

THE CHURCH SQUARE JOURNAL

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Restored Tannenberg Organ in Concert

Renowned Eighteenth Century organ builder David Tannenberg is a significant figure in Lititz history. His home and workshop were located on the north side of East Main Street where the Pilgerhaus Condominium Apartments building now stands. He is known to have built at least 44 or so pipe organs, and possibly 50 or more, including the first organ to serve Lititz Moravian's newly constructed sanctuary, dedicated in 1787. Of these, nine are extant. Lititz Moravian is fortunate to have two of them – the 1787 instrument, located in the balcony of Fellowship Hall, and a four-rank organ built in 1793 for the Moravian Chapel, Graceham, Maryland, now located in the chapel on the ground floor of the Brothers' House.



An associate applies a coat of paint matching the original tint

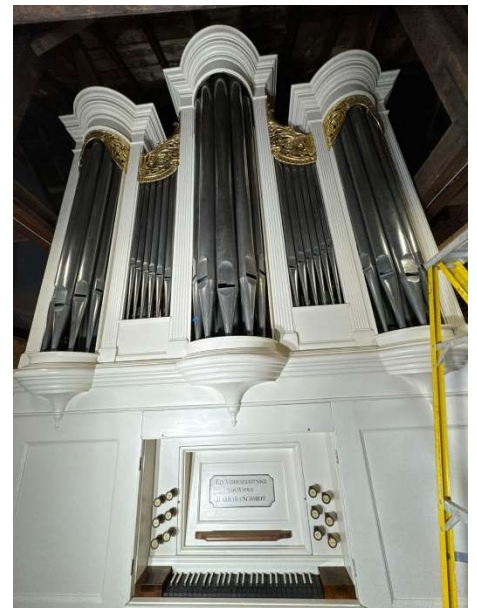
~ photo provided by Brunner & Associates

In 1804 Tannenberg was commissioned to build a new organ for Christ Lutheran Church, York, PA. It proved to be his final opus. In April he traveled to York to oversee the organ's installation. On May 17, while standing on an elevated structure to tune the instrument, he suffered a stroke and fell, striking his head on the floor. He passed into the nearer presence of Christ on the morning of May 19.

The organ served Christ Lutheran, first in the sanctuary and later in the Sunday School chapel, until 1945, experiencing a number of modifications and rebuilds along the way. It was then given to the Historical Society of York County and eventually set up in their museum. It was there that noted English-born American organist E. Power Biggs recorded a number of pieces for his 1960 Columbia Masterworks LP *The Organ in America*.

In the September 1960 issue of *The Diapason* Biggs wrote of the Tannenberg, "By any standards, American or European, this must be rated a most distinguished instrument. Its tonal excellence is apparent the moment you hear it, and its playability the instant you set hands to the keyboard."

Now the organ has been completely restored by Brunner & Associates LLC – Organ Builders, and is in the process of being installed in the new York History Center Museum, 21 North Pershing Avenue, York, PA. It will be played in recital by Philip T. D. Cooper on Friday, June 13, at 7:00 pm. Cooper is nationally recognized as an expert on the life and work of David Tannenberg. He has played recitals on both Tannenberg organs here in Lititz, most recently in August 2024 as part of the year-long celebration of the congregation's 275th anniversary. The public is encouraged to attend what promises to be a delightful evening of music.



Unveiling the restoration of the 1804 Tannenberg

~ photo provided by Brunner & Associates

~ Marian L. Shatto

Sources:

1. www.davidtannenberg.com, created and maintained by Philip T. D. Cooper
2. https://muse.jhu.edu/pub/3/oa_monograph/chapter/2964331

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museumarchivistours/church-square-journal

From the Secretary

This past year was a historic one for Lititz Moravian as the congregation celebrated its 275th anniversary. The celebration spanned one entire year, from February 2024 through February 2025! The archives and museum played a pivotal role throughout much of the planning and subsequent events by providing historical resources and tours. One highlight for the committee was the monthly reading from the historic pageant *The Torch Bearers* written by Lititz Moravian archivist Mary Augusta Huebener and first presented in 1935. The episodes

were adapted and edited by committee member Marian Shatto and read to the congregation each fourth Sunday by a member of the 275th committee. The readings were well received with numerous congregation members asking for a compilation of the readings. This was accomplished by the printing of a special edition of *The Church Square Journal* and distributed at a celebratory Sunday brunch, the culmination of the yearlong celebration.

Tours continue to be popular, with numerous call-in tours, research requests by historians, elementary school tours, and even a Girl Scout working on her Gold Award. Our well-informed guides are kept busy with visitors by explaining “what is a Lititz Moravian.” To schedule a tour, call the church office.

In October, the archives once more teamed up with the Lititz Historical Foundation to offer our annual Departed Spirits tour, which like every other year was a sell out. Highlights of the tour included meeting a young sister from the first girls school in Lititz, hearing Johannes Herbst play one of his hymns on the little Tannenberg, and visiting the third floor of the Brothers House to view a re-creation of a Revolutionary War field hospital which occupied the space in 1777-78.

Our museum was fortunate to receive a generous donation of two creche scenes from local Moravians Art and Nelda Shoemaker. See page 12 for photos and more details. Thank you, Art and Nelda!

Two maintenance projects on the horizon are the restoration of the informational placard in front of the Brothers House, and varnishing the two front doors of the museum. The placard is very helpful for visitors to Church Square because it houses a large, detailed map of the square, as well as three-fold brochures which describe in detail the history of each building.

The museum and archives committee meets the second Tuesday of each month at 6:30 p.m., usually in the Heritage Dining Room, and we always begin with History Half-hour, where an item from our collection is discussed in some detail. All are welcome!

Respectfully Submitted,
Thomas L. Wentzel

Secretary - Lititz Moravian Museum & Archives Committee

Visitors from Herrnhut

On October 15, 2024, three Germans from Herrnhut made the trek to historic Church Square in Lititz. The three were representatives of that German Moravian town to a UNESCO World Heritage conference held in Bethlehem October 16 to 18. The visitors received a warm Lititz welcome and spent about three hours touring our historic Church Square. Fortunately, my wife, Anne, speaks fluent German and was on hand to translate as the tour commenced.

Konrad Fischer, head of the Herrnhut history museum and tourist information office in Herrnhut, shared the following to me in an email after his return to Germany (translation from German to English by Anne Wentzel):

~ submitted by Thomas L. Wentzel

~ continued on next page

The main goal of our trip was to celebrate the inclusion of the Moravian settlements to the UNESCO World Heritage sites. Representatives of the participating settlements from Christiansfeld (Denmark), Gracehill (Northern Ireland, UK) and Herrnhut (Saxony, Germany) met in Bethlehem from October 16 to 18, 2024.

We arrived to Bethlehem a day early and were able to use October 15th for a trip to Lititz. Since we became familiar with Bethlehem during our first stay in 2021, it was our great wish to get to know other settlements of the Moravian Church during this year's visit.



Visitors from Herrnhut meet with Tom and Anne
on the porch of the Archives Museum
~ photo by Willem Riecke, mayor of Herrnhut

Our small travel group on this day consisted of Andrea Kretschmar (administrative director of the Moravian Church in Herrnhut), Willem Riecke (mayor of Herrnhut) and Konrad Fischer (head of the local history museum and tourist information office in Herrnhut). The visit to Lititz was a special experience for us. During the tour led by Tom and Anne Wentzel we saw the church, the "Leichenkapellchen", God's Acre, the Single Brethren's house and the museum. Through the detailed and interesting explanations we learned a lot about the history of Lititz.

For us from Herrnhut, it is always fascinating to discover so many similarities when visiting other Moravian settlements. This of course applies to the architecture of the churches and the layout of the God's Acres. But the nature of the traditional gatherings, such as Easter sunrise service, the Lovefeast or Christmas Eve, are also very similar. But the small differences that we

discovered are also fascinating: the beeswax candles with white skirts (in Herrnhut they are white candles with green skirts) or the surprising fact that in Lititz coffee is served with the Lovefeast while in Herrnhut there is black tea.

In the Lititz Museum and Archives it became clear to us that collecting and preserving historical objects and documents is deeply rooted in the DNA of the Lititz Moravian Congregation. In addition to the impressive collection of instruments and the paintings of John Valentine Haidt, we also discovered curious objects such as a Herrnhut star from the GDR (German Democratic Republic) era!

A special feature for us were the two organs built by David Tannenberg, probably the most important American organ builder, who was born in Berthelsdorf, near Herrnhut, in 1728.

On our tour of Lititz, we encountered three amazing things, each of which clearly showed the importance that these early settlements still have for American history today. In the museum we saw the oldest surviving violin made by an American, built by the Moravian instrument maker John Antes (1740-1811). On a sign in front of the Linden Hall School for Girls, founded in 1746, we read that this is the oldest girls boarding school in the United States. To give us some strength, we bought ourselves a few pretzels – of course in the oldest pretzel bakery in America!

With all these impressions, we will have fond memories of our visit to Lititz and the hospitality we experienced – thank you very much for that!



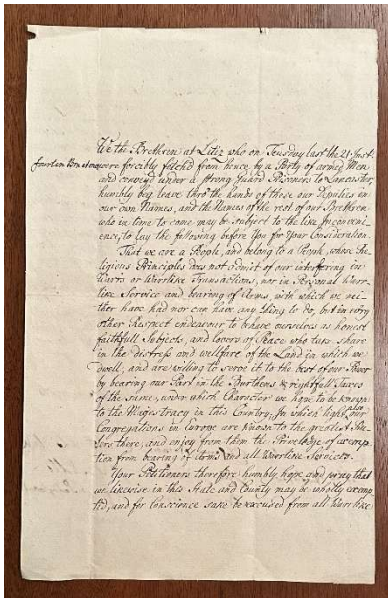
Herrnhut visitors meet with Pastor Mark
and Pastor Sayward
~ photo by Willem Riecke, mayor of Herrnhut

From the Collection: Continued from Fall 2024 Issue of the Church Square Journal

“Extracts from the Brethren’s House and Congregational Diaries of the Moravian Church at Lititz, Pa., relating to the Revolutionary War” Translation by A.R. Beck

October 21st, 1777

At noon, just as we sat at dinner, five or six militia men, fully armed, came into our house. Proceeding directly to our chapel, one of them read from a list of the names of the brethren belonging to the 1, 2, 3, 4, & 5th classes, and each brother, upon answering to his name, was immediately put under guard, so that he might not escape. The following brethren were called: Chr. Leinbach, Martin Hirt, Gottlieb Youngman, Mattheus Zahm, Greenbury Pettycourt, Henry Oerter, John Muller, Michael Kreater and Jacob Kassler. These brethren, with four married brethren, were carried off, despite our protestations, to five miles from here (Manheim) to Capt. Fetter, with the promise that they should be returned hither in the evening. But none came back; on the contrary, they spent the night in the Captain’s house under guard. The next day they were taken to Lancaster, and, to the accompaniment of drum and fife, through a dense mass of people, with cries of “Tories” from every side, were marched to the Quaker Meeting House, where they were



Letter regarding Lititz Brethren
locked up by local militia –
page one

~ photo by Thomas L. Wentzel

locked up with many others who, like themselves, had been thus forcibly dragged together. Here their room was so limited that they could neither sit nor lie down; and, besides, they had very little to eat. The brethren and sisters of Lancaster, however, did all they could for their comfort; particularly Brother Hooson, through whose influence they were released from their prison and quartered, for the night, among our church members.

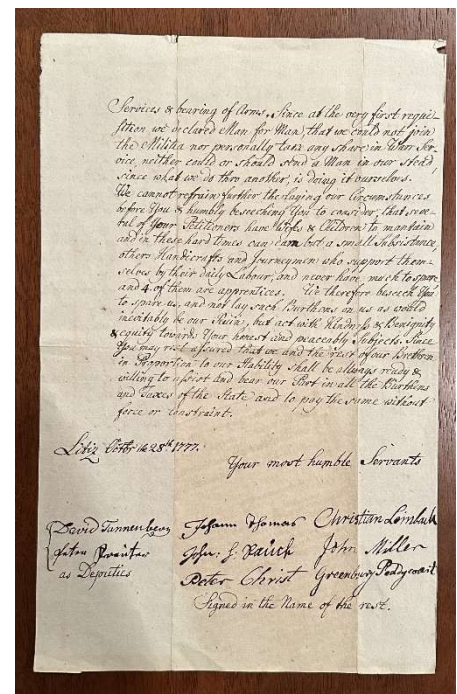
Neither must they return to confinement, but could go about the city freely, Bro. Hooson having give his word for them.

Same date:

It seems, then, that we, too, must suffer. For help we can depend only upon our dear Father in Heaven, who, in this dreadful time of war and confusion must shield and guide us; for, surely, He knows that we are His Son’s people and have nothing to do with the world and its quarrels.

Same date:

During the evening meeting six armed soldiers entered the Sisters House with intent forcibly to enter their dormitory and press, for their own use, the blankets off the beds; however, they had the goodness to let themselves be dissuaded from their purpose. The Sisters’ Diary has it thus: “The soldiers, armed, came under the pretense of getting blankets, dreadfully frightening the house-watcher (haus-wachterin) and the few sisters who were at home with their brutal swearing. The Brethren Schmick and Franche were fetched, coming promptly to our assistance, and they got the fellows away before the meeting was over. We thanked our dear Lord and House Father that he so mercifully preserved us, and that only the fright remained.”



Page two of letter, showing
signatures of some who were seized

~ photo by Thomas L. Wentzel

October 23rd, 1777

Upon investigation of this affair, and the earnest representation of the Brethren Hooson and Wm. Henry, the Committee found that the forcible seizure and shameful usage of the people by the militia officers was an irregular and unwarranted procedure on their part, no order to that effect having been given by the president of the Committee, the mayor of the city, or any other person. The Committee then very kindly and politely dismissed the brethren, Bro Wm. Henry adding that henceforth they need listen to no one without he came express from them, and that now we could go home in peace. This, after thanking the brethren and sisters in Lancaster for all the love and faithfulness they had shown us, we did; arriving there, to the heartfelt joy of our people, whose thoughts and prayers had been with and for us all the time, well and happy, at 7 o'clock in the evening.

Fines on Brethren for not serving in the Militia according to the Judge of the Court of appeal

John Miller making two months clothing for the Continent or pay

Will. Laphoe to go two months Duty or pay	20.
Jacob. Do. making 60 shoes 6 pair a week or	20.
Chr. Blumhoffer	40.
Hein. Rauch	15.
Joh. Dannerger	20.
Joh. Christ	20.
Do. Schiffel	15.
Do. Rigsacker	15.
Do. Thomas	25.
Do. Schank	15.
Grimberg	20.
Hein. Oster	20.
Do. Dittmer	20.
Do. Rigsacker making shoes 6 pair a week	40.
Do. Lumbach Do. Do. 20th	20.
Lamm House	20.
Andr. Kreuter	30.
Mich. Do. 2. Lamm making shoes 4 a week	30.
Gottfried Thomas	20.
Do. Weinland	20.
Chr. Rigsacker	20.
Joseph Wildes	20.
Mark Hirt	20.
Gottlieb Jungman	20.
In arbitrio abgezogen	570.
	110.
	460.
Wm. Hooson falls under 40 of the 460	40.

List of Moravians fined for not serving in the militia. Note that the shoemakers are to provide shoes, and the weaver to provide clothing in lieu of sterling.

~ photo by Thomas L. Wentzel

October 31st, 1777

Seven brethren were ordered to report for military service, next Tuesday; namely, Andr. Kreuter, Gottfried Thomas, John Schank, John Weinland, Ludwig Kassler, Charles and Peter Ricksecker. Pursuant to the advice of Bro. Wm. Henry; they did not go.

November 29th, 1777

In our neighborhood the soldiers have pressed many teams (our own, from the farm, among them) to carry provisions to the army.

October 26th, 1777

We hear that the taking of men by force to Lancaster continues; consequently a general lamentation prevails among the people.

October 27th, 1777

The brethren belonging to the first five classes subject to military duty were spoken with. They were unanimous in their determination not to beg arms nor furnish substitutes; but to stand by our principles regardless of consequences. All agreed that it would be well to hand in a petition asking a mitigation, because of poverty, of our heavy fines.

List of Brethren who still owed payment to the government after the war had ended

Name	Amount
Joh. Grotz	8, 3
Joh. Keder	13, 6
Gottfried Thomas	7, 6
Christoph Reich	10, 6
Georg G. Müller	7, 6
Matthias Blumhoffer	7, 6
John Rigsacker	2, 6
David Lammberg	7, 6
Peter Kreuter	2, 6
Christian Schupp	3, 9
Sam. Grotz	2, 6
John Grotz	7, 6
William Lamm	3, 9
Matthias Reich	3, 9
Henry Van Wack	3, 9
Matthias Schupp	3, 9
Oehme	2, 6
G. Grotz	3, 9
Do. Grotz	1, 10

1803 list of Brethren who still owed payment to the government after the war had ended.

~ photo by Thomas L. Wentzel

~ compiled by Thomas L. Wentzel

~ to be continued

Memorial Windows

While many stained glass windows grace the Lititz Moravian church sanctuary, only two include human figures. Immediately to the west of the pulpit recess we find the beloved depiction of Jesus with the children, cradling one on his lap as others gather around his knees. Its companion to the east shows the majestic risen Christ, his triumphant and compassionate gaze directed fully at the congregation. Together they invite us into worship and community.



The Beck Memorial Window
"Jesus, the Great Teacher"

~ photo by Marian L. Shatto

But it was not always thus. From the time of its construction in 1787 until the mid-1850s the windows in the church were of plain glass. Changing times brought the introduction, first of frosted glass, and later of cathedral-style stained glass windows. Many of the latter can still be seen in the sanctuary and in the Archives Museum. Then in 1908 members of the Beck family collaborated to produce and donate a memorial window in honor of their ancestor, the noted educator John Beck.

The window was designed by grandson Abraham Raphael "Ralph" Beck, of Buffalo, New York, and depicts Christ, the Great Teacher. Placed in a prominent spot just west of the pulpit recess, it shows Jesus seated and holding a small child, while others gather around him. It was dedicated in a simple ceremony at the close of the Sunday morning service on April 25, 1909, with twenty members of the Beck family in attendance. The speaker was another grandson, the Hon. James M. Beck, of New York, and at the organ was yet a third grandson, Paul E. Beck.

In his brief remarks James Beck noted of John Beck "the native simplicity of his character," then went on to suppose that "[h]e would have rejoiced that the design [of the window] symbolized the great ideal of Moravian education, which is to bring the scholar under the influence of the Great Teacher." The gift was accepted on behalf of the congregation by its pastor, the Rev. Ernest S. Hagen, who observed that "it was not necessary to eulogize John Beck, as his work spoke for him. His pupils are his living epistles."

In 1953 a companion memorial window was placed on the east side of the pulpit recess. Eugene and Amy Kreider had long been caretakers of the church. Eugene passed away in 1940. When Amy died in early 1953, her will included a substantial bequest to the congregation, along with her wish that a portion of the funds would be used to install a

window as a memorial for her husband and herself. This window was to survive just a few short years before it was destroyed in the terrible fire of July 2, 1957.



Rare photo of the church interior showing the Kreider window, taken in 1957

~ photo by H. H. Landis

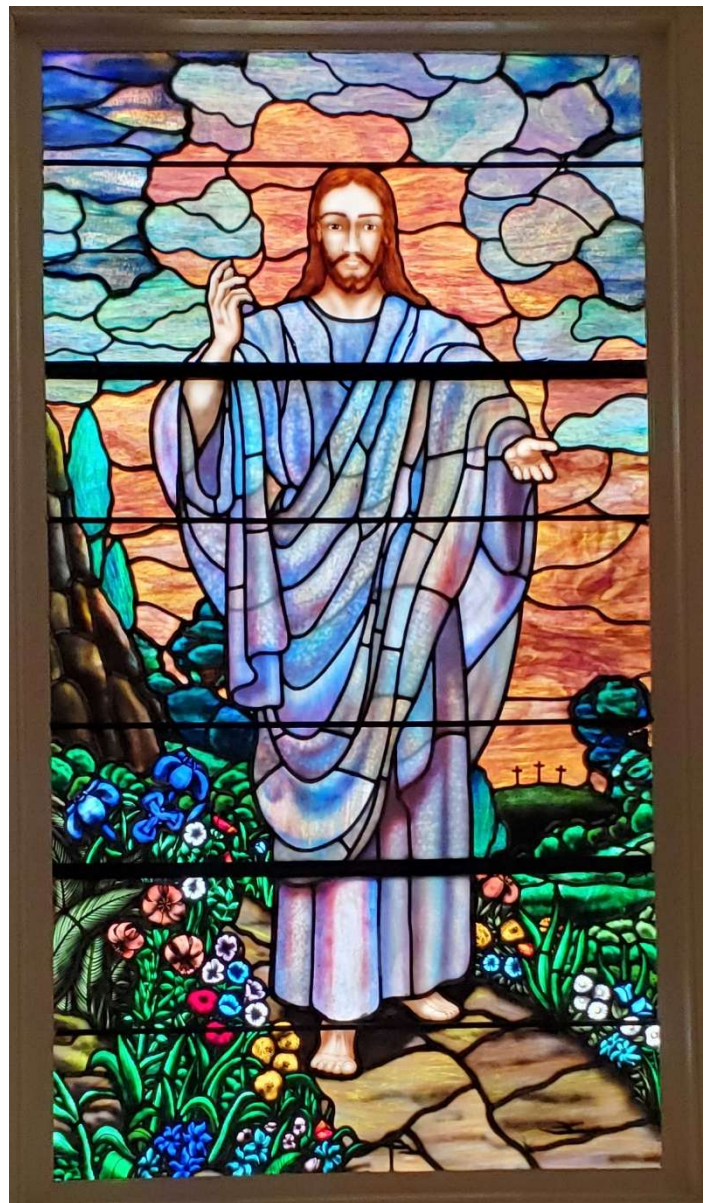
In early August the Trustees approved an additional \$525.00 contract with Buehrers for more work on the windows, perhaps for the repairs needed on the Beck window. A congregation member recalls that, in addition to his head, one of Jesus' hands was damaged. Final payment to Buehrers was approved on September 1, bringing the total paid for stained glass repair and replacement to \$3,590.00. The joyful rededication of the rebuilt church, with windows, organ, and all other necessary furnishings and equipment, was celebrated by an overflow crowd of Moravians and friends on Sunday, November 8, 1959. The pictures of Jesus as Teacher and Jesus as Risen Lord have continued to instruct and inspire the Lititz Moravian Congregation ever since.

~ by Marian L. Shatto

Sources:

- Lancaster New Era, Lancaster, PA; Monday, April 26, 1909, page 2
- Intelligencer Journal, Lancaster, PA; Tuesday, February 3, 1953, page 6
- Our Moravian Heritage*, published by The Quincentennial Committee of the Lititz Moravian Congregation, 1957
- Lancaster New Era, Lancaster, PA; Wednesday, July 3, 1957, page 1
- Minutes of the Board of Elders Meetings, 1959, multiple entries
- Minutes of the Board of Trustees Meetings, 1957 – 1959, multiple entries

Clean-up took weeks. Discussions about how to rebuild took much longer. At last in early 1959 reconstruction began in earnest. On April 7 the Trustees approved a contract for windows in the amount of \$2,934.11 with the Buehrers Stained Glass Studios, Laureldale, Pa.. The Beck window was to be repaired. The Kreider window, deemed a total loss, would be replaced by a new one. In response to a request for guidance from the Building Committee, the Board of Elders “suggested a window with Christ as the central figure in some phase of his ministry, matching the Beck window in color.” A few weeks later “Bishop Helmich with the Board of Elders approved the stained glass window ‘The Risen Lord’ to be placed in the church opposite the Beck window.”



“Christ, the Risen Lord”

~photo by Marian L. Shatto

Discovering Buried Treasures in Congregational Documents, Part 2

Jeffrey S. Gemmell, D.M.A.

Director of Music Ministries, Lititz Moravian Congregation
Coordinator of Choral Studies, Tell School of Music, Millersville University

This article is a continuation of the one that appeared in the Fall 2024 edition of the *Church Square Journal* (Vol. 36, p.3) and features the work of translator Randall Wert. Sponsored by the Lititz Archives Committee and the Director of Music Ministries, Wert spent two years reading and translating four significant documents dating from c.1789 to 1812, including: *Congregational Diary* [C.D.]; *Single Brothers' Diary* [S.B.D.] (excerpts); *Single Sisters' Diary* [S.S.D.] (excerpts); and *Lititz Memorabilia* [L.M.]. These resources complement Bishop Matthaeus Hehl's *Congregational History*, which received a full translation by Pastor Roy Ledbetter in 2016. Translations such as these contribute to a more comprehensive history of the congregation's culture as evidenced through authentic primary sources. Randall Wert's two-year project produced hundreds of pages of historical information based on a keyword search (see Part I). The refreshing detail and specificity of this information inspire distinctive insights that help us understand the nature of early Lititz. The selected entries below, organized according to topic, offer a taste of the treasures to be found in the congregation's diaries and memorabilia.

The Nature of Travel and Severe Weather

The joys and struggles of travel via stagecoach, sleigh, and ferry (across the Susquehanna), especially during times of severe weather, are fascinating to read. There were also earthquakes in 1793 and 1805!

- "A rather strong earthquake was felt here and lasted almost a minute." [C.D., September 13, 1793.]
- "Today a strong, warm rain washed away the existing sleigh track. The party that had traveled to Bethel got through at 8 o'clock in the evening, thoroughly soaked, but happy." [C.D., January 15, 1798.]
- "At midday our dear couple Herbst arrived safe and sound from their visit in Yorktown. We were sincerely grateful with them that they had been able to get past the ice on the Susquehanna yesterday with the thawing that had occurred." [C.D., February 9, 1803.]
- "Early today, around 7 o'clock, we felt an earthquake that ran from south to north and sounded like a somewhat distant thunder." [C.D., August 5, 1805.]
- "At one o'clock in the afternoon, the lesson based on the news was interrupted by a severe thunderstorm with hail, some of which measured three inches in circumference. Fortunately and surprisingly, it was found that this hail had caused little damage to crops in the field and gardens. We were very grateful to our dear heavenly Father for this....Brother Müller returned from New Holland after 6 o'clock in the evening. On his return, he had had the good fortune to avoid the many thunderstorms that he encountered and to find shelter on farms." [C.D., June 1, 1806.]
- "Klingsohr returned from his visit to Yorktown and Graceham and gave thanks for God's protection in crossing the Susquehanna. The crossing had taken 2 ½ hours and involved getting stuck in the ice repeatedly (once for over an hour)." [C.D., November 30, 1806.]
- "In general, we have had an extraordinary number of visitors in recent days because the ground has been favorable for sleigh travel." [C.D., February 3, 1809.]

Church/Community Events: Installation of the Tower Clock

Many historic events for the church and community are recorded, of which these notes provide an account of the new tower clock's arrival, installation, and inaugural heralding of the new year.

- "Today the new tower clock arrived, which brother Ebermann had made in Lancaster." [C.D., October 8, 1801.]
- "Today the installation of the tower clock was completed, which greatly pleased the brothers and sisters." [C.D., October 16, 1801.]
- "The installation of the clock in our tower caused widespread joy....
[L.M., December 31, 1801.]
- As the clock struck twelve, there began a full musical performance, including trombones, of the verse, *Nun danket alle Gott* (*Now thank we all our God*)." [C.D., December 31, 1801.]

Construction of Boarding School Addition and Visit by PA Governor

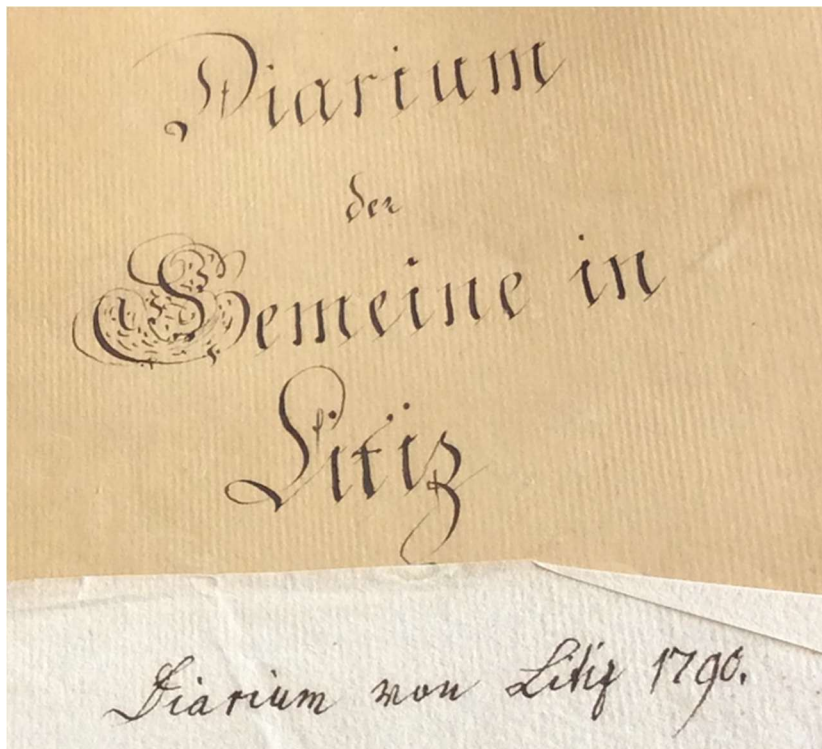
The only two English-language anthems composed by Herbst in Lititz were performed in a service to celebrate the dedication of the Boarding School addition, a structure still standing today. Currently, the Senior Choir enjoys singing these anthems and, fortunately, a vivid summary of the dedicatory events provides a rich context to inform our performance. A Pennsylvania governor visits and tours the facilities a couple of years later, which reflects the importance and notoriety of the Lititz settlement.

- “The rafters for the roof of the institution were put in place, and everything proceeded without injury or damage – praise God!” [C.D., November 13, 1803]

- “At 1:30 in the afternoon, the children of the boarding school had a final meeting in their former residence. Then they walked, room by room, in a procession accompanied by brothers Meder and Herbst, from the sisters’ house into the new house. During this procession, the horn players played a few melodies on the trombones. The brothers and sisters from the Overseers’ Collegium and other guests had already gathered in the sleeping quarters of the new house. When the children entered, everyone stood up and received them by singing a verse of blessing that was begun by brother Loskiel. Everyone sat down, and the children carried on a dialogue with one another pertaining to the event. They then had a pleasant lovefeast, which was entertained with [instrumental] music and singing.” [C.D., October 26, 1804]

- “At midday the visitors and the brothers and sisters of the Overseers’ Collegium dined with the children of the boarding school in the dining room. Then this room in the new house was also dedicated to the Lord by the lovely singing of the children in the presence of the above-mentioned brothers and sisters.” [C.D., October 27, 1804]

- “We had a friendly visit from Mr. Thom. McKean, Governor of Pennsylvania. He toured the sisters’ house and the girls’ boarding school with pleasure and proved to be especially sympathetic to brothers Herbst and Frühauf.” [C.D., June 4, 1806]



Title page of Lititz Congregational Diary, 1790.
Scan provided by author and reproduced by permission of
the Moravian Archives, Bethlehem, Pennsylvania.

Use of Music in Services: Children Sing for the Married Choir

Summaries of liturgical services and lovefeasts often include specific listings of musical works by title. Such information is useful to investigate how music was used in services and, if desired, how to locate the scores in the *Lititz Congregation [Church Music] Collection* or *Collegium Musicum Collection*. Future research could inspire projects like the reconstruction of specific services and the rediscovery through new editions of lost musical gems (anthems or purely instrumental pieces) for performance. With so much content available for this topic, space is not available here to do it justice; however, the passage below exemplifies a typical service description and, in this case, recounts a charming incident. From a musical point of view, it is noteworthy that children possessed the necessary singing skills to perform a hymn antiphonally.

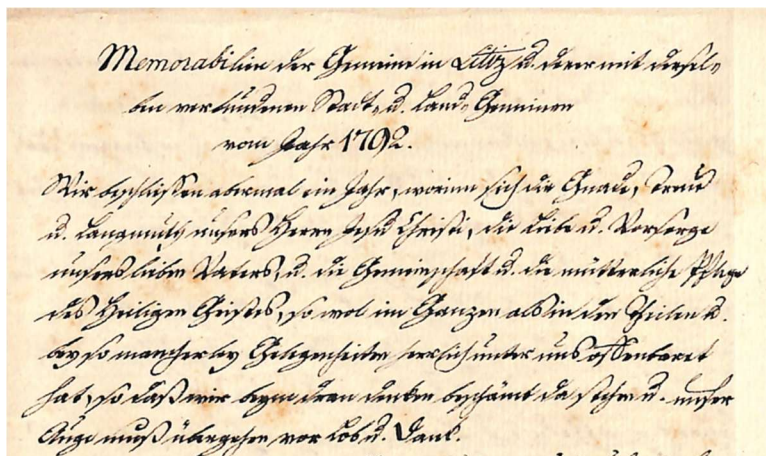
- “Brother Herbst conducted their festival morning blessing at 9 o’clock. Soon after it had started, all of the school children gathered by sections in the Gemeinhaus. After the prayer was ended, first the boys were led by a few brothers, unnoticed, through a door leading from the small

hall to the large congregation hall and into the lower gallery on the sisters’ side. Then the girls were led in a similar manner by a few sisters onto the upper gallery. There they alternated in singing verses of blessing to the married choir, which was surprised by this in a very pleasant and lovely way.” [C.D.; September 7, 1794.]

Missionary Work to Native Americans and a Unique Visit

The congregation's interest and attention to the greater Moravian Church's ministry and mission to Native Americans is cited regularly in church documents. In this example, six Native American visitors are treated to a dignified celebration that features meals, tours, musical performances, a sermon of sorts, gifts, festive processions, and a return trip by stagecoach to Lancaster.

• “Six Indians from the Wabash, six miles from the residence of the couple Klug, who had been staying in Lancaster for a while, were brought here by a stagecoach today, and we had a pleasant day with them. First they were welcomed by the brothers of the A.C., [Aufseher-Collegium (overseers' collegium)] and dined in our guest house. Then, as the trombones played, they were first led into the sisters' house, then entertained with a speech, music, and a lovefeast in the choir hall by the girls of the institution. Then they were led through all the rooms. The chip hats factory especially captured their attention. They were entertained with music in the children's room and surprised with a few small presents from the children. Then they were led to the congregation hall, being received upon their entry with a full musical performance. Then brother Herbst told them that this is the place where we assemble to edify ourselves in God's word, and to praise and worship our God and Savior. Brother Herbst also told them that we especially pray diligently to our Lord for the conversion of the Indian nations. He also told them that we would sincerely rejoice if they, too, would come to believe in Jesus, the Son of God, who became human for our sakes and reconciled us through His blood on the cross. Thus they could also come to enjoy the salvation that He has obtained for us. It was just a shame that their interpreter had not come along with them due to illness, because only one of them could speak a little English, but could not understand much. He was thus unable to properly convey to his [Indian] countrymen what was said. After brother Herbst had given them a few presents on behalf of the congregation, they were accompanied back to the inn with the blowing of the trombones. Soon afterwards, at about 3:30, they were taken back to Lancaster with the stagecoach. They were very pleased with the good reception and love they had enjoyed here and expressed their gratitude as clearly as they could.” [C.D., March 19, 1802.]



Excerpt from Lititz Congregation Memorabilia, 1792, in the hand of Johannes Herbst. Scan by the author and reproduced by permission of the Moravian Archives, Bethlehem, Pennsylvania.

Signs of the Times: Lititz Enters the 19th Century

It is commonly believed and often written that the “old ways” of 18th-century Lititz faded and transitioned to the more “modern ways” of the 19th century, especially in the reduced use of the Lot, a general loosening of church authority and structures and, most dramatically, the “opening” of the community for non-Moravians to live and work. In the passages below, beginning with activities that surround the hay harvest and continuing then to general observations of congregational apathy and poor behavior, one senses the pastors' concerns for the spiritual well-being and lives of their congregation.

• “Brother August Klingsohr gave us a sincere and serious reminder about the foolish clothing fashions that have crept in among us.” [C.D., June 17, 1787.]

• “Brother August Klingsohr spoke about the increased apathy that is especially present among the younger brothers.” [C.D., July 19, 1787.]

• “Before and after the sermon of thanksgiving for the harvest, the singing was accompanied by the full registers of the organ, violins, and trombones.” [C.D., July 31, 1791 – some “old ways” still remain at this time]

• “In the evening, brother Herbst held a very comforting and edifying choir speech for us, in which he pointed out that we need not remain stuck in a sense of misery, ruin, badness, and recalcitrance, but can come to the Savior and call upon, and depend upon, His love and help in a childlike way.” [S.B.D., February 27, 1793]

• “In the afternoon, brother Herbst spoke collectively to the married choir about yesterday's devotional. He especially recommended diligently maintaining the proper separation of the sexes, because negligence in this area had given rise to several unfortunate occurrences in the congregation.” [C.D., October 27, 1793.]

• “At 1 o’clock in the afternoon, brother Herbst repeated for the communion congregation a circular from the Unity Elders’ Conference from the year 1783 on the topic of the abuse of strong drink. He also added several reminders that he deemed necessary.” [C.D., February 12, 1797.]

• “At 1 o’clock in the afternoon was a meeting for all brothers and sisters in the congregation. At this meeting, brother Herbst read a circular letter that had been issued by the helper’s conference for all congregations in Pennsylvania and surrounding towns, cities, and countries. In this letter, all brothers are warned in a sincere and fatherly manner not to get involved in any way in political conflicts and not to run for public offices. This applies at all times, of course, but especially in these troubled times.” [C.D., March 31, 1799.]

• “The single brothers had a choir meeting, in which brothers Hübner and Herbst held a discussion with them and with deep pain and sadness presented the following to them: People have perceived that for some time now, the pure Christ-mindedness and sense of community have suffered a very noticeable setback in this choir, whereas the free, unbound spirit of worldliness has seemed increasingly to gain the upper hand. This had brought about a lack of respect for, and frequent violations of, the regulations of the congregation and choir and an unholy dispute of them. It has also brought about a lack of obedience towards the resulting reminders of these regulations. At the same time, brothers Hübner and Herbst spoke to them about a few essential points from our congregation’s constitution, e.g., the drawing of lots for marriage etc., which unfortunately some of us do not seem to understand properly at all, despite efforts to give them a clear idea of this. These people were also directed to obtain information about the proper sources on anything that they do not understand, and not to sin by making unreasonable and ignorant judgments, which might also be harmful to others. Finally, brothers Hübner and Herbst announced to them that it has been deemed advisable for them both to speak to members of the choir on an individual basis, and that this will happen tomorrow. The members should prepare their hearts for this and think in an upright and sincere manner about their entire way of living and thinking. The Savior will be sure to bless this effort.” [C.D., August 7, 1799.]

• “Today was a meeting for the communicants. Brother Herbst announced to them with sadness a most painful occurrence: The single Johann Adam Seibert and the single Johanna Sturgis will have to be expelled from the congregation. They not only became secretly engaged to be married, but also became involved in gross sins, so that the Savior has even directed the Overseers’ Collegium to completely cancel Holy Communion this time. Brother Herbst also showed how these most disturbing circumstances should become an opportunity for every brother and every sister to examine their hearts thoroughly before the Savior, who is so happy to turn all events – even the most disturbing – into a blessing for us. Brother Herbst also showed how there is still too much dishonesty, unchastity, and an insincere and selfish way of thinking among us. He also pointed out our dire need for a true renewal of the sense of congregation and Christ. He especially asked the parents to maintain good discipline in their families, to pay close attention to their children’s way of life, and to prevent any unnecessary and harmful contact between young people of both sexes.” [C.D., January 25, 1803.]

• “Here he spoke in a loving and emphatic way with the congregation on various aspects of our way of life with which we bring dishonor to the Savior, offend our neighbors, and also hurt one another – especially our children and youth. [Added in margin:] Apathy toward the Savior and the congregation, which is expressed in poor attendance at the meetings. Brother Herbst especially asked those brothers and sisters who are taking part in the harvest to behave as children of God there in the presence of our neighbors, and to especially watch over our children who are also needed in the harvest, so that they are not exposed to temptation or hurt by careless, frivolous, or bad speech. He especially recommended to all of us and each of us that we examine our hearts in the most earnest and loyal way before the eyes of the Savior....” [C.D., July 7, 1805.]

Brüder Herbst Lihurgist und es waltete ein Elisabeth Kupin
 sanftes Friedens Gefühl in allen Herzen und wir gingen zu Ruhe als geträufelte
 arme Lander.
 4. Fruch um 6 Uhr wurden wir von unser Sängers Chor mit schön zu passender
 Ferre geweckt. Mit den Gesängen wurde auch sehr lieblich geblasen! um 7 Uhr
 war das Fest morgen Segen welches Schwester Krieger gehalten mit Gnade.
 Und wir erneuerten unser seligen Chor bund zu dem Füßen unser lieben unter
 ein seliges Gefühl seiner Nähe und Gehörnis zu seiner armen Jungfrau
 sein. Wobey Herz und Augen übergingen! Um 9 Uhr war die Aufnahme
 ins Chor der zwei großen Mädchen Elisabeth Ricksacker und
 Molly Ricksacker. Um 2 Uhr nachmittags hatten wir unser
 Fest Liebesmahl und um nachher die Chor vielstunde
 welches Bruder Hübner hielt. Abends war Gemeinestunde
 die B. Hübner hielt und erwiderten uns der Gemeinestunde

Single Sisters’ Diary entry of May 4, 1804, which is the final time longtime diarist Mary Penry recorded an entry before her death on May 17, 1804.

The entry was completed by another hand.

Penry died two days before David Tannenberg (May 19).

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Hand-Carved Crèche Donation



Recently the archives and museum received a significant donation of hand-carved crèche figures which include a very large carving of a ‘smiling’ Jesus that was the centerpiece of the Lancaster Moravian crèche. The generous donation was made by Art and Nelda Shoemaker, longtime Moravians. Art has been a ‘whittler’ for many decades and is well known regionally for his whimsical creations. Nelda serves as the ‘decorator’ of the carvings and as business manager.

The many dozens of crèche pieces will be cataloged and some displayed prominently in the museum. A future CSJ article is in the works which will outline the scope of the collection and craft history of Art and Nelda ... stay tuned!

~Thomas L. Wentzel



A Note to Our Readers

Lititz Moravian has served our community for 276 years. The Church Square Journal has periodically published stories and pictures, charts and maps, all documenting the history of our congregation for nearly fifty of those years. You are invited to join us in this adventure. Do you have a family letter or diary that records a special event of our past? Does a treasured sketch, painting, or early photograph depicting our church campus hang on your wall? Is there a topic about which you are curious and would like to do research?

If the answer to any of these questions is Yes, you may be one of the contributors seeing their work published in a future issue of the Church Square Journal. Please contact the editor to discuss possibilities.

~ Marian L. Shatto, editor; email: mlshatto@ptd.net