

# THE CHURCH SQUARE JOURNAL

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This Special Edition is published jointly by the 275<sup>th</sup> Anniversary Committee and the Archives Committee to celebrate the anniversary of the founding of the Lititz Moravian Congregation

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**Special Edition**

**Church Square, Lititz, Pennsylvania**

**2024-2025**

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## *The Torch Bearers*

*The Torch Bearers* is an historic pageant written by Mary Augusta Huebener, Lititz Moravian archivist, who also wrote the history for the 200<sup>th</sup> anniversary of the congregation in 1949. It was first presented during the week of dedication of the expanded Sunday School building in 1935, and repeated during the congregation's bicentennial celebrations fourteen years later. The readings presented under its title during the 275<sup>th</sup> anniversary year were inspired by and adapted from the original manuscript. Episodes 11 and 12 were added to bring the congregation's story up to date.

### PROLOGUE

"Behold, a great, a heavenly light  
From Bethlehem's manger shining bright,  
Around those who in darkness dwell,  
The night of evil to dispel."

Thus sang Martin Luther, a great hero of the Reformation.

Yet more than a hundred years before Luther nailed his ninety-five theses to the door of the Castle Church in Wittenberg, the spirit of reformation flourished in Bohemia. Jan Hus, a Czech priest whose followers would later found the *Unitas Fratrum*, or Unity of the Brethren, caught the gleam of that Heavenly Light. And though fire consumed him in martyrdom, his teaching ignited the torch that became the beacon of the Moravian Church.

Through this reading and those which are to follow, we shall try during this year of anniversary celebration to depict the highlights of our Church's story. We shall try to show how, in the dark days of persecution and exile which followed the founding of the early church, the flame was sometimes obscured, but never extinguished; how it burst forth anew in the fervent atmosphere of Herrnhut in 1727, and how it was carried by the devoted Brethren to be a light of hope amid the darkness of slavery in the Caribbean islands and the challenging terrain of Greenland and Labrador;

We shall hear how colonists, when rumors arose of a further persecution in the homeland, went out to America, carrying with them the torch of faith to light their homes in the New World;

How, with untiring zeal, their emissaries pushed still farther into unfamiliar territory, carrying the light of the Gospel to Native Americans and founding new settlements in the colonies;

That thus was our own community of Lititz begun, and that, through its life of simple piety and devotion, it nourished, in its turn, intrepid torch bearers who have gone out, despite many hardships, among the indigenous both in our own area and in foreign fields from Surinam to Alaska.

Such is our inspiring heritage! Shall we not thank God in humble gratitude! But the very greatness of the heritage imposes a corresponding responsibility, which we dare not shirk. Let us snatch up the torch carried so long and faithfully by our forebears, and carry it to new heights of sacrifice and endeavor, in the service of Him who came, a light to lighten the Gentiles, and the Glory of His people Israel!

### The Church Square Journal

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[museumarchivistours/church-square-journal](http://museumarchivistours/church-square-journal)

## EPISODE I:

### The Beginning of the Moravian Church

On July 6, 1369, was born in Bohemia (now the Czech Republic) a peasant boy, Jan Hus, who was destined, on his forty-sixth birthday, to be burned to death at the stake for his faith.

When Hus reached young manhood, he became a priest and preached at the Bethlehem Chapel in Prague. The chapel could hold 3,000 people, and so eloquent was he that it was filled to capacity whenever he preached.

At that time the Pope and Priesthood of the Roman Church had become very corrupt. They had turned the ministry of the church into a money-making scheme, selling "indulgences" which claimed to forgive any sins for a price, and engaging in "simony," offering high positions in the church for purchase by the wealthy with no concern for their lack of faith or calling. Hus preached against these evil practices, claiming that not even the Pope had the right to teach or practice anything contrary to the teachings of the Bible.

Hus' preaching and writings finally attracted the attention of the Pope, and Hus was commanded to appear before the Council of Constance. Although the Emperor had promised him a safe conduct, he was captured and imprisoned as soon as he arrived. When he finally appeared before the Council, he was told that, unless he denied his belief in the things he had been preaching, he would be put to death. In response he boldly answered, "It is not a very important matter for a man to die; it is a very important matter for a man to lie."



Jan Hus Memorial, Old Square, Prague

~ photo by Marian L. Shatto

Because he refused to retract his teachings, he was condemned to be burned at the stake as a heretic. This took place on July 6, 1415. The stake stood in the public square at Constance. Hus was bound to it with heavy chains and moistened thongs. On his head was placed a high paper fools cap on which were painted three devils, supposedly fighting for his soul. Wood and kindling were piled around him, but before the torch was applied, he was given one more chance to recant. This he refused to do. Protesting to the last his innocence of the false charges laid against him, Hus offered a prayer of forgiveness for his condemners. The torch was applied as Hus prayed, "Christ, Thou Son of God, have mercy upon us." But the flames soon silenced him. When the fire burned itself out, his ashes were gathered together and cast into the River Rhine, that no memorial should be left for his followers.

So Hus died, but not the cause for which he stood. In the decades that followed his death there was considerable strife both between his followers and civil and religious authorities and among various factions within the Hussite movement. Finally there emerged a small band of followers who determined to withdraw from conflict and live a simple, rural life in accordance with their understanding of the teachings of Jesus.

In 1457 this group of the faithful, under the skilled leadership of Gregory the Patriarch, left Prague and were granted refuge on the estate of Lidice (Lititz) owned by Hussite nobleman George Poděbrady, who had been elected King of Bohemia in 1448. There they founded the Unitas Fratrum, which in English is Unity of the Brethren. Despite persecutions the Church spread far and wide, increasing in numbers and influence. By the year 1501, twenty years before Martin Luther started the Reformation in Germany, the Brethren's Church numbered two hundred thousand members in four hundred congregations, had their own printing press, and had published the first Protestant hymnbook.

## EPISODE II: The Church in Exile

The sixteenth century brought many changes, with varying fortunes for the Brethren. Within the first twenty-five years came the great Reformation, which swept over Europe like a tidal wave. It began with Luther's denunciation in Germany of corruption in the church, followed closely by the preaching of Zwingli and Calvin in Switzerland and France.

The Brethren entered into conversation with both Lutherans and Reformed yet maintained their own identity and practice. By mid-century Bohemia and Moravia were primarily Protestant countries. Conflict and oppression were on the horizon, however. The staunchly Roman Catholic Habsburgs had come to power when Ferdinand I of Spain was crowned king in 1526. He and his brother Charles set out to return the Protestant areas of central Europe to the Catholic faith. Persecution of the Unity ensued. As a result, in 1548 hundreds of Brethren migrated to Poland, planting the church in new soil.

Despite the on-going threat of persecution and displacement, the Unity during the second half of the century accomplished the major work of translating and publishing what became known as the Kralice Bible, a full translation into the Czech language from the original Hebrew and Greek of the Old and New Testaments with Apocrypha. Publication was completed in 1593, thus fulfilling Hus's determination of nearly two centuries earlier to make the Holy Scriptures available to the people in their own language. It quickly became the Bible most in use by both Lutheran and Reformed congregations in addition to the Brethren. Its final publication was in 1613. Less than a decade later, it had been banned, most copies destroyed, and the violent re-imposition of Catholicism throughout central Europe had begun as a goal of the Thirty Years War.

In every time of need God provides a leader, and in 1592 was born a man whose wise leadership and intelligent forethought preserved the Church from complete annihilation and kept alive the flame of Hope. That man was John Amos Comenius, the last Bishop of the Ancient Brethren's Church, who is also known as the Father of Modern Education.

In 1614 Comenius was ordained a deacon, two years later a priest, and in 1618 assigned as pastor in charge at Fulneck. But about that same time the beginning of the Thirty Years War brought persecution and loss. Comenius' home and library were destroyed, and his wife and children died of the plague. In 1627 he led a remnant of the Brethren into permanent exile in Poland. In their new home they were kindly received. A few years later Comenius was elected a Bishop. He was also made Editor-in-Chief of all the Church publications and Director of the Educational Department.

Comenius had been educated in one of the Moravian schools in Bohemia, which, although they were equal to any of that time, were termed by him "the slaughterhouse of minds, where boys learned to hate literature and books," for lessons were made uninteresting and hard, and the pupils were flogged for failing to understand what the teachers did not know how to explain.

Now, at last, he had a chance to attempt to correct the deficiencies of the existing system and put into practice his theories of education, for this born teacher probably understood the child mind better than anyone before or since his time. He taught that girls should be educated as well as boys, and that a child learns best through the senses – sight, touch, hearing. He published the first illustrated text book for children, and taught languages as a child learns to talk – by practice first, leaving the theory to follow. He wrote a number of books on education which have been translated into various languages and are still read and followed today.



Image provided by, and used with the  
permission of, the Moravian Archives,  
Bethlehem, PA

Comenius visited Sweden and England, instructing other educators in his methods, and was invited to become the Headmaster of Harvard College in America, but declined. In 1650 he was hired to teach at a Protestant school in Transylvania, then returned to Leszno, Poland four years later to concentrate on his duties as Bishop. Unfortunately, war broke out between Poland and Sweden. Leszno was burned by invading troops, and again Comenius lost home and library. He managed to escape, however, and with his family fled to safety in Amsterdam. There he lived and worked until his death in 1670.

With hope for the eventual renewal of the Brethren's church that he loved and served, Comenius left two lasting gifts: the many volumes of his writings on education, theology, and spirituality; and the continuation of the line of Bishops from the Ancient Unity. Before his death, he consecrated two Bishops: one for the remaining congregations in Poland and one – his own son-in-law, Peter Jablonsky – for the remnant of the Bohemian-Moravian Church. Later Jablonsky consecrated his son, Daniel Ernest Jablonsky, who in turn consecrated David Nitschmann, the first Bishop of the Renewed Church. Thus was a slender thread of connection maintained between the Unitas Fratrum and the renewed church to come.

### EPISODE III: The Renewal of the Moravian Church

For fifty years after Comenius' death the "Hidden Seed" lay dormant, with only faint memory remaining. Every effort was being made by the authorities to stamp out Protestantism in Central Europe. In both Poland and Moravia the Brethren were persecuted, tortured, and killed. A remnant met in secret for worship when they could, sometimes in a dimly lit home, or a rocky mountain cave.



Portrait of Count Zinzendorf  
by John Valentine Haidt

Located in the Lititz Moravian Archives Museum

~ photo by Thomas L. Wentzel

Then through the instrumentality of two men of widely different stations in life – a peasant carpenter named Christian David, and a young man of noble birth, Count Nicholas Ludwig von Zinzendorf – opportunity for revival came at last.

Christian David was born in Moravia, of Roman Catholic parents. As a young adult, however, he came to question the faith in which he had been raised. His doubts eventually led him to turn to the Bible itself, and there from the words of the Saviour he found the guidance and peace he sought. He left his native land and settled in Saxony, where he plied his trade as a carpenter. Yet he made repeated trips back to Moravia, preaching as he went the blessed Gospel he had learned to love, and encouraging his listeners to adhere to the faith of their ancestors.

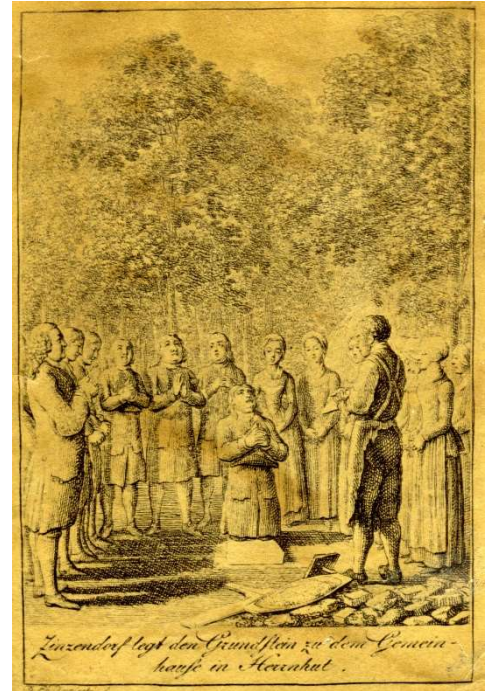
On one of his returns to Saxony, David was introduced to the young Count Zinzendorf, and enlisted his sympathy for the persecuted Protestants of Moravia. Now it happened that Zinzendorf had just returned home from his grand tour of Europe. During his travels he had visited the art gallery of Dusseldorf, where he saw the famous "Ecce Homo," a picture of Christ wearing the crown of thorns. Under the picture was the inscription, "This I have done for thee; what hast thou done for me?" He was deeply moved by these words: "What hast thou done for me?"

Zinzendorf had been brought up in the Lutheran faith, and early became a sincere follower of his Saviour. Thus far, however, his religion had consisted merely of passive goodness; now he prayed that his life might be one of active service for the Master. Christian David, with his plea for his persecuted compatriots, was the answer to his prayer. Gladly the young Count offered them a refuge in Saxony.

Back again to Moravia went Christian David, and persuaded six men and women, with four small children, to leave all but what they could carry with them, and follow him to their promised refuge. After tramping for many weary days they finally arrived on Zinzendorf's estate, where they were told they might build homes for themselves. The portion given to them was virgin forest, which dismayed the small group. But Christian David lifted his axe and began to fell the first tree, exclaiming: "Even the sparrow finds a home and the swallow a nest for herself, where she may lay her young, at your altars, O Lord of hosts, my King and my God." (Psalm 84:3)

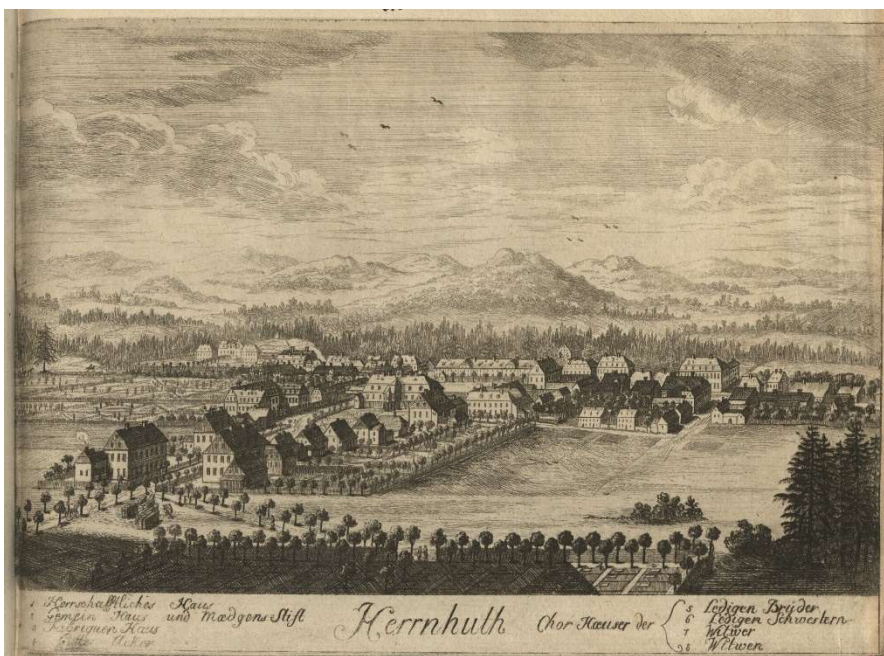
This was on June 17, 1722. Within a few days the men had built a large log hut, which was the beginning of the village of "Herrnhut," the Lord's Watch, where in very truth the Lord watched over His persecuted people. Christian David made ten more trips to Moravia, each time bringing with him more refugees, both members of the Ancient Brethren's Church and Protestants of other denominations. For five years refugees continued to pour into the little village, mostly people who had been persecuted for their faith in other lands.

But not all who came to Herrnhut were suitable members of the little community. Some were lazy and discontented, and some were fanatical, sowing seeds of discord. Even the sincere Christians had many different views and could not get along peaceably with each other. At last Zinzendorf invited Christian David and representatives of the Old Brethren's Church to a conference at the castle. There they drew up a Brotherly Agreement, whereby all might live at peace with each other. As Zinzendorf discovered later, this document embodied the same principles as those that had been taught by Comenius.



Zinzendorf prays at the groundbreaking for the Gemeinhaus in Herrnhut

This image and the one below provided by, and used with the permission of, the Moravian Archives, Bethlehem, PA



An early view of Herrnhut, a copper engraving after an original illustration attributed to Nicholas Garrison

All the members of the little settlement signed the Brotherly Agreement. A few weeks later, on August 13, 1727, while they were gathered at a Communion service in the church in the neighboring village of Berthelsdorf, they experienced such an outpouring of the Holy Spirit that the whole course of their lives was changed. They were filled with an overpowering joy and love and a sense of fellowship. The smoldering embers of their faith burst forth into flame once more, and consumed them with zeal to go forth far beyond their little community, carrying the light of the Gospel to distant lands. And to this day August 13<sup>th</sup> is celebrated as the "Moravian Pentecost," marking the renewal of the Ancient Unity and the beginnings of the modern Moravian Church.

## EPISODE IV: The Church in America

Persecution threatened the little settlement at Herrnhut, and it was decided to send a company of the Brethren to America to found a colony, which might prove a refuge in case of trouble in the homeland. It would also serve as a base from which missionaries might go forth to preach the Gospel to the Native American tribes.



Augustus Gottlieb Spangenberg, known as "Brother Joseph" to the Moravian community

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Augustus Gottlieb Spangenberg, who had joined the Moravians after several visits to Herrnhut, was, next to Zinzendorf, the most important leader in the Renewed Church. In 1734 he and a company of eight Brethren set sail for Georgia, where a grant of land had been obtained.

A year later a party of twenty men and women under the leadership of David Nitschmann, who had just been consecrated a Bishop, took passage to join their brethren in the new settlement. On the same ship with this second party of Moravian Brethren was John Wesley, later the founder of the Methodist Church. Wesley had always been a religious man, praying often, reading the Scriptures regularly, and visiting the sick and the poor. His reading of the Bible had taught him that he should help those weaker and worse off than himself, so he had given up his position as College Professor and started out as a missionary to Georgia.

Wesley soon made friends with the Moravian Brethren and was much impressed by their helpfulness, courteousness, kindness and forbearance. Then something happened which proved to him their implicit trust in their Saviour. On January 25, 1736, a frightful storm arose, and the fragile vessel was tossed about by the waves. The Moravians gathered together in a little group and sang a hymn. A mighty wave poured over the ship, splitting the mainsail and dashing down between the decks, until it seemed that the vessel would be swallowed up by the sea. The other passengers were terror-

stricken, but the Moravians sang on.

Wesley approached one of the Brethren and asked "Are you not afraid?"

"I thank God, no," was the reply.

"But, are not your women and children afraid?" he asked again.

"No, our women and children are not afraid to die," was the mild reply.

This made a profound impression on Wesley, which was deepened by his meeting with Spangenberg. Later, back in England, John Wesley and his brother Charles experienced a great spiritual awakening during a prayer meeting at the Fetter Lane Society which was headed by Peter Boehler, the leader of the Moravian community in London.

The Wesleys became not only great preachers and the founders of the Methodist Church, but also great hymn-writers. John Wesley, after a visit to Herrnhut, said to his brother, "Charles, if we are to win souls for Christ, we must learn to sing like those Moravians." John translated a number of Herrnhut hymns into English, and Charles wrote over six thousand hymn texts, more than two dozen of which can be found in our present Moravian Book of Worship.



Peter Boehler, leader of the Fetter Lane Society in London. He later provided leadership in Bethlehem and Nazareth.

## EPISODE V: The Founding of Lititz

The Georgia colony did not long survive, but before it came to an end, Augustus Spangenberg made a visit to Pennsylvania to assess possibilities. When he returned to Europe in 1739, he reported that conditions were favorable for a Moravian community. His plan included preaching stations, schools, missions to Native Americans, and a central town to be named Bethlehem. Penn had founded the colony to be a place of refuge for those suffering from religious persecution in their homelands, and Zinzendorf thought this was a good opportunity for preaching and practicing the Unity of the Brethren. The Count also saw the potential for the ecumenical relations that he valued.

In 1740 five hundred acres of land were purchased at the junction of the Lehigh and Monocacy Rivers, and here a little settlement was built. Spangenberg established a communal structure which he called "The Economy." It was to be a base to supply workers and means to carry on the missionary work. Everyone worked to till the soil, cut down trees and saw them into lumber, tan the skins of animals to make leather for boots and shoes, spin the flax, and carry on all the activities that were necessary for self-sufficiency. Every economy was practiced so that there might be enough to support their missionary work. In this way they were able both to thrive as a community and to send out preachers to thirty or more points all through the eastern part of Pennsylvania, New Jersey, Maryland, New York, and even Rhode Island.

Among the places visited by these itinerant ministers was Warwick Township, Lancaster County. In 1742 Count Zinzendorf made a farewell visitation to the various groups of preaching places. He was accompanied on his travels by several of the Brethren, by his daughter, Benigna, and by Anna Nitschmann, who later became his second wife. In December of that year he visited Warwick Township. At the house of Jacob Huber, which still stands on the north side of Newport Road, he delivered an address to some of the neighboring farmers.



The Pilgerhaus (Pilgrim's House)  
Built by John George Klein to house itinerant ministers  
1757 Drawing by Nicholas Garrison, Jr.

~ Image provided by Wayne B. LeFevre

George Klein, Huber's nearest neighbor, knew of the meeting, but, because he was prejudiced against Zinzendorf, refused to attend. During the night, however, he was much disturbed about his conduct and resolved to follow Zinzendorf to Lancaster the next day. This he did, and heard Zinzendorf preach in the Courthouse. Klein was much impressed, later throwing in his lot with the Moravian Brethren in Warwick. In 1744 he provided land in the southwestern part of his farm for erection of a log church known as St. James Church. Intended as a "union church," it provided space for preaching both by Lutheran minister Laurence Nyberg and by the itinerant Moravian ministers who passed through the area.

Klein's next donation, of a small tract of land for a "Gemeinhaus" to serve as a dwelling house for ministers, a school, and a meeting-house, led to the founding of the "Warwick Country Congregation" in 1749. A few years later Klein and his wife Anna transferred their entire farm of 491 acres to the use of the Congregation, thus making it possible to form a settlement congregation similar to the one at Bethlehem.

The legal transfer took place in 1755, and soon congregation members, under the direction of Bishop Mattheaus Hehl, Superintendent of the new settlement, began to lay out streets and plan buildings.



Lititz Plan of Lots

~ provided by the Moravian Archives Bethlehem, used by permission  
[www.moravianchurcharchives.org](http://www.moravianchurcharchives.org)



On June 12, 1756, Bishop Hehl received a letter from Count Zinzendorf, now back in Herrnhut, naming the village "Lititz" after the Barony of Lititz, Bohemia. There in 1456, just three hundred years before, by permission of King Podiebrad the Ancient Brethren had found refuge. Thus the town of Lititz, Pennsylvania was formally begun, and in 1759 the two congregations were united.

Aerial View of Castle at Lidice, Bohemia,  
 only remnant of the Barony

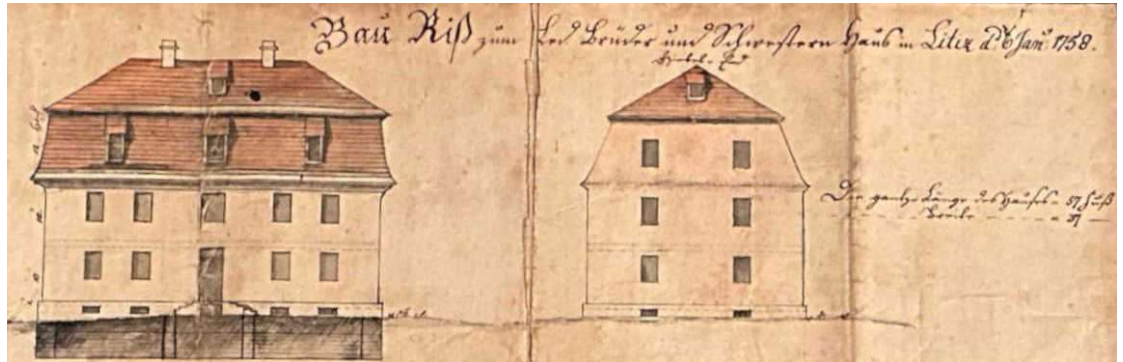
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## EPISODE VI: Early Community Life

In 1758, two years after its founding, a council was held in Lititz to determine how much building material and labor each member would contribute for two "choir" houses, that is, the houses for the single brethren and single sisters. These institutions were part of Zinzendorf's plan of a religious community. Thus their construction was given high priority in the village.

Unlike Bethlehem, however, the worldly goods of the members were not held in common. The separate living quarters for the unmarried of both sexes was for the purpose of religious supervision, education, and employment. The members of these choirs did not take vows of any

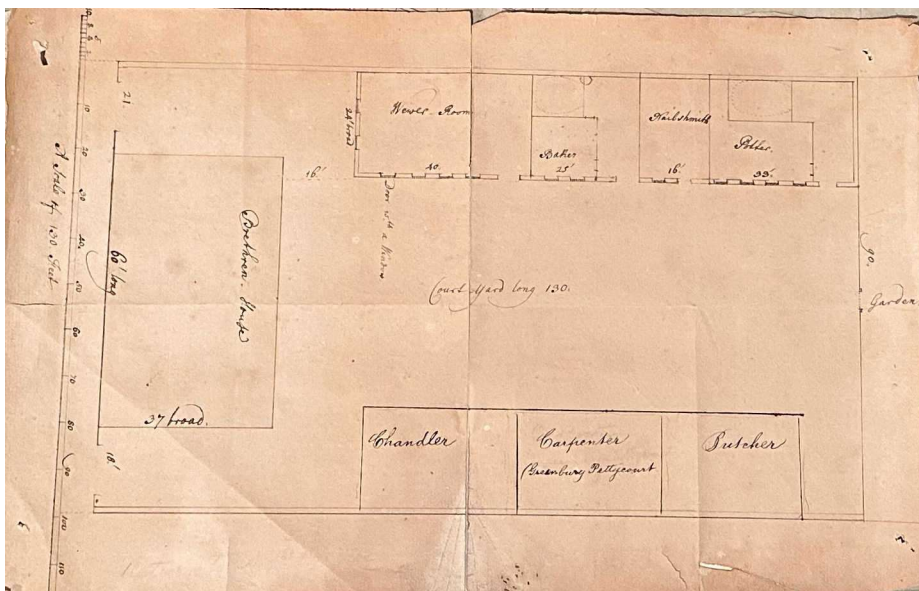


Exterior Plan of the Brothers' House

The full plan can be seen in the Archives Museum.

kind, and they were free to enter or leave the community houses at any time. In both the Brethren's and Sisters' Houses the temporal affairs were under the direction of a Brother or Sister especially qualified in such matters, while the spiritual guidance was given over to an administrator known as a "pfleger" for the brethren and a "pflegerin" for the sisters. The remainder of the congregation was divided into "choirs" for the purpose of religious supervision, but families lived in their own private homes, not in community houses as in Bethlehem.

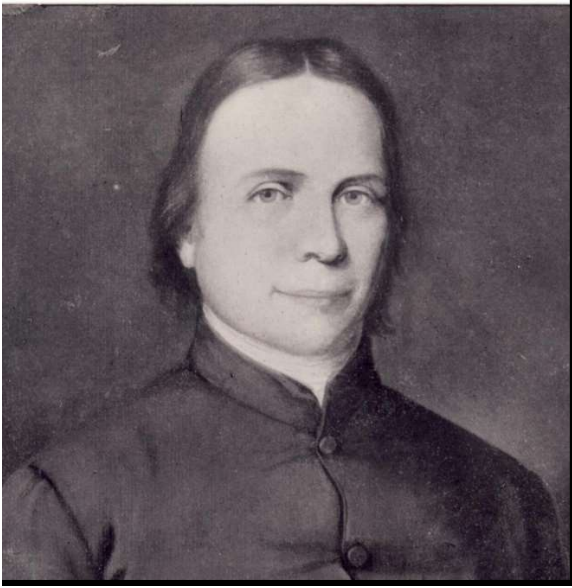
The secular affairs of the Congregation were in the hands of a committee called the "Aufseher Collegium," which made very detailed rules for the conduct of the everyday business and home life of the members. These rules had to be signed and obeyed by every member. None except members of the Congregation were allowed to live in Lititz. The Church owned all the land and leased lots to the members, upon which they built their own houses. This "lease system" was in operation till 1855, when the lots were sold to the occupants for \$50 each. No one was allowed to build a house, change their occupation, or even have a guest over night, without first getting permission from the "Collegium." Members were expected to purchase nothing outside of Lititz which could be secured here, and, given the absence of competition, strict rules were made to prevent profiteering.



The Sisters' House was the building just east of the Parsonage, now a part of Linden Hall known as the "Castle." The Brethren's House was the front portion of the building now used for offices, Sunday School, and numerous other activities. To the south of the Brethren's House was a quadrangle of small shops in which the single brethren carried on the industries of weaving, baking, butchering, carpentering, and the making of nails, hats, and candles.

Layout of Shop Locations  
Behind the Brothers' House

Original is in the Archives Museum.



Bernard Adam Grube

Lititz Congregation Pastor 1765 – 1784  
 Founder and director of the Lititz Collegium Musicum

During the first half of the Nineteenth Century a number of well-regarded musical groups flourished in Lititz. The first village band was organized in 1810, and a second band, organized in 1820, was engaged by Lancaster officials in 1824 when Lafayette visited the city. In 1834 it furnished the music for the opening of the Philadelphia & Reading Railroad, accompanying the Governor and his party to Philadelphia. And a Philharmonic Society, made up of accomplished musicians, functioned from 1815 to 1845. This rich tradition of music making has continued throughout our 275 years as a congregation.

In the Sisters' House spinning, sewing, knitting, embroidering, and weaving afforded the means of livelihood. Morning and evening prayers were held in the "Betsaal," or chapel, which was also the location for special services on church or memorial days.

The Congregational leaders frowned upon most forms of recreation. Music, however, was heartily encouraged. As early as 1765 the Brethren's House boasted a full orchestra under the leadership of Bernard Adam Grube, a talented musician who was called to Lititz as co-pastor with Bishop Hehl, largely for the purpose of organizing a Church choir and orchestra. The trombone choir has also existed in our congregation from the earliest days. The first brass instruments in Lititz were a pair of natural horns, one of which survives and can be seen in our Archives Museum. They were soon joined by a quartet of slide trombones.



Cover of Music Score from the Lititz Collegium Musicum library

Original held by the Moravian Music Foundation  
 in the Provincial Archives, Bethlehem

## EPISODE VII: The Moravians' Part in the Revolutionary War

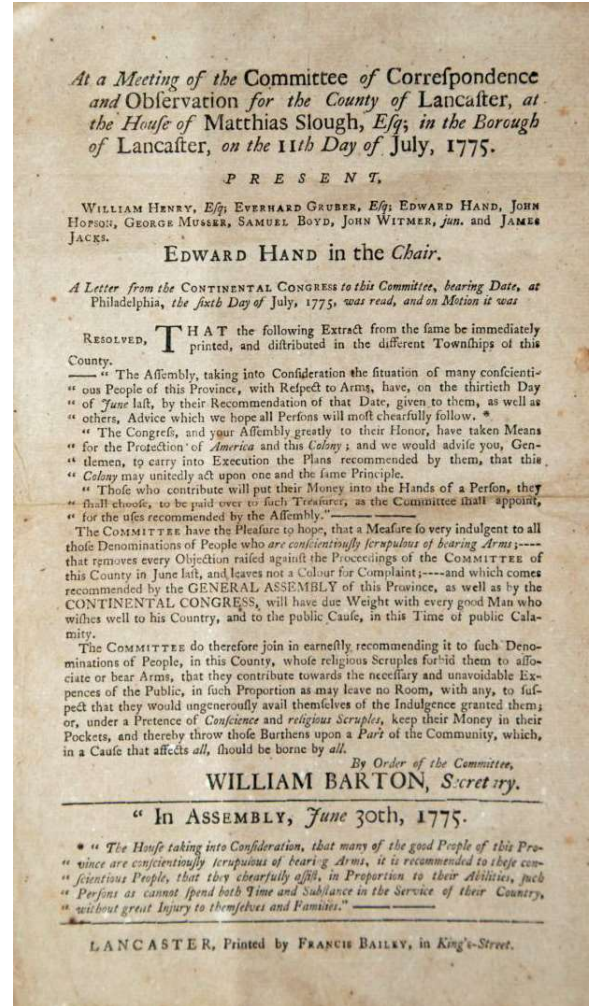
Episode Six described early community life in the village of Lititz. Less than twenty years after its founding, this orderly way of life was severely disrupted by the Revolutionary War.

The Moravians had come to the New World to establish a refuge, where they might be free to follow their consciences without fear of persecution. They also intended to found a base from which to carry out their mission work with Native Americans, and it made little difference to them under what civil authorities they lived. In accord with their conscientious convictions they were non-combatants, and believed in living a quiet and peaceable life in submission to whatever temporal powers were placed over them by Providence.

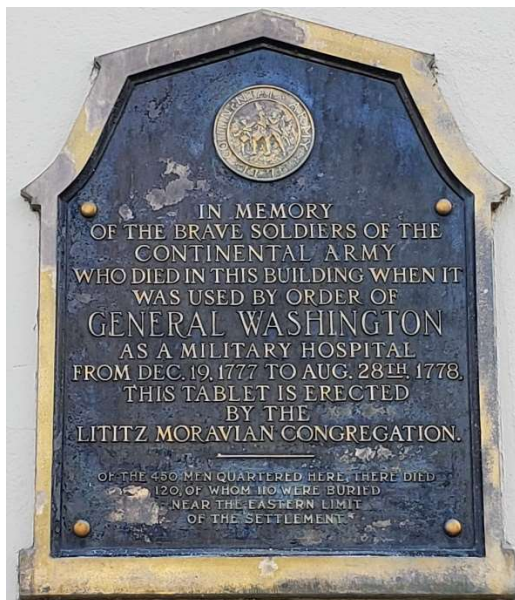
Their refusal, due to their religious scruples, to bear arms and to take the Test Oath renouncing allegiance to the British king and upholding the Colonial Government laid the Moravian Brethren open to severe criticism and even to imprisonment on several occasions. Some Moravian leaders, however, were well and favorably known to John Hancock, George Washington, and other heads of the Patriot cause, who respected their convictions. These men soon perceived too, that the Brethren were ready to bear their full share of taxation and other burdens, and to minister to the wounded and suffering.

On December 14, 1777 word was received that, by order of General Washington, 250 sick and wounded soldiers were to be quartered in Lititz; that the first would arrive in four days' time; and that the Brethren's House was to be vacated so that it might be used as a hospital. On the 19th several soldiers arrived to prepare the hospital, and by evening of that day 80 of their sick comrades were brought in wagons. The next day fifteen more wagons of sick soldiers came, and the Church diary states that all the rooms and halls were filled with them. When 100 more arrived the following day, quarters had to be found elsewhere.

From time to time more sick and wounded were received at the hospital. At one time both the military doctors were sick and were attended by the Lititz physician, Dr. Adolph Meyer. The dread "camp-fever" spread to the villagers, and five of them died. Over the course of the next eight months some of the soldiers recovered and were discharged from the hospital. One hundred twenty died of wounds or disease. Ten of these were claimed by relatives, and the rest were buried on land belonging to the Congregation 300 yards to the south of the road leading from Lititz to Rome. A monument to their memory now stands along the south side of the 500 block of East Main Street.

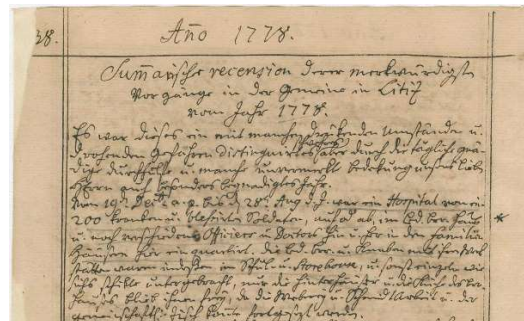


Broadside Instructing Non-combatant Residents of Their Expected Duties  
~ Unique Document in Archives Museum ~



Memorial Plaque on Brothers' House

On August 21, 1778, the glad news was received that the hospital was to be discontinued. A week later the hospital was vacated and all the remaining soldiers were transported to other places. The dirt and rubbish was cleaned out, and the Brethren's House was scrubbed from top to bottom by the Sisters. The walls were freshly whitewashed, the woodwork was painted, and the Brethren moved back to their House, rejoicing in the peace and quiet which had been restored.



Beginning of Bishop Matthaues Hehl's Narrative of Events in 1778

### EPISODE VIII: Pioneer Industries

From the very beginning Lititz has been an industrial center. The earliest were those carried on in connection with the Brethren's House, such as butchering, carpentering, and weaving, which were necessary to take care of local needs. The first to serve those beyond the Lititz community was the building of pipe-organs, carried on by David Tannenberg, who came to Lititz in 1765 and is recognized as one of the first organ builders in America. The first pipe-organ in our present church building, dedicated on the same day as the sanctuary itself, was of his construction. That instrument stood for nearly 100 years in the west gallery of the sanctuary and now resides in the gallery in Fellowship Hall.



1787 Tannenberg Organ  
Built for Church Sanctuary  
Now Located in Balcony of Fellowship Hall

~ photo by Carl Shuman

Though records are incomplete, Tannenberg is known to have built at least forty-four organs in Lititz between the time he arrived here and his death in 1804. Nine are now extant, including two here in Lititz Moravian and two in Winston-Salem. Locally he built instruments for the Moravian Churches in Lancaster and York, Holy Trinity Lutheran and St. Mary's Catholic Churches in Lancaster, and Christ Lutheran in York. Sadly, he fell from scaffolding and died while installing this last-named instrument.



Examples of 18<sup>th</sup> Century Ironwork in Lititz

~ This and other photos of objects and documents from the Archives Museum are by Thomas Wentzel.

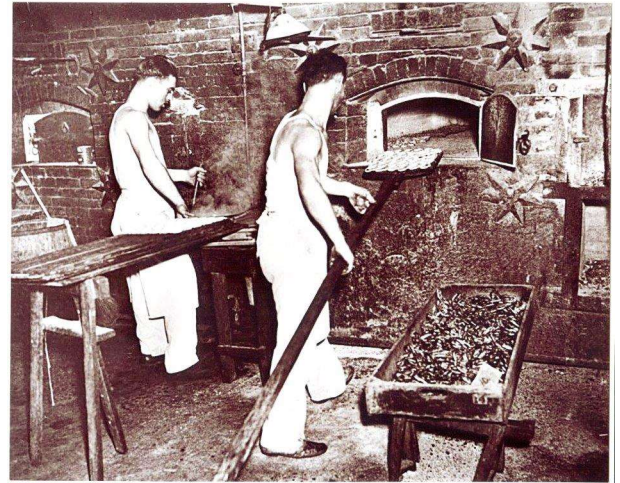
John Henry Rauch, the village blacksmith and maker of spurs, was known for his careful and expert workmanship. He was selected by Col. William Henry of Lancaster, the inventor of the screw auger, to make these tools for him according to the pattern which he furnished. Henry's addition of a screw point to the auger caused it to take hold in the wood and be drawn downward by the twisting motion. This was a considerable improvement over the older design. Henry sent one of the augers made by Rauch to England, where it was adopted and eventually came into general use.

With his production of chip hats and bonnets woven from very thin strips of wood, Matthias Tshudy also established a business that extended far beyond the bounds of Lititz. He grew up in the Brethren's House, where he was placed at the age of eight. There he learned the trade of weaving, which he followed in addition to his hat-making business. It appears that Mr. Tshudy was the only person in America who had mastered the art of making these hats, for he supplied the whole country as far as it was possible to ship them. Some even went as far south as New Orleans. His business flourished in the early part of the Nineteenth Century, until palm-leaf and straw

hats superseded them. A man of many talents, Mr. Tshudy also laid out and planted the Church Square and built the fence which formerly enclosed it. He was a choir singer, a trombonist, and at several different times served as a member of the "Aufseher Collegium."

Of all the industries that made the name of Lititz familiar in many sections of the country, pretzel baking was probably the most important. John William Rauch, son of the auger maker, began the manufacture of these appetizing tidbits in 1810, and the business was continued by his son after his death. In 1861 Julius Sturgis went into the pretzel baking business, and within a few decades the number of pretzel bakeries in town had proliferated. Though most have now closed, the Julius Sturgis bakery continues to turn out tasty treats while providing instructive tours to the thousands of tourists who visit their historic location.

The final industry to be mentioned here was a tannery, for many years conducted by Jacob Geitner. His son, Clement Geitner, carried on the business until 1882. Then, due to the scarcity of bark suitable for producing tannin, the substance used in curing the leather, he left Lititz and moved to Hickory, N. C. In addition to his work in the family business, Jacob Geitner was for thirty years a member of the "Aufseher Collegium."



Workers at the Julius Sturgis Pretzel Bakery load Pretzels in a Brick Oven

~ photograph provided by the Julius Sturgis Bakery

### EPISODE IX: The Development of Education

Education has always held an important place in the Moravians' scheme of life. Long before the days of Comenius, the great Moravian educator, the Ancient Church had its schools. It has often been said that, throughout the Church's long history, wherever a church has been planted, by its side has sprung up a school.

Lititz was no exception in this respect. In 1748 – nine years before the town was surveyed and laid out in lots – a school was opened by the Rev. Leonard Schnell in the newly finished "Gemeinhaus," a combination chapel, school house, and parsonage. It began with four boys and three girls. Ten years later the students numbered more than seventy.



Linden Hall circa 1910 (date of postmark on card)

~ The Von Nieda & Brun Studio, Ephrata, PA

In 1765, probably because of the crowded conditions in the Gemeinhaus, separate boys' and girls' schools were opened. The girls' school was quartered in the Sisters' House, and the boys' in a building to the west of Church Square, where the Archives Museum now stands. The school in the Gemeinhaus was probably continued for the small children of the neighborhood. In 1767 several pupils from Lancaster were received into the Girls' School, and two years later a separate building was built to house it. During the Revolutionary War, when attendance dwindled to four pupils, the school was moved back to the Sisters' House and the building sold.

In 1794 the first pupil from other than Moravian families, Peggy Marvel from Baltimore, was received into the school, and by

the end of the century there were eight such pupils. During the next few years the school grew rapidly and in 1804 was moved back again into the former building, which had been repurchased by the congregation some years before.

Since that time the school has passed through varying periods of decline and prosperity. The main building has been enlarged. The Sisters' House, known now as the "Castle," was made a permanent part of the school. The Mary Dixon Memorial Chapel, the gymnasium, and a number of other additions have been added. The school was named "Linden Hall" in 1844 by the Rev. Eugene Frueauff, the Principal at the time, after he planted a number of Linden trees on the premises.

Under the supervision of the Sisters in the early days, life was very simple and secluded in the school. Thus occasions such as birthdays became great events. School records tell us that on Peggy Marvel's fifteenth birthday, August 4, 1800, she gave a Lovefeast in the "Wilderness" to the rear of the Church. Usually the Pastor of the Congregation and the School Principal were invited to celebrations like this.

For fifty years after its organization in 1765, the boys' school continued the even tenor of its way, educating the youth of the community, in the same building in which it started. This was originally a blacksmith shop 30 x 24 feet in size, with low ceiling, rough walls, and poor lighting through four small windows. Then it was taken in charge by John Beck, one of the great educators of modern times. Soon it had to be replaced by more commodious quarters, and the teaching staff increased by four assistants in addition to a primary teacher. Mr. Beck was a great lover of children, but at the same time had good common sense and a keen knowledge of human nature. He at once set about to win the affection of his pupils, introducing new and original methods to stimulate their interest. One of the first of these, which had an astonishing effect on the boys, was to provide Badges of Honor given each day to the boy who recited best in the various branches of his class. The boys were allowed to wear these badges to their homes, and at the end of the month the boy having the highest number of credits received a prize.

It was through seeing the boys proudly wearing these badges that a visitor from Baltimore was led to recommend the school to one of his friends who wished to place his son in good hands. Mr. Beck had no intention of starting a boarding school, but was finally persuaded to take the child. A few days later five more boys arrived without previous warning. The townspeople came to Mr. Beck's assistance, opening their homes to the boys. In this way the famous academy originated, in which, during the fifty years of its existence, over 2,000 boys were educated. They came from most of the states of the Union, some of the principal countries in Europe, the West Indies, and even from Hindustan. Many of these young scholars when adults filled responsible positions in the business and professional world.

John Beck as a child was sent for studies at Nazareth Hall. Proving to be, by his own account, a rather indifferent pupil, he was withdrawn from school by his parents and apprenticed instead to a shoemaker. Upon the completion of his apprenticeship, he was asked to teach the school, but refused three times. His reluctance to undertake the work was due to his desire to carry on the trade he had learned, and his being aware of the deficiency of his own education, which he remedied in later life by constant study and reading.

After some persuasion he did, however, consent to teach five young apprentice boys three evenings a week. This enabled their masters to fulfill their contracts to send the boys to school, for the village school refused to receive boys over the age of twelve. Young Beck was but twenty-one years old, and at first felt completely inadequate to the task. He soon realized his ability to teach the boys, however, whereupon the anticipated labor became a pleasure.

From this humble beginning came his great success as a teacher. When a few years later he received another request to teach the village school, this time signed by all the parents of his prospective pupils, he consented to do so. Under his guidance the Lititz Academy for Young Gentlemen flourished for the next fifty years.



**John Beck, Famous Educator 1815-1865**  
 Founder of Lititz Academy and pioneer in County  
 Teacher's Institutes. A handsome memorial  
 window and tablet was placed in the  
 Moravian Church, Lititz, in 1909  
 in honor of his memory

After he closed his school in 1865, two of his former assistants carried on their own Academy for some years. His son Abraham R. Beck, also a very talented teacher, conducted a private school for boys from 1865 until 1895.

As long as Lititz was a sheltered community, with the town and Congregation practically identical, religious as well as secular training could be carried on very well in the village schools. As outside influences increased in the community, however, it seemed desirable to start a Sunday School that would be dedicated specifically to the religious education of young people. Accordingly, on January 25, 1846, Nathaniel S. Wolle, son of the pastor of the congregation, organized the Sunday School with 91 pupils and 16 teachers.



The Lyceum ~ Built by John Beck for his school; replaced in 1908 with the Moravian Home for Aged Women, now the Archives Museum

The sessions were held in the Church, but soon expanded to neighboring buildings. To the old Brethren's House a brick addition to serve as the Sunday School Chapel and additional classroom space was erected in 1883. Further expansions and remodeling were done in 1908 and 1920. Then in 1935 the addition of the three-story brick west wing nearly doubled the floor space available for Sunday School classes and activities. It was during the dedication week in early April 1935 for this major construction that "The Torch Bearers" was first presented. A cast of 148 congregation members, including narrators, choristers, and instrumentalists, combined to make the pageant a memorable part of the celebration.

This Episode concluded with recognition of beloved Sunday School superintendents and teachers, past and present. Up to that time the Sunday School had had only four Superintendents: Nathaniel S. Wolle, who served for fifty years; George L. Hepp, who held the office for thirty years, until his death in 1926; Lloyd Smith, who was Superintendent

for a brief time; and Alfred L. Douple, who in 1935 was the present incumbent.

Also mentioned was Francis W. Christ, Assistant Superintendent from 1855 to the time of his death, a period of more than twenty-five years. Among the first teachers to be recognized were Miss Paulina Tshudy, affectionately known to practically the whole town as "Aunt Paulina," and Miss Adeline Greider, later Mrs. Fett, who in her declining years conducted a sewing school for little girls.

### EPISODE X: The Great Commission – Passing on the Torch

The Moravian Church has always been famous for its missionary activities. In 1935, when this was written, the number of members in the mission fields was three times the number in the home congregations.

Within five years of its Renewal in 1727, the Church began sending out missionaries to carry the torch of Salvation to those who had not yet heard the Good News. By 1740 it had established missions in the West Indies, Surinam, South and West Africa, and among Native Americans, as well as in a number of other places where the stations were later abandoned. In the closing years of the Eighteenth Century the Labrador mission was begun, and in the Nineteenth Century, the missions to Nicaragua, Tibet, and Alaska.

Lititz Congregation has sent missionaries to four out of the eight fields under the care of the Moravian Church today, and is supporting a missionary in a fifth. We have supplied no fewer than twenty-four Torch Bearers to Native American and foreign fields, and in our "God's Acre" are the graves of twenty missionaries from other places, who, after retiring, spent the closing years of their lives in Lititz. Truly "we are compassed about by a great cloud of witnesses."

The oldest of the Moravian Mission fields is the West Indies, where a mission was established in 1732. It was to this field that the first of the Lititz missionaries went in 1797. They were followed from time to time by eight more from this congregation. Probably one of the greatest difficulties the missionaries had to face in this field was the prevalence of tropical storms and hurricanes, which would sometimes destroy whole villages, leaving

famine, want, sickness, and wide-spread death in their wake. The missionary efforts in these islands were directed principally to the slave population, which added to the difficulties, on account of the removal of converts to islands where there were no Gospel privileges. Yet, through the faithfulness of the missionaries, the work has gone forward, until today – that is, April 1935 – there are as many native Moravians in the West Indies as in the whole of the United States, and the mission is moving towards self-support and home rule in church government.



Bethel, Alaska – 1914  
Photo in Archives Museum Collection

The Surinam mission was begun in 1738 and has been carried on amidst the greatest difficulties. The swamp lands and intense heat in the interior make the climate almost impossible for human habitation. The atmosphere has been described as that of "a hothouse and vapor-bath combined." The mortality among the missionaries was appalling, yet, as fast as one died, another took their place in the ranks, and many are the tales of heroism among the missionaries, both men and women. There is a complex mixture of races in this country, the principal ones being the Indigenous in the more healthful coastal section, and the Black former slaves, living in the swampy forests of the interior. The first attempts at missionary work were among the Indigenous, but, following the Moravian principle of laboring among "the least of these brothers and sisters," where no one else would

go, the missionaries gradually pushed into the interior. Their success has been such that now there are more than 27,000 members in Surinam. One missionary went out from Lititz to this field in 1790. There is also a leper home in Surinam, which is not supported by the Church but is staffed by Moravian missionaries.

The work among North American Natives began in 1740 and has already been spoken of. The Lititz Church sent out nine missionaries to bring the light of the Gospel to our Native American brothers and sisters. As the Indigenous were pushed westward, one mission station after another had to be discontinued, until the last one, at Fairfield, Ontario, Canada, was merged with the Methodist Church (now part of the United Church of Canada). In 1889 a mission was started among the Native Americans of Southern California, an effort which resulted in what is today the Morongo Moravian Congregation.

The Alaska Mission is celebrating its fiftieth anniversary this year, having been begun in 1885. When the mission was but two years old, two missionaries from our Congregation, the Misses Mary and Emma Huber, sisters of Mrs. Horace Grosh, braved the frigid climate to carry the warmth of the Saviour's love to the Yupik. In this new field it took nine years before the difficult language could be mastered and the first convert made. Now there are upwards of 2400 members in the three stations and 27 preaching places which have been established. After many years of service in Alaska, our missionaries returned to Lititz. Later Emma Huber and her husband, the Rev. Samuel Rock, labored in the California mission for a number of years.

To Nicaragua, the fifth field with which our Congregation is connected, we have sent none of our members, but for many years have been supporting Rev. Rufus Bishop, who is now our "Missionary Pastor." A large part of the funding comes from our Sunday School scholars in weekly contributions.

Thus have we passed on the Torch received from our Forebears, and are passing it on today. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."



Moose Skin Beaded Moccasins  
from the Alaska Mission



## EPISODE XI: Through the 20<sup>th</sup> Century

In the years following dedication of the new Sunday School wing the congregation thrived. Expanded and upgraded facilities included the Eschbach Parlor, furnished with antiques from the congregation's collection; new chapel space in the Brothers' House, with pews designed to match those in the sanctuary; modernized equipment in the Preparation Room; and restoration of the old Coffee Kitchen under the parsonage.



Lantern Tour Walks through the Rebuilt Arch at the Entrance to God's Acre

Celebration in 1946 of the Centenary of the Sunday School included a mortgage burning, indicating complete payment of the debt incurred by the construction. And the 200<sup>th</sup> Anniversary of the congregation three years later saw installation in the sanctuary of a new pipe organ, built by Sebastian Gundling and Son. During the preceding fifty years, communicant membership had grown from 435 to 950, and total membership from 643 to 1138. Giving had increased considerably, and the future looked bright.

The 1950s brought continued growth. Highlights included establishment of the Archives Museum in the Brothers' House in 1951 and the consecration of Pastor Carl J. Helmich as a Bishop of the Unity on April 27, 1952. The 200<sup>th</sup> anniversary of the founding of Lititz was marked by a special service in 1956, and Lititz joined in the worldwide celebration of the 500<sup>th</sup> anniversary of the Unitas Fratrum a year later. Then tragedy! On July 2, 1957, raging fire brought the roof and steeple crashing into the sanctuary. Destruction was considerable in both the

church and the adjoining parsonage. Clean-up, planning, and reconstruction occupied the next two years. At last, on November 8, 1959, the restored building and furnishings were rededicated to the service of God.

The 1960s were a busy time, with continued improvements being made to the Christian Ed building and parking areas. The music program gained wide attention when the choir was invited in 1964 to sing at the Protestant Pavilion in the New York World's Fair. The congregation's on-going commitment to foreign missions was evidenced by their funding local accountant Wilbur Miller's trip to Nicaragua, where he spent several weeks helping church boards and missionaries to set up bookkeeping and accounting systems.

Planning and construction of the initial building in the Moravian Manor complex involved efforts by both Lititz Congregation and the Eastern District during the early years of the 1970s. The first residents were admitted in January 1975. With its opening, the building which had been the Moravian Home for Aged Women became available for an expanded Archives and Museum. Books and paintings, musical instruments, and historical artifacts were gathered from many locations around the church facilities, carefully indexed, and put on display to tell our story to visitors. The following year the congregation joined in the grand celebration of the U.S. Bicentennial with a Light and Sound production on Church Square. With the aid of Clair Brothers Audio's advanced technical skill and equipment, "If These Walls Could Speak," depicting the early history of Lititz, entertained and informed large crowds each time it was presented.

The decade also brought the joy of seeing another pastor, the Reverend James C. Hughes, consecrated as a Bishop of the Unitas Fratrum. And ever mindful of commitment to worldwide missions, the congregation supported members Willis Bucher and John Regennas as each spent two months in Nicaragua, donating their construction skills to the building of a new school in Puerto Cabezas.

The decade of the 1980s brought considerable and often rapid changes to the life of the congregation. Nine different clergy persons served Lititz Moravian in the space of ten years. New forms of ministry were established, such as Mom's Morning Out, which focused on parenting issues and care for mothers and children; the Friendship Committee, with emphasis on outreach to shut-ins and nursing home residents; and the annual Congregational Retreat. On the other hand, dwindling interest and participation in the traditional Covenant Days for the various choirs resulted in their being discontinued.

The Music and Archives programs joined in welcoming the reconstructed 1787 Tannenberg to its new location in the balcony of Fellowship Hall. The organ had been built by Tannenberg for the new Lititz sanctuary, where it served worship for nearly one hundred years. Dr. James Boeringer, at the time Director of the Moravian Music Foundation, played the rededication recital on April 17, 1983. Then in August 1987 a week-long celebration of the 200<sup>th</sup> anniversary of the dedication of the church sanctuary included nightly productions on Church Square of "If These Walls Could Speak," a congregational dinner, and special Communion and Lovefeast services to open and close the week of festivities.

During much of the first half of the nineteenth century the entry to God's Acre was marked by a lovely wooden arch, inscribed with verses in German and English. After it was removed around 1850, due to significant deterioration, it was replaced by fencing and posts, but not with another arch. Then in 1982, spurred by recommendations from congregation members, a committee began to study the design of God's Acres arches in various locations throughout the U.S. and Europe. Finally in 1986 a design was approved, fundraising was successful, and construction began. The new arch, displaying the same verses as had been inscribed on its predecessor, was completed by Holy Week 1987.

The final decade of the century proved to be a busy and productive one for Lititz Moravian. A congregational goal-setting meeting, held in October 1990, crafted a vision statement emphasizing welcoming others and service in the world. Other goals included a reconfiguring of pastoral ministry, moving from a hierarchical to a team-work structure, and efforts to improve accessibility to worship. One result of the latter was a significant upgrade to the sound system in the sanctuary. Then in 1998, after considerable discussion, air conditioning was installed in the church.



The Memorial Handbell Choir Playing at Moravian Manor

The Lititz Moravian Memorial Handbell Choir was organized by Marilyn Winfield in 1990 with fifteen members and two octaves of bells, given in memory of Richard Allebach by his wife, Doris. The handbell choir played its first anthem, "O Worship the King," at Moravian Manor on April 1, 1990. In 1993 two more octaves of handbells were presented to the choir in memory of Fred Miller by his wife, Edna. The Preparation Room cabinets were expanded to hold all of the bells, tables, music stands, and music. Today the Memorial Handbell Choir includes five octaves of bells and three octaves of handchimes, with a wide variety of auxiliary equipment, and takes a regular active role in worship leadership.

The hiring in 1992 of Rick Nelson, formerly an administrator in the Honduran Moravian Church, as Business Administrator and Office Manager, brought renewed interest in mission to Lititz. With Rick's encouragement, the congregation began the Moravian Mission Gift Shop, a fundraising ministry that both serves the community with a source of Moravian-themed and handcrafted gift items and raises significant funds which are distributed annually to missions both local and international. Rick's ties with the Honduran church also spurred on-going connections between Lititz and the Moravian clinic in Ahuas.

Lititz Moravian Willis Bucher was a fervent supporter of, and fundraiser for, the work of Habitat for Humanity. Under his guidance, and after two years of planning and discussion with Habitat's local leaders, in October 1994 members of the congregation began construction on a home in the Emerald Valley section of Lancaster. The home was completed and dedicated for the use of the new owner in the Spring of 1995.

The Northern Provincial Synod of 1998 generated considerable excitement across the province when it elected the Rev. Dr. Kay Ward as a bishop of the Unitas Fratrum. That excitement grew even greater here in Lititz when Kay, who had sung with us in the choir while her husband Aden was one of our pastors, requested that Lititz Moravian host her consecration service. On Sunday, November 1<sup>st</sup> the sanctuary was filled with Moravians and friends eager to witness the consecration of the first woman bishop of modern times in the Moravian church.

As the decade drew to a close, attention turned to planning the celebration in 1999 of Lititz Moravian's 250<sup>th</sup> anniversary. The congregation history written by Mary Augusta Huebener for the 200<sup>th</sup> anniversary was expanded

to include the succeeding fifty years plus much data about the congregation and republished in a hardbound book, which is still available at the Mission Gift Shop. Special musical events were held. Former pastors were invited to return to preach sermons. Pageants and picnics delighted attendees, and commemorative souvenirs were crafted and sold. The congregation dedicated ourselves to “look to the future with hope and expectation that God may continue to bless us as a congregation and to make all of us useful in the building of Christ’s Kingdom.”

### EPISODE XII: To the Present and Beyond

As the calendar turned to the year 2001, Lititz Moravian embarked on its own “Space Odyssey” – envisioning space for easy entry to the buildings, space for elevators, space for adequate restrooms, space for a fully equipped sound booth and a choir room – indeed, accessible and welcoming space for everyone to join in worship and activities with our congregation. After months of planning, ground breaking on the massive renovation project was held on Sunday, March 10, 2002. Completion was celebrated with a rededication service eighteen months later, in early November 2003.

The year 2002 also brought considerable change in pastoral leadership. In June the Eastern District Synod elected Gary Straughan as President, a full-time position requiring his move to Bethlehem. And Pastor Dotty Burcaw, who had planned to retire the following January, accelerated her departure by a few months in order to accept the call to be chaplain at Nazareth Hall Square Retirement Village. Pastor Beth Rohn assumed full responsibilities until Rick Bruckart was installed as director of pastoral ministries in November.

For music leadership during the 2006 midweek Lenten Services Pastor Dean Jurgen organized a group of guitar players, along with one upright double bass, into an acoustic praise band. With the addition of more and varied instruments, plus a couple of vocalists, the group adopted the name “Glory Be Good” and grew into a regular part of Sunday morning services. After Zach Bailey, their first formal leader, moved away, Brenda Barnes stepped into the director’s position for a number of years. Though the group is not now as active as it once was, they are still “on call” for special gigs.

From 1976 to 1981 congregational organist Wayne LeFevre had edited an archives publication named “The Church Square Journal.” After Wayne left, no one picked up the editing task. Copies of the journal were filed away in the Archives library to become just another bit of Lititz Moravian history. There they remained for decades, until in 2008 Bob Sandercox came upon them and determined to revive the publication. His efforts were quite successful. Having established a schedule of semi-annual printing, Bob prepared eleven more issues to add to Wayne’s original nine. Then, following a brief hiatus after his passing, the current editor picked up the effort. The Church Square Journal is now available both in print and electronically on the congregation’s website. It is also included in the Moravian Church Northern Province Archives.

Though the two organizations had existed across East Main Street from each other since the 1950s, Lititz Moravian Archives and the Lititz Historical Foundation had never engaged in a joint project. That all changed in 2013 when a committee of members from both institutions combined to produce the book “Lititz: Our Community in Story.” Drawing on decades of historical research and writings, the book included more than fifty stories, illustrated by over a hundred black and white photographs. Released just after Thanksgiving, the first printing was sold out within two weeks. Two more printings followed. And thanks to its production, the working relationship between the two groups has flourished ever since, resulting in such joint presentations as the wildly popular Departed Spirits Tours each October.

Supporting missions is an integral and on-going emphasis at Lititz Moravian. Just listing everything that members have done in the past twenty-five years would fill another episode in this series. To name just a few examples: in the aftermath of Hurricane Katrina several teams of workers traveled to Mississippi to assist with repair and rebuilding; Dr. Gary Scibal, Elizabeth Rodriguez, and Dr. Ashley Nickerson journeyed to Honduras with Rick Nelson in February 2011



Jamaica Mission Team 2012  
Bethphage Moravian Church where they painted, installed lights, and ceiling fans

to assist with a project bringing clean water to the Kruta region; and Becky Turnbull, who served for a number of years as Secretary to the Board of World Mission, along with others has done significant work in Nicaragua and Jamaica. Most recently the Jamaica Mission Team purchased and shipped to Jamaica a tractor, which will assist the small Moravian congregation with which they partner in raising cash crops.

Tucked away in the corner of West Center Street and Pine Lane, the St. James Graveyard holds the remains of many early Lititz residents. Sadly, it had suffered decades of deterioration and neglect. This all changed when Lititz native Scott Houchin in 2013 organized a team of volunteers to undertake its restoration. Bill Oehme researched archived records and prepared a plot plan of graves. Stones were lifted, cleaned, and identified whenever possible, then replaced in their proper locations. Wood chips, pine needles, and other debris were trucked away, to be replaced by clean topsoil and new grass planting. Today maintenance is contracted and monitored by the Archives Committee.



Restored St. James Graveyard ~ 2014

Thanks to the diligent scholarship of Director of Music Ministries Jeff Gemmell, the Lititz Moravian Collegium Musicum presented its first concert on September 9, 2018. Billed as “History You Can Hear,” the orchestra’s repertoire consists of newly edited music scores from the congregation’s archived collection, much of it unheard for nearly two hundred years. Since its founding the ensemble has played eight concerts in Lititz and one in Bethlehem, Pennsylvania, as part of the 8<sup>th</sup> Bethlehem Conference on Moravian History and Music.

Suddenly confronted with the deadly COVID pandemic, in 2020 Lititz Moravian, along with congregations across the country and around the world, had to learn new ways of being and doing church. Services moved outside for the summer, and long-delayed technology upgrades became a necessity to allow members to worship on line as cold weather approached. Safety features such as air scrubbers and alternating pew occupancy rules were put into place in the sanctuary in preparation for the time when it would be possible to return to in-person worship. Gradually a “new normal” was established. Today our on-line members are welcomed each Sunday as an integral part of the congregation, with worship materials and live streaming available on the church website at the touch of a computer key.



Random Acts of Kindness at  
Lititz Springs Park

Involvement in outreach and service to the community is foundational to Lititz Moravian’s way of being in the world. Bible School during the summer welcomes all children who come. Church facilities are available to groups as diverse as yoga classes, community band rehearsals, and NA meetings. Regular Second Mile and Joyful Noise offerings support local ministries. Ongoing food donations are sent to the Warwick Area Community Chest for distribution and will be supplemented during the summers by fresh produce from an expanded community garden. The offerings taken at our Christmas Vigil Services, themselves a gift to the community, help to fund Moravian Open Door, providing housing to formerly unhoused elderly persons in New York City.

Congregation members keep finding new ways to serve. The recently-established Evangelism Committee practices Random Acts of Kindness. They try to show God’s love in practical ways such as giving water to visitors in local parks, paying for on-street parking, washing car windows, and welcoming folks new to the area. Their goal is to start a conversation and to show God’s love by listening.

Just as the original manuscript of The Torch Bearers concluded with a determination to pass on the torch of witness and faith to those coming after, so are we nurturing and encouraging the Torch Bearers of the future. The small boy bouncing down the sanctuary aisle with the Sunday School offering; the young girl standing at the lectern carefully reading scripture and prayer; the teen-ager confidently adding her solo voice to the children’s choir anthem – these and others like them will be Torch Bearers for coming generations. And young and old alike, may we all go forward with determination, Growing Faith, Sharing Hope, Living Love!