

GLOSSARY

Acolyte (*Acoluth*): A member of the Moravian Church who has been formally marked for lifetime service within the Church but who is not ordained. An acolyte can assist the ordained minister in the distribution of the elements of Holy Communion but cannot administer the sacrament independently.

August 13: One of two chief festival days of the Moravian Church. It was at a communion service in the parish church of Berthelsdorf on August 13, 1727, that the residents of Herrnhut experienced the unity in the spirit that formed them into the community that became the Moravian Church.

Bethlehem Diary: The Bethlehem congregation, like every other Moravian congregation, had the duty to keep a diary that recorded all the important events, actions, and experiences on a daily basis. Copies of these congregational diaries were forwarded to the Church headquarters in Europe. From there a summary account was made up and circulated to all other Moravian congregations around the world in the *Gemeinnachrichten*.

Blessed (*selig*): Term frequently used to denote feelings accompanying intimate association with Jesus the Saviour (*Heiland*). It is also used to refer to a member of the congregation who has died and is now "blessed" in heaven. In this context it is translated as "departed".

Brother (*Bruder*): Term applied to a male communicant member of the Moravian Church. The term is not applied to nonmembers of the Church.

Brother Joseph: Bishop Spangenberg.

Brothers and Sisters (*Geschwister*): Term used when both male and female communicant members of the Moravian Church are being referred to.

Choir: Term used to designate a segment of the congregation constituted of all the individuals of a similar age group and who share the same sex or marital status. In the eighteenth century the system included Choirs of Children, Little Boys, Little Girls, Greater Boys, Greater Girls, Single Brethren, Single Sisters, Married People, Widowers, and Widows. In Bethlehem, the Single Brethren, Single Sisters, and Widows lived, labored, and worshipped in close fellowship within their respective Choir Houses.

Choir Festival (*Chorfest*): A special day of prayer and reconsecration put aside for each of the Choirs of the Congregation. March 25—Festival of all the Choirs; April 30—Widows' Choir Festival; May 4—Single Sisters Festival; June 4—

Greater Girls Festival; July 9—Greater Boys Festival; August 17—Children's Choir; August 29—Single Brothers Festival; August 31—Widowers' Choir Festival; September 7—Married People's Festival.

Choir Helper (*Chorpfleger/in*): Person in a Choir to whom the spiritual life of the Choir is entrusted.

Choir Labourer/ess (*Chorarbeiter/in*): An individual appointed to spiritual leadership within a Choir. The term could also be applied to a Choir warden or business manager as well.

Congregation (*Gemeine*): Term commonly used to designate either the Moravian Church as a whole or a single congregation within it. It often is not easy to determine which meaning the word may have in a given case. In this volume "Congregation" denotes the Moravian Church as a whole and "congregation" refers to a single congregation within it.

Congregation Council (*Gemeinrat*): A gathering of the members, which was held weekly during the early period and provided them with an opportunity to consider all matters affecting the life of the congregation. Regulations regarding membership in the body and the degree of authority that it possessed were frequently modified throughout the following years.

Congregation Day (*Gemeintag*): In the eighteenth century this was a monthly congregational festival dedicated to prayer, discussion of matters of moment to the congregation, the reading of letters and reports from other congregations and the mission field, the receiving of members, etc.

Congregation Hour (*Gemeinstunde*): A service attended by the members of the congregation and designed to minister to their spiritual needs. Held usually on a Sunday evening.

Congregational Settlements: Exclusive communities established by the Moravians in various parts of the world. In them only members of the Church could own property (but no land) or carry on business, and only very few friends of the Church were allowed to reside who would agree to observe its regulations. Segregation from the world without was intended to strengthen the members' faith, deepen their convictions, and develop the qualifications they would need when engaging in evangelistic activity among persons indifferent or hostile to the Christian faith. Such settlements, it was also hoped, would be shining examples of Christian piety for the encouragement of earnest believers within other denominations. See also **place congregation**.

Daily Texts: A manual meant to assist congregations or individual members in their daily devotions. The Moravian Church has published it annually since 1731. In the earliest years its format varied considerably. From 1760 on, the watchwords (*Losungen*) and the doctrinal texts (*Lehrtexte*) have been distinguished by the way in which they were selected. Since 1788, the watchword has been drawn by lot from the Old Testament. The Doctrinal Text is not drawn by lot but rather is selected from the New Testament to underscore or expand the thought contained in the watchword. Moravians early came to trust in the spiritual guidance afforded them by the texts for each day. The Daily Texts are now distributed

throughout the world and translated into forty-one languages and dialects. It has been described as "probably the most widely read daily devotional guide in the world, next to the Bible."

Deacon/ess (*Diakon/in*): First order of the Moravian ordained ministry. A Moravian deacon can administer the sacraments and rites of the Church and serve as pastor of a congregation. The feminine term was applied sometimes to the wife of a minister, who was also ordained and assisted in the spiritual work among the women of a congregation, and, during Zinzendorf's life, it could also be applied to unmarried women selected for service in the Church.

Diaconie (*Diakonie*): From the Greek *diakoni* meaning "service." The financial organization of the Church as a whole, or of a congregation or a Choir, with special reference to any business carried on in that name.

Disciple's House: See **Pilgrim's House**.

Disciple (*Jünger/Jüngerin*): Zinzendorf or Anna Nitschmann.

Economy/Oeconomie: An extended household that consisted of all the brothers and sisters working and living at a settlement or Indian mission, which included the Indian Moravians.

Elder's Festival (November 13) (*Ältestenfest*): On November 13, 1741, it was announced in the Moravian congregations in Europe that the office of Chief Elder was no longer held by any individual among them. Rather, the Church would look solely to Jesus Christ to guide it as its Chief Elder. This was decided at a conference in London on September 16, 1741. However, until 1748, Bishop Spangenberg was Chief Elder in America. He resigned from that post in November 1748, and on November 13, 1748, the extension of Christ's Chief Eldership to America was proclaimed there.

God's Acre (*Gottesacker*): Term based on St. Paul's figure of speech in I Corinthians 15:42-44 and often used throughout Germany for a graveyard.

Going Home (*Heimgang*): Term applied to the death of a Moravian. It was not used for non-Moravians.

Great Sabbath (*Große Sabbath*): The day before Easter. Moravian congregations frequently held services on the Great Sabbath to commemorate Jesus' day of rest in the tomb before Easter Sunday.

Großhennersdorf: The large country house near Herrnhut belonging to Zinzendorf's grandmother, Henriette Catharine von Gersdorf, in which Zinzendorf grew up and which later served as the Children's House.

Hall (*Saal*): The term was used by the Moravians to designate the place in which the congregation or one of its Choirs met for worship. Even when separate buildings were set apart for worship, the use of this term persisted. Originally, the word resulted from a conscious effort of theirs to distinguish their meeting-houses from the "churches" of other ecclesiastical bodies, the State Churches in particular.

House Congregation (*Hausgemeine*): The members constituting the local resident congregation, who by labor and prayer sustained the nonresident members, or "pilgrims," active in evangelistic or educational work.

Helper (Helfer/in or Pfleger/in): A church official, usually responsible for the spiritual life of the congregation or one of its Choirs, often the ordained pastor or one of his assistants. When the Helpers meet as a deliberative body it is termed the *Helper Conferenz*, the head pastor presided as *primus inter pares*.

Herrnhaag: Founded in 1738, Herrnhaag, built in Wetteravia, was destined to become the second Herrnhut during the 1740s. It was gradually disbanded between 1748–50 after the “excesses” of the previous decade had caused the Congregation to come into disrepute and debt. From it many of the early settlers of Bethlehem had come to America.

Herrnhut: The “mother church” of the renewed Unitas Fratrum, a community founded by Moravian refugees in 1722 on the Berthelsdorf estate of Count Zinzendorf in Saxony.

Hourly Intercessions (Stundengebet): This institution grew out of the deep-going revival at Herrnhut on August 13, 1727, and the opposition widely experienced by Moravians around the middle of the eighteenth century. The intercessors were pledged to spend an hour a day in prayer, stated periods being assigned to them so that continuous prayer would be offered by the Church, night and day. This intercession continued unbroken for approximately a century.

Hutberg: The name of the hill on the outskirts of the town of Herrnhut. The “God’s Acre” of that community is located on its slopes. In the eighteenth century this name was often substituted by Moravians for the graveyard of their settlement.

Kiss of Peace: See I Peter 5:14. In the apostolic Church the kiss of peace or kiss of love appears to have had a recognized place in its ritual as an expression of brotherly affection and trust. The Moravian custom was a conscious effort to restore this ancient rite. It was most frequently referred to by them as the kiss of peace. In time, the giving of the right hand of fellowship was substituted for this symbol.

Labourer/Labouress (Arbeiter/in): A member of the Moravian Church employed full-time to take care of the spiritual well-being of the members of a particular Choir. Term also used to describe ministers of a congregation and their wives, wardens and their wives, and directors of schools and their wives.

Litany of the Wounds (Wundenlitaney): Composed by Zinzendorf, his son, Christian Rhenatus, and Zinzendorf’s future son-in-law, Johannes Langguth (later von Watteville) in 1744, the *Wundenlitaney* contains some of the most pervasive and realistic images of Christ’s life and Passion. Among Moravians it was a particularly popular and frequently sung litany that, through its drastic representation of Christ’s Wounds, enabled the individual to establish a more intimate relationship with the Savior. Despite being the subject of some of the heaviest criticism of the Moravian Church from its opponents, its influence stretches far beyond the 1740s, with images occurring well into the 1770s and 1780s. For the full text, see 12. *Anhang zum Herrnhuter Gesangbuch*, No. 1949.

Lot: In the eighteenth century Moravians made frequent use of the lot in an effort to determine the will of the Lord in any situation in which their right course of

action was not clear to them. They were convinced that they could in this way rely on Christ’s guidance because of their acknowledgment of Him as the Chief Elder of their Church. After a prayer, the Elders would draw one of three lots—there were usually three possibilities, positive, negative, and blank. A blank was interpreted to mean “wait.”

Lovefeast (Liebesmahl): A service instituted by the Moravian Church in 1727. It has come to represent the New Testament *agape*. In the middle of the eighteenth century it served both as a social gathering and as a happy religious service, offering the members of the Bethlehem congregation one of the few opportunities for relaxation. A Lovefeast could be observed by groups within the church fellowship or by Choirs or by the entire congregation.

Mama: Anna Nitschmann.

Marienborn: A castle in Wetteravia, Germany, leased by Count Zinzendorf as a residence during his banishment from Saxony.

Memoir (Lebenslauf): An (auto)biographical account of the life of a member of the Congregation, which was supposed to give special attention to spiritual struggle and progress. The final illness and deathbed scene were described by the Choir Helper. The memoir was preserved and read at the departed’s funeral.

Mile End: In the eighteenth century, an English Moravian Girls’ School at Mile End, then on the outskirts of London.

November 13th: One of the Moravian Church’s two chief festivals or “Memorial Days.” It was on November 13, 1741, that Christ was proclaimed as Chief Elder of the European Moravian congregations. On this day in 1741 the Moravian congregations in Europe were officially notified of the decision reached on September 16 that year (see **September 16**). All church members were urged to pledge allegiance and loyalty to their divine Head.

Old style (o.s.)(Julian) calendar; new style (n.s.)(Gregorian) calendar: As the calendar reform of 1582 had decreed that the year should begin on January 1, rather than March 25, 10 days were eliminated from the calendar in 1582. Thus, new style dates were ten days ahead of old style dates until 1700. However, in order that the new calendar was in step with the solar calendar, three leap years were also eliminated from every four centuries. This was done by making each century year which was divisible by 400 a leap year. Thus, 1700 was a leap year according to the old style but not according to the new style, thereby making the difference in the 1700s eleven days. Most European countries accepted the new style; however, until 1752 England did not. Many immigrants to the American colonies used a double calendar system, written in the form of fractions; e.g. $\frac{5}{6}$ October where the first date is the old style and the second the new style.

Opportunities: Services.

Ordinary/Ordinariarius: Term sometimes applied specifically to Zinzendorf or to the presbyter or priest (second rank of ordained ministry) and hence usually the leading minister of a congregation.

Papst: Zinzendorf.

Pilgrim Congregation (*Pilgergemeine*): In America this term designated those brethren and sisters used by the Church as its missionaries to evangelize all who were willing to hear them, whites, Indians, and Negroes alike, or to preach to those members of other denominations who were without pastoral care, or to teach children who had no opportunity for schooling. In Europe, centering at Marienborn in Wetteravia, the *Pilgergemeine* designated a group of dedicated men and women who were closely associated with Count Zinzendorf and ready at shortest notice to travel from place to place in the service of their Savior.

Pilgrim's House (*Pilgerhaus*): A pilgrim's house was a building in which a pilgrim congregation—or the Pilgrim Congregation—lived. The Pilgrim Congregation stood at the head of affairs during the years of Zinzendorf's banishment from Saxony. It consisted of a group of men and women (Zinzendorf and his family and the most prominent members of the Moravian Church at that time) which moved from place to place, London, Berlin, Zeist, as was needed to spread the message of Moravianism.

Place Congregation (*Ortsgemeine*): The official term for a congregation settlement, as distinct from a congregation whose members lived in a town that already existed. The *Ortsgemeine* was established by the Moravian Church, and its civic and ecclesiastical life was regulated by the Church authorities. In an *Ortsgemeine* an individual had to obtain permission from these authorities to reside in the settlement, to lease land, or trade in it.

Plan: An agreed role or set of instructions (in accordance with the Saviour's intentions) and the place or area where it is to be carried out.

Reception: Men and women were received into a congregation sometimes quite a long time before they became communicant members. The decision whether or not to receive a petitioner into the Congregation was made through use of the lot. See also *Lot*.

Sea Congregation: In the eighteenth century, when a group of Moravians traveled together on shipboard, they permitted their usual activities to be interrupted as little as possible. Thus they organized themselves as a congregation, maintaining services, discipline, physical care of the individual travelers, etc.

September 16: On that day in 1741, during a synodical conference in London, leading Moravians became convinced that it was their Lord's will for them no longer to fill the office of Chief Elder of their denomination but to let their Saviour Himself be their Head and Elder. This day thereafter was observed as a covenanting day for the ministers of the Church.

Servant (*Diener*): In its broader sense this term was used to designate a church official, including an ordained minister in pastoral service. In the 1740s, however, it more frequently signified individuals in charge of temporal affairs, the wardens or supervisors of the congregation or of a Choir. But in a more restricted sense it could also apply to a sacristan. At times it is difficult to be certain which meaning it carries in given cases in the Diary. The official board of Diener, the Diener Collegium, was as a rule presided over by the warden of the congregation.

Sickroom (*Krankenstube*): A room specifically set aside for the care of the sick.

Sickwaitress (*Krankenwärterin*): Nurse.

Singing Hour (*Singstunde*): A service devoted to singing. The congregation would join in a series of hymn stanzas, which the brother or sister in charge of the service had carefully selected to develop some specific devotional theme, thus making the service resemble a sermon in song. Ordinarily no address would be delivered in it, although the service would be opened with prayer.

Sinner (*Sünder*): Term used to denote someone who has acknowledged sinfulness in a given situation, assumed full responsibility for it, and has humbly repented. The adjective form "*sinnerlike*" (*sünderhaft*) is frequently used in the memoirs and has a positive connotation, suggesting humble reliance on the Savior's mercy.

Sister (*Schwester*): Term used to refer to a female communicant member of the Moravian Church. Not used for nonmembers of the Church.

Society (*Societät*): An association of people affiliated with the Moravian church and served by a Moravian minister but not fully organized as a Moravian congregation. Members of a Society usually lived in towns, cities, or surrounding country areas, too far away to allow them to attend services regularly. Membership requirements were less stringent than those for a *Gemeine*.

Speaking (*Sprechen*): On stated occasions, especially prior to Communion, every communicant belonging to a congregation was expected to have a private interview with the pastor or choir helper. In this interview the individual's spiritual life and preparedness to partake of the sacrament was discussed. Speakings sometimes also took place when there were particularly pressing circumstances.

Synod: Highest legislative body in the Moravian Church, composed of clergy and lay delegates from the congregations. In the eighteenth century the administration of the worldwide church was done from Germany, with delegates from other areas participating in the deliberations.

Texts: See *Daily Texts*.

Watchword: See *Daily Texts*.