

# REFORMATION SIMULATION

*World History*  
*Early Modern Period Unit*  
*Grades 11-12*  
*2 50 minute class periods*

## TEACHER DIRECTIONS

### **Lesson Preparation**

Lesson Purpose: to introduce specific theological ideas and practices of four branches of the Reformation

Missouri Objectives/Standards:

3bH: Analyze the following developments related to the Renaissance and Reformation including: new ways of thinking

6M: Describe the major social institutions (including religion) and how they fulfill human needs

6N: Predict the consequences that can occur when institutions fail to meet the needs of individuals and groups and/or when individuals fail to carry out their personal responsibilities

Materials: Simulation Packet (including Student Simulation Directions, Primary Source Packet, & Statement Rubric)

### **Lesson**

Do-Now/Starter:

Read Key Findings from the “Religion in America” report from the Pew Forum.

<http://religions.pewforum.org/reports>

- 28% of American adults left the faith in which they were raised (when including switches between Protestant church, the number raises to 44%)
- 16.1% of adults say they are currently unaffiliated with a particular religion, double the number who say they were unaffiliated as children
- 25% of those 18-29 say they are not currently affiliated

What do you think is a major reason people might leave a religion in today’s world?

**Note that students may respond that people leave one religion for another. Responses will vary widely. As a transition to the homework, consider aiming discussion toward this decision as highly personal today, perhaps toward how the individual does not feel they are feeling a spiritual need is being met. Connect this experience with the experience of some Europeans who did not feel the late medieval Roman Catholic Church was meeting their needs.**

Review/Prior Knowledge:

Students have previously viewed the PBS video, *Empires: Martin Luther*. They were assigned to write a letter imagining themselves as citizens of the German town of Amberg sometime during the first half of the 1500s.

Collect the letters students wrote and discuss, listing beliefs, practices, and abuses of the late medieval Roman Catholic Church on the board.

Simulation:

After reviewing late medieval Catholicism, students will participate in a simulation in which they, as members of the city council of Amberg must decide how they will respond to these complaints of citizens about religion in the city (and in Christendom).

Students will draw a card with a role on it (Lutheran, Reformed, Roman Catholic, or Anabaptist), and will group according to the label on their card.

Distribute the packet of primary sources to each group; explain that the “councilors” will examine this packet informing them about different ways Europeans are responding to the religious unrest and that this Simulation will help introduce them to some of the major ideas of Reformation traditions.

After interpreting the sources, each group should prepare a brief presentation of the perceived beliefs and practices of each of the options, what seems important to each of the religious options, and specifically how the worship space and practices of the city might be changed. Will Amberg follow the Wittenberg or Geneva model? Will it be Roman? What about Anabaptist?

**Note: This is intended to be an introduction to key Reformation ideas; in this simulation, the chronology does not exactly correspond to historical fact.**

Evaluation:

Rubric (see below)

(During each group’s presentation of Statement, students may wish to have a particular source projected for easy reference to the rest of the class.)

Closure:

Points to Raise During Discussion:

In what ways are these models similar?

On what points do these models differ?

Can you see anything in how these ideas are reflected in worship spaces?

**Some Main Ideas found in the sources you may wish to discuss include: number and effectiveness of sacraments, interpretation of Scriptures, church discipline, worship practices and beliefs, and religious authority.**

# REFORMATION SIMULATION

## STUDENT DIRECTIONS

You are a member of the city council in the German town of Amberg. After receiving several letters from citizens complaining of the state of religion in the town and in Christendom, you and the other councilors have decided to take matters into your own hands to remedy this state of affairs. You have received information regarding how others in Europe are handling similar complaints. In your group, you will review the information from one of four areas: Lutheran ideas, Reformed ideas, Anabaptist ideas, and Roman Catholic ideas. After reviewing and discussing with the fellow councilors in your group, prepare a brief "Statement of Faith" for the religious option your group examined. Each group will present their Statement before the class; after discussion, the council will vote on which Statement to follow.

### Statement of Faith Rubric

Beliefs (What does each group believe?)  
10 points

Practices and Worship (How has each group put into practice what it believes?)  
10 points

Evaluation of the Impact of Our Decision (What will Amberg have to do to Change? e.g. What will happen to the church building itself? How will the town citizens be affected? etc.)  
10 points

Specific Reference to Primary Sources  
5 points

Mechanics: grammar, spelling, punctuation, style  
5 points

## REFORMED STATEMENTS

### 1. Huldrych Zwingli, “Short Christian Instruction”

“Concerning images: it is reasonable for everyone to teach, as has been found, that images are forbidden by God—so that, after they have been instructed and strengthened, the unlearned and weak ones may soon accept what should be done with the images...

[T]he images and the paintings which we have in the churches,... have created the danger of idolatry. Thereofre, one should not leave them there any longer. ...”<sup>1</sup>

### 2. John Calvin, *Institutes of the Christian Religion*

“But a most pernicious error widely prevails that Scripture has only so much weight as is conceded to it by the consent of the church. As if the eternal and inviolable truth of God depended upon the decision of men! ... Thus these sacrilegious men, wishing to impose an unbridled tyranny under the cover of the church, do not care with what absurdities they ensnare themselves and others, provided they can force this one idea upon the simple-minded: that the church has authority in all things.”<sup>2</sup>

### 3. “Ordinances Concerning Church Polity in Geneva”

#### *Concerning Sermons*

1. All the members of each household shall attend church on Sundays, unless it is necessary to leave someone behind to look after children or livestock, under penalty of 3 sous....\*
5. During the sermon everyone shall listen attentively and there shall be no unseemly or scandalous behavior....

#### *Superstitions*

1. Those who are found in possession of paternosters or images for the purpose of worshipping them shall be sent before the Consistory,...
4. Those who have attended the mass shall, besides being reprimanded, be summoned before Messieurs.\*\*
5. For this offence Messieurs shall decide whether to punish them by imprisonment or by special fines, according to their discretion....

#### *Drunkenness*

2. Taverns are to be closed during public worship....
3. If anyone is found drunk he shall pay three sous on the first occasion and shall be summoned before the Consistory; on the second occasion he shall pay the sum of five sous; and on the third he shall be fined ten sous and be put in prison....

### *Songs and dances*

Anyone who sings indecent, dissolute, or outrageous songs or dances the fling or some similar dance shall be imprisoned for three days and shall then be sent before Consistory.

### *Fornication*

1. Any who are found practicing fornication, if they are an unmarried man and an unmarried woman, shall be imprisoned for six days on bread and water and shall pay sixty sous into public funds....
3. Those who are engaged to be married shall not live together as man and wife until the marriage has been solemnized in church, otherwise they shall be punished as fornicators....<sup>3</sup>

\*A “sou” was a type of French coin.

\*\*The “messieurs” was a term for the city councilors of Geneva.

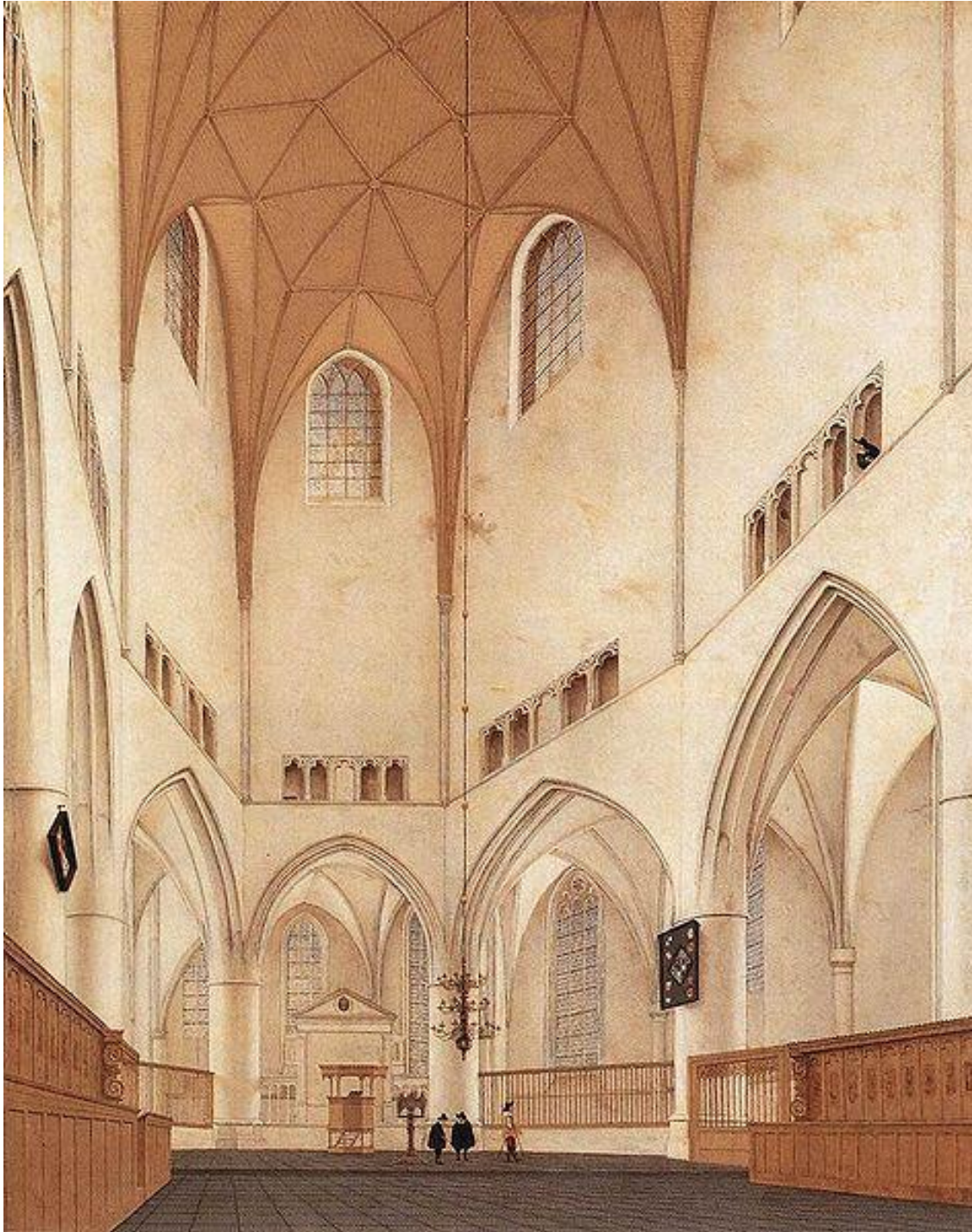
### 4. John Calvin’s Instructions for Singing

“Further, it is a thing very expedient for the edification of the Church, to sing some psalms in the form of public devotions by which one may pray to God, or to sing his praise so that the hearts of all be roused and incited to make like prayers and render like praises and thanks to God with one accord....”

“On the other hand there are the psalms which we desire to be sung in the Church, as we have it exemplified in the ancient Church and in the evidence of Paul himself, who says it is good to sing in the congregation with mouth and heart. We are unable to compute the profit and edification which will arise from this, except after having experimented. Certainly as things are, the prayers of the faithful are so cold, that we ought to be ashamed and dismayed. The psalms can incite us to lift up our hearts to God and move us to an ardor in invoking and exalting with praises the glory of his Name. Moreover it will be thus appreciated of what benefit and consolation the pope and those that belong to him have deprived the Church; for he has reduced the psalms, which ought to be true spiritual songs, to a murmuring among themselves without any understanding.

This manner of proceeding seemed especially good to us, that children, who before hand have practiced some modest church song, sing in a loud distinct voice, the people listening with all attention and following heartily what is sung with the mouth; till all become accustomed to sing communally. ...”<sup>4</sup>

5. Interior of St. Bavo Church in Haarlem, the Netherlands.<sup>5</sup>



## ROMAN CATHOLIC STATEMENTS

### 1. Michel de Montaigne, "Of Prayers"

"It is not without much reason, it seems to me, that the Church forbids the promiscuous, inconsiderate, and indiscreet use of the sacred and divine songs which the Holy Spirit dictated to David. We must not bring God into our acts save with reverence and heedfulness full of honor and respect. Those words are too divine to have no other use than to exercise our lungs and please our ears. It is from the inmost thoughts that they should be brought forth, and not from the tongue. It is not right to allow the shop-boy, among his empty and frivolous thoughts, to entertain and amuse himself with them. Nor surely is it right to see the holy book of the sacred mysteries of our faith tossed about in the hall and the kitchen. They were formerly mysteries; now they serve for recreation and pastime."<sup>6</sup>

### 2. Decrees of the Council of Trent

13 January 1547

#### CHAPTER VIII.

In what manner it is to be understood, that the impious is justified by faith...

And whereas the Apostle saith, that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation, and the root of all Justification; without which it is impossible to please God, and to come unto the fellowship of His sons: but we are therefore said to be justified freely, because that none of those things which precede justification-whether faith or works-merit the grace itself of justification....

#### CHAPTER IX.

Against the vain confidence of Heretics.

But, although it is necessary to believe that sins neither are remitted, nor ever were remitted save gratuitously by the mercy of God for Christ's sake; yet is it not to be said, that sins are forgiven, or have been forgiven, to any one who boasts of his confidence and certainty of the remission of his sins, and rests on that alone.... But neither is this to be asserted,-that they who are truly justified must needs, without any doubting whatever, settle within themselves that they are justified, and that no one is absolved from sins and justified, but he that believes for certain that he is absolved and justified; and that absolution and justification are effected by this faith alone.... For even as no pious person ought to doubt of the mercy of God, of the merit of Christ, and of the virtue and efficacy of the sacraments, even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God....



## CHAPTER XVI.

On the fruit of Justification, that is, on the merit of good works, and on the nature of that merit.

Before men, therefore, who have been justified in this manner,-whether they have preserved uninterruptedly the grace received, or whether they have recovered it when lost,-are to be set the words of the Apostle: Abound in every good work, knowing that your labour is not in vain in the Lord; for God is not unjust, that he should forget your work, and the love which you have shown in his name; and, do not lose your confidence, which hath a great reward. And, for this cause, life eternal is to be proposed to those working well unto the end, and hoping in God, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward which is according to the promise of God Himself, to be faithfully rendered to their good works and merits....For, whereas Jesus Christ Himself continually infuses his virtue into the said justified,-as the head into the members, and the vine into the branches,-and this virtue always precedes and accompanies and follows their good works, which without it could not in any wise be pleasing and meritorious before God,...<sup>7</sup>

3 March 1547

### DECREE ON THE SACRAMENTS ON THE SACRAMENTS IN GENERAL

CANON I.-If any one saith, that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or, that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema....<sup>8</sup>

11 October 1551

### ON THE EUCHARIST CHAPTER I.

On the real presence of our Lord Jesus Christ in the most holy sacrament of the Eucharist.

In the first place, the holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant,-that our Saviour Himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, He be, in many other places, sacramentally present to us in his own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God: for thus all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy Sacrament, have most openly professed...<sup>9</sup>



3. Interior of Stephansdom, Passau, Germany.<sup>10</sup>



Interior of Stephansdom, Passau, Germany



## LUTHERAN STATEMENTS

### 1. Martin Luther: The Tower Experience, 1519

“Meanwhile in that same year, 1519, I had begun interpreting the Psalms once again. I felt confident that I was now more experienced, since I had dealt in university courses with St. Paul's Letters to the Romans, to the Galatians, and the Letter to the Hebrews....

But I, blameless monk that I was, felt that before God I was a sinner with an extremely troubled conscience. I couldn't be sure that God was appeased by my satisfaction....

I meditated night and day on those words until at last, by the mercy of God, I paid attention to their context: "The justice of God is revealed in it, as it is written: "The just person lives by faith." I began to understand that in this verse the justice of God is that by which the just person lives by a gift of God, that is by faith. I began to understand that this verse means that the justice of God is revealed through the Gospel, but it is a passive justice, i.e. that by which the merciful God justifies us by faith, as it is written: "The just person lives by faith." All at once I felt that I had been born again and entered into paradise itself through open gates....”<sup>11</sup>

### 2. Martin Luther: *Address to the Christian Nobility of the German Nation*, (1520)

“The Romanists have, with great adroitness, drawn three walls round themselves, with which they have hitherto protected themselves, so that no one could reform them, whereby all Christendom has fallen terribly.

First, if pressed by the temporal power, they have affirmed and maintained that the temporal power has no jurisdiction over them, but, on the contrary, that the spiritual power is above the temporal.... Secondly, if it were proposed to admonish them with the Scriptures, they objected that no one may interpret the Scriptures but the Pope.... Thirdly, if they are threatened with a council, they pretend that no one may call a council but the Pope ...

Let us, in the first place, attack the first wall...we are all consecrated as, priests by baptism, as St. Peter says: 'Ye are a royal priesthood, a holy nation (i Pet. ii. 9); and in the book of Revelation: 'and hast made us unto our God (by Thy blood) kings and priests' (Rev. v. io). For, if we had not a higher consecration in us than pope or bishop can give, no priest could ever be made by the consecration of pope or bishop, nor could he say the mass or preach or absolve....

The second wall is even more tottering and weak: that they end to be considered masters of the Scriptures. . . . If of our faith is right, 'I believe in the holy Christian church,' the Pope cannot alone be right; else we must say, 'I believe in the Pope of Rome,' and reduce the Christian Church to one man, which is a devilish and damnable heresy. Besides that, we are all priests, as I have said, and have all one faith, one Gospel, one Sacrament ; how then should we not have the power of discerning and judging what is right or wrong in matters of faith ? ...”<sup>12</sup>

### 3. Hymn: "SALVATION UNTO US HAS COME," Paul Speratus, 1523

1. By God's free grace and favor,  
Good works cannot avert our doom,  
They help and save us never:  
Faith looks to Jesus Christ alone,  
Who did for all the world atone;  
He is the Mediator.

2. What God doth in His Law demand  
No man to Him can render,  
And so He draws His flaming brand  
To punish the offender:  
Our flesh has no those pure desires  
Which first of all the Law requires,  
So we're in condemnation.

3. It was a false, misleading dream  
That God His Law had given  
For us to keep and merit claim  
And earn our way to heaven:  
God's Law is but a mirror bright  
To bring the inbred sin to sight  
That lurks within our nature.

4. By our own strength to put aside  
God's wrath, and win His blessing,  
Is useless task, by many tried,  
Is only guilt increasing:  
For God hypocrisy abhors;  
Flesh with the spirit ever wars,  
for 'tis by nature evil.

5. And yet, the Law fulfilled must be  
Or we were lost forever;  
Therefore God sent His Son, that He  
Might us from death deliver;  
He all the Law for us fulfilled,  
And thus His Father's anger stilled  
Which over us impended.

6. Since Christ hath full atonement made  
And brought us to salvation,  
Each Christian may therefore be glad  
And build on this foundation:  
Thy grace alone, dear Lord, I plead,  
Thy death my life now is indeed,  
For Thou hast paid my ransom. ...

10. From faith in Christ, whene'er 'tis right,  
Good works are surely flowing;  
The faith is dead that shuns the light,  
No good works ever showing:  
By faith alone the just shall live,  
Good works alone the proof can give  
Of love, which true faith worketh.<sup>13</sup>

4. Interior of Marienkirche, Wittenberg, Germany.<sup>14</sup>



## ANABAPTIST STATEMENTS

### 1. The Trial Statement of Michael Sattler, 1527

“...that the real body of Christ the Lord is not present in the sacrament, we admit. For the Scripture says: Christ ascended into heaven and sitteth on the right hand of his heavenly Father, whence he shall come to judge the quick and the dead, from which it follows that, if he is in heaven, and not in the bread, he may not be eaten bodily.

Thirdly, as to baptism we say infant baptism is of no avail to salvation....

Sixthly, we hold that we are not to swear before the authorities, for the Lord says [Matt. 5:34]: Swear not, but let your communication be, Yea, yea; nay, nay.

Seventhly, when God called me to testify of his Word and I had read Paul and also considered the unchristian and perilous state in which I was, beholding the pomp, pride, usury, and great whoredom of the monks and priests, I went and took unto me a wife, according to the command of God...

In conclusion...we have not acted contrary to God and the gospel, you will find that neither I nor my brethren and sisters have offended in word or deed against any authority.... If they [the learned men] prove to us with the Holy Scriptures that we err and are in the wrong, we will gladly desist and recant...but if no error is proven to us, I hope to God that you will be converted....”<sup>15</sup>

### 2. The Schleithem Confession, 1527

“Notice concerning baptism. Baptism shall be given to all those who have been taught repentance and the amendment of life and [who] believe truly that their sins are taken away through Christ, and to all those who desire to walk in the resurrection of Jesus Christ and be buried with him in death, so that they might rise with him; to all those who with such an understanding themselves desire and request it from us; hereby is excluded all infant baptism, the greatest and first abomination of the pope. For this you have the reasons and the testimony of the writings and the practice of the apostles. ...

We have been united concerning the separation that shall take place from the evil and the wickedness which the devil has planted in the world, simply in this: that we have no fellowship with them, and do not run with them in the confusion of their abomination. So it is; since all who have not entered into the obedience of faith and have not united themselves with God so that they will do His will, are a great abomination before God, therefore nothing else can or really will grow or spring forth from them than abominable things. Now there is nothing else in the world and all creation than good or evil, believing and unbelieving, darkness and light, the world and those who are [come] out of the world, God’s temple and idols, Christ and Belial, and none will have part with the other. ...

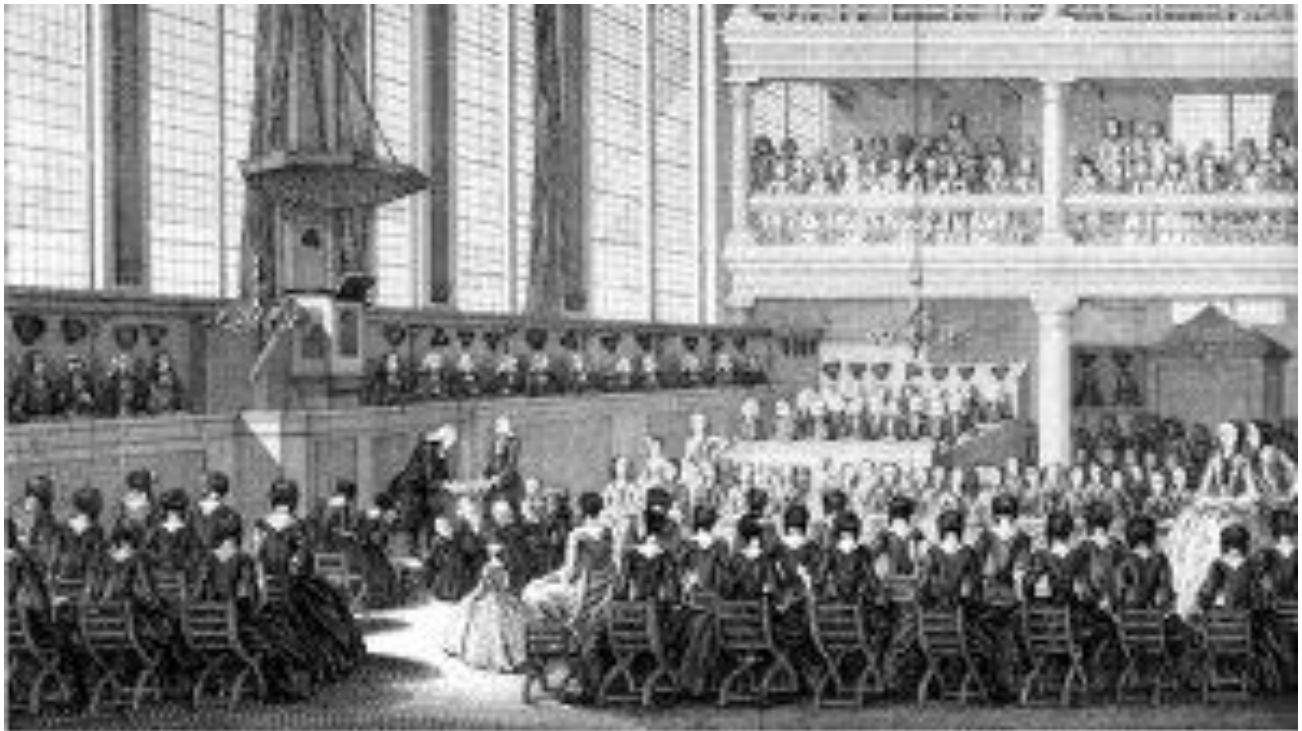


Thereby shall also fall away from us the diabolical weapons of violence—such as sword, armor, and the like, and all of their use to protect friends or against enemies—by virtue of the word of Christ: ‘you shall not resist evil.’

We have been united as follows concerning shepherds in the church of God. The shepherd in the church shall be a person according to the rule of Paul. ... The office of such a person shall be to read and exhort and teach, warn, admonish, or ban in the congregation, and properly to preside among the sisters and brothers in prayer, and in the breaking of the bread, and in all things to take care of the body of Christ. ...”<sup>16</sup>

Excerpts from “The Schleitheim Confession,” in *A Reformation Reader: Primary Texts with Introductions*, ed. Denis R. Janz (Minneapolis: Fortress Press, 1999), 176-78.

### 3. Image of a Dutch Mennonite Service<sup>17</sup>



## ENDNOTES

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<sup>1</sup> Excerpts from Huldrych Zwingli, “Short Christian Instruction” (November 17, 1523), in *The European Reformations Sourcebook*, ed. Carter Lindberg, (Malden, MA: Blackwell, 2000), 109-10.

<sup>2</sup> Excerpts from John Calvin, *Institutes of the Christian Religion*, in *The European Reformations Sourcebook*, ed. Carter Lindberg, (Malden, MA: Blackwell, 2000), 173.

<sup>3</sup> Excerpts from “Ordinances Concerning Church Polity in Geneva” (December 17, 1546), in *The European Reformations Sourcebook*, ed. Carter Lindberg, (Malden, MA: Blackwell, 2000), 175-77.

<sup>4</sup> Excerpts from “Articles Concerning the Organization of the Church and of Worship at Geneva Proposed by the Ministers at the Council, January 16, 1537,” Original: (C.R. X/I 5) Calvin: Theological Treatises. Ed. J.K.S. Reid, Philadelphia: Westminster Press, 1977, 48, 54.

<sup>5</sup> Interior of the Choir of St. Bavo Church in Haarlem, Netherlands (1660) by Pieter Janszoon Saenredam Oil on wood, obtained from <[http://commons.wikimedia.org/wiki/File:Interior\\_of\\_the\\_Choir\\_of\\_St\\_Bavo\\_at\\_Haarlem\\_1660\\_Pieter\\_Jansz\\_Saenredam.jpg](http://commons.wikimedia.org/wiki/File:Interior_of_the_Choir_of_St_Bavo_at_Haarlem_1660_Pieter_Jansz_Saenredam.jpg)>, accessed 9 July 2009.

<sup>6</sup> Excerpt from “Of Prayers,” *The Essays of Michel de Montaigne*, trans. George B. Ives (New York: Heritage Press, 1946), 426.

<sup>7</sup> Excerpts from “The Council of Trent: The Sixth Session, 13 January 1547,” *The canons and decrees of the sacred and oecumenical Council of Trent*, trans. J. Waterworth (London: Dolman, 1848), 30-53, obtained from <<http://history.hanover.edu/texts/trent/cto6.html>>, accessed 9 July 2009.

<sup>8</sup> Excerpts from “The Council of Trent: The Seventh Session, 3 March 1547,” *The canons and decrees of the sacred and oecumenical Council of Trent*, trans. J. Waterworth (London: Dolman, 1848), 53-67, obtained from <<http://history.hanover.edu/texts/trent/cto7.html>>, accessed 9 July 2009.

<sup>9</sup> Excerpts from “The Council of Trent: The Thirteenth Session, 11 October, 1551,” *The canons and decrees of the sacred and oecumenical Council of Trent*, trans. J. Waterworth (London: Dolman, 1848), 75-91, obtained from <<http://history.hanover.edu/texts/trent/ct13.html>>, accessed 9 July 2009.

<sup>10</sup> Interior of Stephansdom, Passau, Germany, obtained from <[http://commons.wikimedia.org/wiki/File:St\\_Stephens\\_Cathedral\\_interior\\_\(1\).jpg](http://commons.wikimedia.org/wiki/File:St_Stephens_Cathedral_interior_(1).jpg)>, accessed 9 July 2009; and <[http://commons.wikimedia.org/wiki/File:Orgel\\_im\\_St.\\_Stephansdom-Passau.jpg](http://commons.wikimedia.org/wiki/File:Orgel_im_St._Stephansdom-Passau.jpg)>, accessed 9 July 2009.



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<sup>11</sup> Excerpts from *Preface to the Complete Edition of Luther's Latin Works* (1545) by Dr. Martin Luther, 1483-1546. Translated by Bro. Andrew Thornton, OSB from the "Vorrede zu Band I der Opera Latina der Wittenberger Ausgabe. 1545" in vol. 4 of *Luthers Werke in Auswahl*, ed. Otto Clemen, 6th ed., (Berlin: de Gruyter. 1967). pp. 421-428; obtained from <<http://www.fordham.edu/halsall/mod/1519luther-tower.html>>, accessed 8 July 2009.

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<sup>12</sup> Excerpts from Martin Luther, *Address to the Christian Nobility of the German Nation*, in *Readings in European History*, ed. J.H. Robinson (Boston: Ginn, 1906), 2; obtained from <<http://history.hanover.edu/texts/luthad.html>>, accessed 8 July 2009.

<sup>13</sup> Excerpts from Paul Speratus, "Salvation Unto Us Has Come," 1523, *Evangelical Lutheran Hymn-Book* (St. Louis: Concordia Publishing House, 1912), pp.317-319; obtained from <<http://www.ctsfw.edu/bsmith-cts/etext/hymnals/ELHB1912/314salvation.txt>>, accessed 9 July 2009.

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<sup>14</sup> Interior of Marienkirche, Wittenberg, Germany, obtained from <<http://www.europetravelogue.com/gallery/germany/GermanyWittenbergMarienInterior>>, accessed 9 July 2009.

<sup>15</sup> Excerpts from "The Trial and Martyrdom of Michael Sattler," in *A Reformation Reader: Primary Texts with Introductions*, ed. Denis R. Janz (Minneapolis: Fortress Press, 1999), 180-81.

<sup>16</sup> Excerpts from "The Schleithem Confession," in *A Reformation Reader: Primary Texts with Introductions*, ed. Denis R. Janz (Minneapolis: Fortress Press, 1999), 176-78.

<sup>17</sup> Baptism Service at the Amsterdam Mennonite Church, Line drawing by Simon Fokke (1743), obtained from <[http://www.themennonite.org/issues/11-23/articles/Amsterdam\\_Mennonite\\_400\\_years\\_old](http://www.themennonite.org/issues/11-23/articles/Amsterdam_Mennonite_400_years_old)>, accessed 9 July 2009.