

OLD ZION'S TRUMPET

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

Volume 41 Number 2 Brickerville, PA November 2023

OLD ZION'S CAROL SING December 9 2 PM and 4:30 PM



The wonderful tradition of Old Zion's annual Christmas Carol Sing will be held **Saturday, December 9 at 2 PM and 4:30 PM** and will feature Don and Peggy Grabowski with their family members. Don and Peggy were featured song leaders at the earliest Carol Sings Old Zion board members organized in the 1980s. We're excited to welcome them back with their extensive musical talents which include their family members sharing strings and vocals. Candles and the gorgeous kerosene chandelier will light the church and the music of the season will fill the building. Free tickets are required.

The public is cordially invited to attend either service. Free tickets are necessary to attend with a maximum of 6 tickets requested. To receive tickets by mail, please complete the enclosed request and

mail it with a return self-addressed stamped envelope to the Old Zion Church, P.O. Box 103, Lititz PA 17543.

Please dress warmly the church is authentic to 1813 with no electricity or modern conveniences. Bring along a flashlight to support your sight in the building and your walk to and from your vehicle.

Request FREE tickets by mail or email

BY MAIL:

Complete the enclosed free ticket request form. Then send the form with a self-addressed stamped envelope **after November 17** to:

**CAROL SING TICKETS
P.O. BOX 103
LITITZ PA 17543**

BY EMAIL:

Please send requests **after November 17** to:
oldzionchurch@gmail.com



Carol Sing Weather Policy

Old Zion Church and grounds are not equipped to handle winter weather. **For safety reasons, ice or**

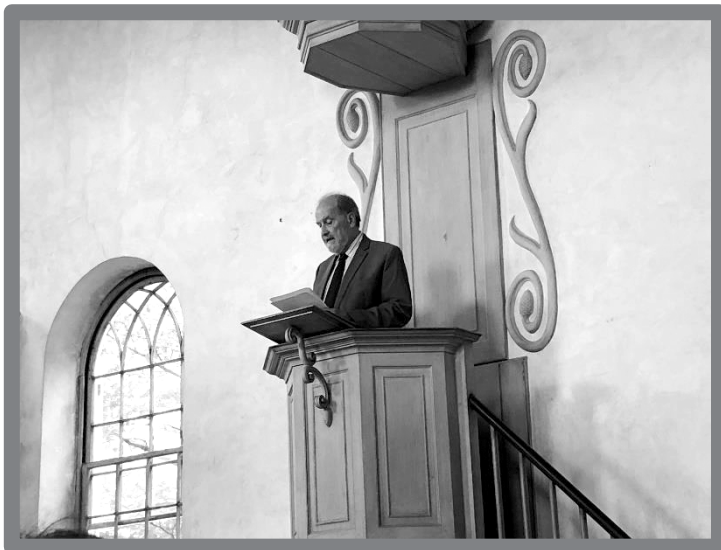
snow on the ground on Saturday, December 9 will result in a cancellation of the event. Please check Old Zion's website for information, www.oldzionchurch.org.

Old Zion Church Board volunteers appreciate your continued encouragement of this holiday tradition. A free will offering will be taken during the Carol Sing to support the preservation of Old Zion Church and the grounds.

MORAVIANS: THREAT OR SALVATION

By Mike Weber

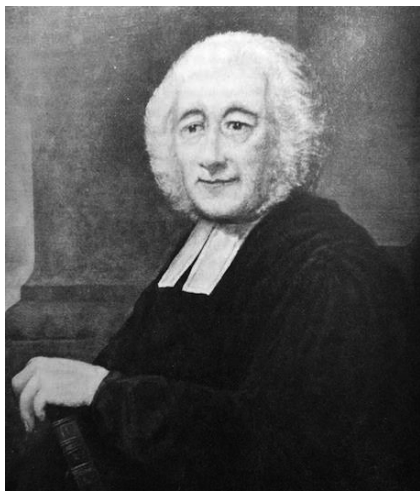
The theme of this year's Old Zion Anniversary Service on September 10, 2023, was "Moravians: Threat or Salvation." The service portrayed the sometimes contentious, sometimes compatible faith relationships between members of the German Reformed and Moravian Churches in Pennsylvania during the 18th Century. Rev. William LaSalle portrayed John Conrad Templeman, a Reformed pastor of Old Zion during this period and an advocate of the Reformed faith. Dr. Lee Barrett, professor of Systematic Theology at Lancaster Theological Seminary (pictured below) explored these relationships in his sermon. The service also featured choral music of the Ephrata Cloister Chorus under the direction of Dr. Mark Herr, which included music from the Cloister and the Moravian traditions. J.P. Welliver, Director of Music at St. Paul's Lutheran Church, Penryn, performed on and conducted from the historical pump organ at Old Zion.



So what was the threat perceived by the German Reformed church? The history of this period is documented in a variety of publications written by people in the Moravian Church and people of the Reformed and Lutheran Churches. One of the most comprehensive descriptions can be found in *Pastors and People: German Lutheran and Reformed Churches in the Pennsylvania Field, 1717-1793, Volume II – The History*, by Charles Glatfelter, which was published by the Pennsylvania German Society in 1981. As early as 1740, itinerant Moravian preachers began traveling throughout Penn's Colony and Colonial America preaching about the love and passion of Christ. For example, Andrew Eschenbach began preaching in 1740 in Oley and surrounding areas. In 1741, Count Nikolaus Ludwig von Zinzendorf arrived in Pennsylvania, began preaching to Germans and non-Germans, and established the Moravian congregation at Bethlehem. Beginning in July 1742, the Moravian Church expanded outreach and sent preachers to Goshenhoppen, Skippack, Alsace, Tulpehocken, Great Swamp, Conestoga, and other communities throughout Pennsylvania. Other preachers were sent further afield into New York, New Jersey, New England, and as far south as Georgia.

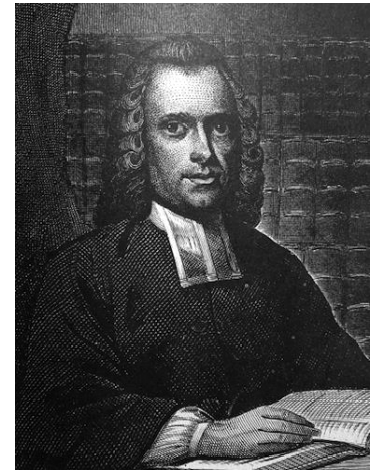
Most of the preachers were zealous young tradesmen and farmers. The Moravian authorities instructed them to preach wherever they were given an opportunity, avoid interfering with other pastors and controversies, accept no money for preaching, keep detailed diaries, and report back at quarterly conferences. These young men were ordained by Moravian authorities as preachers in the Lutheran or Reformed traditions, but not Moravian. Some were sent to specific congregations, while others roamed the countryside. Besides Andrew Eschenbach, other preachers from 1742 to 1748 included John Brandmiller, Jacob Lischy, Christian Rauch, and Leonard Schnell. Rev. Lischy traveled to America with a Moravian congregation and spent most of his first six months after he arrived in June 1742 in the Moravian community of Bethlehem, after which he was ordained as a Reformed minister in January 1743. Although Rev. Lischy may have occasionally led services at Old Zion Church, he served as pastor for two years at Cocalico Reformed Church nearby in Ephrata (now Bethany United Church of Christ). At first, members of the German Reformed and Lutheran Churches welcomed the new preachers sent out by the Moravians and found that they had much

in common with them. The ministers preached in barns, houses, and churches with audiences of up to several hundred people, including many faiths such as Reformed, Lutheran, Mennonite, and radical pietists. At a time when ordained ministers were in short supply, people were eager to welcome new clergy into their communities. The young men preached a message of love and salvation. Although they initially refrained from administering the sacraments, they eventually fulfilled the requests of the people by baptizing, administering communion, and performing marriages. As their ministries progressed, they established schools, conducted singing services for adults and children, encouraged small group gatherings, and individually counseled people seeking converts to the Moravian faith. Rev. Casper Stoeber, one of the most experienced Lutheran ministers in the Conestoga Valley, grew hostile toward the Moravians and Count Zinzendorf in 1742 after he was kicked out of a church in Tulpehocken where he had served since 1736. As he pastored Lutheran churches in Northern Lancaster County, he witnessed many families leave the Lutheran Church to join the Moravian Church. Rev. Philip Boehm, a Reformed clergyman who helped establish many Reformed congregations in Pennsylvania, also began opposing the Moravian Church. In December 1740, Rev. Boehm received a copy of a pastoral letter written by the Dutch Reformed Classis of Amsterdam in 1738 on the doctrine and life of the “Herrnhutters,” a German name for the Moravians. Dutch authorities warned against the Moravians in the pastoral letter. Rev. Boehm published two pamphlets in August 1742 and May 1743 warning against attempts by the Moravian Church to lure members away from the Reformed and Lutheran Churches.



The Rev. Henry Melchior Muhlenberg, seen on the left and a leader of the Lutheran Church in America, was sent to Pennsylvania, in part, to counter the influence of Count Zinzendorf. Rev. Muhlenberg arrived in Philadelphia on November 25,

1742, after visiting churches in Georgia and South Carolina. Rev. Muhlenberg met with Count Zinzendorf in Philadelphia on December 30, 1742, to resolve some conflicts between the Moravians and



Lutherans. He was attempting to regain a record book and a chalice. Although the meeting allegedly concluded with a promise by Count Zinzendorf to return the items, that commitment could not be fulfilled and the conflict eventually escalated to the courts. Rev. Muhlenberg was especially concerned with the use of devious methods, such as ordaining Moravian adherents as Lutheran or Reformed ministers.

Soon thereafter, Dutch Reformed authorities in Holland sent the Rev. Michael Schlatter (as seen on the right) in 1746 to organize the Reformed Churches in Penn’s Colony and accomplish several objectives, including bolstering the Reformed Church and fending off the Moravian threat. After his arrival and initial service, Rev. Schlatter wrote to the leaders of the Dutch Reformed Church “...Since the Lord’s vineyard lay in miserable devastation, I came at such a time that people could justly say, when the need is greatest, God’s help is nearest. Because it all looked as if the Herrnhutters would quickly play the master. But since I am here about 100 people have come back and I have not heard that they have gained, since that time, a single disciple. Thus this sect as well as others will disappear through good example and order.” Although the Moravians did not disappear, Rev. Schlatter helped to convince Rev. Lischy to abandon the Moravian Church and regain recognition as a Reformed pastor.

By 1748, Rev. Muhlenberg and Rev. Schlatter noted that the Moravians had become quieter and more peaceful. The threat had begun to subside in Philadelphia by the time that Count Zinzendorf returned to Europe in 1743. Over the following several years, difficult questions arose between the Moravian preachers and the congregations, which sometimes escalated and caused congregations to split to form new Moravian churches. After June

1748, the Moravian Church emerged as a separate and distinct denomination in Pennsylvania. The Moravians also focused their attention on developing settlement congregations at Bethlehem, Nazareth, and Lititz, in addition to establishing outside the Moravian communities eleven “town and country congregations” in Pennsylvania and Maryland. Bitterness between the groups slowly diminished and the Moravians were gradually accepted as Christian co-workers and believers by the Reformed, Lutheran, and other churches. The controversies of the 1740s forced the people to re-examine their beliefs and deepen their faiths. Today, these Christian denominations live in harmony and respect. The threat has subsided and many live as one united by Christ.

CONGRATULATIONS

We congratulate Lillian and Alex Vidal on their wedding held at Old Zion Church in September.



2024 CALENDAR OF EVENTS

- March 31 – Sunrise Service led by St. Luke’s UCC, Lititz
- June 8 – Strawberry Social 3:30-6:30 PM
- June 15 – October 12 – Rental Season
- September 8 – Anniversary Service 3 PM
- December 14 – Carol Sing 2 PM and 4:30 PM

CONTACT INFORMATION

General information about Old Zion Church is found on our website: www.oldzionchurch.org.

Please email questions to oldzionchurch@gmail.com.

Letters and correspondence should be sent to the church PO Box at:

Old Zion Church
P. O. Box 103
Lititz PA 17543

We appreciate your patience as volunteer board members are responsible for all communications. The volunteer board of directors meets every other month with topics that require board decisions or actions put forth at each meeting.

WE’RE GRATEFUL

The Old Zion Church volunteer Board of Directors is grateful to the many volunteers and businesses who have contributed to projects throughout the year.



Time, supplies, and effort donated to cemetery maintenance, tombstone recognition, landscaping, cleaning the church, attending events, and volunteering at events all added up to a great 2023. We thank you and appreciate you for all you’ve done in support of Old Zion.