**Church History Outline 51: 20th Century American Anabaptism**

I. As the 20th Century began, the two largest Mennonite bodies were the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” Mennonite Church (MC) and the Mennonite \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (GC).

 A. The MC was made up of the churches that remained after the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ schisms of the late 19th century.

 1. The MC was characterized by acceptance of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ coupled with a concern for maintaining \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Mennonite doctrines and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 2. The MC was made up of autonomous regional \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that worked together in a general conference (later called a gereral assembly).

 B. The GC was characterized by strong progressivism, with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ concern for maintaining traditional Mennonite doctrines and practices.

II. The early 20th century was marked by increasingly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ leadership and resistance to change in the MC.

 A. Denominational \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ multiplied to support new efforts in missions, education, and other areas.

 B. Leaders such as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ used their positions on church boards and committees to work against changes they considered dangerous.

 1. Some who wanted more change in matters like \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ standards questioned the use of power by Kauffman and others.

 2. Kauffman and his supporters believed they were fulfilling their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to stand for truth for the good of the church.

 3. In some ways these issues mirrored the conflict between \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and Mennonites often identified themselves and their opponents in this way even though their own issues were different.

 4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ disunity often resulted, and many left the MC for the GC.

III. Traditional standards began to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ around mid-century.

 A. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and alternative service during \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ exposed many Mennonites to other \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and led them to question traditional \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 B. New leaders such as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ were focused more on the church’s mission in the world than on maintaining standards in the church.

IV. As traditional Mennonite \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of doctrine and behavior weakened, many congregations left their regional conferences in order to maintain their standards.

 A. Among the issues in the 1950s and 1960s were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ standards, womens’ prayer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and television ownership.

 B. Later issues included the role of women in the church.

 C. Many individual congregations joined with others in groups known as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, which are similar to conferences but are more loosely organized.

 D. Other congregations left their conferences in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and formed new, more conservative conferences that did not affiliate with the general conference of the Mennonite Church.

 E. These and later church divisions tended to be much more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than the bitter conflicts of the early 1900s.

V. The MC and GC eventually merged.

 A. As conservatives left the MC, there was little reason for continued \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the GC.

 B. The MC and GC united in 2002 to form the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.