below:

VI, Table of Family Names
most common in Ohio.

MILLER	107 families
TROYER	42 families
YODER	40 families
BEACHY	25 families
total: 214 families	
out of 463 families in Ohio.	

It is important to quote in comparison the four surnames most common among the Amish, in descending order:

MILLER, YODER, TROYER, HERSHBERGER

this being for the state of Ohio alone.

5) FAITH, DOCTRINE AND PRACTICE

The essential point of Amish doctrine is "...be not conformed to this world" (Romans 2,2), which has given rise to the notion of non-conformity with the world. The Beachy-Amish - to a lesser extent - have inherited this fundamental doctrine of the "anabaptist vision".

a) The Beach-Amish Churches have adopted the "Dordrecht Confession of Faith (1632)", like the great majority of the Anabaptist-Mennonite movement. This Confession of Faith was written and adopted at Dordrecht (Netherlands) on the 21 April 1632 and promulgated by Adriaen Cornelis, bishop of the Flemish Mennonite Church of that town. The Confession comprises 18 articles. Among other things, they proclaim that the goal of the Church is unity in all things and especially :

1. the unity of Christ (John 17, 21-23);
2. the unity of the Spirit (Ephesians 4,3);
3. the unity of Faith ((Ephesians 4,5 and 4,13);
4. the unity of love (Philippians 2, 2-5);
5. the unity of witness (Romans 15, 5-6);
6. the unity of feeling (1 Corinthians 1,10 - (Philippians 2, 2-5);
7. the unity in the faith (John 18,37 - 17,17);
8. the unity of practice (Philippians 3,16).

b) The Beachy-Amish Churches recognise seven commandments based on the New Testament, which they apply literally:

1. Holy Baptism (Matthew 28,19);
2. Holy Marriage (1 Corinthians 7, 1-40);
3. Holy Communion (1 Corinthians 11,17-34);
4. the Holy Kiss (1 Corinthians 16,20); observed exclusively by people of the same sex;
5. the ~~best~~^{cap} for women (1 Corinthians 11, 1-16);
6. Unction with oil to heal the body (James 5, 14-15);
7. the washing of feet (John 13. 1-17).

c) In addition to these seven Commandments the Beachy-Amish recognise and apply two principles:

- Non-resistance:

This terminology, typically Anabaptist-Mennonite, is based on the verse of Scripture: "...I say unto you, Resist not evil" (Matt. 5,39). Already proclaimed in the 14th Article of the Confession of Dordrecht, this principle is original in its radical relationship to the doctrines of non-violence and pacifism. For this reason it is forbidden for members to perform military service or to take part in any conflict, military or civilian. They are all conscientious objectors.

- Non-conformity to the World:

The specific fundamental principle of Mennonite-Anabaptismis, the "corner stone" of the traditionalist and conservative movements that have sprung from it.

Derived from this principle, a certain number of prohibitions and practices are required of members:

Principal prohibitions:

- oaths (Article 15 of the Confession of Dordrecht, based on the biblical verses Matthew 5, 34-37 and James 5,12);
- all alcohol, tobacco and drugs;
- television and radio;
- cinema, theatre and opera;
- insurance;
- occultism, spiritualism and everything derived from them (Deuteronomy 18, 9-14);
- homosexuality and all sexual immorality (Romans 13, 13);
- trade-unionism, politics and secret societies (Freemasonry, etc.) (1 Corinthians 6,14).
- dances and public games.

Principal obligations:

- wearing a beard (Leviticus 19,27 and Romans 9,20).
Among the "liberals": short and trimmed.
Among the "conservatives": long and often without the moustache (like the Old Order Amish) among the ultra-conservative.
- short hair (1 Corinthians 11, 14) for men, with a parting in the middle.
This differs from the Amish, who wear their hair long, or more exactly, half-length.
- long hair (1 Corinthians 11, 15) for women, also with a parting in the middle.

d) Dress regulations:

Another important point of non-conformity is dress. The Amish and the Beachy-Amish think that the outward appearance reveals the "inner man". Each

congregation, according to its degree of conservatism , makes its own rules based on the following biblical texts:

1 Timothy 2, 9-10; 1 Peter 3, 3-4; 1 Corinthians 11, 1-16, of which the basic principle is:

"A woman shall not wear a man's clothing and a man shall not put on the dress of a woman" (Deuteronomy 22, 5)

As a general rule, dress with its details indicates the degree of "conservatism" or "liberalism" of the assembly.

- For men:

It is compulsory to wear the "Amish uniform" ("straight-cut coat"), at least during services. This special costume, always of a plain colour, is made up by Amish tailors. The waistcoat has no collar and is fastened right up to the neck without buttons, simply with hooks and eyes. The more conservative congregations allow no outside pockets, but some liberal groups permit them.

Some assemblies have buttons instead of the famous "hooks and eyes" not by reason of liberalism (as in the case of the Conservative Mennonites) but because of their church origins before integration into the Beachy-Amish. Thus, for example, the "Emmanuel Fellowship", a conservative group situated at Chambersburg in Pennsylvania, many of whose members came from the "Old Order River Brethren", a local community which wore buttons.

Sombre colours predominate among the conservatives, while "warmer" colours are coming into use among the liberals. But black shoes and dark socks are compulsory everywhere, especially at services. Nowadays most of the groups allow belts, but a minority tendency, more conservative, keeps up the Amish tradition of braces.

Only very conservative assemblies have kept to the traditional black hat, which is compulsory for the Old Order Amish.

No transparent garment is allowed and it is forbidden to appear in public dressed only in a T-shirt. In church the men of the more conservative congregations must fasten the necks of their shirts, which must be long-sleeved. On the other hand wearing of ties or bows is forbidden everywhere.

- For women:

In all the assemblies they are required to wear, all the time, a cap ("the woman's veiling" or "head-covering") which covers their hair not trimmed in a bun. This cap is of starched gauze, semi-transparent, white in colour with two strings. Among the more conservative the cap is opaque, in white starched cotton, and covers the ears. The traditional black bonnet worn over the cap out of doors is now only worn by the ultra-conservative minority. This stiff black bonnet is still compulsory for the Old Order Amish.

Dresses must be long (to between the knees and the ankles) , plain and made in one piece, with a starched front outside ("cape dress") of the same colour and material as the dress, to conceal the figure. Liberal congregations allow collars, fringes on the sleeves, and all colours except white. In these congregations dresses are generally made of polyester. Among the conservatives dresses have neither collars nor fringes, colours are dark and materials natural. Everywhere sleeves must be at least half-length and necks closed.

in public women must wear stockings or dark socks with low-heeled black shoes. It is forbidden to wear blouses or pull-overs and, of course, no transparent garment may be worn.

In general, and especially among the liberals, dress regulations are stricter for women.

In all the congregations, it is forbidden to wear jewellery (this goes for men as well as women). Because of this principle married couples do not wear wedding rings. Make-up and powder are also forbidden.

e) Various rules.

- Cars must be in plain colours and among the conservatives only black (or very dark) is allowed. Sports cars are prohibited.
- Motorcycles are not allowed.
- The Beachy-Amish normally abstain from blood (Acts 15,29). in the form of black puddings or red meat.
- The prohibition on possessing a camera, taking photographs or being photographed, (following the Amish interpretation of the Second Commandment in the Tables of the Law, Exodus 20, 4-6.) seems to be falling into disuse in most of the assemblies.

6) Rites and cultural life.

The ritual calendar of the Beachy-Amish is fairly simple.

a) The Lord's Day:

Synonymous with the first day of the week, Sunday. On this day members are advised not to buy or sell anything whatever, unless under obligation, nor to work, except when necessary. Divine service is compulsory. In church men and women sit apart. The Sunday morning observance begins at 9 o'clock (or 9.30 in some congregations) and finishes between 11,30 and 12.

During this time hymns*, Bible readings and prayers alternate until it is time for Sunday School, which lasts about half an hour (see ch. 8b). Then the sermon is preached by the minister or the bishop for an hour or more.

At the close of the service the baptised members "salute each other with a holy kiss" (cf. ch.5b).

* The Beachy-Amish assemblies use two hymn-books:

- "The Christian Hymnary" (The Christian Hymnary Publishers)

and "The Christian Hymnal" published by "The Church of God in Christ, Mennonite" (cf. my short article in MR no,57).

Normally on ~~Sunday~~^{Sunday} evening there is another service which lasts from about 7 p.m.(or 7,30) until about 9 p.m. and is devoted entirely to the singing of hymns.

b) The weekly prayer meeting:

Every Wednesday evening all the members are expected to attend church for a mid-week prayer meeting which runs from 7 p.m. (or 7.30) until about 9 p.m. In principle a bible study is included in this service.

c) The Holy Communion and the Washing of Feet.

Central point of the liturgical calendar, these two rites are observed in the Beachy-Amish congregations twice a year, this being in line with Amish tradition:

- first time: during the Easter period;
- second time: in September, October or November, as the group decides.

On the Sunday preceding the ceremony a "Counsel" or "Preparatory Service" is held during the service. Each baptised member in turn meets the pastors privately for a brief interview to ensure that each is "at peace with the Lord". During these interviews the rest of the assembly sings hymns. This practice is based on some verses of the First Epistle to the Corinthians (11, 17-24),

If there is a problem, the service of Holy Communion may be postponed until it has been put right. Sometimes, but rarely, the date is put off in this way for weeks or even months.

The Communion is administered to baptised members only and excommunicated members cannot receive it. Communion is in both kinds:

- the "fruit of the vine", which means natural grape juice, unfermented.
- the bread, which is generally unleavened.

Holy Communion follows the ordinary Sunday service, which prolongs morning worship until 1 or 1.30 p.m. In the Beachy-Amish congregations there are two ways of distributing the elements:

- most often the bishop, assisted by pastors and by the deacon, makes his way to the faithful to distribute, first the bread and then the "fruit of the vine";
- sometimes the congregation (men and women separately) come forward to the bishop to receive the Communion.

After the Communion the mutual washing of feet takes place, while the rest of the assembly sings hymns. For this rite the men stay in the church, while the women withdraw to a separate room.

d) Baptism.

Infant baptism not being recognised in any of the Churches derived from Anabaptism, baptism generally takes place at a point decided by each group between 15 and 20 years of age.

Requests for membership by people coming from Churches which practise infant baptism (such as the Roman Catholic or Methodist Churches) cannot be accepted

unless they are re-baptised. The candidate for baptism makes his testimony before the congregation. He must also pass a private interview with the bishop and the pastors in which he is questioned about his life and his faith.

Before baptism a young member of a congregation (or a new convert) must attend an instruction class for at least six months. This period of time is devoted to study (usually one lesson a week) of the 18 articles of the Dordrecht Confession of Faith (cf. ch.5a) usually with the help of a study guide entitled:

"Dordrecht Confession of Faith 1632
a study guide by Ronald Border"
(A.-M. Publications 1981)

When the catechumenate is complete, the male members of the congregation (and in some "liberal" assemblies, the women also), of 21 years of age and over (the lower limit not applying in the case of a married member) vote on the admission of the candidate (unanimity being required); then the candidate meets the bishop and ministers again in a private interview, after reading the "Statement of Faith and Standard of Practice" of the group (cf. Ch.3). Then once more the candidate testifies to his faith before the assembly, shortly before the Sunday chosen for the baptism and sometimes on the day itself. That Sunday, after the normal service, the candidate recites a short text of his own choice, then he kneels down. The bishop lays on his hands in blessing and begins to read the ritual questions of baptism to which the candidate must answer "Yes". Then the bishop recites the blessing, after which one of the pastors pours water in his hands three times (symbolic for the Father, the Son and the Holy Spirit) while he recites the baptismal text. When it is over the new member receives the "Holy Kiss" (cf. ch.5b) from the bishop and the pastors. If the new member is a woman, a "Sister" of the assembly (generally the bishop's wife) gives the "Holy Kiss".

Baptism can also be administered in a house, if circumstances require it.

In principle it is arranged for baptism to take place before the dates of Holy Communion.

e) Family piety.

Every morning (except Sundays or when circumstances prevent it) the Beachy-Amish families hold after breakfast family worship as follows:

- the singing of two hymns;
- reading and brief discussion of one or more chapters of the Bible;
- then prayer.

Grace always precedes a meal, which is often followed by a hymn.

7) Offices in the Church

Within the Beachy-Amish Churches there are three non-stipendiary offices:

a) The Deacon

whose existence is based on the biblical verses Timothy 3, 8-11. He is responsible in the congregations for economic matters, for help to poor families, for assisting the bishop and , when occasion requires, for deputising for the pastor.

b) The pastor or minister:

is responsible for preaching , teaching and visiting the sick and prisoners.

c) The bishop

whose scriptural basis is found in 1 Timothy 3, 1-7 and Titus 1, 6-9, is a minister with special duties.

He is responsible for preaching and promoting the Gospel and more particularly for receiving and baptising candidates for membership. He is also responsible for giving Communion, for excommunicating members who deliberately break the rules of the Church (Matthew 18,17 and 1 Corinthians 5) and for receiving them back if they repent. He also conducts weddings and funerals.

Further, when there is problem in a congregation, a committee of three bishops meets to try and resolve it.

In most of the assemblies there is one bishop, two pastors and one deacon.

Sometimes if the assembly is a big one these numbers are increased.

The bishops, pastors and deacons are chosen in the same way: by vote of the assembly.

When this happens the whole congregation (or in some cases the men only) is interviewed by a college of three persons: one bishop, usually of another congregation, and two local pastors. The interviews are private and secret; in the course of them the member give the name of their choice among the members of their assembly.

If a single name emerges from this consultation, he is immediately chosen as the future bishop, pastor or deacon. The official appointment takes place after a ritual ceremony of installation.

If several names have been put forward, custom requires that a piece of paper be placed in a hymn-book, which is placed on the table along with other hymn-books to the number of candidates. The one who picks up the hymn-book with the slip of paper is then designated.

The denomination has a manual entitled:

"CONFESSION OF FAITH AND MINISTER'S MANUAL,

containing: the Confession of Faith adopted at Dordrecht in 1632, the Shorter Catechism, Forms for Baptism, the Lord's Supper, Marriage, Ordination of Bishops and Ministers, Funeral Lessons, Texts, etc.

compiled by John S. Coffman and John F. Funk, 1890

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This manual is published by the Mennonite Publishing House, Scottdale, Pennsylvania, and was intended originally only for the Mennonite Church, the most important Mennonite body in America.

8) Birth-rate and education

Since children are considered to be the "gift of the Eternal", there is no family planning, and a fortiori no abortion, which is treated as infanticide. For a clear idea of the consequences, see the table below:

VII) Table of births
by couples, in Ohio.

Note that this table comprises all couples in Ohio, whatever be the year of marriage.

Number of births per couple	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Number of couples	27	50	65	44	56	45	28	27	14	7	12	6	2	0	1

b) School education

The children of Beachy-Amish couples go to school from the age of 6 or 7 (1st grade) until the age of 13-14 (8th grade). In some groups the children go on to about 16 (10th grade).

There is only one Beachy-Amish High School, at Hutchinson, Kansas, which is called the "Pilgrim Christian High School". Here education continues until about 18 (12th grade).

The Beachy-Amish Church owns its own schools by virtue of its strict separation of Church and State.

The teachers (men or women) are chosen for preference within the same group. Otherwise the choice is made in another congregation through contacts and interviews with the leaders of that congregation, in order to make the best choice. The final decision is taken by the bishop and the members of the governing body of the school.

The new teachers are trained by the old ones.

The school books come, in the main, from two sources:

- either from the "CHRISTIAN LIGHT EDUCATION (CLE)", issued by the "Christian Light Publication, Inc." founded in 1969 by Mennonites. It publishes a complete school programme from 1st grade to 12th grade;
- or from the "ROD AND STAFF PUBLISHERS, INC.", founded in 1958 which publishes for Christian schools books with a conservative Mennonite point of view.

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Sometimes families choose school books from other Churches (Baptist, for example).

c) Religious education

This is given in separate classes, on the occasion of the Sunday service, by the Sunday School.

There are several levels of classes

- Nursery school (from 4-5 years)
- Pre-school
- Primary school
- Junior school
- Intermediate school (for adolescents of 15-16 years at most).

For classes from the pre-school to the intermediate school there are booklets of biblical studies coming from the same sources as the school books (see above). In some congregations there are also booklets for adults.

In addition there is a Beachy-Amish bible school, called the Calvary Bible School, at Calico Rock in Arkansas, founded in 1970. This school has 21 professors and accepts students from the age of 17 years. It can take a maximum of 110 students for sessions, the length of which varies with the wishes of the students, the upper limit being 12 weeks. The courses comprise the following programmes:

- studies of the Bible
- studies of doctrine
- studies of practice
- history of the Church and its missions.

9) Socio-cultural and socio-professional approaches:

a) - The Old Order or ultra-conservative groups form socio-religious and ethno-religious groups whose self-government is in proportion to their traditionalism. the highest point of self-government and self-sufficiency is reached by the two following movements, which issued from Anabaptism:

- the "Old Colony Mennonites" of Central and South America, very autonomous semi-communist groups whose ethnic character is preserved by by restricting extra-community contacts to a minimum;
- the "Hutterian Brethren" (or "Hutterites") who practice strictly the communism of goods (after Acts 4,12), in agricultural colonies called "Bruderhof".

After these two ultra-traditionalist movements come:

- the "Old Order Amish" (cf. ch. 1) and especially the two most conservative groups within the Amish world:

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- "The Nebraska Amish" of Central Pennsylvania;
- and the "Swartzentruber Amish" of Ohio.

- as well as the other more or less similar Churches:
- the "Old Order River Brethren"
- the "Old Order Mennonites". etc.

The Beachy-Amish of Amish stock ϕ have inherited its peculiarities (see also ch. 4) but by reason of their outreach (missions, etc.) they a tendency to wither, especially in the case of the liberal majority.

b) The great majority of the Beachy-Amish, like the Amish, live in rural areas. For that reason, and by tradition, a great proportion of the population is engaged in primary production. Taking again the example of Ohio, about 132 families are farmers or dairy farmers. Numerically the second most common occupation is that of carpenter (about 52 families in Ohio). Then come house builders (or trades related to building) with about 25 families, still in Ohio.

10. Publications:

- the Beachy-Amish Churches have a monthly entitled "CALVARY MESSENGER", which is published by Calvary Publications Inc. and managed by an administrative council elected at the Ministers' Fellowship Meeting (cf, ch. 3). Its address is:

"Calvary Messenger"
no. 2 - Box 182
Seymour, MISSOURI 65748
U.S.A,

In addition, most Beachy-Amish receive the weekly paper "THE BUDGET" ("serving the Amish-Mennonite Communities throughout the Americas."), founded in 1890 and giving news of all the congregations. They also often read the Amish reviews (like "Family Life") or the publications of the Conservative Mennonites ("The Timely Truth", "The Christian Family", etc.)

- There is also a publishing house, namely the:

"AMISH MENNONITE PUBLICATIONS"
25227 Ridge Road,
East Rochester, OHIO 44625
U.S.A.

which has already published about 45 tracts, brochures and books. William R. McGrath and Ronald J. Border are its chief editors.

Here are some of the titles published:

"Why alert and well-informed Christians object to Radio, Television and the Theatre"

1964 : THE ANABAPTISTS: neither Catholics nor Protestants.

1966 : SEPARATION THROUGHOUT CHURCH HISTORY (3rd edition).

1979 : WHY I WEAR A BEARD (revised).

1981 : THE CHARISMATIC MOVEMENT AND THE BIBLE

1982 : MY TESTIMONY CONCERNING MUSICAL INSTRUMENTS by Ronald Border
THE BIBLE VERSUS THE CULTS
YOUTH IDEALS IN COURTSHIP

1984 : CHRISTIAN AND PLAIN (Life stories of converts who left worldly society to join plain churches) (2 volumes)

1985 : THE ORIGIN, DECLINE AND FALL OF HUMANISM

1986 : A biblical and historical review of CHRISTIAN WOMAN'S VEILING

11) BIBLIOGRAPHICAL INFORMATION

There are very few works in French but this massive volume is worth consulting:

LES ASSEMBLES ANABAPTISTES-MENNONITES DE FRANCE by Jean Séguy. Ed. Mouton, Paris, the Hague.

And also:

RECHERCHES HISTORIQUES SUR LES ANABAPTISTES
by C. Mathiot and R. Boigeol. Ed. Le Phare, 1969 (Belgium).

LES ANABAPTISTES-MENNONITES D'ALSACE: DESTIN D'UNE MINORITÉ
Revue "Saisons d'Alsace", no. 76, 1981.

LA SYMBOLIQUE DU VÊTEMENT CHEZ LES AMISH ET AUTRES ÉGLISES MENNONITES
CONSERVATRICES

by Frits Planque. Article in the bulletin "Souvenance Anabaptiste" of the Association Française d'Histoire anabaptiste-mennonite (AFHAM), no.2, 1983

LES AMISH: AMÉRICAINS SANS PÉTROLE

by Pierre et René Gosset. Article in "Le Spectacle du Monde, no.145, April 1974

18

LES AMISH

by Roger Delorme. Article in the Review "Historia" ("The sects and their prophets"). no. 382bis.

PRINCIPES ET DOCTRINES MENNONITES

by P. Widmer and J. H. Yoder, Publications Mennonites, Montbéliard and Brussels, 1955

DOSSIER: LES ANABAPTISTES

Revue "Conscience et liberté", organ of the International Association for the Defence of Religious Liberty, no.25, 1983.

WUI SONT LES MENNONITES? D'OÙ VIENNENT -ILS?

CE QUE CROIENT LES MENNONITES

"Les Cahiers du Christ Seul" (nos. 1 and 2), published by the Églises Evangéliques Mennonites de France

CHRISTOLOGIE ANABAPTISTE

by Neal Blough. Ed.Labor et Fides, 1984.

Works in English:

WITNESS

by W.Kelly and E.W.Wallace. Ed. "J'ai lu" No, 1855, 1985.

AMISH SOCIETY

by John Hostetler. The Johns Hopkins University Press, Baltimore and London.1980 (3rd edition)

20 MOST ASKED QUESTIONS ABOUT THE AMISH AND MENNONITES

by Merle and Phyllis Good. Good Books - People's Place Booklet, no. 1, Lancaster, Pennsylvania, 1979.

REAL PEOPLE - AMISH AND MENNONITES IN LANCASTER COUNTY

BY A. Martha Denlinger. Herald Press, Scottdale, Pa.. 1981.

OUR PEOPLE - THE AMISH AND MENNONITES OF OHIO

by Levi Miller. Herald Press, Scottdale, Pa.. 1983.

EUROPEAN PROJECT SPONSORED BY THE BEACHY-AMISH CHURCHES OF AMERICA

booklet of James Yoder, 1982.

THE AMISH ACROSS AMERICA

Album of photographs by John M. Zielinski.
An Amish Heritage Publication, Grinnel, Iowa, 1983.

THE MENNONITE ENCYCLOPEDIA

4 large volumes published by the Mennonite Publishing House, Scottsdale, Pa, 1956.

AMISH LIFE by John A. Hostetler. Herald press, 1952 and 1959

On the Hutterites (cf. ch. 9a) :

THE HUTTERITES IN NORTH AMERICA

by John A. Hostetler and G.E. Untington Holt. Rinehart and Wintson, New York, 1967.

On the Orthodox Jews compared with the Amish, see the interesting and very precise study:

VIE JUIVE TRADITIONNELLE - ETHNOLOGIE D'UNE COMMUNAUTE HASSIDIQUE

by Jacques Gutwirth. Les Editions de Minuit, 1970.

APPENDIX

CHARITABLE WORKS OF THE BEACHY-AMISH CHURCHES

There are two homes for children and mentally handicapped adults:

a) SUNNYHAVEN CHILDREN'S HOME

situated in Ohio and founded in 1870. This home is financed by, among others, by the Beachy-Amish assembly "Bethesda A.-N. Fellowship".

b) FAITH MISSION HOME, Inc.

situated in Virginia and founded in 1965. It is financed by the MIC and the AMA (see ch. 3).

In addition there are two homes for old people:

a) HILLCREST HOME

situated in Arkansas and founded in 1953. It is financed by the MIC.

b) MOUNTAIN VIEW NURSING HOME, Inc.

situated in Virginia and founded in 1962. It is financed by the Beachy-Amish assembly "Oak Grove Mennonite".

Claude BAECHER, Michel GAUDRY, Pierre WIDMER, Comment travailler au bien de la Nation, 1986, 30 F.

André NUSSBAUMER, Adolphe SCHNEBELE, Jacques DUBOIS, Daniel MULLER, Pierre WIDMER, Formation biblique et Modernité. 1987, 20 F.

Paul SANDERS, Claude BATY, Henri BLOCHER, Louis SCHWEITZER, Pierre WIDMER, Des Eglises de Professants... Pourquoi ?, 1987, prix non indiqué - publié en co-édition avec Les Cahiers de croire et servir.

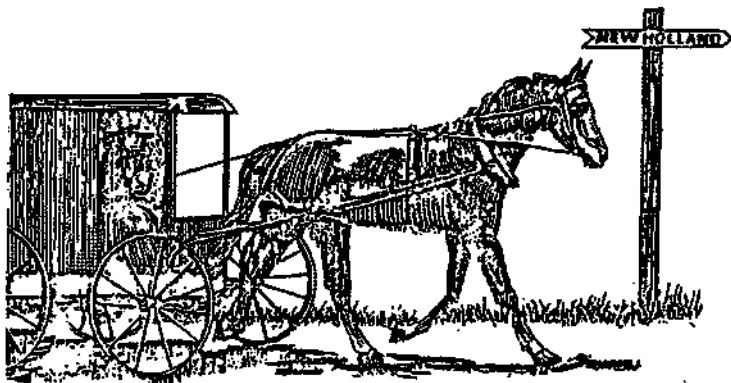


Il existe 2 foyers pour enfants et adultes handicapés mentaux :

- a) "SUNNYHAVEN CHILDREN'S HOME",
situé en Ohio et fondé en 1970. Ce foyer est financé, entre autres, par l'assemblée Beachy-Amish "Bethesda A-M Fellowship".
- b) "FAITH MISSION HOME, Inc.",
situé en Virginie et fondé en 1965. Il est financé par la MIC et l'AMA (voir chapitre 3).

De plus, il y a 2 foyers pour personnes âgées :

- a) "HILLCREST HOME",
situé en Arkansas et fondé en 1953. Il est financé par la MIC.
- b) "MOUNTAIN VIEW NURSING HOME, Inc.",
situé en Virginie et fondé en 1962. Il est financé par l'assemblée Beachy-Amish "Oak Grove Hennonite".



Eléments du vêtement	FORT (HAUT)	MOYEN	FAIBLE (BAS)
	ensembles attachés par des épingles, ou noués - boutons acceptés sur robes d'enfants	les fermetures à glissière se répandent.	boutons acceptés pour les adultes d'abord dans le dos, puis sans restriction.
Bas	sombres	sombres surtout si s.c.	
Chaussures	noires et plates les petites filles sont souvent nu-pieds ainsi que les femmes qui sont parfois jambes nues en été pour les travaux des champs		ordinaires abandon de la simplicité rurale surtout si s.c.: interdiction absolue de se découvrir bras et jambes
note: s.c.: surconservatisme			



IOWA



OHIO



INDIANA



PENNSYLVANIA

coiffes amish