

THE LITANY

Its origin and its development in the Moravian Church

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I. The litany in general

The litany is a very old form of prayer. The name, derived from Greek, simply means supplication or prayer.

Although it is a special type of Christian prayer, we may say that the same form is also to be found with the Jews and even among the heathen, as it is a primitive manner of beseeching the Almighty for help in difficult situations.

It is a pilgrimage-prayer of people going in procession to a place where God has already shown his power and blessings in a miraculous way. The priest speaks the supplication and the pilgrims repeat their stereotype: hear us, o Lord, have mercy on us.

In such a pious demonstration we still feel a pagan influence changing the mind of the deity by human acts of penitence and sanctification. This is perhaps the reason why Protestants no longer care for such litanies. But apart from these processions this kind of prayer has a value in itself, it is a very beautiful and useful form. Of course it must be purified of unbiblical ideas and enriched with certain evangelical elements.

The background of the litany is the good biblical faith, so emphatically pronounced by Moses and the prophets, that the prime cause of all the troubles in the world is the fact of our own sins. God punishes his people by his judgment because of their disobedience. But if they really repent their sins and become converted, God in his grace will hear the penitence of the afflicted population and stop the troubles of war, pest, hunger, earthquake or other disastrous powers for the time being (See Psalm 107).

The great prayer of Solomon on the occasion of the inauguration of the temple shows us this relation between the judgment of God and the sins of the people (I Kings 8, 33-43):

" When thy people Israel be smitten down before the enemy, because they have sinned against thee ... When heaven is shut up and there is no rain, because they have sinned against thee ... If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar ... whatsoever plague, whatsoever sickness there be ... then hear thou in heaven, thy dwelling place, and forgive ... "

In this prayer reference is made not only to the people of Israel, but also to the stranger " that cometh out of a far country for thy name's sake ... do according to all that the stranger calleth to thee for ".

In days of great distress such prayers were opened or closed by fervent cries of invocation, as we read in the book of Daniel 9, 18-19: "for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thy own sake, O my Lord. !" "

This cry to God for help, three or four times, is typical for the litany as it opens and ends with the Kyrie eleison:

" Lord, have mercy on us!

Christ have mercy on us!

Lord, have mercy on us!

Christ, hear us!"

It is one of the oldest liturgical elements in the Christian church.

In the story of the blind (St. Matthew 20, 30) this expression is quoted. In some important manuscripts however there is here no "Kyrie" before "eleison", just as it is missing in St. Mark 10,47 and St. Luke 18, 39. It is indeed superfluous, as Jesus is called by the blind: Son of David. In St. Matthew 20,30 the same thing happened as with the Lord's prayer in St. Matthew 6,13, where at the end is to be found a doxology, which is not in St. Luke 11,4. It is clear that the Early Church made a liturgical form out of this quotation and added the word completing the formula. Some of the manuscripts of St. Matthew show us now the text in the form the congregation was accustomed to.

The second Kyrie eleison in the litany is stressed by the Agnus Dei, which precedes this Kyrie eleison. Jesus was designated by John the Baptist as the " Lamb of God, which taketh away the sin of the world" (St. John 1, 29). This was certainly a very impressive and comforting word for sinners. Lamb of God was a great title for Christ, see Rev. 5,12. It brings strongly to mind the sacrifice of Christ and his victory over sin and death.

In the oldest form of the litany special sins are not mentioned in the so-called "from" -passage. But we feel the author of all sins and the results of his destructive power behind these short sentences:

" From all evil,

from all sin,

from eternal death,

deliver us, o Lord!"

Almost the same words we have in the Lord's prayer: " And lead us not into temptation, but deliver us from evil".

Closely connected with this part of the litany is the following "through" - or "by" -passage, where in contrast with the work of the devil the blessed incarnation and the glorification of Christ are now mentioned:

" Through the mystery of thy holy incarnation,

thy advent, thy nativity,

thy baptism and holy fasting,

thy cross and passion,

thy death and burial,
thy holy resurrection,
thy glorious ascension,
the coming of the Holy Ghost, the Comforter,
in the day of judgment,
deliver us, o Lord!
we sinners pray, hear us,
that thou may spare us !"

This is at the same time a confession of faith (see the Apostles' Creed) and as such an assurance for the faithful that the forgiveness of sins is a reality.

In different litanies several supplications and intercessions are inserted here. They give to a special litany its own character. But it is also possible that the litany is only the invocation and confession of sins and that afterwards in a freer form many prayers follow.

A complete prayer starts with an invocation, which is in a more extended form also an adoration. In the original litany it is rather short. But it is in any case trinitarian:

"God, the Father of Heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
have mercy on us !"

It is also a part of the confession of faith, and it reminds us of the first sentence in the Lord's prayer: "Our Father, who art in heaven, hallowed be thy name".

But at the end of the litany there is no doxology, no ascription of glory as there is no thanksgiving. The litany does not find its climax in a joyful psalmword, but in the Agnus Dei and a repeated Kyrie eleison. Therefore it is just a litany, a supplication of poor sinners.

In the days of St. Paul it was already usual that the congregation said "Amen" as an agreement and a conclusion of the prayer (1 Cor. 14, 16). It is missing here. The litany could be called a prayer without end. It is too ardently waiting for an answer from God. The Kyrie eleison ends with:

"Hear us, gracious Lord and God!"

When we survey the litany as a whole, we can discern the following parts:

1. Kyrie eleison
2. Invocation of the Trinity and sometimes especially of the Person to whose honour the litany is prayed.
3. Confession of sins ("from" -passage)
4. Confession of faith ("through" -passage)
5. Intercessions

6. Agnus Dei
7. Kyrie eleison

To be regarded as a litany, it is necessary that the prayer contain the essential features mentioned above, that it be mainly a recital of supplications and intercessions with often repeated responses of the congregation, and that the whole be placed in the sphere and the frame of the Kyrie eleison.

The litany can never replace other prayers. On the contrary it is itself only one aspect of the prayerlife.

II. The Church Litany

Tradition has it that pope Gregory composed this litany for a penitential procession in the year 594, when the pestilence was rampant in Rome. But certainly such kind of litanies were already usual in former times. The Church Litany is the only one inserted in the R. C. Missal and can be found before the order of the holy mass, that is in the ecclesiastical year on Easter eve. It is still used in the R. C. Church on St. Marks's day (25th April), the 3 days before Ascension and with the benediction at the baptismal font. It is the oldest form of any complete litany we have. At the same time it is the most official form and, as such, the standard from which all others are derived.

This litany has different names: The Litany of all Saints, the litany of the Holy Church or the Great litany. The first name is the most typical, as after the invocation of the Trinity there follows a long series of names of archangels, angels, patriarchs, prophets, apostles, evangelists, disciples, martyrs etc. with Sancta Maria at the beginning. The congregation repeats after each name mentioned; ora pro nobis, pray for us. We can not agree with this kind of worship. Of course we read in Rev. 8,4 about "the prayers of the saints, ascended up before God out of the angel's hand". Here, however, it is not a question of saints in heaven but of the faithful Christians on earth.

More biblical, it seems to us, is the part with the intercessions, except (2 a), after the "from" and "through"-passages already quoted.

" We beseech thee to hear us,
that it may please thee

- (1) to rule and to preserve thy holy Church
- (2) to preserve the apostolic See and all ecclesiastical orders in the holy religion,
- (3) to humiliate the enemies of the holy Church,
- (4) to give the Christian kings and rulers peace and true concord,
- (5) to strengthen and to preserve us ourselves in thy holy service,
- (6) to grant unto all our benefactors everlasting goods,
- (7) to give and preserve the fruits of the earth,

- (8) to grant unto all faithful departed eternal rest,
- (9) to hear and help us.

It is not so difficult to find adequate texts in the New Testament for these intercessions:

- (1) "I pray ... that thou shouldest keep them (those whom thou hast given me) from the evil". St. John 17, 15 and 11.
- (2) "Remember them which have the rule over you, who have spoken unto you the word of God". Hebrews 13, 7.
- (3) "For He Must reign, till He hath put all enemies under his feet". 1 Cor. 15, 25.
- (4) "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving thanks be made for all men; for kings and for all that are in authority". 1 Tim. 2, 1-2.
- (5) "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6, 16.
- (6) "Do good and lend, hoping for nothing again, and your reward shall be great (in heaven)". St. Luke 6, 35 and 23.
- (7) "Elias prayed again ... and the earth brought forth her fruit". James 5, 18.
- (8) "Blessed are the dead, which die in the Lord ... that they may rest from their labours". Rev. 14, 13.
- (9) "And this is the confidence that we have in Him, that if we ask anything according to his will, He heareth us". 1 John 5, 14.

In the Epistle of Clemens (ch. 59-61) first century, we have one of the oldest liturgical prayers with the same kind of intercessions.

At first the Reformation abolished the Roman Catholic Liturgy with all litanies. We can understand this; praying litanies is a meritorious work for Roman Catholics (300 days indulgence every time this litany is recited); in addition to this in our opinion, it happens too mechanically. But in 1529, as Turkish aggression was a real danger, Luther gave his people the Church litany in Latin and German. Without the invocation of the saints, of course, but with mention of many more dangers (war, revolution, fire, flood) in the "from" passage and reference to personal troubles in the part of the intercessions. It has a penitential character. From the beginning of the 17th century it was no longer chanted but read and since the last century it has scarcely been used.

The Bohemian Brethren (Unitas Fratrum) had no special interest in it, although they took it over from Luther in the middle of the 16th century.

The Reformed Churches have rejected the form of the litany with the repeated Kyrie eleison and the many responses of the congregation. In spite of this attitude we find in their old psalmbooks a Prayer for all the needs of Christendom, where the same intercessions in the same order are mentioned; it is now just a long prayer, spoken by the minister, beginning with a confession of sins and ending with the Lord's Prayer and the Apostle's Creed.

The Anglican Church placed the litany in the Book of Common Prayer in its

first part of prayers. There it stands in a very complete form, followed by the Lord's prayer, the Glory, other ancient prayers and the benediction.

In all various churches of the Reformation the litany should be prayed in connection with other prayers every Sunday morning.

In the Renewed Moravian Church, quite different from the other churches, the Church litany became a very important part of the liturgy. In the Hymnal for Herrnhut 1735 we find the litany in the pure Lutheran form among the hymns (No. 281). But in Appendix XI to this hymn-book dated 1742 there appears the first form of the Moravian Litany (No. 1740). Two brethren (L. Dober and J. von Wattewille) have thoroughly revised the Lutheran form and enlarged it with so many subjects expressing spiritual needs (pietistic influence) and intercessions covering the whole life in the congregation, that the old frame enclosed a vivid prayer. Also new was that some hymns were placed between the different parts. The congregation was no longer only supplicating but also rejoicing in the blessings through adoration and thanksgiving.

The church waited until 1754 for a new revision, which came from Zinzendorf himself, to bring a further evolution. When the minister has invoked the first Person of the Trinity, the congregation answers with the Lord's Prayer.

The last edition by Zinzendorf, revised in 1757, gives us the most complete liturgical work of the Count. Some of the intercessions are really original in form, such as the prayer for Moslem: "O that Ismael might live before Thee" (Gen. 17, 18). A wonderful new conclusion comes after the last Kyrie. It is known to us as the Moravian doxology:

" Unto the Lamb, that was slain ...
Unto the Lord, who purchased our souls ...
Unto the Friend, who loved us ...
... to Him be glory at all times ... "

It is a fine confession of our faith in Christ and a real doxology at the same time. The litany ends with the text 1 John 2, 28 and the Old Testament benediction.

Since Zinzendorf's death the litany has been further simplified; the choir has to chant only certain responses; there are fewer hymns; extravagant expressions are omitted. In the various translations great differences now exist; it was indeed impossible to translate all phrases in a reasonable way.

In the 20th century the Church litany found itself in a critical situation. It is rather a long prayer. In Germany it was the custom to pray the litany on Sunday morning in a special service before the sermon. Few people, however, attended this. From 1872 on they had a great and small litany. The original form was used only a few times a year. With the Sunday morning service as liturgical frame, the abridged form with different entries is used before and the doxology is used after the sermon.

In other countries too the litany has lost more and more of its typical frame and its genuine Moravian character. It is natural that in an Evangelical service the sermon is more important than the liturgy. But there should be

a place for the Moravian litany even at a time when Christians like neither long services nor too many services.

I hope the litany will overcome this crisis, for the following reasons:

1. The litany is a biblical prayer, as there are mainly Bible texts formulating the different intercessions.
2. The litany is an oecumenical prayer with a very old tradition; we find it again and again in the prayerbooks of many churches.
3. The litany is one of the most valuable liturgies and typical prayer forms the Moravian Church has.
4. The litany is a very useful prayer from a psychological point of view: the different topics are well divided, the scheme is clear, the sentences are short, the many responses promote a close contact between the brother, who leads the service, and the congregation; there is a climax; there are so many spiritual and material subjects brought into prayer, that everybody finds something that touches his heart.
5. The litany can only be saved from becoming so many empty words if each generation makes it suitable for its own needs. But all revisers should keep the original form in mind, otherwise the result could be that in the end the prayer is neither litany nor Moravian.
6. The litany must be used by the Church in a practical way. It is too long for the Sunday morning service. It should be used about six times a year at special prayer meetings, if possible on Sunday, the choir chanting and the preacher delivering a 5 minute message.

III. The Litany of Christ

Beside the Church Litany there are three other litanies of special esteem in the Roman Catholic Church; the litany of the blessed Virgin, the litany of the holy name of Jesus, and the litany of the holy heart of Jesus. Indeed there exists a great number of litanies with regard to various saints and occasions. These are more for personal devotion and consist of a whole catalogue of titles, usually without the section of intercessions.

It is clear, that the Reformation has rejected all of them: too many saints, not enough of the person of Jesus in the centre, only his name, heart, cross or wounds; too monotonous and impersonal, and last but not least their being regarded as good works.

Zinzendorfs doubtless knew about these Roman Catholic litanies. The Golden Litany of the Passion of Christ has a really evangelical spirit and reminds us again and again of Zinzendorf's litany. He had compiled this litany in 1744, in collaboration with his son and two brethren. It is printed in Appendix XII to the first hymnal under No. 1949. At that time the Count and his community entered the "Sifting Period" in which they adored the wounds of Christ too exclusively, too emphatically.

The new litany consists originally of two parts. The first one is the proper Litany of the life and sufferings of Christ. It is in the form of a litany, but here there is more consolation than lamentation, even more adoration than supplication.

It opens with a kind of Kyrie eleison to be sung by two choirs:

" All hail ! - Thou Lamb of God !
Christ - Have mercy !
Gloria - Pleurae ! (to the holy side of Jesus)"

After the invocation of the Trinity the "from"-passage is remarkable: ten supplications in connection with the Blood of Christ:

e.g., "from good qualities unsprinkled with Blood
from all indifference towards thy Wounds,
... Keep us, o dear Lord and God!"

In the "through"-passage the stereotype response of the congregation has been replaced by suitable Bible texts, also spoken by the congregation. This means for the liturgical prayer a biblical enrichment. The mutual reciting makes the litany come alive.

e.g., " Thy painful birth - make our manhood dear to us !
thy childhood - help us to children's joy!
thy precious sweat when at work - make all labour
sweet to us !
thy theology of thy cross - remain the main point
of our divinity the Executor of thy will - bring
the scattered children of God together into
the Ark of the holy Christendom !
Open arms - take us !
that sign to the Son of Man - appear to Israel
after the flesh, before thy coming in the clouds ! "

The deep meaning of this continuous supplication was, according to Romans 8, 28, the idea that our whole life should conform to the image of Christ.

The second part of this litany is the famous Hymn of the Wounds, well known through the controversies against the Brethren. Here, there is no invocation of the wounds, they are only pronounced with different adjectives, the congregation responding with stanzas of 3 lines. All these titles remind us of the invocation in many Roman Catholic litanies, but they exist here in another function, just as a hymn, the closing doxology of the prayer. For us such a form of praise is strange, we have our religious and aesthetic objections. In the second edition of the liturgical prayers the Hymn of the Wounds is an item apart. It had its place up to the end of the 18th century in a very abridged form.

The Litany of the Life and Death of Jesus is often remodelled and adapted to the taste of the period. In most of the Moravian hymnbooks in the different languages there exists a liturgy to be used in Lent, which is a vestige of the old litany of Zinzendorf.

It is true that this litany was, as to its form, a product of that period, but essentially it is a real treasure of the Moravian Church. We should keep it

in a proper form, as a Moravian litany, yet in such biblical terms that we in our age may also appreciate it and use it in the Sunday morning service on various occasions.

The Kyrie eleison and the Invocation of the Trinity (with the Lord's Prayer) have to be remodelled with Bible texts and hymns to an adoration of the Trinity and especially of Christ. The "from"-passage must preserve the 5 supplications which were kept in the 19th century and can still be found in the hymnbooks in various languages.

Then follows the main part of this litany, the "through"-passage in the above-mentioned form of 3 groups, each having about 7 supplications:

- a) with reference to the life of Jesus:
e. g. "By thy human birth - make our manhood dear to us!" etc.
- b) with regard to the passion of Christ:
e. g. "By thy willing sacrifice of Thyself even unto death - make known to us the mystery of thy love".
- c) with respect to the glorification of Christ there should also be added 7 phrases; in this way the liturgy is no longer only a litany of the sufferings of Jesus, but a complete confession of our faith in Christ.

For this third group we do not find a sample in the old Zinzendorf litany. Of course, in every litany the day of judgment is mentioned anyway. (Here also, see our quotation above.) But in the litany of Christ's sufferings and death the climax was the atonement through the blood of Jesus.

However we can take the last part of the "through"-passage from the Church Litany and complete each supplication with a suitable text. In special liturgies for Ascension day we may find some suggestions. Here follows another specimen:

- "by thy triumphant resurrection - destroy the last enemy, that is death" (1 Cor. 15, 26),
- "by thy glorious ascension - prepare a place for us in thy Father's house" (St. John 14, 2),
- "by thy sitting at the right hand of God - help us to hold fast the profession of our faith" (Hebr. 10, 12, 23),
- "by thy prevailing intercession - keep us from the evil" (St. John 17, 15),
- "by thy divine presence - fill us with all joy and peace through the power of the Holy Ghost" (Rom. 15, 13),
- "thy coming again to thy Church on earth - make us like men that wait for their Lord" (St. Luke 12, 36),
- or "our being called home to Thee - may it unite us with Thee for ever!"

Between these three groups of supplications should be placed some stanzas of a prayer-hymn. As a conclusion to the whole litany we need, in connexion with the Agnus Dei, a doxology consisting of some Bible texts and hymns.

A complete litany in this form will be good Moravianism and very much appreciated by the congregation. We are thankful that Count Zinzendorf brought it to light out of the old ecclesiastical materials and made it into a real Evangelical confession of our faith in Christ and our confidence in Him. May this analysis of the Moravian litanies contribute to a better understanding and a greater appreciation of that part of our liturgical heritage that keeps us in contact with the worldwide Church of all ages.

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Deutsche Zusammenfassung:

zu: W. Lutjeharms: DIE LITANEI. Ihr Ursprung und ihre Entwicklung in der Brüdergemeine

I. Die Kirchenlitanei im Allgemeinen

Die Litanei ist eine der ältesten Gebetsformen. Das griechische Zeitwort litomai, anrufen, bitten, hat ihr den Namen gegeben.

Vom Ursprung her handelt es sich um ein Pilgergebet für Gläubige, die in einer Prozession zu einem heiligen Ort zogen.

Der Priester sang die Bitten, die Pilger wiederholten unveränderlich: erhöre uns, lieber Herr Gott, erbarm dich unser.

Eine Litanei hat wesentlich folgende Elemente:

1. Das Kyrie eleison, eine alte liturgische Formel.
2. Die Anrufung der Dreieinigkeit und insbesondere derjenigen Person der Trinität, zu deren Ehre die Litanei gebetet wird. Dabei handelt es sich um eine Art Doxologie.
3. Das Sündenbekenntnis. Es lautet in der Urform:
vor allem Uebel, vor aller Sünde, vor dem ewigen Tod, behüte uns, Herr Gott.
4. Eng verbunden mit diesen Bitten sind die folgenden, wo im Gegensatz zum Wirken des Bösen jetzt das Heil in Christus hervorgehoben wird: mit dem ganzen Verdienst deines Lebens, segne uns, Herr Gott. Nicht nur das Leben, sondern auch das Leiden und Sterben, die Auferstehung und Erhöhung werden erwähnt. Die Bitten werden zugleich ein Glaubensbekenntnis.
5. Nun folgen die Fürbitten, eine ganze Reihe von Bitten je nach der Situation der betenden Gemeinschaft. Sie können zum Hauptteil der Litanei werden.
6. Eine Litanei hat ursprünglich am Schluß keine Doxologie, weil sie Bittgebet und noch nicht Danksagung ist. Es bleibt ein Flehen zu Gott um seine Strafe abzuwenden. Deshalb hier wohl das dreifache Agnus Dei.
7. Wie sie angefangen hat, endet die Litanei mit dem Kyrie eleison, eine Wiederholung, wodurch die Bitte um Vergebung noch einmal betont wird.

II Die Große Kirchenlitanei

Die Überlieferung besagt, daß Gregor der Große diese Litanei im Jahr 594 während einer Pestepidemie in Rom für eine Bußprozession verfaßt hat. Aber Litaneien solcher Art waren sicherlich schon vorher in Gebrauch. Nur diese Litanei ist im Missale Romanum vorhanden. Sie befindet sich bei der Weihe des Taufwassers am Samstag vor Ostern. Sie stellt die Urform aller späteren Litaneien dar. Die Reformation hatte anfänglich kein Interesse für diese Gebetsform. Als jedoch 1529 die Türkengefahr den Westen bedrohte, gab Luther seiner Kirche die Litanei, lateinisch und deutsch, selbstverständlich ohne die Anrufungen der Heiligen und ergänzt durch mehrere Bitten in bestimmten Notlagen wie Krieg, Revolution, Feuers- und Wassersnot. Seit dem vorigen Jahrhundert ist sie nur noch wenig in Gebrauch. Die Böhmisches Brüder übernahmen diese Litanei 1566 von Luther. Die Reformierten haben nie Litaneien in Gebrauch gehabt. Die Anglikaner hingegen gaben der Litanei einen besonderen Platz in ihrem Book of Common Prayer und erweiterten sie noch durch mehrere liturgische Formeln und Gebete.

In der Brüdergemeinde war die Kirchenlitanei sehr wichtig. Im Gesangbuch von 1735 steht noch die lutherische Form unter Nr. 281 zwischen Liedern. Jedoch im Anhang XI (1742) finden wir erstmals unter Nr. 1740 die herrnhuter Fassung, bearbeitet von L. Dober und J. von Wattewille. Die Litanei ist nicht länger Bußgebet, sondern stark erweitert durch eine Anzahl Bitten und

Liedern und eine Gemeinliturgie zur Anbetung Gottes geworden. Die vollendete Form steht im Litaneyen=Büchlein von 1755, S. 49 bis 63, ein langes Gebet, worin die Gemeinde bittet, in ihrem Leben dem Heiland ähnlich zu werden.

Nach dem Tod Zinzendorfs ist die Litanei wieder gekürzt und dem späteren Geschmack angepaßt worden. Sie konnte nur in einem besonderen Gottesdienst gebetet werden. Im Liturgienbuch von 1873 gibt es erstmals neben der Großen Kirchenlitanei auch eine Kleine Kirchenlitanei zum Gebrauch im Predigtgottesdienst. Schließlich sind eigentlich nur der Eingang und der Schluß der Litanei als Umrahmung der Predigt übriggeblieben. An vielen Orten wird die ganze Litanei nur noch einmal im Jahr gebetet.

III Die Litanei vom Leben, Leiden und Sterben Jesu Christi

Die römische Kirche kennt außer der Kirchenlitanei noch andere Litaneien besonderer Bedeutung, wie die Litanei vom heiligen Herzen Jesu. Obschon der Protestantismus nichts davon übernommen hat, muß Zinzendorf diese katholischen Litaneien ohne Zweifel gekannt haben. Die Wundenlitanei Zinzendorfs ist der katholischen vom Leiden Christi verwandt.

Im XII. Anhang (1743) unter Nr. 1949 steht die Litaney zu den Wunden des Mannes. Sie ist aufgestellt von Zinzendorf, seinem Sohn Renatus, J. von Wattewille und Polycarp Müller und typisch für die Sichtungszeit.

Im Litaneyen=Büchlein (1755) sind es zwei Gebete geworden: "Die Litaney über Seinem Leben, Leiden und Tode" und "Der Hymnus von Seinen Wunden". Auch hier sieht man, wie das Leben, Leiden und Sterben Jesu der Gemeinde zum Vorbild gestellt wird. Die Wundenliturgie ist keine Litanei, nur ein Wechselgebet mit kurzen Stanzen. Sie ist später nicht mehr gedruckt worden. Jedoch die Litanei, immer wieder neu formuliert, wird, besonders in der Passionszeit, an vielen Orten gelesen.

Wenn man die kurze Litanei aus der alten Himmelfahrtsliturgie hier noch hinzunimmt (Auferstehung und Erhöhung) hat man eine vollständige Litanei über Jesus Christus in der Hand, ein wertvolles Gebet im Geiste der Brüdergemeine, das nicht vergessen werden darf.