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# CHURCH HISTORY MONTHLY

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## Timeline of Topics

- Quote
- Count Zinzendorf (d. 1760; Moravian leader)
- Late Medieval Period
- Moravians
- World Christianity
- The 4 different leadership styles

New Trinitas class starting this month  
(17 Apr for 4 weeks):

Old Testament Canonization  
(How we got the OT)  
and Old Testament Apocrypha  
(Books not included in the OT):



Two celebrations from the Moravians:  
The Moravian Star and  
the Easter Sunrise Service.

\*\*The first mention of a similar star is in the 1830s at a school in Moravia that originated from a geometry project. The Moravian church eventually adopted the star as a symbol of Easter and took the star with them as they spread around the world..

\*\*In 1732, also in Moravia, some young men decided to get up early on Easter Sunday, gather at the cemetery (which Moravians call "God's Acre), and honor the anniversary of Jesus's resurrection. The next year, more people joined, and, as Moravians spread, so did the celebration of the Easter Sunrise Service.

## The non-Protestant Protestant group: The Moravians of the 1400s (they started before the Protestant Reformation)

--The Moravians grew out of the ministry of a pre-Reformer who lived 100 years before Luther, Jan Huss of the present-day Czech Republic. Huss was raised Catholic but became interested in the writings of John Wycliffe (d. 1384).

--Wycliffe believed that many ideas of the medieval Catholic Church were wrong, such as the pope, Purgatory, indulgences, and the office of monks and nuns. Huss adopted many of his ideas and began to teach them in the Czech Republic. He was eventually burned at the stake by the Catholic Church in the year 1415.

--Many of these beliefs are ones that became popular 100 years later with the Protestant Reformers, like Luther and Calvin. Yet Huss taught them at a time when the Catholic Church had ultimate control over all the kings of Europe, which means he was put to death for those beliefs.

--Nevertheless, his movement did not die out. He taught and convinced enough other people, and after his death they kept his ideas alive. They eventually became known as the "Bohemian Brethren" or "Unity of the Brethren." They formed a separate community (church) in 1457 that was led by elders. Another tiny group that had separated from the Catholic Church in the 1200s, known as the Waldensians, agreed to ordain their ministers in 1467.

--Therefore, by Luther's time, the Unity of the Brethren numbered around 400 churches. They did not have all the ideas of the Protestant Reformation, but they had already broken from the Catholic Church. Eventually, they became known as the Moravians. Why Moravians? Because many of them lived in the region of "Moravia."

“I am not my own today.  
I belong to another.  
I have been bought with a price.  
And I will live every moment of  
this day so that the Great  
Purchaser of my soul will receive  
the full reward of His suffering.”  
Count Zinzendorf, an early  
supporter of the Moravians  
(1700-1760)

## Leadership models, Part II: That developed in the USA

Many churches are independent. Nevertheless, they act in the same manner as autonomous churches, and, so, I place them in that category. While independent churches claim no loyalty to a denomination, association, or convention, usually they link with other independent churches for education of pastors, producing church literature, and pooling money to use for missionaries. This falls into the category of autonomous church

--Megachurch: An autonomous church which uses a business model to run the church. These churches may or may not be formally connected with other churches or denominations. Since the business model is used, the pastor functions like a CEO, the associate/assistant pastors like vice presidents of different areas within the church, and the “shareholders” (the average church members) have a limited voice in how the “business” (church) is run: the CEO/pastor (usually with guidance from assistant pastors or elders) makes major decisions, hires like-minded staff who are usually trained within that church, and controls the functions of the church.

Questions, comments, or want to join  
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## Leadership models Part I: Those that came out of the Protestant Reformation

Catholics and Orthodox have the same leadership structure: Episcopal. Protestants have four different ways of running churches. This summary will briefly describe these leadership structures. Note that these categories are not air-tight, with some denominations using a combination of styles.

1. Episcopal: These churches have bishops: examples include Catholic, Orthodox, Episcopalian, and Methodist groups. In the case of Catholics, their head bishop is called the “Pope.” In the case of the Orthodox, their head is called the “Patriarch.” Episcopalians (the Church of England which is in the USA) have a head bishop who is called the “Presiding Bishop.” The Methodists do not have one head bishop, instead bishops have authority over their area, called a Conference, and a General Conference, which consists of all conferences, makes decisions for the entire denomination.

2. Presbyter: This leadership role involves churches sending representatives to a larger body where decisions are made. Presbyterian churches have this type of leadership structure. Each individual church is governed by elders in what is usually called a “session.” Individual churches are grouped together into a “presbytery,” presbyteries are grouped together into a “synod,” and synods nationwide form the “General Assembly.” At each level outside the individual church, both clergy and lay (meaning non-clergy) leaders are involved and make decisions.

3. Autonomous church: These churches maintain all decisions from within the individual church (called the “local church”). Baptists use this form of church leadership. Churches usually voluntarily join together to form “associations,” associations join together to form a “convention” (such as the North Carolina Baptist Convention), and small conventions join together to form a large “convention” (such as the Southern Baptist Convention). The larger Convention makes policies; local churches can either choose to join or not. So all decisions are made in the local church, and the local church agrees with the Convention’s policies and thus are members of that Convention. But the Convention cannot force the local church to abide by the Convention’s decisions. If a local church disagrees, then it withdraws from the Convention.