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The Moravian Star: Its Origin and History

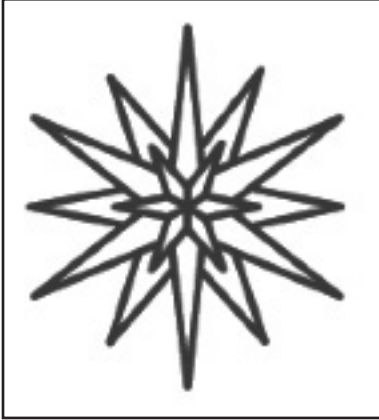
One of the most enduring symbols of the Advent season wherever Moravians settled is the distinctive 26-point Moravian Advent star (known in German as the *Herrnhuter Stern*). Designed originally to symbolize the Star of Bethlehem of the nativity story, these stars continue to be closely associated with the Moravian celebration of Christmas. They are hung and illuminated on the first Sunday of Advent to announce the Christmas season and Epiphany in Moravian homes and churches, from Germany to Scandinavia, Great Britain, Greenland, Canada, the Virgin Islands, the Bahamas, Cuba, Suriname, Central America, South and East Africa, India, Palestine, and Tibet, and in the United States, from New England and the Carolinas and Florida to the Midwest and California and Alaska. Few people, however, know the German origin or history of the Moravian star and that it was brought to these distant lands by early Moravian missionaries and settlers.¹

Origin

There was a long tradition of students in Moravian boarding schools in Germany making these stars for the Advent season, and it was always assumed that the origin of the Moravian star was the result of a coming together of religion and the teaching of geometry at the Boys School in Niesky, about 35 kilometers from Herrnhut. In the handwritten math book from 1773 of the thirteen-year-old student Johann Ludwig Becker, there is a drawing of a pyramid with notches for gluing that could be the point of a star and the same rhombicuboctahedron base as found on the Moravian star.²

Although Moravian stars can have 20, 26, 32, 50, 64, or 110 points, the most popular form of the star is the 26-point star with 18 square and 8 triangular cone-shaped points that are anchored in square or 3-sided openings

in the base of the star.³ Originally, the stars were yellow or had points that alternated between red and white, but today the star is usually white. The color white was used to represent the purity and innocence of Jesus Christ, and the red color to symbolize his blood and death on the cross. The 26-point star may also have been influenced by Hebrew numerology, since the number 26 corresponds to the name of God (YHWH) in Hebrew.⁴



Outline of Moravian Star used by Moravian College in Bethlehem, Pennsylvania.

The earliest reference to the Moravian star appears in a report of the fiftieth anniversary of the boarding school for boys in Niesky, Germany, on Epiphany in January 1821. The report notes that a large illuminated, multi-colored star with 110 points was hung in the schoolyard as decoration.⁵ In the summer of 2011 the Moravian Archives in Bethlehem, Pennsylvania, began cataloging the papers of George F. Bahnson (1805-69), who in 1829 was called from Germany to serve as a tutor in the Moravian Boys School in Nazareth, Pennsylvania, and who in his four decades in the United States enjoyed

a distinguished career as teacher, pastor, and bishop.⁶ On the occasion of the fiftieth anniversary of the school in Niesky, Bahnson, then a fifteen-year-old boarding student in Niesky from Christianfeld, Denmark, refers twice in his diary to the Moravian star. On December 27, 1820, he notes, "In the afternoon we had something to drink, and like yesterday some of us went to the Brethren's House to look at the 110-point star made by Madsen."⁷ Not only does this diary entry identify the builder of the star, but the date of the entry also suggests that the star was made as a Christmas decoration. According to Bahnson's second reference of January 4, 1821, "The large star with 110 points hung in the courtyard."⁸ It is uncertain, however, whether Christian Madsen was the inventor of the Moravian star or whether the building of such stars had become a tradition at the school in Niesky.

Christian Madsen was born in Herrnhut on May 25, 1800, and at the age of seventeen went to work in a hardware shop in Niesky. As a young single man, he most likely lived in the Brethren's House for single men. In 1834 Madsen returned to Herrnhut and a year later married Henriette Schreiber. Until his death in 1879, Madsen managed the tobacco factory in Herrnhut.⁹

For the one-hundredth anniversary of the Moravian church in Niesky on August 8-9, 1842, Othmar Gemuseus, who had been a student in Niesky from 1835 to 1843, reports that a young craftsman displayed an illuminated

paper star or marched through the crowded village square with a star suspended on a pole.¹⁰ Although the Moravian star is now used exclusively to herald the Advent season, in the past it was used as a decoration for church or school anniversaries.

The first mention of stars being made in Herrnhut is in Franz Bourquin's diary in 1867, when he writes that his son Hermann, who had attended the Boys School in Niesky, was building a star. The first account of a star being displayed on the first Sunday of Advent in the church in Herrnhut occurs in the diary of Conrad Becker on November 29, 1891.¹¹ These first stars were undoubtedly quite delicate and not very durable. Since they were illuminated with oil lamps, the paper soon became brittle and could easily catch fire, and therefore they had to be replaced frequently.

Star Production

In 1894 Pieter Hendrik Verbeek, who had also attended the Boys School in Niesky, opened an art, music, and paper store in Herrnhut and started producing and selling Advent and Christmas stars as a cottage industry. He developed a sturdy star with a metal body of 25 points that could easily be assembled and disassembled for storage, that was about 50 cm in diameter, and that came with an oil lantern that could burn for six hours. He patented the star in Germany in 1898 and a year later in England and Norway.¹² In 1899 he signed a contract with the Moravian Church establishing the first star factory, the Verbeek and Co. Papierwaren- und Cartonagen-Fabrik. It was housed in the Brethren's House in Herrnhut, where primarily women were employed to glue the points and attach them to the tin framework. The factory offered the star in two sizes, either 56 or 80 cm in diameter, in five different color combinations of red, white, blue, and green, and with the option now of gas or electrical lighting as well as a wall hanger. Although still called the "Herrnhuter Advents- und Weihnachtsstern," the star was advertised as a decoration that could be used throughout the year and not only at Christmas. In 1904 the duty of marketing the stars was transferred from the Brethren's House to the Mission Bookstore.¹³

Pieter Hendrik Verbeek continued to develop the construction of the star, in which the points of the star were directly connected to one another, first by tin and later by strips of cardboard and fasteners. This new method of constructing the star, which approximates the current structure of the Moravian star, made it possible to produce stars on a larger scale and was patented on February 25, 1925, as a "light fixture with a transparent shell consisting of separate parts."¹⁴ The Sterne GmbH Herrnhut was established on May 15, 1925, with the Mission Agency of the Moravian Church and Abraham

Dürninger & Co. as co-partners and with the inventor's son, Harry Verbeek, as general manager. That fall the Moravian star was offered in four new sizes at the Leipzig Fair, and soon the company was producing 4,000 stars a month. In 1926 the Moravian Mission Agency received its first major export order of 3,600 stars to the United States. By 1927 instructions for putting the stars together had to be published in German, English, French, and Spanish; and, in addition to European countries and the USA, stars were shipped to Egypt, Argentina, and the Caribbean. In 1928 a new star in five color combinations, including white and orange, was introduced with lacquered points that were darker at the base and lighter at the tips, so that they looked like flames.¹⁵

Since the production of Moravian stars was seasonal, the company early on branched out into making various kinds of lamps and lamp shades. This part of the business soon surpassed star production in revenue and required additional manufacturing space. The company now employed 67 workers, of whom 30 worked at home.¹⁶

The political situation in Germany in 1933 had an immediate effect on the sale of stars abroad, which declined to only 5% of total sales of the factory. By 1935 the company employed almost 200 workers, and the expansion into the production of lamp shades accounted for more income than the production of stars. By 1938 the company employed over 400 workers.¹⁷ In 1939 the manager of the star factory and a number of employees were drafted into the army, and the National Socialist government ordered the star factory to convert its manufacturing capacity to support the war effort by assembling and painting cans of decontamination chemicals and by sewing gas warning flags. Later the company was required to assemble radios and produce hooks for field jackets, cans for shoe polish, and parts for parachutes.¹⁸ The production of stars ceased in 1940, when the government no longer permitted the manufacture of Christmas decorations because paper and cardboard were in such short supply. To make up for the employees who were drafted into the military, the government in 1942-43 sent a number of female workers from occupied Poland to work at the factory, and 35 workers arrived in 1944 from the Alsace.¹⁹

GDR Years

At the end of the war in 1945 about 30 employees of the Sterne GmbH started making grocery bags, document folders, potato baskets, metal hayracks, and a few lamp shades. In 1946 the factory was nationalized by the government of the German Democratic Republic, and a manager from the SED, the state party, was appointed, and in 1951 the star factory was renamed the People's Enterprise of Stars and Lamp Shades of Upper Lusatia.²⁰

By 1950 Moravian stars were again being produced, but they were sold exclusively in the GDR by the Herrnhut firm Dürninger & Co. It was only in 1956 that the first Moravian stars were again exported via a distribution center in West Germany, but they were available in just three sizes in yellow, white, and red. In addition to stars, the company continued to make lamp shades and over 60 different types of bird cages. In 1964 the Economic Council of Dresden, under whose jurisdiction the star factory had been placed, decided that the production of handmade Advent stars really did not fit into the plans of a socialist company. Therefore, in 1967 the GDR government offered the star production part of the business to the Moravian Church, much to the surprise of church officials, since rarely was a state-owned business returned to the church. After much negotiating, on January 1, 1969, the star business officially became part of the electrical fixture business operated by the Moravian Church. The star factory, however, was still subject to state planning, which meant that the state allocated the necessary materials and set limits on the number of employees, the number of stars produced, and determined the wages. Soon after the church assumed management of the star factory, an employee invented the small 13-centimeter star, which became quite popular.²¹

During GDR times the manager of the Herrnhuter Sterne GmbH factory learned that employees at an East German military base had put up Moravian stars, apparently unaware that it was an Advent star. Since it was illegal in the GDR to use any Christian symbols, the manager decided to add the following sentence to the assembly instructions: “The Moravian star, based on the star over the manger in Bethlehem, is to give testimony to light and peace during the Advent and Christmas season.” The GDR censor objected, but since paper was so scarce at the time, no new instructions could be printed, and the sentence remained as part of the directions.²²

By 1974 the star factory was producing between 300 and 350 stars a day, with most of them being exported. Eventually, new technology was installed to produce weatherproof stars, and in 1982 outdoor stars made of plastic were introduced. In 1984 the company had 35 employees, who made 60,000 indoor stars, 3000 stars of plastic for outdoor use, and 12,000 small paper stars. The manufacture of Advent stars was not sufficient to make the business viable year round, and so the company continued to produce electrical parts, bowls for bird cages, toilet tanks, and shoe boxes.²³

Post Reunification

After reunification the electrical parts factory that produced the Moravian stars was no longer required to supply parts or goods for other businesses as was the case under the planned economy, but it could now concentrate on

its own products. Not only did the company have to modernize its manufacturing facilities, but it also had to develop its own marketing strategies. In 1991 the new Herrnhuter Sterne GmbH was organized with 23 employees, who worked without salaries during the start-up phase so the company would be financially viable and competitive. The company worked hard to improve the quality of the stars as well as to develop new sources for paper and glue. For the three-hundredth anniversary of the birth of Zinzendorf in 2000 a new outdoor star measuring 68 centimeters in diameter was introduced. By the end of the 1990s annual star production had reached 100,000, and today the company produces 65 different stars in seven colors, totaling over 250,000 stars a year, in a new factory built in Herrnhut in 2008, where today thousands of visitors come each year to view how stars are made.²⁴ The most popular stars are the 40- and 68-centimeter plastic outdoor stars and the 60-centimeter paper star with yellow points and a red body. As part of the social outreach effort of the Moravian Church, the star factory continues to employ about 25 disabled star assemblers, and the income of the Sterne GmbH supports the missions and social welfare and educational programs of the Moravian Church.²⁵

Moravian Star Today

Today the Moravian star can even be found in the school curriculum of the German states of Saxony and Baden-Württemberg. In Saxony seventh graders learn about the shape of Moravian stars in their mathematics textbook, *Elemente der Mathematik*. In the Zinzendorf School in Königsfeld in the Black Forest fifth- and sixth-grade school children draw and cut out the forms of the 25-point star to develop their spatial concepts and handicraft skills.²⁶

In addition to being displayed in the windows and entrances of homes in Germany during Advent and Christmas, Moravian stars now frequently decorate airports, shopping centers, and city streets. A large version of the star hangs over the altar in the Thomas Kirche in Leipzig, the church where Johann Sebastian Bach served as director of music for many years. One of the largest Moravian stars was commissioned for the cupola of the dome of the rebuilt Frauenkirche in Dresden, where it is illuminated the first Sunday of Advent every year. This star has a stainless steel body, measures 190 centimeters in diameter, and weighs over 44 pounds. Moravian stars illuminate all of Dresden's sister cities, from Wrocław, Poland, to Coventry, England, and from Brazzaville, Republic of Congo, to Columbus, Ohio.²⁷ Since 2012 special models of the Moravian star at Christmas decorate the Office of the German President in Berlin as well as Bellevue Palace, the President's official residence.²⁸

In the United States Moravian stars not only announce the Advent season as a symbol of that first star of Bethlehem, but they are an important reminder and symbol of Moravian heritage and traditions of the community. The city of Bethlehem, Pennsylvania, founded by Moravian settlers in 1741 and named Bethlehem by Count Nicholas Ludwig von Zinzendorf on Christmas Eve of that year, is known today as “Christmas City, USA” or the “Star City.”²⁹ In 1937 Bethlehem installed an 8-pointed wooden star 60 feet high and 51 feet wide with 150 light bulbs on South Mountain overlooking the city. Several years later this star was replaced by a star 53 feet high and 81 feet wide built of steel by Bethlehem Steel, which at the time was the second largest producer of steel in the United States. In 1967 a new star 91 feet high with 250 bulbs was constructed on the original steel frame and anchored in a cement base 25 feet wide. Today this star shines over Bethlehem from 4:30 PM until midnight every day of the year.

The Moravian star is part of the formal graphic logo of Moravian College in Bethlehem, Pennsylvania, that is used in an unaltered form in all types of communication. Founded originally in 1742 as the Bethlehem Female Seminary, Moravian College is the sixth-oldest institution of higher education in the United States and now comprises Moravian Theological Seminary, which was founded in October 1807.³⁰ As the logo of Moravian College, the star combines both the college’s religious background as well as its intellectual mission as reflected in its motto: *via lucis* or the “way of light.” In the words of the college, the star symbolizes “the light of learning, the radiance of joy, and the illumination that its graduates carry into the world.”³¹

Moravian stars are the official Christmas street decoration of Winston Salem, North Carolina, founded by Moravian settlers in 1753. Not only does a Moravian star hang in the chapel of Wake Forest University in Winston Salem at Advent, but one of the largest versions, a 31-foot Moravian star, is illuminated during Advent on the North Tower of Wake Forest Baptist Medical Center.



Moravian Star logo used by Moravian College in Bethlehem, Pennsylvania.

Even in communities that were once settled by Moravians, but where today no Moravian church any longer exists, the Moravian star remains a powerful connection to the past. A Moravian star is featured prominently on

the newly established website of the small town of Moravia, Iowa, located in southeastern Appanoose County. With a population of about 665 residents, Moravia was settled by Moravians from Salem, North Carolina, in 1850 on 40 acres of land purchased with funds provided by two Moravian sisters. With the money acquired from the sale of lots, the settlers built and dedicated a church in 1851. The settlement was without a pastor for several years until Hiram Meyers from Gnadenhütten, Ohio, came in 1854 to minister to them and to carry out mission work in the area.³² However, as farmers consolidated their farmland, and families moved farther west where they were able to acquire more land, many of these small Moravian congregations were forced to close. The Moravian church in Moravia, Iowa, was sold in 1878 to the Methodists.³³ Nevertheless, the residents of Moravia continue to commemorate their Moravian heritage at annual festivals with Moravian customs and traditions. For example, they still celebrate the season of Advent by decorating their homes, including displaying the Moravian star, and then visiting their neighbors to view their Christmas decorations in the “Moravia Tour of Homes,” thus carrying on the old German custom of the *Wandelabend* or “evening walking tour” on the first Sunday of Advent.

In Moravian homes the star, which is displayed from the first Sunday of Advent until Epiphany or the arrival of the Magi, is also part of the ritual of setting up the nativity scene or “*Putz*.” The word “*Putz*” is derived from the German verb “*putzen*,” which does not only mean to clean or polish, but also to decorate; and the noun “*der Putz*” has acquired the meanings “finery, trim, and decoration” in this context. In Moravian usage “*Putz*” can mean either a simple crèche, often set up under the Christmas tree, or the construction of an elaborate manger scene with hand-painted or carved figurines of the Holy Family, the shepherds with their sheep, and the three Wise Men. George F. Bahnson’s diary confirms that German Moravians used the word “*Putz*” to refer to Christmas displays and decorations. In an entry in his diary for Christmas Day of 1820, Bahnson writes: “There was a *Putz* in every room; the ones in room 4 and 1 were the most beautiful.” The boys in the boarding school probably competed to see who could come up with the best display or decorations for Christmas Day.³⁴

Another tradition that has continued in Moravia, Iowa, is the annual Moravian love feast at Christmas.³⁵ The love feast, or *Liebesmahl* or *agape* meal (*agape* from the Greek for spiritual love), originated after Pentecost with the early Christians, who would gather to share a simple meal to demonstrate their unity and equality. This apostolic custom was revived by the Moravians in Herrnhut after they experienced a particularly moving communion service on August 13, 1727, in the church in Berthelsdorf. During this service the seven groups or choirs (*Banden*) of the Herrnhuter overcame long-standing



Moravian Star displayed in home in Watertown, Wisconsin.

dissension among themselves through the outpouring of the Holy Spirit, and they wanted to continue their fellowship long after the church service. When Zinzendorf heard about this, he sent food to each group from his manor house kitchen, so that they could continue with their devotions and singing of hymns.

The first celebration of Christmas Eve in 1741 in the Moravian settlement that was to be named Bethlehem, Pennsylvania, included a love feast, and according to the *Bethlehem Diary*, the second Christmas Eve service in Bethlehem in 1742 began with a love feast.³⁶ The tradition of the Christmas Eve love feast is still carried on in a number of American Moravian congregations. Today love feasts are traditionally a service of hymns without a sermon, during which the congregation partakes of a beverage and a sweet bun or a piece of Moravian sugar cake.³⁷ Although love feasts are not considered a sacrament, they are held to commemorate anniversaries of the Moravian Church or of a particular congregation or a special time in the church year, such as Christmas or New Year.³⁸

The city of Moravia, Iowa, currently is commemorating its Moravian roots by building a Moravian star of stepping stones in its town square. Each stone can be purchased in memory of a family member or loved one.³⁹

Morning Star Hymn

Closely associated with the annual ritual of assembling and putting up the Moravian star on the evening before the first Sunday of Advent is the singing of one of the most beloved Christmas hymns of the Moravians, "Morning Star, O Cheering Sight." This hymn predates the creation of the first Herrnhuter star and is based on the poem "Morgenstern der finstern Nacht" by Johannes Scheffler (1624-77), a Silesian poet, physician, priest, and mystic, who wrote under the pseudonym Angelus Silesius.⁴⁰

Morgenstern der finstern Nacht,
Der die Welt voll Freuden macht,
Jesulein,
Komm' herein,
Leucht' in meines Herzens Schrein.

Schau, dein Himmel ist in mir,
Er begehrt dich, seine Zier.
Säum' dich nicht,
O mein Licht,
Komm', komm', eh' der Tag anbricht.

Deines Glanzes Herrlichkeit
Übertrifft die Sonne weit.
Du allein,
Jesulein,
Bist was tausend Sonnen sein.

Du erleuchtest alles gar,
Was jetzt ist und kommt, und war,
Voller Pracht
Wird die Nacht,
Weil dein Glanz sie angelacht.

Deinem freudenreichen Strahl
Wird gedient überall.
Schönster Stern,
Weit und fern
Ehrt man dich wie Gott, den Herrn.

Ei, nun güldnes Seelenlicht,
Komm' herein und säum' dich nicht.
Komm' herein,
Jesulein,
Leucht' in meines Herzens Schrein.⁴¹

“Morgenstern” was one of some 70 hymn texts of Scheffler that Zinzendorf included in his *Christkatholisches Sing- und Betbüchlein* of 1727 and was familiar to Moravians before the Advent star was invented. Scheffler’s representation of Jesus as the “Morning Star” is based on the Book of Revelation 22:16, where Jesus says, “I am the root and the offspring of David, the bright morning star.”⁴² Even before Scheffler, the Lutheran hymn writer Philipp Nicolai (1556-1608) used the same image of Jesus as the morning star in his Christmas hymn “Wie schön leuchtet der Morgenstern” (1597).⁴³

For Moravians the Herrnhuter star really has two meanings: it represents not only the star of Bethlehem that announced the birth of Jesus, but it also symbolizes Jesus as the “Morning star,” the light of the world.⁴⁴ It is therefore understandable that the singing of “Morning Star, O Cheering Sight” early on came to be associated with the Moravian star. Samuel Baudert writes that when his parents, who were missionaries in South Africa, sent him as an eight-year-old child in 1887 to the Moravian Boarding School in Kleinwelka, Germany, his teacher would have the students assemble and illuminate the Moravian star for the first Sunday of Advent and then sing “Morgenstern auf finstre Nacht.” There was also the tradition in this school during Advent that a chorus of 200 children would sing a special arrangement of “Morgenstern” accompanied by brass instruments.⁴⁵

Today “Morning Star” is sung in Moravian communities around the world when the Moravian star is first illuminated or during the Christmas Eve service.⁴⁶ Scheffler’s text was freely translated into English as “Morning Star, O Cheering Sight” by the English Moravian pastor Bennet Harvey (1829-94).⁴⁷

Morning Star, O cheering sight! Ere thou cam'st, how dark earth's
night!
Morning Star, O cheering sight! Ere thou cam'st, how dark earth's
night!
Jesus mine, in me shine; in me shine, Jesus mine;
fill my heart with light divine.

Morning Star, thy glory bright far excels the sun's clear light.
Morning Star, thy glory bright far excels the sun's clear light.

Jesus be, constantly, constantly, Jesus be
More than thousand suns to me.

Thy glad beams, thou Morning Star, cheer the nations near and far.
Thy glad beams, thou Morning Star, cheer the nations near and far.
Thee we own, Lord alone, Lord alone, thee we own,
Our dear Savior, God's dear Son.

Morning Star, my soul's true light, tarry not, dispel my night.
Morning Star, my soul's true light, tarry not, dispel my night.
Jesus mine, in me shine; in me shine, Jesus mine;
Fill my heart with light divine.⁴⁸

While there have been numerous musical hymn settings for "Morning Star" over the years, the music by Moravian composer Francis F. Hagen (1815-1907) has remained the most popular in the United States.⁴⁹ Hagen composed the melody in 1836 for the girls of Salem Academy, who were to perform it with string accompaniment during the Christmas Eve service in Home Moravian Church in Salem, North Carolina.⁵⁰ Although Hagen wrote "Morning Star" as an anthem for solo and chorus, it has been simplified and adapted for use as a hymn, and today it is usually sung antiphonally by a child soloist or a children's choir with the congregation on Christmas Eve.⁵¹

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Notes

¹ Dorothee Theile, *Und leuchtet in die ganze Welt: Der Herrnhuter Stern und seine Geschichte*, 2nd ed. (Herrnhut: Comenius Buchhandlung, 2013); Theile's history of the Moravian star was translated into English by Jacob Watson and Deborah Hübler and appeared under the title *Morning Star, O Cheering Sight: The Moravian Star and Its History* (Herrnhut: Comenius Buchhandlung, 2010). This is an expanded version of a paper presented at the Thirty-Ninth Annual Symposium of the Society of German-American Studies, on April 11, 2015, in St. Louis, MO.

² Theile, 25.

³ A three-dimensional star made from four strips of paper is often referred to as a "Froebelstar," named after Friedrich Froebel (1782-1852), the founder of the German Kindergarten movement, who encouraged the use of folding strips of paper to teach young children mathematical concepts.

⁴ *Style Guide: Moravian College*, 2 (www.moravian.edu).

⁵ Theile, 23-25.

⁶ After being ordained in 1834 Bahnson served as pastor in Bethania, NC, teacher at Moravian Seminary in Bethlehem, PA, and pastor in Lancaster, PA. In 1849 he was called as

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pastor to Salem, NC, and became a member of the Provincial Elders' Conference (PEC). In 1860 he was consecrated as bishop. As president of the PEC of the Southern Province he had the difficult task of leading his church during the Civil War.

⁷ "Nachmittags tranken wir etwas und wie schon gestern besahen sich einige den Stern im Brüderhaus mit 110 Zacken von Madsen gemacht," quoted by Theile, 23.

⁸ "Im Hof hing der große Stern aus dem Brüderhaus mit 110 Zacken," quoted by Theile, 23; Paul Peucker, "Who Invented the Moravian Star," *Voices from the Vault*, 15 (2011), 1-2; the same article was reprinted in *The Moravian*, December 2011, 12-13.

⁹ Peucker, *Voices from the Vault*, 2. After Madsen's first wife died, he married Auguste Charlotte Bischoff in 1851.

¹⁰ Theile, 25.

¹¹ Theile, 33.

¹² The instructions for the Herrnhut Transparent Christmas Stars already contained the patent number D.R.G.M. 86716. The space for the 26th point remained open so that one could place the light inside and attach wire or string to hang the star (Theile, 39). This explains why some stars are referred to as having 25 points instead of 26.

¹³ Theile, 37-43.

¹⁴ "Beleuchtungskörper mit durchscheinender, aus einzelnen Elementen zusammengesetzter Hülle" with the patent number D.R.P. 429093, Theile, 45.

¹⁵ Theile, 45-47.

¹⁶ Theile, 49.

¹⁷ Theile, 51.

¹⁸ During the Third Reich all German manufacturing companies were required to support the "Wehrwirtschaft" or "military economy" or war industry.

¹⁹ Theile, 45-53.

²⁰ Theile, 57. After the Herrnhuter Sterne GmbH was nationalized, it was renamed the VEB Oberlausitzer Stern- und Lampenschirmfabrik. For an overview of how the Brüdergemeine or Moravian Church existed under the Communist government of the German Democratic Republic, see Hedwig Richter, *Pietismus im Sozialismus: Die Herrnhuter Brüdergemeine in der DDR* (Göttingen: Vandenhoeck & Ruprecht, 2009).

²¹ Theile, 59-61.

²² "Der Herrnhuter Stern soll in der Advents- und Weihnachtszeit, ausgehend von der Krippe in Bethlehem, ein Zeugnis für das Licht und den Frieden sein," Theile, 11.

²³ Theile, 61-63.

²⁴ The Germans referred to the making of stars as "*sterneln*."

²⁵ Theile, 63-69.

²⁶ Theile, 73.

²⁷ Theile, 75-77.

²⁸ The Office of the German President and Bellevue Palace, which became the official presidential residence in 1994, are both located on the Spree River in the Tiergarten District of Berlin.

²⁹ J. Taylor Hamilton and Kenneth G. Hamilton, *History of the Moravian Church: The Renewed Unitas Fratrum 1722-1957* (Bethlehem, PA: Interprovincial Board of Christian Education, 1967), 89. According to Karl Kroeger, "A Moravian Christmas," in *Christmas: An American Annual of Christmas Literature and Art*, Vol. 45, ed. Randolph E. Haugen (Minneapolis: Augsburg Publishing House, 1975), 61, at the Christmas Eve service in 1741 Zinzendorf sang the hymn by Adam Drese (1620-1701) "Jesu rufe mich," a verse of which suggested the name Bethlehem: "Not Jerusalem,/Rather Bethlehem/Gave us that which/Maketh life rich/ Not Jerusalem."

³⁰ Faced with an insufficient supply of pastors, the decision to establish a theological seminary to train pastors was made at a conference of pastors in October 1802, but Moravian Seminary was not founded until October 1807; the seminary was first located in Nazareth, PA, but eventually moved to Bethlehem; see Hamilton, 232-33.

³¹ *Style Guide: Moravian College*, 2 (www.moravian.edu).

³² Hamilton, 242-44.

³³ Hamilton, 413.

³⁴ Peucker, *Voices from the Vault*, 2. See also footnote 6 regarding George F. Bahnson.

³⁵ For a thorough discussion of Moravian Christmas customs and the traditional Christmas Eve Lovefeast, see Karl Kroeger, 61-64.

³⁶ Kenneth G. Hamilton, trans. and ed., *The Bethlehem Diary*, Vol. 1 (Bethlehem, PA: The Archives of the Moravian Church, 1971), 128-29. See also Kroeger, 61-63.

³⁷ An authentic recipe for Moravian sugar cake can be found at: <http://www.food.com/recipe/moravian-sugar-cake-authentic-158963>.

³⁸ Adelaide L. Fries, *Customs and Practices of the Moravian Church*, rev. ed. (Bethlehem, PA: Interprovincial Board of Communication Moravian Church of North America, 2003), 53-55; Hamilton, 389.

³⁹ See the website of Moravia, Iowa: <http://www.moraviaiowa.com>.

⁴⁰ Although born and raised as a Lutheran and trained as a physician, Johannes Scheffler converted to Catholicism and eventually joined the Franciscan Order when criticized by Protestants for his mystical views. He wrote more than 200 hymn texts that have been used by Catholics and Protestants. One of his most famous works is *Der Cherubinische Wandersmann* (1657), a collection of over 1600 short poems.

⁴¹ Johann Scheffler, *Sämtliche poetische Werke*, ed. David August Rosenthal, Bd. 1 (Regensburg: Verlag von Georg Joseph Manz, 1862), 63-64.

⁴² *The Oxford Annotated Bible*, Revised Standard Version (New York: Oxford University Press, 1962), 1511.

⁴³ Nicholai's most famous hymns are "Wie schön leuchtet der Morgenstern" ("How Brightly Shines the Morning Star") and "Wachet auf, ruft uns die Stimme" ("Sleepers Awake, The Voice Is Calling"), both of which inspired numerous composers, including Johann Sebastian Bach.

⁴⁴ The designation "morning star" was used to refer to the planet Venus, which appears before sunrise.

⁴⁵ Quoted by Theile, 27-29. Samuel Baudert (1879-1956), a prominent Moravian pastor in Germany, served as director of the Unity Mission Board and later became a bishop in the Church.

⁴⁶ "Morning Star" has proved so popular that three Moravian congregations are named Morning Star Moravian Church in Coopersburg, PA; Asheville, NC; and Peoria, AZ.

⁴⁷ Bennet Harvey (1829-1894), born in Ireland and educated in Fulneck, Niesky, and Gnadenfeld, Germany, contributed one original text and a number of translations, among which was "Morning Star," to the Moravian hymnbook of 1885. Although a number of translators have attempted to give a more accurate rendering of Scheffler's "Morgenstern," including Catherine Winkworth, Harvey's rather free, but poetic translation has remained the most popular.

⁴⁸ Harvey's four-stanza version is found in the current *Moravian Book of Worship* (Bethlehem, PA: Interprovincial Board of Communication, 1995), 281.

⁴⁹ Francis F. Hagen (1815-1907), born in Salem, NC, was a Moravian pastor and teacher in North Carolina, Pennsylvania, New York, and Iowa. Between 1834 and 1898 he composed 81 musical pieces, ranging from piano and choral works to instrumental music. His enormously popular "Morning Star" was sung at his funeral. For a thorough study of his life and work, see James Boeringer, *Morning Star: The Life and Works of Francis Florentine Hagen (1815-1907): Moravian Evangelist and Composer* (Winston Salem, NC: Moravian Music Foundation Press, 1986).

⁵⁰ Boeringer, 109-18.

⁵¹ The popularity of Hagen's melody continues today; in 2005 Michael Burkhardt published his composition "Morning Star, O Cheering Sight! Theme and Variation for Organ on Morgenstern."