

THE CHURCH SQUARE JOURNAL

Published Spring and Fall by the Archives Committee of the Lititz Moravian Congregation

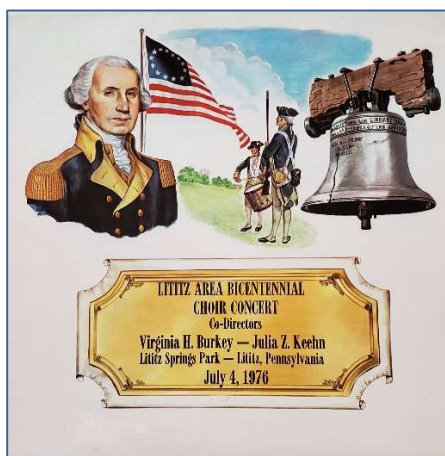
Volume 39

Church Square, Lititz, Pennsylvania

Spring 2026

Bicentennial Fourth of July

In 1976 the Fourth of July fell on a Sunday. The usual celebration in Lititz Springs Park, with entertainment, candle lighting, crowning of the Queen of Candles, and fireworks, was scheduled for Saturday, July 3. And that freed up Sunday evening for a very special event. On July Fourth a choir of more than a hundred and fifty singers and a number of instrumentalists, most all drawn from church congregations in the Lititz/Warwick area, would join together on the stage in the Park to celebrate the U.S. Bicentennial with a Christian Heritage Music Festival.



Two-disc Record Album Cover

Planning for Bicentennial celebrations in Lititz began in early 1975. The idea for the choir festival sprang from conversations in various subcommittees working on the event schedule. From the very beginning of Lititz, music-making had been an integral part of community life. And much of that was centered in faith – first by the Moravian founders, then by other congregations as they were established. Thus as the idea of a choral festival evolved, notices were sent out to area churches, inviting singers from their choirs and congregations to join the effort and requesting the loan of printed music representing their faith traditions.

Two well-known local choir directors, Virginia H. Burkey from the Church of the Brethren and Julia Z. Keehn from Lititz Moravian, were selected to train and conduct the ensemble. Concert accompanists were Donna A. Burkholder, organist at St. Paul’s Lutheran, and Grace Fulweiler, assistant organist at the Moravian church. Rehearsal accompanists also included Viola Witmyer, Mark Van Herr, and Jean Longenecker. The

Trombone Choir under the direction of John H. Yerger was enlisted to accompany hymn singing and provide prelude and postlude music for the evening.

Rehearsals began soon after the new year 1976. Pete Mekeel, reporting for the Lancaster New Era, described the challenges of that first gathering. To begin, the Linden Hall music room proved to be too small to accommodate the more than 160 people who arrived to sing, necessitating a move to Fellowship Hall in the Christian Ed building on the church campus. Then there was the matter of music. Participating congregations had kindly loaned copies of the chosen pieces to the choral effort, but at that first rehearsal there weren’t nearly enough for each singer to have their own score. And it was soon discovered that, even if the title was the same, there might be two or three different settings of the same hymn or anthem.

Negotiating the rehearsal schedule presented another dilemma. After much discussion the group and directors settled on the second Thursday and fourth Tuesday of each month as a pattern that would permit maximum participation. But when the choir got down to work, there was joyous attention to the task. As Mekeel described, “Both directors conducted with zeal, singing along with the choir and jabbing at invisible notes in the air.” When he asked why they all were doing it, Julia Keehn replied, “It’s often been said that music is the universal language and, you know, it’s true...[M]usic and the Bicentennial are our common denominators...”

As rehearsals progressed, the order of the program began to take shape. The Rev. Dr. Byron K. Horne, retired headmaster of Linden Hall and a well-known advocate for Lititz past and present, was enlisted to be the Master of Ceremonies. The concert would represent the music traditions and trace the history of different faith groups as they established congregations in the community. Dr. Horne provided narration introducing each set of musical selections in the chronological order in which their Lititz congregation began. Clair Brothers of Lititz, PA were the sound engineers, and Clyde Hollinger of Manheim would do the recording.

~ continued on page 3

The Church Square Journal

Published Spring and Fall by
The Archives Committee of Lititz Moravian
Congregation

Editor: Marian L. Shatto
Church office: 717-626-8515

On-line editions can be found at
[lititzmoravian.org/about-us/
museumarchivistours/church-square-journal](http://lititzmoravian.org/about-us/museumarchivistours/church-square-journal)

From the Archives Secretary

As I write, our historic Church Square lies under a blanket of snow nearly a foot deep, and America has begun to celebrate its 250th! The weather has slowed Church Square tours for the time being, but committee members continue to meet and work on projects large and small. That said, last fall we toured every second-grader in the Warwick School District, several bus tours are already planned for the spring months, and with the onset of USA 250, we expect to see many out-of-town visitors to our quaint village and historic square.

I currently serve on the Lititz Historical Foundation's 250th Celebration Committee as a representative of Lititz Moravian. A number of special events are planned through the year. Check the Lititz Historical Foundation's website for a full list of events.

In early December the committee, coupled with volunteers from the Lititz Historical Foundation, hosted our annual Carol Sing in front of the museum building. Led by our own Trombone Choir, there were upwards of two-hundred visitors braving the cold to sing of the Savior's birth!

There are currently a number of projects either in the works or planned for the near future. The front door was freshly varnished; our informational map placard is nearing completion; moving archival materials to Bethlehem is on-going (thank you Courtney in the church office!); the corpse house and the cemetery arch will both be assessed and repaired/painted once the weather breaks. Plus, our ancient boiler has been on the fritz and may need replacement!

In closing, the Church Square Journal entered its fiftieth year of publication! Thank-you Marian Shatto for keeping it alive, allowing Lititz Moravian to share with the world its commitment to both preserve its history and follow in the footsteps of Jesus. To schedule a tour, large or small, call the church office to request a guide: 717.616.8515.

Respectfully Submitted,

Thomas L. Wentzel

Secretary - Lititz Moravian Museum & Archives Committee

Donegal Moravian Church Window Frame



In our congregation's archives/museum is a window frame from Donegal Moravian Church. Those of us who give tours of our church facilities and Museum/Archives have often wondered about it — where did it come from?

While making a presentation to our Archives/Museum committee about the Ulster Scots and their Presbyterian churches in Cumberland Valley (churches every 11 miles between Hershey and Chambersburg — all situated next to a spring), I happened to mention the Donegal Presbyterian Church outside Mount Joy. That brought up the mystery of the window frame in our museum marked Donegal Moravian Church.

Well, it is not from the Donegal Presbyterian Church. It must be from the Donegal/Mount Joy Moravian church, named for the township where it was located. (That township was called "Donegal" until 1759. In that year the township was divided, and the part where this congregation met became "Mount Joy"). This congregation was organized in 1743 by Jacob Lischy, a Reformed minister who at that time favored the Moravians. When the Moravians became a separate denomination in Pennsylvania, the Donegal congregation chose to become Moravian rather than Reformed.

The church was located 1/2 mile north of the village of Milton Grove (in today's terms: north of PA Route 283 and Mount Joy). As you can see from the photo, the window comes from 1745, perhaps when the congregation starting worshipping in their own building.

By the end of the 18th century the congregation had substantially declined and ceased formal operation when their last settled minister left in December 1804. The church building was rented out in 1809 and then appears to have been sold around 1812. Some thoughtful individual must have kept the window frame and, instead of eventually disposing of it, presented it to our museum.

Sources:

- Internet searches on Google.com; findhelp.org; and familysearch.com
- "A Bicentennial History of the Presbytery of Carlisle," 1986
- Records of the Donegal Moravian Congregation held in the Moravian Archives, Bethlehem, PA

~ Rev. Charles W Best

~ continued from page one

At last the July 4th weekend arrived. A sudden rainstorm had caused postponement of Saturday evening's fireworks display, but fortunately Sunday was clear and bright. Set-up of equipment and choral warmups began by mid-afternoon for the 7:00 PM concert. Then at the appointed time nearly 200 singers and instrumentalists took their places on and in front of the Park Bandshell Stage. Following the prelude Dr. Horne began the event with an Invocation and Narration telling the beginnings of Lititz and describing the music of the Moravian founders. The choir then sang four works, including the stirring hymn "Sing Hallelujah, Praise the Lord" with a soaring soprano descant written by Mrs. Keehn, the director.



Setting up the stage on the afternoon of the concert ~ Julia Keehn faces the camera.

~photo from the author's collection

Dr. Horne continued with description of how Mennonites and others organized places of worship in the Lititz area. The first Mennonite church and the Coleman Memorial Chapel resulted from these efforts. They were represented by the choir's rendition of two hymns, then the invitation to the audience to join in singing "Holy, Holy, Holy! Lord God Almighty" by John B. Dykes.

Trinity Evangelical Congregational Church was the first place of worship to be erected within the boundaries of Lititz itself after land purchases were made available to individuals, including non-Moravians, in 1855. Following two hymns representing the Trinity EC congregation, the first half of the concert concluded with the "Gloria" from Mozart's 12th Mass. During the interval an offering was received while the Trombone Choir provided musical accompaniment.

The second half of the program began by recognizing in narration and song in order of establishment – St. James Roman Catholic Church, Salem Lutheran Church of Kissel Hill and its "daughter church" St. Paul's Lutheran, and the Church of the Brethren. The final segment then expanded focus to mention and embrace the numerous congregations who by 1976 had found a home in Lititz, among them St. Luke's United Church of Christ, Lititz United Methodist Church, and Grace Brethren Church. To acknowledge the unity of faith connecting the diversity of expression among these devoted groups, the choir sang "Let There Be Peace on Earth," a popular contemporary anthem by Jill Jackson-Miller and Sy Miller.

To celebrate our nation's Bicentennial, which occasioned this grand ecumenical effort, the choir sang "Battle Hymn of the Republic" in the inspiring arrangement by Peter Wilhousky with voices, brass, and organ resounding through the Park. And to conclude the evening, all in attendance joined in singing "God of Our Fathers," which is sometimes referred to as our National Hymn. Dr. Horne then pronounced the Benediction, and the thousands who had gathered began to make their way home, accompanied as they moved through the Park by farewell tunes from the Moravian Trombone Choir.

~ by Marian L. Shatto



The Festival Choir and Ensemble During the Concert

~ photo from the collection of the Lititz Historical Foundation

Sources:

"160 Turn Out for Lititz Bicen Choir," Lancaster New Era, January 16, 1976

"Bicen Concert Set in Lititz," Ephrata Review, June 24, 1976
Concert Program and Concert Recording Insert, July 4, 1976

A Shared Heritage, A Collaborative Future: How the Institute for Moravian History and World Heritage Serves All Moravian Communities

Dr. Katie Faull, Executive Director

Institute for Moravian History and World Heritage, Moravian University, Bethlehem, PA



**Moravian Church Settlements
Heritage Site Map**

left to right: Bethlehem, PA; Gracehill, UK; Christiansfeld, Denmark; Herrnhut, Germany

~ photo provided by the author

When UNESCO designated the Moravian Church Settlements as a World Heritage site in 2024, recognizing Bethlehem, Herrnhut, Christiansfeld, and Gracehill, it was more than a remarkable achievement for those four specific communities. It was an acknowledgment of what people who live in Lititz have always known: that Moravian settlements represent something universal and precious—a vision of intentional community, religious tolerance, and cultural innovation that still speaks to our shared fundamental human values.

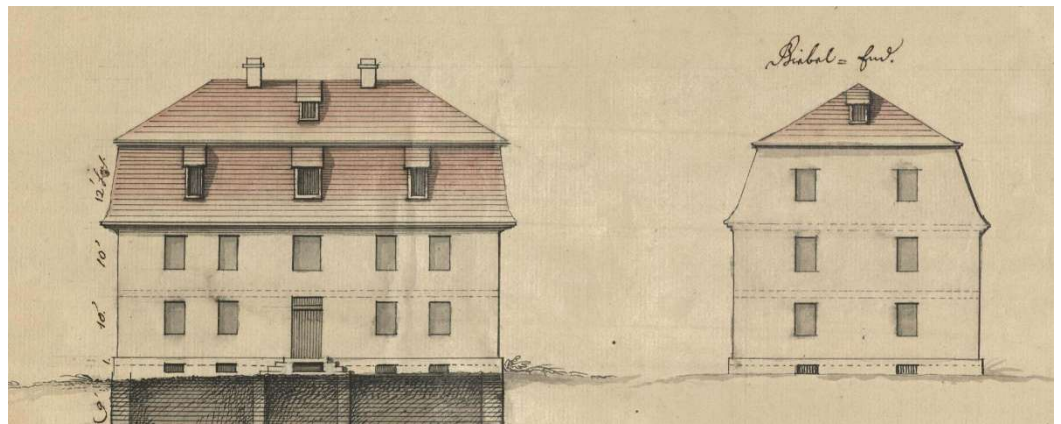
Lititz and Bethlehem share the same architectural vocabulary, the same careful urban planning, and the same commitment to music, education, and craftsmanship that characterizes our sister communities. When you walk down East Main Street past the Linden Hall campus or stand in the Church Square, you're experiencing the same design principles that shaped Bethlehem's colonial core. The Single Brothers' House, the careful orientation of buildings, the integration of sacred and productive space aren't just historical curiosities. They're part of a living tradition that connects us to Moravian communities across three centuries and four continents.

That's why the Institute for Moravian History and World Heritage, launched at Moravian University in 2025, matters for Lititz. This isn't just a Bethlehem project. It's an investment in preserving and interpreting a shared heritage that belongs to all of us. The Institute's mission is straightforward: preserve the stories, make the archives accessible, train the next generation of heritage professionals, and connect Moravian communities worldwide through cutting-edge digital tools.

As the Executive Director of the Institute, I have assembled a leadership team that many in our community will recognize. Dr. Paul Peucker, longtime director of the Moravian Archives and editor of the *Journal of Moravian History*, serves as Director of Archival Resources and Research. Dr. Craig Atwood brings his expertise as editor of the "Pietist, Moravian, and Anabaptist Studies" book series to lead academic initiatives, and Assistant Professor of History at Moravian University, Dr. Richard Anderson focuses on public humanities and academic programs designed to connect scholarly work with community priorities both on and off campus.

We see the Institute as helping our partners in historical preservation and cultural and world heritage develop practical tools and programs that can serve Moravian communities everywhere, including in Lititz. One of our initiatives is the creation of a Moravian Heritage Digital Archive, which will eventually catalog over 5,000 primary documents, artifacts, maps, and architectural drawings from the Historic Moravian Bethlehem district and the three European World Heritage settlements. For researchers in Lititz investigating our own community's history, this creates an invaluable comparative resource. Want to understand how the original Lititz settlement plan compared to Bethlehem's? Need to see how other Moravian communities organized their craft industries or structured their educational programs? These archives will provide context and connection.

Or, take the redesigned Moravian Lives project which I have brought with me to Moravian University. This well-known digital humanities project, first launched in 2013 in collaboration with the University of Gothenburg, looks to make publicly available the vast treasure trove of "Lebensläufe" or memoirs that have been kept by members of the Moravian Church since the 18th



Building Plan for the Lititz Brothers' House
Attributed to Andreas Hoeger

~ Image provided by Moravian Church Archives, Bethlehem, PA

century. This latest iteration is focusing on the memoirs from Pennsylvania and New York in the Colonial Period and beyond and will be launched in summer 2026. This project is again a collaboration, this time with the archivist of Moravian University and Reeves Library and Moravian University students.

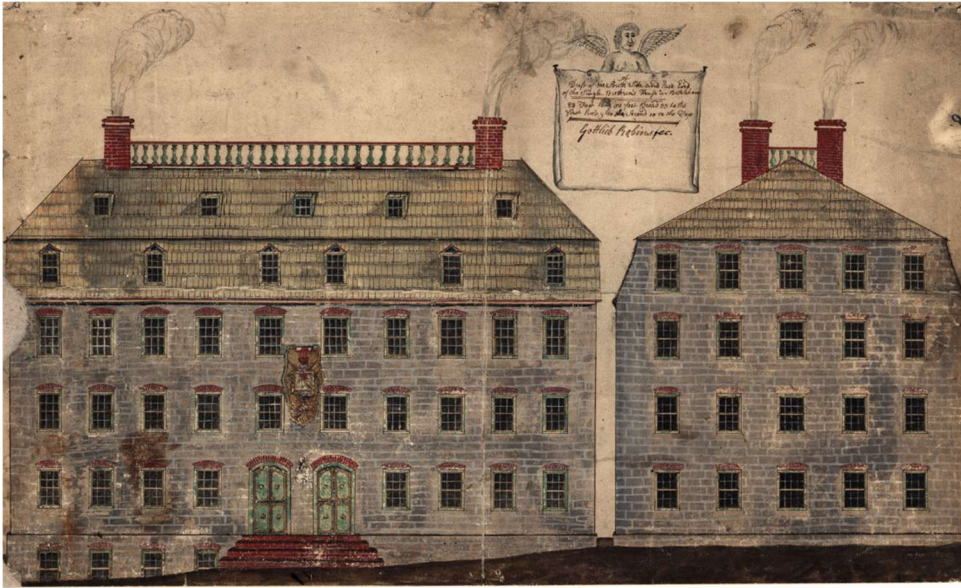
One of the Institute's most intriguing initiatives is its visiting scholars' program, which hosts international researchers for semester-long residencies focusing on comparative analysis across Moravian settlements. Dr. Jared Burkholder was the first visiting scholar in fall 2025, extending an already established program from Moravian University's Center for Moravian Studies.

Such visiting scholars will have the opportunity to undertake significant comparative work with the Moravian communities that surround Bethlehem: Nazareth, Lititz, Lancaster, and Emmaus among others. Any serious comparative study of Moravian settlements has to take into consideration places that embody the same principles as the World Heritage sites but developed under different circumstances and constraints. Scholars studying religious tolerance, community design, musical traditions, or craft education across Moravian settlements will find Lititz an essential case study that is not peripheral to the story but central to understanding the full range of Moravian community-building.

The Institute is planning its Inaugural International Conference on Moravian History, November 12-14, 2026, at the newly constructed HUB on Moravian University's campus. Response to our call for papers has been tremendous, and we are very excited to bring together scholars from Europe, the Caribbean, Asia, and North and South America, as well as from all four Moravian Church Settlements World Heritage sites. This kind of convening creates opportunities for Lititz historians and church members to engage with the latest research, share the community's stories, and build relationships with Moravian scholars worldwide.

Some of the Institute's most ambitious work involves emerging technologies that might seem far removed from traditional historical preservation. But look closer, and you'll see how these innovations could transform how we share Moravian heritage with younger generations. The Institute is developing a digital humanities project focused on creating interactive 3D models of the buildings inscribed on the world Heritage list, like the Brethren's House. This is vital for a multi-location site and will allow virtual visitors from Denmark, Germany, and Northern Ireland to see inside our buildings.

Why does this matter for Lititz? Because it demonstrates a methodology for making eighteenth-century Moravian life comprehensible to twenty-first-century audiences. The same technologies could eventually bring Lititz's industrial heritage—its mills, tannery, pretzel bakery—to life for students who've never seen a mill wheel turn or understand how a craftsman's shop operated. The Institute's designation as embedded within an Apple Distinguished School project gives us access to advanced technology resources and collaborative opportunities that most heritage organizations could never afford. But once we've developed the techniques and proven the concept, other communities can adapt their work at a fraction of the original cost.



Artist's Rendering of Second Single Brothers' House in Bethlehem, PA
(Note similarity in design to Lititz' Brothers' House, pictured on previous page.)

~ Image provided by Moravian Archives, Herrnhut, Germany

The Institute isn't just about research and technology—it's developing educational programs that could have immediate practical benefits for Lititz. For example, support for developing K-12 educational programming, with curriculum materials, lesson plans, and teaching resources focused on Moravian history and culture could help Lititz educators create materials for local schools, ensuring that students in the community learn about the Moravian heritage that still shapes their hometown's character.

We are also developing a continuing education certificate program in Moravian Studies that is designed for working professionals,

whether they are in the museum field or in lay ministry to deepen their understanding of the history, theology, and principles of the Moravian Church in the past and today.

In the future, the Institute will launch a community documentation project to capture oral histories and personal connections to Moravian heritage from diverse community members. This kind of systematic oral history work could—and should—extend to Lititz. How many stories from longtime church members and descendants of original Moravian families remain unrecorded? How much institutional memory about traditions, practices, and community life exists only in aging minds? The Institute is developing best practices and technical infrastructure for this work in Bethlehem. Lititz could benefit from their expertise, potentially even participating in a coordinated oral history initiative that captures the living memory of Moravian communities before it's lost.

Research shows that UNESCO World Heritage designations typically increase regional visitation by at least 6-7%. That's not just good for Bethlehem—visitors who come to see Bethlehem's World Heritage site can also seek out Lititz if we're connected through coordinated interpretation, shared digital platforms, and collaborative marketing. The Institute is working with our tourism partners here in the Lehigh Valley to develop heritage tourism packages targeting cultural heritage travelers, educational groups, and religious history enthusiasts. Done thoughtfully, this kind of cultural tourism can provide resources for historic preservation and community programs without compromising the authentic character that makes these places worth visiting in the first place.

The Institute's vision is fundamentally collaborative. We work together with multiple partners, both here in Bethlehem but also globally to create a genuine network for joint research projects, student exchanges, and shared digital resources. Through Moravian University, the Institute can build a cultural heritage infrastructure that serves the entire network of Moravian communities. The digital archives, mobile applications, oral history methodologies, educational programs—these are all sharable resources that could strengthen heritage preservation efforts in Lititz and beyond.

So what does this mean practically for members of the Lititz community?

First, stay informed about the Institute's programs and initiatives. The inaugural global scholars symposium planned for Spring 2026 and the International Conference on Moravian History in November 2026 will both be opportunities to engage with cutting-edge research on Moravian heritage.

Second, consider how your own family stories and historical knowledge might contribute to the broader documentation effort. If the Institute's oral history project expands to include Pennsylvania Moravian communities beyond Bethlehem, participation from Lititz would enrich our understanding of how Moravian community life evolved in different contexts.

Third, think about how the Institute's digital innovations might be adapted for Lititz's own heritage interpretation needs. The mobile application technology, the archival digitization protocols, the virtual tour platforms—these tools could transform how we share our community's story with visitors and younger generations.

Fourth, support the Institute's work through Moravian University. An endowment campaign is underway to ensure the Institute's long-term sustainability. This is an investment not just in Bethlehem's heritage but in building capacity for Moravian heritage preservation across the entire network of communities.

The Institute for Moravian History and World Heritage represents something we rarely see: a well-resourced, thoughtfully designed initiative to preserve and interpret a heritage that many of us have taken for granted. It combines serious scholarship with innovative technology, academic rigor with community engagement, local focus with global perspective.

For those in Lititz, the Institute offers both a mirror and a window. It's a mirror because the work being done in Bethlehem reflects your own community's history and challenges. It's a window because the Institute's international partnerships and comparative research open up new ways of understanding what makes Moravian communities distinctive and why that distinctiveness still matters.

The Moravian vision of intentional community, with its emphasis on education, music, craftsmanship, and tolerance, emerged in eighteenth-century Europe but proved remarkably adaptable to different times and places. Lititz is proof of that adaptability. So is the fact that in 2025, a university can leverage cutting-edge digital technology to make that heritage accessible to audiences our ancestors could never have imagined.

This isn't about living in the past. It's about understanding the past well enough to carry its best values forward. The Institute for Moravian History and World Heritage is building the tools to make that possible—not just for Bethlehem, but for all of us who share this remarkable heritage.

For more information about the Institute for Moravian History and World Heritage, visit Moravian University's website or contact Dr. Katherine Faull at worldheritage@moravian.edu. The Church Square Journal welcomes readers' memories and stories of Moravian community life in Lititz for potential future features.

SAVE THE DATE!

***Celebrate America's 250th and the Naming of the Town of Lititz
with special events on the
Weekend of June 12 - 14***

Sunday, June 14th, is a day of music. In the afternoon Lititz Moravian will host a Moravian Singstunde (Singing Hour) starting at 3:00 pm in the church sanctuary. This is a very old Moravian custom in which everyone gets to sing, and the message is in the music. Dr. Jeff Gemmill, Director of Music Ministries, will lead, the choir will add to the singing, and a string ensemble will provide accompaniment.

A Tannenberg organ demonstration in Fellowship Hall will follow the Singstunde.

From the Collection: Continued from Fall 2025 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

April 8th, 1778

We heard from Bethlehem that Lititz is to be vacated and the general hospital located here. Bishop Hehl writes, “It was proposed that our people go to Bethlehem and Nazareth for after all, we were all one family.” This caused us much pain and serious trouble. As this action will depend upon Dr. Shippen, send him a petition against the intended move. They did so on the 9th. In reply Dr. Shippen stated that he had the highest esteem for the Brethren’s Society, and would do his utmost to protect it. Should an urgent necessity arise to place the Gen. Hospital here - and that does not now seem likely - he would first consult with the brethren upon the subject. Our hearts overflowed with thankfulness to the Savior that he heard our sighs and prayers, and restored to us our peace of mind.

April 21st, 1778

Arrived 9 wagons with sick and wounded from Bethlehem, Easton, Allentown and Reading.

April 11th, 1778

We received the new act of abjuration, which threatens more suffering for us; the Savior alone can help us through it. Dr. Brown, Dr. Allison and the lieutenant, being our good friends may be invited to our Great Sabbath Lovefeast. Bro. Franke will find out from Dr. Allison what other officers of distinction are here, so that none is overlooked.

April 22nd, 1778

Day of Humiliation and Prayer (National).

May 7th, 1778

Some of the young people - among them several of our musicians - are in the habit of indulging, late into the night in merry making at the Big Spring, where Tobias Hirte has laid out a special place for that purpose. Soldiers to there; also. This has given the congregation and ourselves great offense! Yet what is to be done - seeing that Dr. Allison was there, too, and that this place was planned, partly, for his sake (ihm zu lieb). But Dr. Allison has respect for our Congregation Rules, and we may not hesitate to tell him why we are opposed to this rendezvous, and ask him kindly, for love of us, to absent himself from it. Tobias Hirte shall be summoned to appear before the Brethren of the Conference, and told not to dare in the future to begin such a thing on our land - for he is much given to sudden ideas of such a kind - especially not without permission; and, secondly, to leave the place at the spring as it now is, and do nothing more to it. (*Editor’s Note: Tobias “Toby” Hirte was quite a colorful character in early Lititz. See the Church Square Journal, Volume 16, Spring 2011 on the church website for biographical information.*)

May 13th 1778

Some of the soldiers left here for the army.

May 16th, 1778

A supplement to a newspaper was sent us, which we were required to read to the congregation when assembled for service. It was an address by Congress to the people. That we should have to communicate such things to our brethren and sisters, in our chapel, was a most perplexing demand upon us, seeing that we do not have, nor wish to have any thing to do with these matters.

May 18th, 1778

Bro. Matheus went to Lancaster to ascertain whether Bro. Ettwein was there, because for some days we have been without knowledge of him.

May 24th, 1778

Bro. Ettwein came from Lancaster and with Bro. Geo. Rein returned to Bethlehem. We heard from him that our memorial had been accepted by the Assembly, and seriously considered.



Cenotaph memorializing those soldiers who died in the Brothers' House Hospital. located south side of Main Street, 500 block
~ photo by Marian L. Shatto

May 31st, 1778

In congregation Council, Bro. Matheus communicated to the brethren Bro. Ettwein's account of his endeavors in Congress at York and also in the Assembly in Lancaster.

Same Date

To-day, to our pain and grief, we heard that the following brethren - who gradually had been revealing themselves - had, all warning unheeded, taken the Oath of Allegiance and forsworn the king: married, Tanneberger, Sr., Gottfried Thomas, Chr. Blickensderfer, John Muller, Chr. Leinbach, Michael Kreuter, Zahm, Tobias Hirte and John Kreuter.

June 2nd, 1778

Came from Lancaster to this hospital 160 soldiers.

Same Date

This has been an unquiet day for us, as 130 of the sick and wounded have been brought hither. We had had some hope that deliverance was at hand; but now since the main hospital has been established here, we see that there is more trouble in store for us. May the Lord, in mercy, stand by us.

June 12th, 1778

Gottlieb Youngman left for Lebanon where he intends to enter the military service. We spoke to him, the evening before, and tried to dissuade him from his purpose, proposing that he should visit his father in Bethlehem and consult with him as to his intentions; but he would have none of that, his desire being, he said, to join the military. We could do nothing with him, especially as he had previously, out of pure wantonness, taken the Oath of Allegiance; so we dismissed him.

June 20th, 1778

We can not celebrate the Lord's Supper because some of our brethren, without notice to any one, and despite the fact that the congregation had presented a memorial setting forth the fact that we could not, for various reasons, take any oath, have taken the Oath of Allegiance. To most of us this split in two is a source of deepest grief and sorrow. Sisters' Diary, June 14th, 1778: "In the meeting of the communicant members we received the information, not unexpected, yet painful, that the Holy Communion would be discontinued until our usual calm is restored. The merciful High Priest heal us - we are in need of Thee!"

July 8th, 1778

There came two wagons from Lancaster with sick for the hospital.

Aug 3rd, 1778

Bro. Billy Henry came to-day from Lancaster (Bro. Matheus having previously conferred with him) and, visiting most of the families, spoke particularly with the brethren who had taken the Test Oath, telling them that they had been over-hasty, and hoping that they would recognize their mistake; just as they once before had been at fault and then listened to reason. What effect this will have time must show.

Aug. 6th, 1778

The men who had been imprisoned for two months have been honorably discharged. Among them were two brethren from Hebron. For this we are happy and thankful.

Aug. 21st, 1778

We hear that the hospital will be removed, for certain, next week.

Aug. 28th, 1778

At last came the anxiously longed for hour when the hospital, here, broke up. Some of the sick were transported to Yellow Springs, others to Lancaster. For 9 months we were kept out of our house, and during that time 120 soldiers died there (9 mo. 10 da. until re-occupation. Arch S.)

Same Date:

We are devoutly thankful to the Saviour that the heavy burden of the hospital in our midst has been removed in the Lazaret. Would that we might also be freed from all the evil that has crept in amongst the young people especially, since the spirit of Liberty has taken possession of them. 110 soldiers were buried here. Bro. Grube writes in the Memorabilia of 1778. We thankfully rejoice with our dear single Brethren that they could occupy again their choir House, which for 8 months (and 13 days; A.R.B.). They had to give up for hospital use, displaying thereby not a little service for their Country.

It certainly cannot be denied that a number of our young people, owing to the presence of the hospital and the unsettled state of the Country, have acquired a bad, independent World Spirit, much to the injury of their souls; and which can be remedied only by their falling at the feet of Jesus for absolution, and the cleansing and healing of their hearts through His Blood and Wounds. Our means of subsistence during these hard times came, also, - like a present to us - from the dear Heavenly Father; so that we have no cause of complaint, but, rather, much to be thankful for.

Six brethren and three sisters went to the Saviour: *John Jacob Schmick, Heinrich Oerter, Christoph Pohl, Peter Ricksecker, Chr. Palmer and John Ortlieb*; Sisters *Catherine Blickensderfer, Elizabeth Meichler, Elizabeth Ricksecker*, (Those in *italic* I know to have died of the camp-fever. A.R.B.)

Aug. 29th, 1778

We certainly find it delightful to enjoy again our former peaceful life. It must be said, however, that Dr. Allison maintained order and discipline to the best of his ability. From Sisters' Memorabilia, 1778: The soldiers being quartered so near us we were subjected to all manner of inconvenience and care, but the Lord commanded his dear Angels to keep watch over us and to sing "Sie sollen unverletzet seyn." In this, Doctor Allison, the chief Doctor of the Hospital - so influenced by the Lord - was of much assistance, for he acted towards us like a father; and would not permit us to be incommoded in the slightest degree by the soldiers or their wives. May the dear Saviour bless him for it and for this, too, we give our special thanks to our dear Saviour.

Sept. 15th, 1778

Our dear sisters cheerfully volunteered to scrub our house, and finished towards evening. To-day 28 sisters went, as volunteers, to scrub the Brethren's House from top to bottom. All went off nicely in peace and love. The sisters at work were visited frequently by Sr. Marie Magdlen (Augustina), and served by the Brethren Superintendents with water and whatever else they needed. In the afternoon they enjoyed a little love feast, at which our dear Sr. Marie Magdlen was present.

Sept. 25th, 1778

Thankful and happy we moved back into our house. It had previously been cleansed of all dirt and rubbish, the walls were newly white washed and the dear sisters had scrubbed the floors. All the stoves and windows needed repairs, and the woodwork everywhere was freshly painted. Before retiring for the night we had a blessed evening prayer in our dormitory; and then, with happy hearts, laid down to sleep.

Oct. 2nd, 1778

Bro. Dreyspring spoke to different brethren to get their opinion as to whether in case the Saviour would allow us again to celebrate the Holy Communion they could participate therein without ill feeling towards those who had taken the oath. This was for each one a difficult consideration; because those who so erred have not, as far as we know, as yet expressed any repentance or sorrow for the act; at the same time the brethren said, they would not on that account wish to be deprived of the sacrament, and would, therefore, leave the matter to the Lord.

 ~continued from back page

Reichel continues “Meanwhile he labored on in his own way, and the differences between him and his brethren at Bethlehem became more and more apparent, until the Synod of May, 1747, resolved that he should give a written declaration, whether he wished to be considered a member of the Moravian Church ... or a Reformed pastor under [Moravian] direction ... or an independent German Reformed pastor.” After considerable stalling Lischy chose the third alternative and formally separated from the Moravian Church.

Following Lischy’s withdrawal from the Moravians in 1747, he became their bitter enemy, and when doing so, showed his anger both orally and written. He issued two publications against them abounding in slanderous misrepresentations. At this point he disappears from Moravian Church records.

Rev. Jacob Lischy had been married on September 17, 1742, to Marie Anne Benezet (1716-1754) by Bishop David Nitschmann in the Moravian Church in Bethlehem, Pennsylvania. The Benezet family left France in 1715 and fled to Holland to escape the religious persecution of the French Huguenots. Then in 1731 the family emigrated to Philadelphia. Lischy and Marie Anne were parents to six children: Magdalena, Anna Maria, Judith Anne, Susanne, Johan Jacob Jr, and Sarah. A few years after Marie Anne’s death Lischy married his maid and house servant, Anna Uhl (1731-1812), with whom he had two more children: John and Susan.

After 1745 Lischy’s ministry travels took him more and more to York County. In 1750 he secured a tract of land in Codorus Township (now North Codorus), where he built his home, gathered worshipers, and organized an independent congregation made up of Moravians, Reformed, and Lutherans. A log church was erected on his farm, and a cemetery was established beside it. He also maintained his itinerant preaching and is credited with having founded and served fifteen churches, most of them in York County, Pennsylvania, and in Maryland. At the time of his death in 1781 it was written of him that he was a “man of great intellect, a force of character, who was respected by those who knew him.”

~ Sharon Beach and Marian L. Shatto

Note: Co-author Sharon Beach, who with her sisters provided a new gravestone for their ancestor Valentine Westhafer, as featured in the Fall 2025 issue of the Church Square Journal, is also a direct descendant of Jacob Lischy and his first wife, Marie Anne Benezet.

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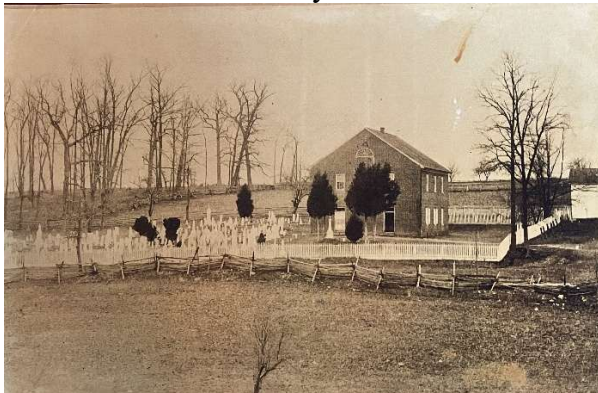
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Jacob Lischy, Problem Preacher

Jacob Lischy (*or Lischey*) appears second, just after Zinzendorf, on the list of Pastors at Lititz Moravian. When the “newly awakened” in the Warwick area, having been moved by Zinzendorf’s preaching, requested that a settled minister be provided for them, Lischy is the one whom Zinzendorf sent. According to the records, he was a vigorous and enthusiastic preacher, but his tenure was brief and his departure contentious. Multiple sources refer to him as having become “an enemy of the Moravians.” As a consequence, his time in Warwick is rarely discussed in general histories of the congregation.

So who was this Jacob Lischy? He was born on May 28, 1719, in Muehlhausen, Alsace-Lorraine, which was at the time a part of Switzerland. Having been converted in his fourteenth year, he began to preach privately a few years later. At the age of nineteen, during a visit to Marienborn, he came under the influence of the Moravians. As a consequence he traveled next to Herrnhut, then with Zinzendorf to London, spending nearly two years among the Moravian community.



Third church built for St. Peter’s Lischey’s Reformed Church (now UCC), founded 1750, Spring Grove, PA

~ photo provided by church representative

In 1742 Lischy was one of a colony of emigrants sent out by the Moravians to the American colonies, arriving at New York on his twenty-third birthday. From there he made his way to Pennsylvania, reaching Philadelphia on June 7 and taking the oath of allegiance the following day. That fall he accompanied Zinzendorf on several journeys, where he was welcomed because he was Swiss and was of Reformed training and ancestry. Zinzendorf arranged for him to go out preaching and make a beginning in the church at Germantown.

In January 1743 Bishop David Nitschmann, assisted by Rev. Anthony Seiffert, ordained Lischy as a Moravian minister. Bishop Mattheaus Hehl recorded in his history of the Warwick/Lititz congregation:

Soon thereafter Jacob Lischy came by arrangement and request, who at that time was a preacher and servant of the Brethren’s Church, later making a name for himself in the Reformed Denomination and defecting from the Brethren’s Church. He held a preaching service in the home mentioned of Jacob Huber during which Paul Lesson was convinced of the truth of the Gospel. From that time on Jacob Lischy continued to preach at Muddy Creek as well as here in Warwick and through the blessing that rested upon him at that time many of the Reformed in both areas were awakened, among them especially old George Kiesel and his two sons, Nicolas and Friedrich, with their families.

And Mary August Huebener observed of Lischy in her 1949 congregational history:

He was very successful for a time, and won a number of converts; but he later was estranged from and, in 1747, became an open enemy of the Brethren.

In his travels as an itinerant preacher Lischy was called to preach to a number of Reformed groups in addition to those founded by the Brethren. While he was welcomed by many rural Reformed communities that had struggled without formal pastoral care, he was viewed with considerable suspicion by church authorities in both denominations. At a Reformed church council convened in August 1743 Lischy defended his practices, stating that there was nothing in the Moravian Brethren’s doctrine to which the German Reformed could object. He continued his traveling ministry in Lancaster County for another two years, finally preaching farewell sermons at Muddy Creek in mid-October 1745 and moving to Codorus Township in York County.

Levin Theodore Reichel in his History writes that “Already in 1744 misunderstandings and distrust are observable, most probably occasioned on the part of Lischy, by his endeavors to appear at Bethlehem as a devoted Moravian brother, while elsewhere his aim was to be considered only a Reformed pastor.” A second church council of the German Reformed, held at Muddy Creek on March 21, 1745, seemed to resolve the major issues but did not satisfy Lischy himself.

~ continued on page 11