

Zeittafel, die die Ortsgeschichte von Alexander Glitsch aus dem Jahre 1865 ergänzt und fortführt. Das betrifft besonders die Jahre nach 1990, in welchen Richter gemeinsam mit Vertretern der evangelisch-lutherischen Kirche und dem Architekten A. Epifanow die teilweise Rekonstruktion der Siedlung betreute. Sarepta wurde unter Zuhilfenahme von Analogien wiederhergestellt, wobei die Architektur von Neuwied als Vorlage diente.

Die Beiträge vermitteln eine gute Einführung in Bereiche, zu denen nicht immer wissenschaftliche Spezialuntersuchungen vorliegen. Dabei kommen vornehmlich diejenigen zu Wort, die persönlich mit den Siedlungen verbunden sind und vor Ort Arbeit als Seelsorger, Architekten oder Stadtplaner leisten. Zahlreiche hervorragende Abbildungen und Photographien führen die anspruchsvolle Einfachheit und stille Bescheidenheit der Herrnhuter Architektur vor Augen und machen das Buch zu einem Beleg pietistischer Baukultur.

Claus Bernet

John Exalto and Jan-Kees Karels, Waakzame wachters en kleine vossen: Gereformeerden en herrnhutters in de Nederlanden, 1734-1754
Heerenveen: Uitg. Groen 2001, ISBN 90-829-243-6. 318 S.

In this important study of the "first phase" of the Moravian movement in the Netherlands and how the state (Reformed) church received them, John Exalto and Jan-Kees Karels provide a well-grounded and thorough survey of events during two tumultuous decades of the 18th century. These developments were an important part of the religious history of the Netherlands, in general, the authors argue, and not merely an episode in Moravian history. I would add that the events depicted here were connected to even larger developments throughout central and northwestern Europe and North America, where Moravians made similar moves at the same time and encountered fierce resistance from numerous enemies – for reasons similar to those the authors ascribed to the Reformed Church in the Netherlands. Using Reformed and Moravian letters, diaries, synodal acts, and personal memoirs, as well as Moravian publications of the period and the virulent anti-Moravian Dutch-language polemics, the authors investigate what the Moravians did in the Netherlands and how and why the Reformed Church reacted to them the way they did.

Exalto and Karels' conclusions are complex, but the main points they make are 1) The Reformed Church authorities tried to stop the growing influence of the Moravians by implementing formal discipline against a number of Reformed men and women who showed sympathy for the group and by publishing and widely circulating a number of polemical writings that outlined the dangers the Moravians imposed on the Church, society, and

public order in the Netherlands, 2) Reformed authors' criticism of the Moravians stressed above all the dangers of their uncontrolled religious enthusiasm, 3) The pressure against the Moravians subsided in the second half of the 18th century when a new atmosphere developed throughout the Netherlands, in which declining confessionalism and increasing tolerance meant that the Church could no longer enforce discipline. Further, by the 1760s Church authorities perceived the Arminians as a greater threat than the Moravians, and at the same time Moravians slowly gained acceptance and were taken off the black list of sects.

The book is divided into two parts, the first of which traces the development of relations between the Moravians and the Reformed Church from the arrival of the former in the Netherlands in the mid-1730s until the early 1750s. By the period of peak tension between the two. Exalto and Karels show why many (not all) Reformed Church authorities felt threatened by the small group and how those who did use formal discipline (protocolled hearings and censure) against 50 men and women in the Church who sympathized with the Moravians. The authors stress how divided the Church was by the 1730s and how apprehensive authorities were about yet another dissenting group challenging their authority. One of the strengths of the book lies in how the authors place the Moravian movement in the Netherlands within the larger context and recent history of dissent there, which included movements by Lutherans, anabaptists, Remonstrants, Roman Catholics, et al. Thus many Church authorities were already in a defensive posture when the Moravians arrived and viewed these new intruders as false prophets or foxes in sheep's clothing. Moravian publications, especially their new hymnal, only confirmed their anxieties.

The second part of the book treads the same ground as the first, but goes further into the background and deepens the analysis of relations between the Church and the Moravians. The authors are looking for the origins or roots of Moravian beliefs and practices in the Netherlands, as well as why Church authorities labeled Moravians dangerous enthusiasts and how they could justify their actions against the group in light of the Moravians' obvious spirituality and piety, which seemed so positive to many. The second issue is the key. The authors argue that the Church used polemics as a weapon against the Moravians, and these polemics reveal their dislike and anxiety concerning what they considered to be dangerous religious enthusiasm. Reformed Church authorities believed that this enthusiasm could be seen in the following Moravian beliefs and practices: First, Zinzendorf's theology of the heart seemed to violate the Reformation principle of *sola scriptura*. Like the Labadists the Moravians were, as a result, irrational, and authorities associated their enthusiasm and conventicles with social problems. Second, the Moravian "blood and wounds" litany made no sense and

resembled Catholic beliefs. Indeed, the Moravians lost much of the good will they had attained with their impressive piety when others began noticing the excesses of their "*Sichtungszeit*." Third, Moravian antinomianism seemed to represent experience out of control. These issues, along with their Catholic-like liturgical practices and Zinzendorf's justification teachings (which rejected predestination) were all part of the problem Church authorities had with the Moravians.

Thus until conditions began changing in the second half of the 18th century, Reformed Church authorities guarded against the Moravians and the threat they represented to the established church and public order like guarding against foxes in the vineyard (hence the title of the book). But Zinzendorf and the Moravians guarded against foxes too, that is Christians in name only. Tense relations between the groups did not ease until after Zinzendorf's death when the Moravians began retreating from some of their extreme practices, and when the Reformed Church became more tolerant and less responsible for preserving public order. This was sealed in 1796 when church and state were officially separated in the Netherlands, and Reformed authorities were no longer concerned with chasing Moravian foxes.

Aaron S. Fogleman

Christian Georg Andreas Oldendorp, Historie der caribischen Inseln Sanct Thomas, Sanct Cruix und Sanct Jan, insbesondere der dasigen Neger und der Mission der evangelischen Brüder unter denselben. Erster Teil. Kommentierte Ausgabe des vollständigen Manuskriptes aus dem Archiv der Evangelischen Brüder-Unität Herrnhut. Band 1, Band 2 (in 3 Teilen). Hg. von Gudrun Meier [u.a.]. Abhandlungen und Berichte des Staatlichen Museums für Völkerkunde Dresden 51. Berlin: Verlag für Wissenschaft und Bildung, 2000, 2002. 764 S., 2171 S. ISBN 3-86135-099-8 [Bd.1], 3-86135-118-8 [Bd. 2].

Fast 230 Jahre nach Fertigstellung des Manuskriptes liegt nun endlich Oldendorps Missionsgeschichte der karibischen Inseln St. Thomas, St. Croix und St. John vor. Christian Georg Andreas Oldendorp (1721-1787) erhielt 1766 vom Unitätsdirektorium, der Leitung der Brüder-Unität, den Auftrag, die Geschichte der Missionsarbeit der Brüdergemeine in der Karibik zu verfassen. Er reiste dazu 1766-1769 in die Karibik und nach Nord-Amerika, um das Material für seine Studie zu sammeln. Als Betreiber der *Oral History* sprach er mit den Missionaren, mit den Einheimischen, mit Sklaven und mit