

ACKNOWLEDGMENTS

Over the years, many people have helped me, knowingly or unknowingly, to write this book. My study of the Sifting Time began when I was archivist at the Unity Archives in Herrnhut. Many relevant finds were made unexpectedly while I was assisting researchers or processing collections. Ursula Hommel brought the manuscript hymnbook from 1749 to my attention. I also thank Karl-Eugen Langerfeld, assistant archivist at the time, for his useful comments. Current Unity archivist Rüdiger Kröger, and especially staff member Olaf Nippe, have been very supportive and provided numerous useful sources and images. Michael Kießling digitized paintings and drawings. Lanie Graf Yaswinski, former assistant archivist at the Moravian Archives in Bethlehem, Pennsylvania, and Thomas McCullough, current assistant archivist, have helped me in many ways. Nancy Strobel and Debbi Gaspar, interlibrary loan assistants at Reeves Library of Moravian College, have ordered numerous books and articles for me.

I am grateful to Jonathan Yonan for encouraging me to write this book. For sharing valuable insights I thank Katherine Carté Engel, Katherine Faull, Arthur Freeman, Aaron Fogleman, Scott Gordon, Markus Gill, Colin Podmore, Beverly Smaby, and Peter Vogt.

I thank Pennsylvania State University Press for publishing this book. I am especially grateful to Craig Atwood, editor of the series in which this study appears, whose advice has proven invaluable in the realization of this publication, as well as to the anonymous reviewers for providing constructive and helpful comments on an earlier version of the manuscript. It was a pleasure working with acquisitions editor Kathryn Yahner and copyeditor John Morris.

My greatest gratitude, however, is for Jeffrey Long, who has accompanied this project from the beginning. He shared in my enthusiasm for new discoveries; he helped me photograph hundreds of documents; he allowed me to work on this project for so many evenings and weekends; and he tirelessly edited the entire text before it went to anyone else.

Moravians were German speakers, and most of the sources used for this study were written in German. All translations are my own if not mentioned

otherwise. If contemporary translations exist and are useful, I used these and indicated the source in the notes. The original German is generally included in the notes, especially if the original wording is particularly important for a correct understanding. If the source is printed or otherwise easily accessible, or if a translation into English is sufficient, the original German is left out.

Moravian texts frequently use diminutives. These are often translated into English as “little” or “small.” However, Moravian diminutives express tenderness and it is more appropriate to translate them accordingly. Therefore, a *Seitenhöhlchen* is not a “little side hole” but rather a “dear side hole.”¹ In quoting Bible verses or translating biblical terms I have used the King James Version as coming closest in connotation to the 1545 Luther translation used by German-speaking Moravians at the time.