

J Individual Timelines Arnolds

Print on white paper. Cut 6 1/2 by the necessary length as long as the paper fits on an 8 in. x 3 1/2 in. yellow card. For photo see Cesar Chavez Individual Timeline document.

EVENTS IN THE LIVES OF EMMY AND EBERHARD ARNOLD

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1883 Eberhard Arnold is born on July 26 in Konigsberg, Germany.

1884 Emmy von Hollander is born on December 25 in Riga, Latvia. When she was five Emmy's family migrated to Germany.

1895 Emmy, though “unruly and carefree,” knew at the age of eleven that she wanted to live for God.

1899 (age 16) Eberhard witnesses his uncle’s tender attention and conversation with a member of the Salvation Army and undergoes a radical inner change. He realizes Christian love shows “its strength precisely in love of the very poor.”

Early 1900’s Eberhard works with the Salvation Army, a Christian organization committed to helping the poor. Eberhard’s parents are not happy with Arnold’s involvement with poor people.

1902 Emmy begins working as a nurse caring for the sick.

1904-1909 Eberhard studies theology and philosophy.

1907 Emmy and Eberhard meet; 1909 they marry.

1910's Eberhard lectures throughout Germany. He is increasingly disturbed by the church's connection to the state and to property.

1911 The first of Emmy and Eberhard's children is born. Together Emmy and Eberhard raise five children.

1913 Eberhard is seriously sick; while recovering he begins to write important articles. Emmy's sister Else comes to live with the Arnolds—to help with the children, the writing and “the search for deeper clarity.”

1914 Eberhard is drafted into World War I. He is weak and sickly and soon sent home. He works for a publishing company which puts him in contact with prisoners of war and those disabled by the war. He sees the distress and difficulties, the brokenness of those who have been in war. By 1917 he becomes a pacifist: “War is not the way of Jesus.”

By **1919** Eberhard is convinced of the need to live differently, to live without personal property or under the state. The Arnolds' have open-house meetings as an attempt to understand better how to live a Christian life.

Acts of the Apostles, chapter 2 and 4, give the Arnolds their answer.

1920 After much discussion and prayer 7 adults and 5 children decide to live together the gospel of peace and justice. A community is formed.

1922 In two short years the first attempt at community fails; the community is ended. This causes much pain for Emmy and Eberhard but they are still convinced that Christians need to be living the Gospel radically and in community.

By **1926** there is another start to community with a settled, core group, the Bruderhof, or Brotherhood, which then starts to grow. The focus is raising the children in authentic Christianity, working, and praying.

1932 Else von Hollander dies of tuberculosis. Emmy loses her best friend, childhood playmate and companion in community.

1933 Hitler's Nazi's take over the school at the Rhon Bruderhof. All the children and most of the community move to Liechtenstein, the Alm Bruderhof is founded.

1935 Rather than stay in Germany and resist the war, young men in the community leave Germany to "build for peace" with the Bruderhof in its new location in Liechtenstein.

1935 After an operation which was to help his broken leg heal Eberhard dies. Emmy Arnold and the others continue community life. They eventually move to South America.

1960-1970's The Bruderhof community continues to grow. Emmy prays, writes and enhances the lives of her children, grandchildren and great-grandchildren as well as the whole Bruderhof community.

1980 Emmy Arnold dies.

Only when we are empty and open to the Living One—to the Spirit—can he bring about the same life among us as he did among the early Christians. The Spirit drives us to all people and brings us joy in living and working for one another, for it is the spirit of creativity and love.

Why We Live In Community

Our witness to voluntary community of goods and work, to a life of peace and love, will have meaning only when we throw our entire life and livelihood into it. . .

Why We Live in Community

The Sermon on the Mount was both our direction and our goal. Through reading the Sermon on the Mount, we grew more concerned with finding a practical way to express our inward longings. We read from the Book of Acts, chapters 2 and 4, about Pentecost. Here, we felt, was an answer to our seeking and questioning: community of faith, community of love, community of goods—all born from the energy of that first love.

A Joyful Pilgrimage pg. 29

1933 Our faith in God is not the product of our wishful thinking; the basis of our communal life is God and God alone...All we can say is that we are placed on this foundation by God's grace. Our faith does not result from our natural abilities; the Holy Spirit has to lead us there.

God's Revolution pg. 67

1932 In the name of Jesus Christ we can die, but not kill. This is where the Gospel leads us. If we really want to follow Christ, we must live as He lived and died.

God's Revolution pg. 174

1935 The first Church in Jerusalem distributed all their goods straightaway. As soon as Christ's Spirit was poured out over them, nobody could hold on to property any longer. Christ's love makes us want to give up our possessions and live in community of goods.

God's Revolution pg. 65

1914 We began to ask ourselves, "How does all this fit in with the love of Jesus Christ? Where is the faith that was once so strong among our friends—the belief that the fellowship of faith, the alliance of all Christians, must stand high above all nationalism, above love for the fatherland? How can a Christian kill his brothers?"

A Joyful Pilgrimage pg. 20

1923 Heinrich Arnold (son of Emmy and Eberhard), with some classmates, starts a group called the Sun Troop. The Sun Troop shared their faith, songs and plays with children in the nearby village.

1950's Additional Bruderhof communities were established in Uruguay, England, Germany, New York, Pennsylvania and Connecticut. Emmy Arnold moves to Woodcrest the first American community in Rifton, New York in 1960.

1935 Religion and devout feelings are useless unless they are expressed in action and in truth, that is, in real community. (1 John 3:17-18) Jesus says, Love God! And the other command is exactly the same: Love your neighbor! There is no true love to God if it is not a true love to our fellow human being, and vice versa. (Matt. 22:36-39)

God's Revolution pg. 66