



# ZINZENDORF SQUARE IN KÖNIGSFELD

A Historic Tour



## KÖNIGSFELD: UNIQUE

Königsfeld is a special place, differing from the surrounding communities in the Black Forest. It is a young place, for Königsfeld was founded only at the beginning of the 19th century – founded as a settlement of the Moravian Church (Herrnhuter Brüdergemeine), a Protestant Free Church which spans the world. In line with other Moravian Church settlements, Königsfeld was conceived according to an ideal Baroque plan. The plan foresaw a small town for artisans and merchants, not just a village. One feature of this municipal design is the quadratic Zinzendorf Square. It forms the heart of the settlement foundation and is still today the central point of this Black Forest community. The inhabitants, too, differ from the those of the surrounding area. They came from different parts

• Sisters' House and the Church Hall, in the foreground Zinzendorf Square with its fountain, around 1820; © Evangelische Brüdergemeine, Königsfeld

of South-West Germany and Switzerland. The members of the Moravian Church wanted to work together and bear witness to their faith. Königsfeld was the only Herrnhut settlement in the south-west of Germany, thus having a large catchment area. This had an influence on the language spoken here: from the very beginning people spoke in pronounced High German. Thus the place differed linguistically from the surrounding villages, in which even to this day dialects dominate.

The founding of Königsfeld promoted the economy of this area of the Black Forest. The Herrnhut Moravian Church was infused with a strong spirit of enterprise. The newly-arrived artisans and entrepreneurs were looking for profitable areas of engagement, and in this they were often successful. The artisans of the most varied lines of enterprise offered products which were otherwise not available in the Black



↳ The first settlement store of the merchants C. W. Just in a side building of the church hall.  
An illustration from 22nd April 1813; © Evangelische Brüdergemeine Königsfeld

Forest – at least not in the villages. Königsfeld not only had bakers and butchers, who offered products for daily consumption, but also book binders, soap makers, chandlers and watch makers; and these people exported their wares up to half way round the world. The merchants C. W. Just & Co., founded in 1813 and owned by the Moravian Church, acquired goods and exported Königsfeld produce. In 1855, for example, 583 hundredweight of clocks, the

majority of which were wall clocks of local manufacture, were delivered to customers in Europe.

In addition, Königsfeld is a “school town” whose attraction goes beyond the region. The Moravians considered the upbringing and education of children to be one of their most important tasks. There were boarding schools in every Herrnhut settlement – separated into boys and girls, which was usual at the time. And this was true of Königs-

feld, where the boys’ boarding school was founded in 1809. The education facilities were not only used by members of the Moravian Church; they also enjoyed a good reputation with outsiders. Numerous Königsfeld pupils came from England, France or Switzerland. And although the international orientation of the school was lost as a result of the First World War, the schools were able to maintain their

good reputation. The Zinzendorf Schools in Königsfeld are the largest private Christian school in Baden-Württemberg. The institution combines different types of school and offers various school-leaving qualifications for pupils. The school buildings are all situated near Zinzendorf Square, which has thus become the “campus” of the school centre.

Pupils of the boys’ institute with a Moravian Star, beginning of the 20th century;  
© Zinzendorfschulen Königsfeld ▾





## A MODEL CHRISTIAN COMMUNITY

The founding and development of Königsfeld as a settlement of the Moravian Church can only be explained by looking at the Movement for Christian Awakening or Revival of the 18th and 19th centuries. Count Nikolaus von Zinzendorf and Pottendorf (1700–1760), a young nobleman from Saxony, was disgruntled at the superficial Christianity of many of his contemporaries. His hope was that people would take the message of Jesus Christ more to heart. In 1722 he received religious refugees onto his estate of Berthelsdorf in Upper Lusatia who had had to leave their Bohemian and Moravian homes because of their Protestant belief. Together with these persecuted Christians he founded a settlement which was placed under the protection of the Lord, by which he meant Jesus Christ – hence the name

“Herrnhut”. After an Awakening Experience in 1727 a community deeply rooted in belief was formed that increased in number over the next years. More and more people who were looking for a Christian community came to Herrnhut. The first Sisters and Brothers having come from Moravia, this community is referred to as the “Moravian Brethren” or the “Moravian Church” in many languages. In Germany the name “Herrnhuter Brüdergemeine” was commonly used – or also “Erneuerte Brüderunität”, since it was desirable to be placed in the tradition of the Czech Brethren, or in Latin “Unitas Fratrum”. These Brethren had congregated in 1457 in Kunwald in Bohemia and promoted the heritage of the Prague Reformer Jan Hus (around 1370–1415). Their last bishop, the well-known educator Jan Amos

Comenius (1592–1670), had died far from home in Amsterdam in 1670, after the Protestant Faith in Bohemia had to a large extent been extinguished after the Thirty Years' War.

Count Zinzendorf did not really want to found a new belief. He regarded his community as a “Chapel within the Church”, as a supra-denominational brotherhood whose members carry their belief deep inside and show it to the world. The Moravians accepted the Augsburg Confession, the basic document of Lutheran belief, but did not wish to become members of the State Church of Saxony. They did not develop their own belief, but rather their own forms of piety, which became their signal trait. The congregations were founded on spiritual living communities. The Moravians formed into “choirs” according to status and gender. This concept, derived from the French “corps”, referred to subsidies into small groups defined by gender, age and marital status. The unmarried Brothers, unmarried Sisters and Widows formed their own choirs respectively.

Choir houses were built for these communities, in which the Brothers and Sisters could live together, pray together and pursue their own crafts. Zinzendorf also developed different forms of spiritual meetings: the “love-feast” (Liebesmahl), the sung church services and communal or individual reading of the daily watchword. These watchwords are short Bible verses which are drawn randomly as lots and are meant to give spiritual nourishment for each day of the year. Even today these watchwords are drawn every year in Herrnhut and translated into over 60 languages; they are important for many Christians all over the world.

The Moravian Church was a strong magnet in the 18th century, as people in many parts of Europe were unsatisfied with the rigid Christianity of their surroundings. Thus Count Zinzendorf was able to win over Revivalist Christians from outside Saxony to his model of community. The supporters wanted to live exactly like their brothers and sisters in Herrnhut. For this reason,

after 1740 the Moravian church founded several settlements modelled on Herrnhut; and finally it also founded missionary stations all over the world. Founding these settlements was not easy, since the powers in charge of the territories had to give their approval. The local churches, too, did not always tolerate “competition” where belief was concerned.

It took a particularly long time for the Moravian Church to obtain a settlement in south-west Germany. As early as the 1730s Revivalist Christians who wanted to live according to the Herrnhut model had formed in Switzerland and Württemberg. These people were given pastoral care by “Diaspora Workers”, or wandering preachers. Several applications for the establishment of a Moravian Church in Württemberg were turned down. At the beginning of the 19th century, long after Count Zinzendorf's death, the government of Württemberg finally gave its approval. In 1804 the Schorndorf preacher Lorenz Nagel and the merchant Philipp Heinrich Veil found a farm for sale in

the Black Forest. One advantage of founding a settlement in this location was that it was equidistant from Stuttgart, Strasbourg and Basel, where Moravian communities had already formed. The Moravian Church purchased the Hörnlishof farm and the surrounding land for the purpose of founding a colony (Colonie). King Frederick I of Württemberg (1754–1816), who had just obtained the title of King, gave his permission on 12th August 1806, and also guaranteed freedom of confession and conscience. In matters of church and school, the settlement was to be placed not under the governance of the Württemberg State Church, but rather solely under the church direction in Herrnhut. The Moravian Church wanted to name the settlement “Nain” or “Friedrichsfeld”, but the King refused. He did not give the settlement its name of “Königsfeld” (“King's field”) until October 1809, when the first houses had already been built. In doing so he was referring to the elevation of Württemberg to the status of a Kingdom, but the Moravian Church understood it to be



a reference to Jesus Christ as King. In 1810 the settlement in the Black Forest became part of the Grand Duchy of Baden as a result of a territorial exchange.

On 31st October 1806 the first tree was felled, in April 1807 the first church service was held, in June 1807 the construction plan arrived – thus the construction of the first buildings could begin.

◊ View of Herrnhut in Saxony, model for the founding of Königsfeld, around 1810;  
© Unitätsarchiv Herrnhut



## AN IDEAL BAROQUE TOWN

The Herrnhut Settlements are Ideal Baroque Towns with a Christian background. Wherever it was possible, the settlements were given a geometric layout. Around a rectangular square, which with just one exception carries the name of Zinzendorf in German settlements, the quarters are placed in checker-board fashion along streets set at right angles. Generally in close proximity to the square are the communal buildings, of which the church hall was the most important.

In 1807 just such a settlement plan was established for Königsfeld on behalf of the church directorate, the Unitary Elders Conference. The development of the settlement layout was taken up by the lawyer and draughtsman Johann Gottfried Schultz (1734–1819), who was a member of the Moravian Church from Niesky in

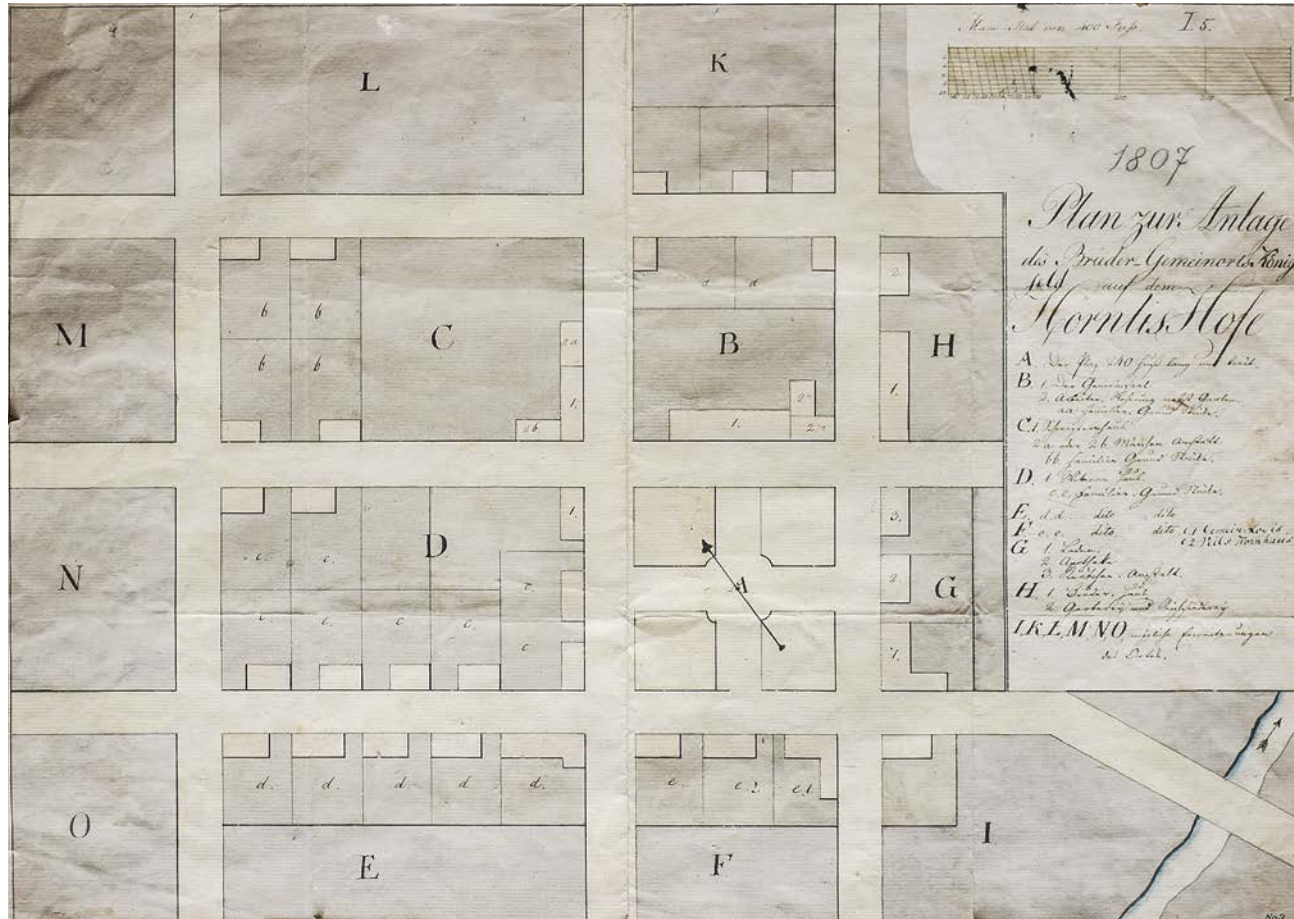
Saxony. He had never been to the Black Forest, but he knew many other Moravian settlements and was guided by their basic pattern. The centre point of the town plan was to be a quadratic square. He planned for the church hall to be on the north-eastern side. The Sisters' and the Brothers' houses were to be built on neighbouring squares in the direct vicinity of the square and the church hall. Dwelling houses, the pharmacy and the congregation inn were to be built around the square. This necessitated a building height of two storeys. The Moravian Church inn was the first building to be erected according to this construction plan.

Moravian settlements share a similar building style. This is derived from the Baroque style of architecture which was dominant in Saxony in the 18th

- Tenants and employees of the Moravian Church Inn in front of the main entrance, around 1900;
- © Evangelische Brüdergemeine Königsfeld

century. Typical of this style are the symmetrically ordered, yet simple facades and the rather steep mansard roofs. Only a few buildings in Königsfeld adhere to this style, including the church hall. This is because Königsfeld was founded much later and only developed slowly as a settlement. Many building plots on the Zinzendorf Square were not developed until after the middle of the 19th century – and by then architectural ideals had already changed.

In several Moravian settlements the burial ground is also part of the geometrical settlement plan. In Königsfeld this is not the case. Topographic conditions demanded that God's Acre (Gottesacker) should be appointed somewhat outside the settlement. The name is derived from the Bible (John 12, 24). Accordingly, the deceased Brothers and Sisters are "Seed-grains in God's Acre". On the principle that in death everyone is equal before God, all the graves are also identical. Each grave is marked by a stone tablet set into the lawn.



• Settlement plan for Königsfeld, 1807 by Johann Gottfried Schultz: © Evangelische Brüdergemeine Königsfeld





## ZINZENDORF SQUARE

The main square in Königsfeld did not get its name Zinzendorf Square until 1933. Up until then it was simply named “the square”. In other Moravian Settlements in Germany the main square is also named after the founder of the Moravian Church, Count Zinzendorf.

On the layout of 1807 the square is shown as a quadratic area which is divided into four areas of equal size by a crossroads. The arrangement of the paths between the areas only came in 1813, and they were arranged to be much narrower than had been planned originally. The individual areas of the square were surrounded by hedges. The centre of the square was emphasized by a fountain.

The division of the square into four areas has remained until this day.

Initially the Brothers and Sisters of Königsfeld used the areas of the square in practical ways for various needs: in 1814 the quarter in front of the Brothers’ house was devoted to the construction of a circular cistern designed as a fireman’s pond. The neighbouring quarter in the direction of the Sisters’ house served as a bleaching-ground. This is where washing was dried and bleached in the sunlight. The remaining two quarters were divided into kitchen gardens with vegetable plots and fruit trees.

From the middle of the 19th century onwards the quarters of the square were converted into an area more resembling a park. The desire for quiet and recreation and the emergent tourist activity displaced the former usages.

- Königsfeld, around 1830. More than two decades after the founding of the settlement, still only a few plots have been developed on Zinzendorf Square.  
© Evangelische Brüdergemeine Königsfeld

The southern quarter was allotted to the inn and used for hospitality.

A wooden veranda defined the open area. Solitary trees in the “Prince’s Pleasure Garden” were a reminder of the “Heroes” of the foundation of the Empire, of Otto von Bismarck (1815–1898) and Emperor Wilhelm I (1797–1888). The quarter in front of the Sisters’ house, which had served as a bleaching ground, was re-designed in 1904, with a round path surrounding

a brass band pavilion in the centre. Since this was also the place where the annual missionary festivals of the Moravian Church took place, this part was called “Missionary Square”.

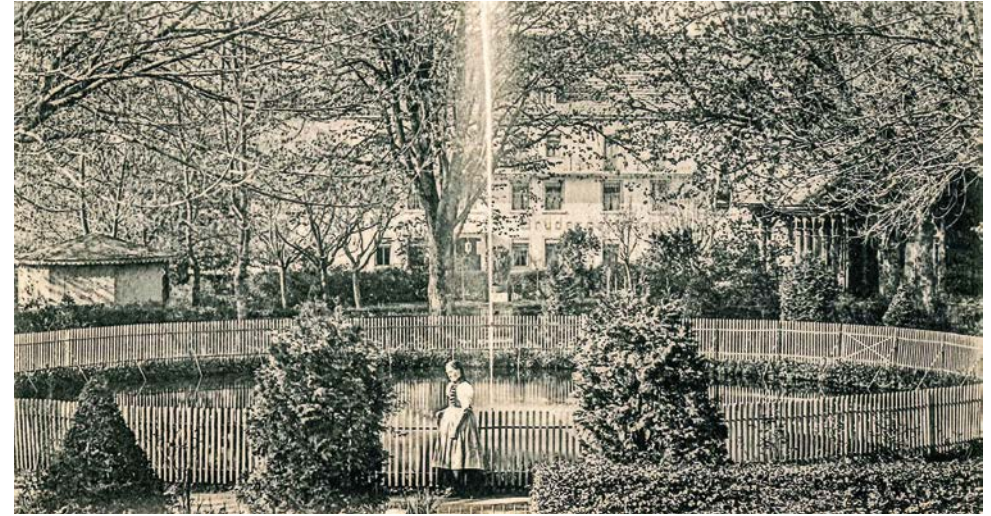
Post WW2 the squares lost their various functions. The small buildings were removed, the last one being the Brass Band Pavilion in 1974. In 1992 a memorial tablet to Zinzendorf was erected, and in 2019 the square was redesigned.

↳ Church Hall and quarter opposite the Sisters’ house, around 1900; all photos:  
© Evangelische Brüdergemeine Königsfeld



↳ Pavilion on Zinzendorf Square with Königsfeld’s music club, around 1900

↳ Zinzendorf Square, Cistern with Fountain, post 1900



↳ Moravian Church Inn and part of Zinzendorf Square, around 1930



↳ Garden terrace opposite the Moravian Church Inn, around 1930



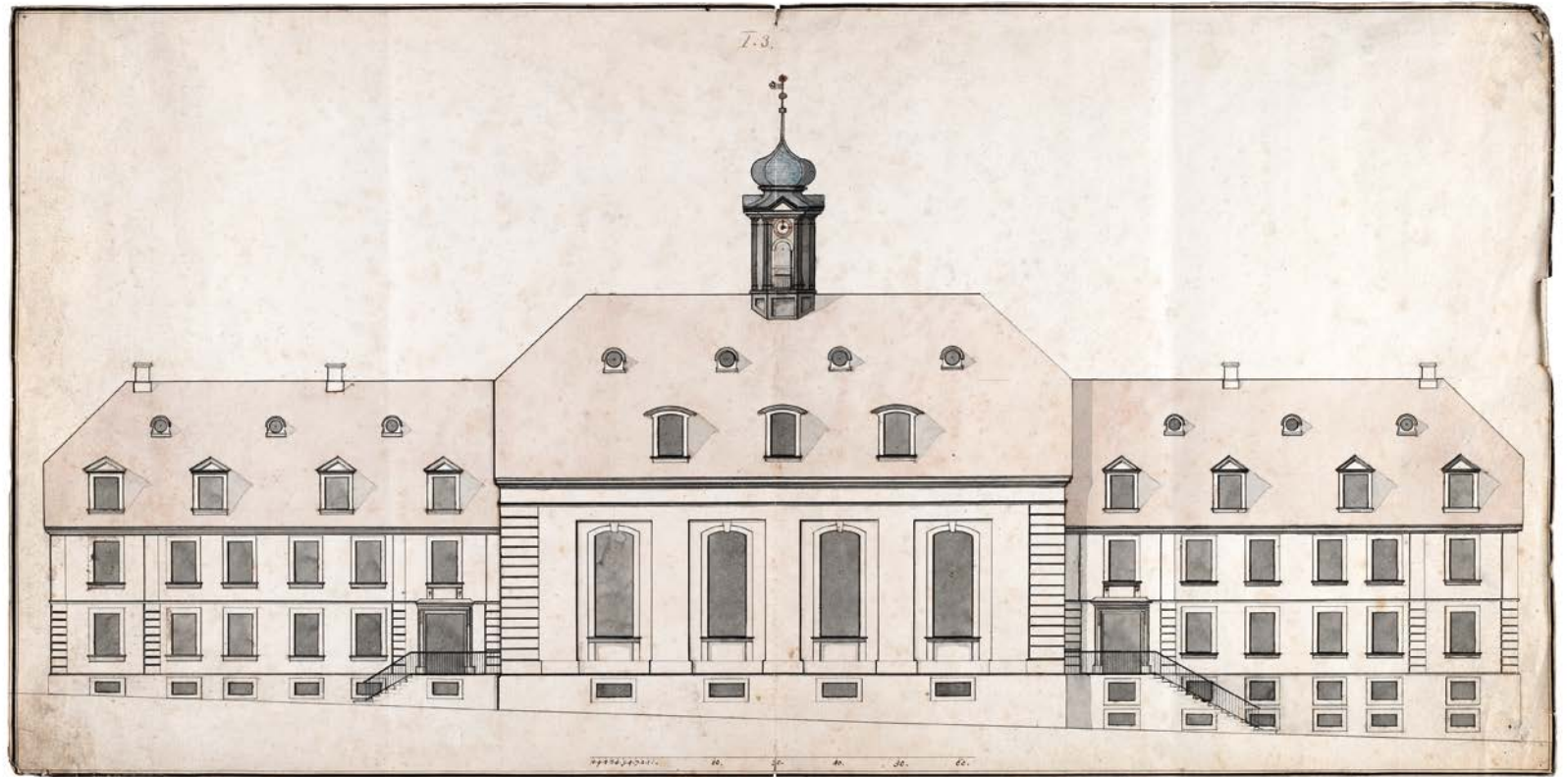
## CONGREGATION BUILDING WITH THE CHURCH HALL

The Church Hall is the dominant building on Zinzendorf Square, and it is the only one to show the unmistakable stamp of the Baroque style. The construction plan was drawn up in 1810 by the teacher and preacher Renatus Früauf (1764–1851), who at the time was a teacher at the Katharinenhof in Großhennersdorf near Herrnhut. The church dedication took place on 19th October 1812. It is a rectangular square following the style of Herrnhut church halls. Both of the long sides of this rectangle are divided into four large window areas. This central area is covered by a high mansard roof which is crowned by a belfry with a Baroque bulbous spire. The symmetrical sides, which are set back somewhat, house communal rooms and living space.

The church hall is the Moravian Church's "best room". It is used not only for services and liturgical ceremonies, but also for meetings not related to the church. As is usual in the Moravian Church, the hall is more or less without decoration. There is no altar and no pulpit; the benches painted in white can be rearranged according to need. During services the minister (congregation helper) sits on a raised seat behind the liturgical table. In former times the Moravian Church stuck to a strict separation of the sexes. The Sisters sat on the left (looking towards the pastor), the Brothers sat on the right.

At the two narrow ends of the church hall there are the galleries. The gallery on the Sisters' side includes curved

boxes with windows, a Herrnhut standard by which the seats were reserved for noble patrons of the church or highly esteemed guests; But they were never used for this purpose, since Königsfeld did not have a church patron. On the gallery on the Brothers' side there is the organ. Behind the impressive Baroque casing, which was transferred from Barby on the river Elbe to Königsfeld in 1812, there is an organ mechanism which has frequently been rebuilt, modernised and expanded. The stops were built in 1893 by the Walcker company in Ludwigsburg, and added to or modified in 1903 by the G. F. Steinmeyer company in Öttingen (Bavaria) and in 1981 by the G. Heinz company in Schiltach. Renowned organ players have played on this instrument, one of them being the "Jungle Doctor" Albert Schweitzer (1875–1965), who had owned a house in Königsfeld since 1923.



- A draft for the construction of the church hall, front view; undated, probably around 1810;  
© Evangelische Brüdergemeine Königsfeld



## THE HOUSES ON ZINZENDORF SQUARE

The development of the building plots around Zinzendorf Square took a relatively long time. The last empty space was not filled until 1889. Since the building needs and the architectural ideals had changed within these 80 years, a unified style of building could not be adhered to. But the prerequisite that the houses should stand detached and have two storeys was observed. The only exception here is the “Herrnhuter Haus”, the former congregation inn, because in this case two buildings were merged into one and the lower part of the mansard roof was redesigned as a complete storey.

The buildings are marked with plaques. Via the app “Königsfeld” additional information such as texts, pictures and photos, music and films related to this ensemble of listed buildings can be accessed.



▲ Draft for the construction of the Congregation Inn by Johann Gottfried Schultz, 1807; © Unitätsarchiv Herrnhut, TS Mp. 83.11

◊ Congregation Inn (left) and the Veil House (right), pre 1869; © Evangelische Brüdergemeine Königsfeld



## GOD'S ACRE

God's Acre was set out 800 metres north of Zinzendorf Square, outside the actual settlement area. The first burial was accorded to Beatus Gramann in 1809, a child of the first farm administrator. At that time the Brothers were buried separately from the Sisters. Each grave is covered by a by a uniformly-sized stone tablet, on which the name and dates of birth and death are recorded. Since the graves are meant to remain there permanently and not re-occupied, God's Acre has had to be extended several times. Today every Christian inhabitant of Königsfeld is buried on God's Acre – including those who do not belong to the Moravian Church. The divisions according to gender are no longer applicable, and the interment of urns is also allowed – but as in former times burial still takes place in the individual grave plots according to date of death. In this way the communal character



^ God's Acre; © Matthias Donath

of the community is continued – a character which transcends marital and social status. The borders of the graves are removed after about 25 years and the gravestones are embedded into the lawn, so that the uniform impression is preserved. Birch trees form the majority of the trees here. They were chosen by design because their white bark corresponds to the white of the church hall and presages the white robes of the resurrection. The inscriptions on the entrance gates to God's Acre reflect the Christian hope of resurrection.

^ Gate to God's Acre, post 1900; © Matthias Donath



## KÖNIGSFELD AND THE MORAVIAN CHURCH TODAY

In 1902 Königsfeld became a political community subject to the Laws of Baden. Up until this date the Moravian Church had not only been responsible for religious, but also for political matters; and the main directorate was situated in Saxony. It wasn't until the introduction of a municipal administration which was independent of the Moravian Church that citizens could settle here without necessarily having to be members of the Moravian Church. Königsfeld grew as a centre for Black Forest tourism, as well as for large sanatoriums. After the Second World War numerous refugees settled in Königsfeld, including some who had fled the Moravian settlements in Silesia. Between 1973 and 1975 the neighbouring communities of Buchenberg, Burgberg, Erdmannsweiler, Neuhäusen and Weiler were amalgamated

^ Church service with a choir from Tanzania, 2015; © Christoph Hus



^ Campus of the Zinzendorf Schools; © Zinzendorfschulen Königsfeld

into Königsfeld. Today only a small number of Königsfeld's inhabitants are members of the Moravian Church.

The Moravian Church is active in ecumenical cooperation and itself sets a good example: The local congregation of the Protestant Church of Baden and the Moravian Church together form a dual community, called the United Protestant Congregation of Königsfeld. Both congregations use the same facilities and have the same minister. Church services are held in turn using



▶ Brass musicians of the Moravian Church;  
© Christoph Huss

the liturgy of the Moravian Church or the Protestant Church. The church festivals are characterized by the traditions of both churches.

The Moravian Church sets great store on the use of music as a means of preaching the Gospel. There is always a lot of singing and music making at the various ceremonies. Since the very beginning there has always been a church choir and a brass band. Every Saturday evening the sung church service takes place, a hymn service in which many songs and tunes specially written and composed for the Moravian Church can be heard.

The Moravian Church oversees the Zinzendorf Schools in Königsfeld. This is a privately run school with state recognition, and boarders are particularly welcome. The school is open to pupils of all confessions and nationalities. Teaching emphasizes the promotion of Christian values and a cosmopolitan outlook.

Christmas Eve in the church hall, 2017;  
© Jens Hagen ▶





## Some Moravian Terminology

**Brothers and Sisters:** The term used to denote adult male or female members of the Moravian Church, a term of address also used at the Zinzendorf Schools in Königsfeld.

**Choir:** A living and working community of members of the Moravian Church, divided according to sex, age and marital status into Brothers', Sisters', Married Couples' and Widows' Choir.

**Choir House:** A communal house with dormitories, workshops and assembly hall. The different houses are the Brothers' House for the unmarried Brothers, the Sisters' House for the unmarried Sisters and the Widows' House.

**Diaspora Work:** The pastoral care of members of the Moravian Church who do not live in a common settlement, but rather scattered around.

**Congregation Inn:** Inn owned by the Moravian Church.

**God's Acre:** Cemetery. The graves are usually all marked in the same way with a single stone laid into the grass. The graves may not be removed or reused but should remain untouched.

**Moravian Star (Herrnhuter Stern):** An Advent and Christmas Star with 25 points, produced in Herrnhut, which can be illuminated from within. Originally conceived as a geometric figure for maths teaching purposes, it was later interpreted as a symbol of Christ. Today it is a Christmas decoration known all over the world.

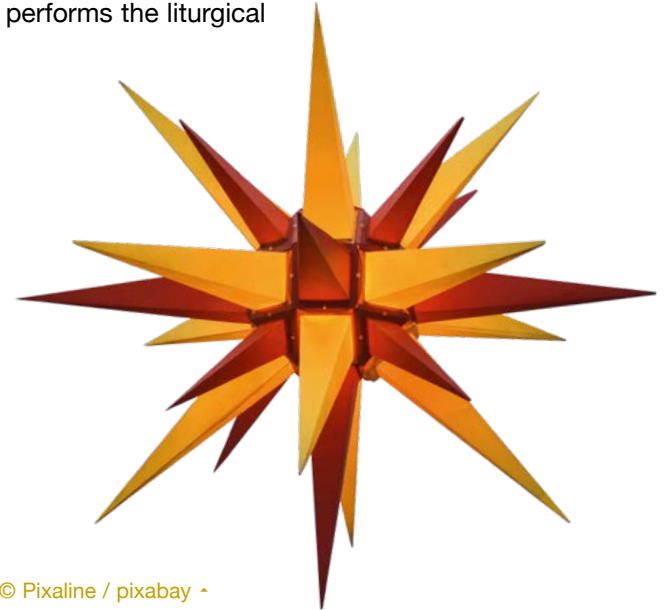
**Daily Watchwords (Herrnhuter Losungen):** A collection of short Bible verses accompanied by a hymn text designed as a spiritual word for every day. Count Zinzendorf introduced the custom of issuing a daily Christian watchword. Since 1731 there have been printed editions issued annually. The Old Testament Watchwords are drawn by lots in Herrnhut, the New Testament Watchword and the hymn verse are added by an editor. The book of Watchwords is used by all confessions and currently appears in 61 languages.

**Love-feast (Liebesmahl):** A community meal in the church hall. Servers in festive clothing, often Moravian traditional costume, share out currant buns and tea. The love-feast is accompanied by readings, community hymns, words of greeting and a prayer. Love-feasts are also held as a kind of wake after Moravian burials.

**Liturgus:** A member of the Moravian Church who performs the liturgical diegesis.

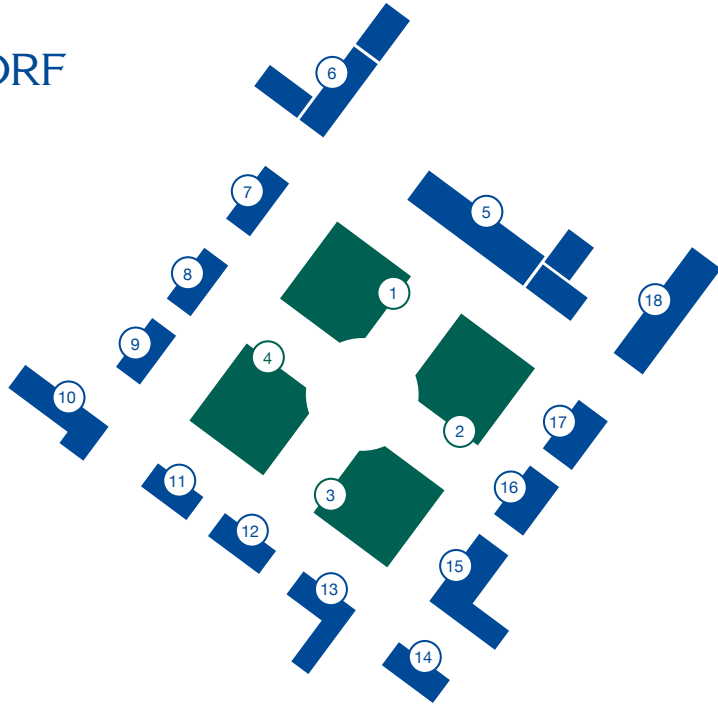
**Mission:** The spreading of Christian belief. The Moravian Church has been sending missionaries all over the world since 1732.

**Singstunde:** A sung church service in which the congregation sings songs that have been chosen to fit a Bible verse.



Moravian Star; © Pixaline / pixabay

# ZINZENDORF SQUARE



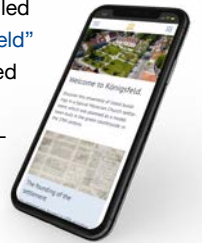
The reconstruction of Zinzendorf Square in accordance with its historical model and the new construction of the surrounding streets and pathways were implemented within the framework of the urban reconstruction programme "Ortskern Königsfeld" (Königsfeld's Township Centre). These measures were given funding by the State of Baden-Württemberg and the Federal Republic of Germany.



- ① Stele on Zinzendorf Square 1
- ② Stele on Zinzendorf Square 2
- ③ Stele on Zinzendorf Square 3
- ④ Stele on Zinzendorf Square 4
- ⑤ Church hall
- ⑥ Sisters' house
- ⑦ Widows' house
- ⑧ Diaspora house
- ⑨ Friedrichstrasse 2

- ⑩ Friedrichstrasse 1
- ⑪ Butcher's
- ⑫ House Veil
- ⑬ Congregation Inn
- ⑭ Stellwaldstrasse 2
- ⑮ C. W. Just & Co.
- ⑯ Pharmacy
- ⑰ Boys' Institute
- ⑱ Luisenstrasse 2

Information plaques on the square and the surrounding buildings provide detailed information on each object and the origin of the township. Via the app "Königsfeld" additional information such as texts, pictures and photos, music and films related to this ensemble of listed buildings can be accessed. Please connect to WLAN here and follow the instructions. Alternatively, the appropriate app can be downloaded onto smartphone in the relevant app store. Type the appropriate keys to get the desired information.



This app was made possible by funding from the two programmes "digital bw" and "WiFi4EU".



 **KÖNIGSFELD**  
IN SCHWARZWALD

 **EVANGELISCHE**  
**BRÜDERGEMEINE**  
KÖNIGSFELD · SCHWARZWALD

**Imprint:** Gemeinde Königsfeld/Schwarzwald in collaboration with Evangelische Brüdergemeine Königsfeld | Text: Zentrum für Kultur//Geschichte, Dr. Matthias Donath | Translation: Stephen Burrows | Frontispiece and back cover: © Jens Hagen | Concept and Layout: Ö GRAFIK agentur für marketing und design