

of Salisbury, Pennsylvania reveals the urgent matters of *Ordnung* as perceived at that time. As a position paper, it was expected that it would be used with groups or congregations seeking affiliation with the Beachy Amish Mennonite Fellowship. A copy was given the author by Bishop Arthur Gerber, who had received it from Deacon John Zehr. It will be given in its entirety.

1. We accept and embrace the Eighteen Articles of Confession of Faith as drawn up in Dortrecht, Holland, April 21, 1632. We believe these Articles to be based upon and in harmony with the inspired Word of God, which is the Authority by which we embrace said Articles as worthy of propagation from one generation to another. Exodus 18:20

2. As to missionary work; we believe that God, "who wishes all mankind to be saved (dass allen Menschen geholfen werde" -- German), "and to come to a knowledge of the truth" (I Tim. 2:4, Weymouth), expects His church today to be "ambassadors for Christ" -- "Botschafter an Christus Statt" (II Cor. 5:20; Matt. 28:19; Rom. 1:14-16).

3. Alcoholic beverages shall not be tolerated. Individuals who persist in this practice shall be denied communion, and shall be dealt with according to Article sixteen of Confession of Faith. Prov. 20:1. Furthermore we urge to discourage the use and production of chewing or smoking tobacco. II Cor. 7:1.

4. Ministers of this affiliation shall exercise caution and good judgment in ministering to congregations or conferences with whom we are not affiliated. Approval of home congregation should be obtained, and our own congregations should not be by-passed in favor of others. Luke 24:45-49; Gal. 6:10.

5. Victrolas, recorders, radios and musical instruments are not to be tolerated. Isa. 5:11, 12; Eph. 5:18-21.

6. Congregations who allow cameras shall instruct their members that pictures are not for display; and cameras and pictures are not to be taken to other congregations where such are not permitted. Rom. 14:13; I Cor. 10:31, 32; I John 2:15-17.

7. We see a danger in college attendance. Where a higher education is required we recommend correspondence courses in preference to college attendance. Those attending college should do so only with the approval of the congregation. I Cor. 1:18-31; 2:1, 2; 8:1; James 1:5; 3:13-18.

On the other hand, we would not give the impression that "Ignorance is bliss." The Bible likewise warns against intellectual laziness and ignorance. God lamented, saying "My people are destroyed for lack of knowledge (darum das es nicht lernen will" -- German). Hosea 4:6. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge - -," II Peter 1:5. We are instructed to search for understanding "as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:2-5; 15:14; 23:23.

8. Both sexes shall wear clothing which cover and conceal the body as becometh all Christians. Semi-transparent clothing are not Christ-like and shall not be permitted. Deut. 22:5; I Tim. 2:9, 10; I Peter 3:3, 4; 5:5.

9. Public bathing beaches shall not be patronized either for bathing or gazing. Such scenes had led to the downfall of chosen men of God. II Sam. 11. Boys or men should not go bathing with trunks alone, the upper body shall also be covered. If women and girls go bathing, they shall wear modest form concealing suits. I Thess. 5:22; I John 2:15-17.

10. No flowers shall be displayed at funerals and we suggest that funeral notices published in community newspapers (such as dailies) might carry a no flowers notice. We encourage simplicity and good stewardship in funeral arrangements and in the purchase of coffins. Rom. 12:2; I Cor. 7:31.

11. Theater attendance, whether outdoors or indoors, shall not be tolerated regardless of what is on the screen. This also applies to watching the show from outside the ticket booth. I Thess. 5:22; I Tim. 5:6; II Tim. 3:4, 5.

12. Churches having rules that automobiles are to be black shall maintain that order, others are encouraged to establish similar regulations. Good Christian stewardship shall be conscientiously practiced in purchasing automobiles. I Cor. 7:31; Eph. 5:15; I Peter 5:5.

13. Wearing the beard shall be maintained. Isa. 50:6; Rom. 12:2; I Pet. 2:21.

14. Whereas the annual Youth Fellowship Meeting has become so large that many of our congregations do not have facilities to accommodate all the people; attendance from other communities shall be confined to youth and such ministers or others who have assignments on the program as

well as all members of the hosting congregation. Furthermore we recommend that each congregation appoint a responsible married couple, preferably a minister, to accompany and have oversight of their youth. II Tim. 2:22; I Pet. 5:5.

15. Congregations or groups of believers wishing to affiliate with this group shall make application to be investigated by three or more bishops who shall proceed according to their findings and the Word of God. If affiliation is accomplished all congregations should be informed. Acts 8:14.

The procedure explained in No. 15 was used very soon after its adoption, with the Oak Grove and Woodlawn congregations. Elam Hochstetler believes that Bishop Eli D. Tice was the principal architect of this procedure.

The Somerset County and Lancaster County Beachy churches trace their origin to disagreements with the practice of the *Streng Meidung* by some Old Order Amish. Emerson Leshner poses a matter that is of concern to enlightened Beachy Amish leaders. "While the Beachy Amish continue to maintain a strong 'Amish' identity they also are accepting of other persons' decisions not to be 'Amish' and continue to relate to those with whom they disagree."¹⁴ This position of openness and acceptance is in contrast to self-preservation as the major goal, as with the Old Order Amish. Leshner's statement was made in the context of the family and its intergenerational aspects, but it also has implications otherwise. How to maintain a healthy tension between *Ordnung* and acceptance of other persons "outside" will be a constant challenge to the congregations. The strong emphasis on mission work and bringing into the congregations those who want to commit themselves to a life of discipleship will make that tension between visible outward items and acceptance more delicate to control. The Old Order Amish do not have missionary work as a goal, other than the silent witness of their lives. This reduces the "openness" and influences the teaching and basis of *Ordnung*.

The problem of change surfaces constantly in the congregations and on the ministerial level. Occasionally it breaks into print. Change is recognized as a fact of life, in both growth or deterioration.¹⁵ With change a fact of life, the formulation of a philosophy of change is an imperative. Editor Ervin N. Hershberger in an editorial on drift and change,

discussed three alternatives.¹⁶ The first was drift without change. The Pharisees had professed to remain firm, but in actuality they had drifted from the spirit of the law to the letter of the Law. The second he refers to as drifting change. This is illustrated by the dizzying speed by which the world is both drifting and changing. The third is the Christian alternative -- change without drift. The Christian must build on the rock, and avoid drift, while at the same time reckoning with the change inherent in birth, growth and death.

The Ordinances

The Beachy Amish recognize the seven ordinances as outlined in Daniel Kauffman's *Doctrines of the Bible*. The range of articles in *Calvary Messenger* and the topics discussed at Ministers Meetings reflect a strong commitment to the seven among the leadership. The seven are water baptism, marriage, communion, feet washing, devotional veiling for Christian women, the Christian salutation (also called "holy kiss"), and anointing with oil.

Intercongregational Mobility

It was mentioned earlier that the Amish Church has been a feeder of the Mennonite Church to a degree usually not recognized. It is estimated that about one-half of the Mennonites in Ohio are of Amish-Mennonite origin.¹⁷ At the time of the merger between the Eastern Amish Conference and the Ohio Mennonite Conference the percentage was sixty-three percent Amish Mennonite. But what happens within a Beachy congregation that can be documented, in respect to mobility? To what degree is there mobility? To what degree does the Beachy Church serve as a steppingstone between Old Order Amish and Mennonites? One case in point is the Weavertown Amish Mennonite Church of Lancaster County. During the years 1944 - 1962 the congregation received 133 members from other congregations, nearly all of whom came from the Old Order Amish. During the same years 130 left Weavertown for other Churches.¹⁸ It is not known how many of the 130 transferred to other Beachy Churches. Several prominent and knowledgeable Beachy Amish ministers feel