

# OLD ZION'S TRUMPET

*...Blow ye the trumpet in Zion...*

Volume 40 Number 2

Brickerville, PA

November 2022

## OLD ZION'S CAROL SING RETURNS

The Old Zion Church Carol Sing is back!! After a 2-year hiatus because of COVID-19, this much-loved, traditional event will be held on **Saturday, December 10 at 2**

**PM and 4:30 PM** with free tickets required. Candles and the gorgeous kerosene chandelier will light the church and the music of the season will fill the building.

**Abigail's Garden** will lead the carols sharing music with fiddle, voice, cello, ukulele, and guitar. The trio well known for their performances of Celtic and folk music will bring the carols to life.

The Carol Sing allows us a brief authentic chance to relive this same long-ago experience. There is no electricity in the building. It is important to dress warmly and to bring a flashlight to read the song sheets and to guide you along the pathways to your car.

**Request FREE tickets by either mail or email.**

### BY MAIL:

Complete the enclosed free ticket request form. Then send the form with a self-addressed stamped envelope **after November 14** to:  
**CAROL SING TICKETS**  
**P.O. BOX 103**  
**LITITZ PA 17543**

### BY EMAIL:

Please send requests **after November 14** to:  
[oldzionchurch@gmail.com](mailto:oldzionchurch@gmail.com)



Old Zion Church and grounds are not equipped to handle winter weather. **For safety reasons, ice or snow on the ground on Saturday, December 10 will result in a cancellation of the event. Please check Old Zion's website for information, [www.oldzionchurch.org](http://www.oldzionchurch.org).**

Old Zion Church Board volunteers are HOPEFUL you'll be able to join us to experience this tradition.

## RUSSELL PETTYJOHON

Russell Pettyjohn, a member of the Old Zion Board for more than 50 years. His dedication and service to the preservation of the Old Zion Church are remembered by all. With sadness, we mark his passing on October 27.

From youth Sunday School teacher to Lititz Mayor, he managed volunteerism in all aspects of his community. While volunteering in the early years of the Old Zion Board of Directors he became the second person to hold the office of treasurer and continued as treasurer for the next 50 years.

He was involved in the ambitious project for the board to rebuild the church's wineglass pulpit. Historic preservation was the driving force behind the Board's decisions and Russell was a strong voice in the deliberations.

He leaves a legacy of service and appreciation for the local voices in our community. Thank you, Russell.



## **ANNIVERSARY SERVICE**

### **THE 78<sup>TH</sup> SERVICE**

On Sunday afternoon, September 11, 2022, the faithful gathered at Old Zion German Reformed Church for the 78<sup>th</sup> Anniversary Service. Despite the rainy weather, about forty people participated in the service, which focused on Old Zion during the Revolutionary War in 1779. Rev. Bill LaSalle portrayed the Rev. John Christopher Gobrecht, who served as the pastor at Old Zion and other nearby Reformed churches during the first half of the Revolutionary

War (1770-1779). Rev. Gobrecht led the anniversary service, including preaching an inspiring sermon on “The Governing Authorities.”



The service featured music and hymns from the 18<sup>th</sup> Century. The singing was led by Amanda Mrenna, Music Director at Bethany United Church of Christ in Ephrata, and accompanied by J.P. Welliver on Old Zion’s pump organ. J.P. serves as Music Director at St. Paul Lutheran Church in Penryn. Karen Hartz

portrayed Margaretha Lehner, who was engaged at the time to John George Hollinger from Old Zion.

Mr. Hollinger was serving in 1779 in the 9<sup>th</sup> German Battalion of Pennsylvania. After a long life, he now rests in the cemetery of Old Zion Church (see photo on right). Gary Meyers participated in the service as a Revolutionary War re-enactor in the role of a Corporal in the 9<sup>th</sup> Battalion. The service



provided a solemn and meaningful reminder of the conflicts faced by the members of Old Zion during the Revolutionary War, and how their faiths guided their decisions and views. After the service, lemonade and cookies were served as refreshments.

## **JOINT MINISTERIUM MEETS AT OLD ZION**

On Tuesday, September 13, 2022, the Lancaster and Lebanon Association Ministeriums held a joint



meeting at Old Zion, including a worship service focused on the theme “Don’t Join the Cloister!” The ministeriums are comprised of pastors from the United Church of Christ in Lancaster and Lebanon Counties. A similar theme was used in the 77<sup>th</sup> Old Zion Anniversary Service in 2021. The Rev. Bruce Farrell portrayed Pastor John Phillip Boehm, the founder of many German Reformed churches in Lancaster and Lebanon Counties. Rev. Farrell is the current pastor of Zion Goshert’s Reformed Church, United Church of Christ, in Mount Zion, Pennsylvania. Rev. William LaSalle played the role of John Conrad Tempelman, who served as pastor at a number of German Reformed churches and helped found the White Oak congregation that was later known as Old Zion German Reformed Church. For the service on September 13<sup>th</sup>, Pastor Tempelman invited Pastor Boehm to Old Zion to encourage Reformed and Lutheran Christians to remain true to

their faiths and avoid the temptations associated with Conrad Beissel's community at the Ephrata Cloister. David Hoffman portrayed the fictitious role of Elder Hoffman from Muddy Creek Lutheran Church. Both Rev. LaSalle and Mr. Hoffman serve as members of the Old Zion Board of Directors.

After the service, Rev. Farrell and Rev. LaSalle responded to questions and

comments from the other ministers who participated in the joint meeting. In addition to the inspired history, participants also enjoyed Old Zion's beauty on a bright fall morning.



## **WAS OLD ZION USED AS A REVOLUTIONARY WAR HOSPITAL?**

*By Mike Weber -*

Visitors to Old Zion German Reformed Church often hear the legend that the church served as a hospital for Continental soldiers during the Revolutionary War. This article presents the factual basis for the legend. Unfortunately, many of the specifics have become shrouded with the passage of time and incomplete documentation that survives today. In short, it appears that Old Zion *was* used as a hospital during the first four months of 1778, along with two other churches in the greater Brickerville area. This means that Old Zion was in good company with the Moravian settlements in Lititz and Bethlehem and the Cloister settlement in Ephrata in serving our Nation during the Revolutionary War. The illustration above depicts a military hospital in Albany, New York, during the Revolutionary War.

The most definitive primary source that documents Old Zion's use as a hospital is a letter from Brigadier General Lachlan McIntosh to General George Washington on April 26, 1778. In his letter to General Washington and a parallel report on Army Camp Hospitals that he signed on April 27, 1778, General McIntosh described the general status of the hospitals that were established in Pennsylvania beginning in the fall of 1777. These hospitals were needed to care for wounded and sick soldiers from the Battle of Brandywine, Raid at Paoli, Battle of

Germantown, and other engagements of the Philadelphia Campaign. On November 24, 1777, the Director General of Military Hospitals reported 4,167 soldiers were being cared for in hospitals located along a broad arc of towns extending from Princeton, New Jersey, to Baltimore, Maryland. By December 1777, the Director General reported that new hospitals had been opened at Warwick, Ephrata, Reamstown, Lititz, and Schaefferstown, Pennsylvania.

McIntosh's letter to General Washington lists "Three Churches, Warwick," which cared for soldiers from January 20 until April 9, 1778. The "Three Churches, Warwick" included Old Zion German Reformed Church, Emanuel Lutheran Church (seen in the photo below from 1805), and the Union Church in Penryn that went by various names, including White Oaks, White Oak, Warwick, and



Jerusalem. By April 9, 1778, all of the soldiers had been removed from the Warwick hospitals, 41 had died or deserted, and 72 men had been discharged and sent back to military camps. General McIntosh indicated that 2 men were sent to Manheim, where a supply depot had been established to support the

hospitals. Church records from Emanuel Lutheran state "[a] large plot of ground, although unmarked, is held sacred as the burial place of a number of Continental soldiers who died while being cared for in the old church building." There are also reports of soldiers being buried in unmarked graves in the cemetery at Old Zion.

Besides the "Three Churches, Warwick," General McIntosh also reported on hospitals at Princeton, New Jersey, and at Easton, Bethlehem, Allentown, Reading, Schaefferstown /Heidelberg, Lititz, Lancaster, and Ephrata (Dunkerstown), Pennsylvania. By the end of April 1778, 571 soldiers remained in hospitals; hospitals at "Three Churches, Warwick" and Easton, Pennsylvania, had already shut down. A total of 615 soldiers died or deserted the hospitals, and 1998 men were discharged from the hospitals and sent to Army camps. The report that McIntosh sent the next day (April 27, 1778) described the



status of additional hospitals in Chester County, Pennsylvania, at the Quaker Meeting House near the Red Lion Tavern in Uwchland, the Lutheran Zion Church north of Yellow Springs, and the East Vincent German Reformed Church. This list also included soldiers who remained in the Camp Hospitals and at York, Pennsylvania, in addition to soldiers who were initially cared for in Reamstown and were subsequently sent to the Ephrata Cloister on March 17, 1778.

The soldiers in these hospitals likely suffered from a variety of wounds, as well as diseases, including smallpox, dysentery, and typhus. Historical estimates indicate that 10 to 20 soldiers died from illness for every 1 soldier killed by enemy weapons. Besides primitive medical care, the wounded and ill soldiers suffered from exposure and cold and were poorly clothed. Michael Showalter, now Educator at the Ephrata Cloister, wrote an excellent article entitled “The Good Samaritan Reconsidered: The Revolutionary War Hospital at the Ephrata Cloister.” He aptly described the ailments of the soldiers and the care they received at the Cloister, and fact-checked a number of myths from the time. The Winter of 1777-1778 represented a dark and despairing time for the American Colonies. The care provided by local residents at Old Zion and other churches throughout Pennsylvania provided a ray of hope.

#### References

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- McIntosh, Lachlan, 1778, “To George Washington from Brigadier General Lachlan McIntosh, 26 April,” *Founders Online*, National Archives, <https://founders.archives.gov/documents/Washington/03-14-02-0580>
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at the Ephrata Cloister,” *Der Reggebooge* (The Rainbow), Volume 36, Number 1, The Pennsylvania German Society, pages 28-40

## OATH OF ALLEGIANCE

By Mike Weber -

At the Old Zion Anniversary Service on September 11, 2022, Rev. Bill LaSalle, depicting the historical pastor of Old Zion John Christopher Gobrecht, preached a sermon about how he (Gobrecht) personally



wrestled with taking the oath of allegiance to the new republic and Pennsylvania. Of course, by the time of the Revolution, many of the inhabitants of the American Colonies were already familiar with these oaths. As a result of the explosive growth of the colonies, particularly from German immigrants entering Pennsylvania, Governor Patrick Gordon and the Pennsylvania Provincial Council ruled in 1727 that all foreign males over 16 years of age had to take an oath of allegiance to the King of Great Britain and to their fidelity to the Pennsylvania proprietors. Officials administered the oath on board the ships that entered the port of Philadelphia before allowing the men to disembark. Although taking the oath did not make the immigrants citizens of Britain, the newly arriving immigrants were grateful for the freedoms they enjoyed in the Colonies.

After direction from the Continental Congress, the Pennsylvania legislature passed a law imposing a new oath of allegiance in June 1777 soon after the beginning of the Revolutionary War. The 1777 law required every male over 18 years of age to take an oath of allegiance to the State of Pennsylvania and to renounce all allegiance to the British Crown. The law also imposed severe penalties for those who failed to take the oath in a timely manner, including

- Disarming the men,
- Doubling their taxes,
- Denying them access to courts (thus preventing them from filing lawsuits or transferring property),
- Refusing them the right to practice many professions, and
- Banishing them from the State, including their loss of real and personal property.

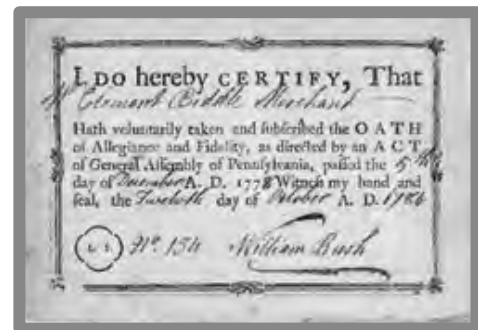
In April 1778, as the war ground on and American prospects for victory were dimming, the Pennsylvania Assembly and other legislatures enacted even more rigorous laws imposing the oath of allegiance. The new law required men to take the new oath of allegiance by June 1, 1778, or face severe penalties. This oath required men to be “faithful and bear true allegiance to the Commonwealth of Pennsylvania as a free and independent state” and “do nothing which would be prejudicial or injurious to the freedom and independence, thereof, as declared by Congress.” The beginning of the oath required the men to “renounce and refuse all allegiance to George the Third, King of Great Britain, his heirs, and successors.”

When the Revolutionary War began and laws were passed imposing the oaths of allegiance, many German immigrants attempted to remain aloof. After all, the Germans did not view the conflict as “their” conflict. Many of the Germans were first- or second-generation immigrants. Some German immigrants considered the war conflicted with their religious beliefs. For example, many Moravian men declined to swear the oath or serve in the military or militias. The war conflicted with their pacifist views. The Moravian Church submitted petitions for relief from the laws to both the Continental Congress and the Pennsylvania Assembly. After debating with civil authorities and within the Moravian Church, Moravian clergy urged their brethren to submit to punishment consistent with the penalties to which others were subject.

An early leader of the Lutheran Church, Henry Melchior Muhlenberg noted the dilemma facing clergy in the Colonies. Pastors were expected to take the oath of allegiance to the new government, just like all other men. They were not, however, required to serve in the militia or military. If the clergy renounced the king, they could lose the support of society. However, if they refused to swear allegiance to the fledgling republic, their congregants might not tolerate them or respect their leadership. Focused on their local congregations and charges, the clergy turned to higher authorities of the Lutheran and Reformed Churches for guidance and cover. However, these authorities decided against issuing any formal positions on the American Revolution or on the oaths of allegiance.

German immigrants who worshiped in the Reformed and Lutheran Churches were not opposed to the war based on their religious doctrine, unlike the Moravians, Quakers, Mennonites, and Amish. Nor did most have moral reservations about taking an oath of allegiance. After all, those who arrived in Philadelphia after 1927 had already taken an oath of allegiance before they could disembark. Subsequent to their arrival, some of the immigrants had taken additional oaths as part of naturalization and upon entering service in public offices. For many of these men, the issue was not about taking an oath, but rather breaking the oath of allegiance to the King of Great Britain. Upon their arrival in Pennsylvania, many had sworn this oath before God and could not break the oath without suffering the displeasure (or worse) of God.

As the war continued, however, most Germans who were Reformed and Lutherans parted company with the other German immigrant groups and supported the American cause. They reached a practical



decision that America was their new home and that their ties to America were now stronger than their bonds, with or without the earlier oath of allegiance, to the King of Great Britain. Besides, by swearing the new oath to Pennsylvania and the Republic, they could forego the punishments and losses that they might otherwise face, such as the loss of property and excessive taxes. By the end of the war, about 77% of males in Pennsylvania took the oath of allegiance with a total of 56,305 recorded oaths between 1777 and 1789. Rev. Muhlenberg also took the oath of allegiance after much prayer and deliberation. His diary notes the influence of the scriptural guidance in Romans 13:1-2, “Let every person be subject to the governing authorities; for there is no authority, except God, and those authorities that exist have been instituted by God. Therefore, whoever resists authority resists what God has appointed, and those who resist will incur judgment.”

# OLD ZION EVENTS -2023

## January

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## December

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31						

April 9 – Easter Sunrise Service at Dawn

June 10 – Strawberry Social 3:30 – 6:30 PM

Wedding Season Rental - June 17 – October 14

September 10 – Anniversary Service 3 PM

December 9 – Carol Sing 2 PM and 4:30 PM