

FREEDBERG



The First Two Hundred Years
1773 - 1973

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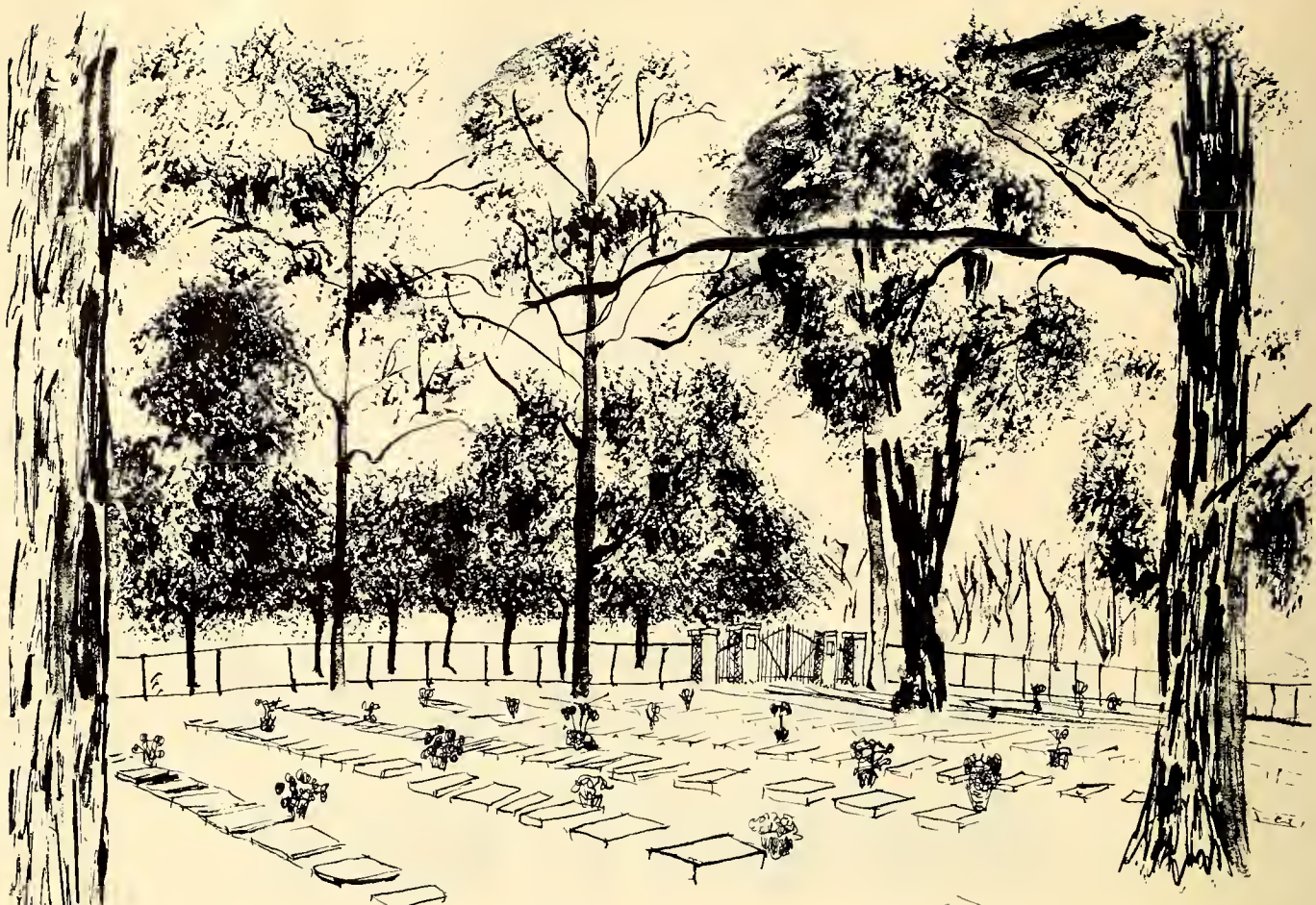
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FRJEDBERG
MORAVIAN
CHURCH

“The First Two Hundred Years”
1773 - 1973

Editor - Jerry V. Jones



Hymn To Friedberg

Friedberg, Friedberg, dear old Friedberg, lovely hill of peace,
Far and near thy praise is sounding, may it never cease,
Mid thy bosky bowers so peaceful, rob'd in light and shade,
Cluster fond memories that ne'er will fade.

'Neath thy softly sighing cedars just across the way
Many loved ones sleep awaiting resurrection day,
In the presence of the Saviour they are safe, and we
Soon shall assemble there eternally.

Rev. H. B. Johnson



Snow Scene "The Hill Of Peace" by Margeret Kaye Everhart

748528



Today was just an ordinary day -
I went about my tasks the usual way;
The path was one that I had often trod,
But oh, the difference -
Now I walk with God.

Today was just an ordinary day,
The usual work, and then a bit of play,
But oh, the sense of peace at eventide
To know that God and I walk
Side by side!

Paul Little receives Adult Baptism on Palm Sunday '73
as his wife Ruth stands at his side.



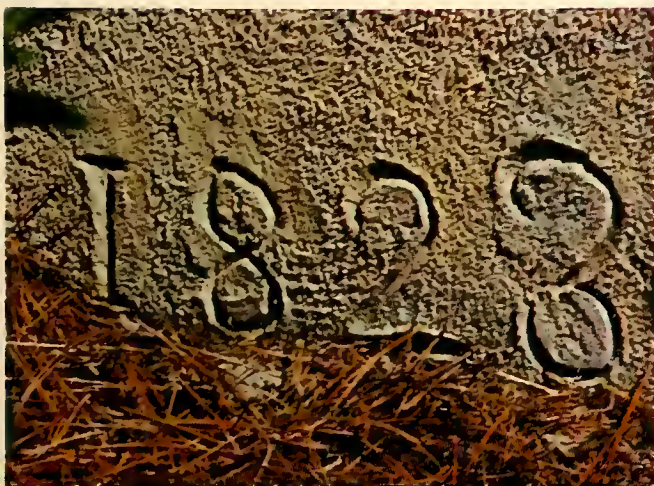
Rev. Giesler pronounces "The Lord is risen indeed" as the Easter graveyard service
begins at the church door.



Entranceway leading to "God's Acre."



The Moravian Star



Still visible the 1823 cornerstone is to the right of the front entrance of the old church.



Christmas Eve Lovefeast 1972



The band is a vital part of all festival occasions including the 200th Anniversary Celebration April 1st through the 8th, 1973.



Chief Usher, C. J. Mize, greets each member.



Friedberg has continued its fine reputation for the delicious big congregational meals.



Congregational singing is an important part of each worship service.



Each Sunday morning, the bandsmen greet the Friedberg congregation with familiar chorales.



A small sparrow keeps watch from the steeple as the evening sun settles in the western sky casting a spell of quietness over "The Hill of Peace."

The beauty of "God's Acre" at Easter is the result of much work and many flowers from our living members.

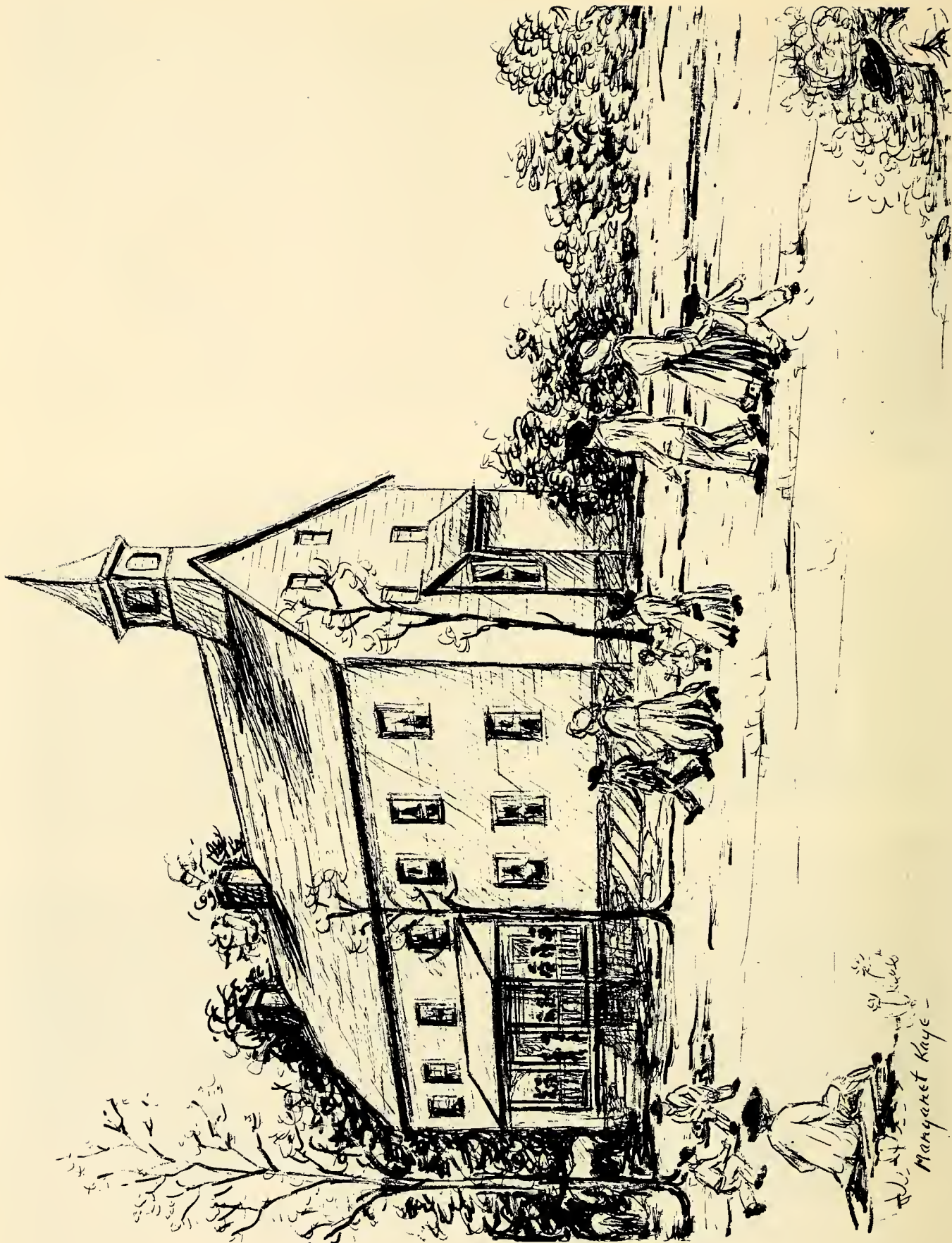


The Country Ham & Chicken Pie Suppers are always a successful project of The Women's Fellowship.



The Adult Choir helps the congregation to worship through the beauty of music.





Handwritten text in the bottom right corner of the illustration, oriented vertically:
Margaret Kaye -
1854

FRJEDBERG

WEDNESDAY

“The Friedberg Story”

By The Rev. John Giesler

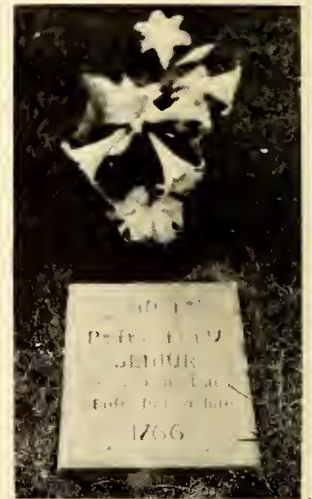
Born in Pfaffenhofen, Germany on January 20, 1720, Adam Spach, was baptized in the Lutheran Church, but came of age in Manokasy, Maryland. Here he came in contact with the Moravians and helped to found the Graceham Church. In 1752 he married Maria Elizabeth Hueter and soon after their wedding they met Nathaniel Seidel and learned first hand of the Moravian settlement in North Carolina. In May of 1754 they left for Wachovia. Their plan was to settle close by where they could farm and enjoy the spiritual, economic, and educational advantages of the projected settlement.

He immediately sought out the leaders and chose the land just south of the Moravian purchase in what is now the Arcadia township of Davidson County. In a few years he and his neighbors had a community going in spite of Indian disturbances which forced them to move into the Bethabara stockade at times. They were anxious for the Moravians to come and hold worship services in their community south of the Ens Creek or **South Fork**. Finally in 1759 Ludolph Gottlieb Bachhof came to hold service for the interested families: Adam Spach, George Hartman, Johannes Muller, Michel Faber, Christian Frey, Peter Frey, Martin Walk, Christian Hartman, and Christian Zimmerman.

The first public service was held at the home of Adam Spach on Tuesday, November 24, 1759 at 6:00 p.m. The service consisted of a liturgy of evening prayer, a sermon on the opening verses of the **Magnificat** Luke 1:46-47 and closed with a singing hour or **Singstunde**.

Walking to Bethabara on Wednesday, Bachhof must have been encouraged for he returned on Advent Sunday December 2, and again on Christmas day to hold a service the morning of the 26th. In his diary he records several more trips in 1760, but our diaries do not record more visits until January 24, 1766 when Rev. John Ettwein and Rev. Lorenz came to decide about a site for a meeting house and a graveyard. On May 6, 1766, Br. Peter Frey, Sr. was the first person laid to rest in “God’s Acre”. Br. Graff consecrated the land with prayer and a sermon on the text, “**Except a corn of wheat fall into the ground and die it bringeth forth no fruit.**”

The exact parcel of land for the project and the manner of paying expenses was worked out in December of 1766. The land was surveyed on January 6, 1767 and the site of the log building (thirty-four by twenty-eight) was laid out between the present road and the west side of the Graveyard. The building came under roof within the year but was not finished until two years later. Regular visits for worship continued until on Saturday March 11, 1769 a lovefeast was held and on Sunday the 12th the building was consecrated and two children were baptized. The group asked that a society or church be organized and the slow process finally came to conclusion when in January of 1770 Brother and Sister Bachhof were called from the work in Bethania to become the lay-pastor and teacher and live in the two downstairs rooms and hold



school and worship services upstairs in the hall. The Society was formally organized by Br. Utley and Br. Marshall on February 4, 1770 with eighteen couples and one married sister, or thirty-seven members, pledging to support the work. The Bachhofs were happily received at 3:00 p.m. on Saturday February 17. Regular services began the following day and followed the general pattern of 9 a.m. worship (liturgy, general or seasonal); 10:00 a.m. Sermon; 11:00 a.m. Children's Class (explanation of Bible passage, doctrinal subject or expansion of the sermon) then at 12:00 noon the Society members came together for business and a sharing of news from the mission fields or other areas, reading of sermons by Zinzendorf (always called the "Blessed Disciple") or other leaders, or the memoirs of prominent Moravians.

The school began on February 27th with younger boys in the morning and afternoon and older boys in the evening. On the 28th the younger girls came in the morning and the older girls came in the afternoon. Thus each group had two sessions a week. Brother Bachhof used Wednesday and Saturday for visiting when weather permitted. **Singstunden** were held several times a week in the evenings.

On Maundy Thursday a group of the Society members made the long walk to Bethabara together with their lay pastor. They attended the reading and Holy Communion Services and returned on Good Friday to observe the Reading in five installments. On Easter morning they began the liturgy at the school house at 9:00 a.m. and concluded their affirmation of faith in Christ's Resurrection around the three graves in God's Acre. The regular and special services of the year were all held but of special mention was the first Christmas Candle Lovefeast held on the 25th at 6:00 p.m. The Christmas Reading Service was first, then came the Lovefeast with the singing led by the violin of Br. Peter Volz. The children received Honey Cakes and a special verse for each. The Watchnight consisted of an English service at 7:00 p.m., a memorabilia service in German was next and in the third session there was an address on the text for the day. At midnight all rose to sing "**Now Thank We All Our God**" and then to fall on their knees to begin the new year in prayer.

The life of the pastor and his people is full of rich examples of life in early Friedberg. The Diaries which will soon be published tell much of the woe and weal of everyday life.

In 1771 several important events took place. One was the visit of Christian Gregor on September 29 when nearly all of the ninety people of the community filled the Hall for a Lovefeast. At the request of a number who had come from Pennsylvania the name of their home church "Heidelberg" was given to the area. However Adam Spach and others who had come from elsewhere felt this showed favor so Br. Marshall on December 19 gave the name **Friedberg** to this town and **Friedland** to the Broadbay, Maine colony to the east. The word **Fried** is the German equivalent of the Hebrew **Salem** so all three words mean peace. **Berg** is the word for "hill". **Friedberg** therefore means **Peace Hill** or **Hill of Peace**.

On January 19, 1773 the leaders in Salem took pity on the Friedberg People and brought Holy Communion to them for the first time. This was of utmost solemnity and importance to all. Then on April 4, 1773, Friedberg was officially recognized as an official congregation of the World Wide **Unity of Brethren** following action of the Synod in Herrnhut. The final step was completed on October 17 when Br. Bachhof was ordained a Deacon. He had first Communion on November 28. Now Friedberg had its own ordaine^d pastor, was an official

congregation and had a growing educational program. The nineteen years of prayer, planning, and hardwork achieved fulfillment.

During these years the medical staff came regularly to the community to perform minor surgery, give medicine, or to let blood. This was a wonderful blessing for these pioneers.

A near disaster struck on November 16, 1775 when during school session a heavy windstorm tore the roof off the heads of the students and Br. Bachhof. He sang hymns and spoke of the Saviour to calm his class. No one was injured. In a short time families arrived and immediately began to make repairs. The next morning the roof was back and everything repaired.

The tribulations of the American Revolution were great on this congregation of pacifists. By order of the King of England, Moravians did not have to bear arms, but this was offset by cruel and harsh taxes and conscription of food and horses. The American patriots also used the well run farms of the community for food. Seeking to be fair and not take sides meant they had to pay double.

Shortly after the Declaration of Independence was published, Friedberg lost their founding pastor as on September 21, 1776 he went to be with his Lord, and his remains are among the first fruits of our God's Acre.

Soon after, Br. Valentine Beck, another lay-pastor, began his pastorate of nine years through the war and under the shaky Articles of the Confederation.

In February of 1777 a cellar was dug behind the School House and paved with four loads of stone. A small room was built above the cellar to give the family with children more room. A garden fence and gate was added to help with the food supply. Br. Beck did good work and was ordained in July of 1778. Just before Christmas of that year the Becks lost most of their material possessions as the school house was plundered by destitute soldiers in the area. In July of 1782 after a brief but harsh illness his wife died and a year later Br. Beck went to Heidelberg, Pennsylvania and married a single sister selected by the Provincial Elders' Conference and approved by the lot.

The war ended in 1783 and Friedberg, along with Salem, celebrated the 4th of July as proclaimed by Governor Martin.

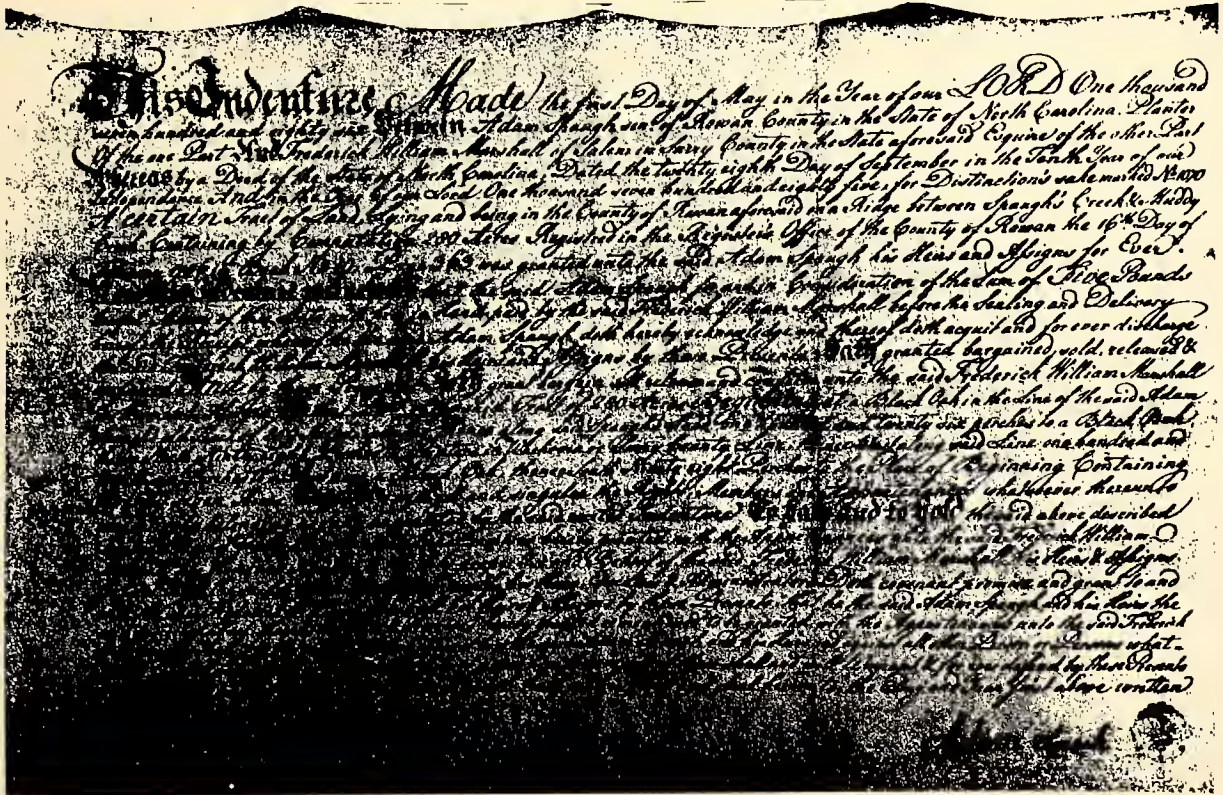
The next pastor was the able minister and musician Rev. Simon Peter. He was called to help the growing community build their first real church. On Christmas Day of 1785, a few months after his arrival, the congregation voted to build. Plans were drawn for the new log church to be just a bit larger than the School House, 30' x 35', and to be located next to it and connected by a passageway. On February 19, 1786 Count Johannes de Watteville, husband of Zinzendorf's daughter, Benigna, preached at the cornerstone laying. A brief period of dissension was overcome and progress on the church continued for over two years until its completion including the fine cabinet work done by Jacob Krause.

Each year the Friedberg community celebrated their annual Festival in commemoration of the Lovefeast and dedication held in the School House on March 11 and 12 of 1769. In 1786

and 1787 Rev. Peter got musicians from Salem to come out to make the Festival more meaningful with beautiful orchestral and chorale music. His brother J. F. Peter was among those who came. On March 12, 1788, the formal dedication of the completed church was held with much dignity. The music of the choir and orchestra was "very sweet coming down from the gallery."

The next Pastor was the former Indian missionary Martin Schneider, who came in June of 1791. The school house rooms were refurnished and new stone steps were built at the west door of the church where the sisters entered. Later the school room upstairs was divided into two rooms.

Rev. John Gambold, another Indian Missionary, was the next pastor. He lost his wife a few months after arriving in 1804 and was replaced soon after by Rev. C. D. Buchholz. During his term a new well was dug to supplement the failing spring. Rev. C. D. Rude came next and served the longest pastorate in the first century, fifteen years. The 50th Golden Jubilee Anniversary was celebrated in 1819 with a great deal of special music. The church had grown from the original few families to a total of 338. Another new church was needed. The noted pastor, missionary, musician, and translator, Christian Frederick Denke was called. He came in 1822 and shortly after a Building Committee was elected and the work begun. The new



church and parsonage was planned to be built across the road from the previous two buildings and the cornerstone which still sits under our present church was laid on February 5, 1823. In July of the year Br. Denke was able to secure the first organ brought to Bethabara by the Moravians. It served Friedberg for sixty more years before being sold. The music during his pastorate was much improved with the organ to help.

The cedar trees were planted to beautify the graveyard. The work on the large new building went on with great sacrifice as times were hard. The parsonage section was finished first and in June 1825 the Denke's moved to their new quarters. Contrary to the pastor's warnings of danger the new method of plastering was used to decorate the church. A number of out buildings were completed and kitchens for the church and parsonage were built from the logs of the old church. Flooring from the old church was used in the three sided gallery. The benches were made by one family and the other families contributed to the cost. The costs mounted and in order to finish everything the congregation had to mortgage the property to borrow money for the remaining bills. But the great day of dedication arrived on July 28, 1827 and a great procession of over 1500 people, clergy, musicians, members, and visitors formed at the site of the old church and to the chorales of the trombone choir, marched in order to the new building for a most impressive celebration.

With the new facilities and with the new spirit of the times the Charity Sunday School was begun on September 30, 1827. This had a profound influence on the people over the years.

Br. Denke also began a new tradition of the Mayfeast to replace the old March Festival. This was held on the Saturday nearest the 12th which was the date the Brotherly Agreement was first signed in 1727 in Herrnhut.

Numerous improvements were made on the buildings with a covered walk between church and dieners kitchen and four acres of land north of the church was purchased.

During this time Br. Denke lost his wife and companion of many years but soon married a teacher from Salem, where they retired in 1833.

April 21, 1833 Rev. A. H. Schulz was installed by his father who was president of the Provincial Elders Conference. Br. Schulz was a deeply spiritual man and worked hard to win the hearts of the people to a more serious relationship with the Lord. His work was hampered by the continued debt on the building; so finally in 1835, thirty-nine and one-half acres of land were sold to pay off the debt.

During the decade of 1825-1835 a number of families began to feel the pains of continued population growth as land became more and more difficult to obtain. Under the leadership of Br. Martin Hauser a good number of young couples joined in moving to Indiana and Illinois to found two Moravian communities there.

The years leading up to the Civil War were ones of little change except in language. In about twenty years the prominence of German in Church School and home fell until by 1857 it became nearly obsolete.

The war years brought hardships and suffering to all of the country and although little fighting occurred in the area the economy was destroyed and the crushing defeat was felt by all for years afterward. But a real revival swept through the congregation in 1866. The growth of the church and community was slow to respond to the needs of the time, but during the long pastorate of Br. James E. Hall the congregation began to show new life. The grounds and buildings were greatly improved with remodeling. The preaching places of Advent and

Enterprise built their first permanent buildings and regular Sunday Schools and Worship Services began to be held. The need for a larger church then prompted the decision to build a separate parsonage and use the parsonage area for expansion of the church. The parsonage was completed in 1900 and the sanctuary expanded shortly thereafter.

It is interesting to note that when the newly remodeled church was used the traditional "kiss of peace" used in communion services (between one's own sex) was replaced by the "right hand of Fellowship." The common cup soon gave way to the individual cup and wine was replaced by grape juice. Changes were taking place. Growth of Friedberg, Advent, and Enterprise soon made it possible for new pastors to serve the chapels and the Friedberg pastor to concentrate on one congregation. Rev. Samuel Tesch led the congregation in a large expansion program in the 1930's with a new Christian Education wing and a large balcony and vestibule added to the building. The sanctuary was totally redesigned and the direction changed once again. In 1938 these extensive additions were completed and dedicated. These facilities served throughout World War II and the Korean War until 1957 when a new modern parsonage was built and the old parsonage became an annex for Christian Education. A new era of growth began in the community. The year 1967 marked the dedication of the large Christian Education Building and the adjoining Fellowship Hall built under the leadership of Rev. Henry Lewis. These new facilities greatly expanded the program of music and youth as an assistant in Christian Education and Music, Br. Raymond Ebert, joined the staff. A week-day Kindergarten was begun in 1967 renewing the Friedberg School which had served one hundred and fifty years before closing in 1922.

In 1972 two important committees began to work. Under the leadership of Rev. John Giesler, a 200th Anniversary Committee secured a grant of \$4,000.00 to study the past, present and future of our community. This resulted in the translation of the diaries from 1759-1773 by Donald Lineback, the securing of many priceless photos and articles of age and value, and a great increase in community interest throughout our area, and even to several items of national publicity. A musical program of unique quality and interest was held under the direction of Dr. Thor Johnson in October 1973. It consisted entirely of music composed by Friedberg pastors or their families. A twenty-two piece orchestra and a one hundred voice choir was featured. Twelve first modern performances and premiers were included.

The other important committee is the Planning Council which has been working on plans for a new sanctuary, music department, a historic Friedberg Room and other needed facilities. Their plans were adopted by over 90% of the Special Church Council meeting in June 1973. Work will begin soon on this needed area as well as the incorporating of many historic features still surviving in the present church.

Last but not least is the fact that the history of Friedberg would not be complete without mentioning the work of over twenty men from our congregation who have gone into full time service for the Lord in the Christian Ministry. This work is still going on with five men now serving and the promise of more to come.

The story does not end here. What kind of history are we making today?

Friedberg Time Line

MINISTERS OF FRIEDBERG



Adam Spach Rock House

LUDOLPH G. BACHHOF
(1770-1776)

FRIEDBERG'S HISTORY

1752 Survey Party selected land for Wachovia;

1754 Adam Spach arrived in North Carolina;

1757-1758 Spach's family and others moved to Bethabara because of the war;

1759 (November 22) Bachhof held the First Service;

1766 Rev. Ettwein lays out site for the school house and the graveyard;
(May 11) First interment in the graveyard, Peter Frey, Sr.;

1769 First service, a lovefeast, held in school house (the only meeting house);

1770 (February 4) South Fork Society organized;
(February 17) Bachhof and wife move from Bethabara;
(February 27) Boys School begins;
(February 28) Girls School begins;
(April 16) First Easter Service held - ending in the graveyard;
(December 24) First Candlelight Lovefeast held;

1771 (December) The name "Friedberg" meaning "the hill of peace" becomes official;

1773 (April 4) Friedberg Congregation received into the Moravian Church;

NATIONAL EVENTS

1756-1763 FRENCH & INDIAN
WAR

1765 STAMP ACT

VALENTINE BECK
(1776-1785)

1774 The Rock House was built;

1776-1783 REVOLUTIONARY
WAR

SIMON PETER
(1785-1791)

1783 (July 4) Independence Day
celebrated in Friedberg;

1788 (March 12) The Second
Church consecrated;

1788 U. S. CONSTITUTION
RATIFIED

1789 George Washington
inaugurated as President of the
United States;

MARTIN SCHNEIDER
(1791-1804)



1790 First U. S. CENSUS
(3, 929, 625 persons)

1793 Eli Whitney invented the
Cotton Gin;

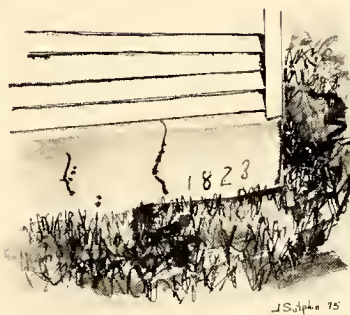
JOHN GAMBOLD
(1804-1805)

1800 Washington, D. C. becomes
the U. S. Capitol;

C. D. BUCHHOLZ
(1805-1806)

1801-1809 Thomas Jefferson
U. S. President

C. D. RUDE
(1807-1822)



1809-1817 James Madison
U. S. President

C. F. DENKE
(1822-1832)

1823 (February 5) Cornerstone
for the Third Church laid;

1817-1825 James Monroe
U. S. President

1825 (July 28) Third Church
consecrated - including a new
pipe organ;

1819 U. S. Financial Panic

1827 Sunday School organized
for first time;

1825-1829 John Q. Adams
U. S. President

1829-1837 Andrew Jackson
U. S. President



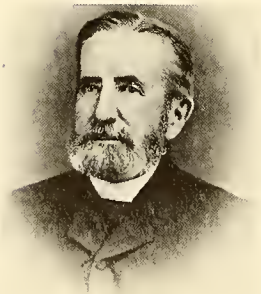
H.A. SCHULTZ
(1832-1839)



SAMUEL RENATUS HUEBNER
(1840-1844)



E. T. SENSEMAN
(1844-1851)



FRANCES FLORENTINE HAGEN
(1851-1854)



1836 BATTLE AT THE ALAMO

1837-1841 Martin Van Buren
U.S. President

1841-William Henry Harrison
U.S. President

1841-1845 John Tyler
U.S. President

1845-1849 James K. Polk
U.S. President

1845-1848 MEXICAN WAR

1848 Gold discovered in
California;

1849-1850 Zachary Taylor
U.S. President

1850-1853 Millard Fillmore
U.S. President

1853-1857 Franklin Pierce
U.S. President



LEWIS RIGHTS
(1854-1865)



R. P. LINEBACK
(1865-1872)



A. LICHTENTHAELER
(1872-1873)



D. Z. SMITH
(1873-1877)

1866 REVIVAL swept Friedberg when over 60 people joined the church in less than a year;

1857-1861 James Buchanan
U.S. President

1861-1865 Abraham Lincoln
U.S. President

1861-1865 U.S. CIVIL WAR

1865 (April 15) Lincoln's
assassination;

1865-1869 Andrew Johnson
U.S. President

1867 ALASKA PURCHASE

1869 TRANSCONTINENTAL
RAILROAD

1871 CHICAGO FIRE

1877-1881 Rutherford Hayes
U.S. President



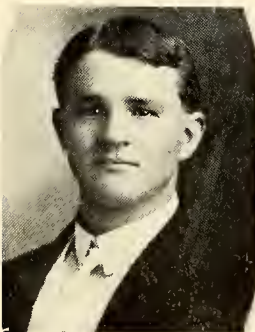
J. B. LINEBACK
(1877-1881)



J. E. HALL
(1881-1901)



J. F. McCUISTON
(1901-1908)



EDGAR A. HOLTON
(1909-1916)

1882 Built steeple and redesigned
pulpit area inside the church;

1900 First separate parsonage was
built;

1900 Church was expanded and
rearranged again;



1879 EDISON'S LIGHTBULB
INVENTED

1881 James Garfield
U.S. President

1881-1885 Chester Arthur
U.S. President

1885-1889 Grover Cleveland
U.S. President

1889-1893 Ben Harrison
U.S. President

1893-1897 Grover Cleveland
U.S. President

1894 INCOME TAX BEGUN

1897-1901 William McKinley
U.S. President

1898 SPANISH-AMERICAN WAR

1901-1909 Teddy Roosevelt
U.S. President

1903 WRIGHT BROTHERS FLY

1909-1913 W. Howard Taft
U.S. President

1913-1921 Woodrow Wilson
U.S. President

1913-1914 WORLD WAR I

1915 U.S. Population is one
hundred million;

1917 U.S. enters W. W. I



HERBERT JOHNSON
(1917-1921)



J. F. McCUISTON
(Second Pastorate)
(1921-1926)



SAMUEL J. TESCH
(1927-1939)



JOHN W. FULTON
(1939-1945)



1921-1923 Warren Harding
U.S. President

1923-1929 Calvin Coolidge
U.S. President

1927 LINDBERG FLIES ATLANTIC

1928 Friedberg organizes the band;

1929 THE DEPRESSION

1933-1945 Franklin Roosevelt
U.S. President



1939-1945 WORLD WAR II

1941 U.S. enters W. W. II

1942 Passion Week reading was
held in the homes due to gas
shortage;



RICHARD F. AMOS
(1945-1948)



C. TRUETT CHADWICK
(1949-1952)



WILLIAM T. MARSHALL
(1953-1962)



HENRY A. LEWIS
(1963-1969)

1945-1953 Henry Truman
U.S. President

1950-1953 KOREAN WAR

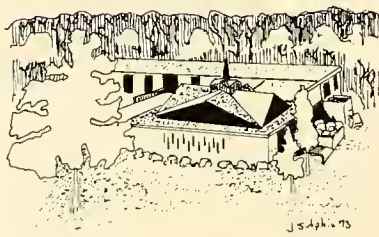


1958 New parsonage built;

1961-1963 John Kennedy
U.S. President

1963 (November 22)
Kennedy's Assassination

1962 John Glenn orbits the
earth in a space craft;



1963-1969 Lyndon Johnson
U.S. President

1966 Surveyor I lands on the
moon;

1967 New Fellowship Hall and
Christian Education building
completed and consecrated;

JOHN H. GIESLER
(1969-)

1972 (October 15) The first
Handbell Choir organized and
named The Young Carillons;

1972 North Carolina awarded a
grant to Friedberg to study our
rich heritage;

1972 (December) The second
Handbell Choir organized and
named The English Handbell
Choir (for members above age
21);

1973 An entire year of activities
planned to celebrate our 200th
Anniversary;

1969 Man walks on the moon from
the United States;

1973 Viet Nam War Ends;



Our Minister

The Rev. John H. Giesler

Friedberg Men In The Ministry

Samuel J. Tesch-Bishop-

Pastor Emeritus
Friedberg Moravian Church

Glenn E. Craver-Pastor-

New Eden Moravian Church
Winston-Salem, N. C.

Lewis B. Swaim-Director-

Board Of Homeland Missions
Winston-Salem, N. C.

Robert M. Rierson-Pastor-

Coral Ridge Moravian Church
Ft. Lauderdale, Florida

C. Jerome Livengood-Pastor-

First Moravian Church
Greensboro, N. C.

John Charles Foltz-Pastor-

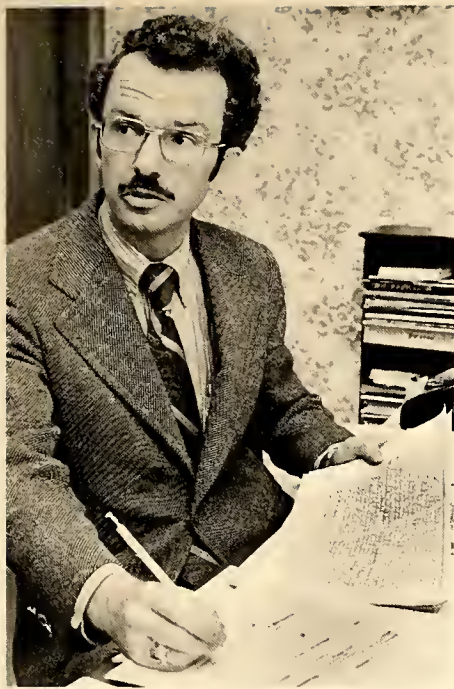
First Church Of The Nazarene
Mooresville, N. C.



Federal Grant Awarded To Friedberg

A program, funded by the National Endowment for the Humanities, was offered by the North Carolina Committee for Continuing Education in the Humanities to rural communities in rapid change. The proposal, "Friedberg, A Pioneer Community In Rapid Double Change", written by Rev. John H. Giesler, on behalf of the 200th Anniversary Committee of Friedberg Church, was one of the thirty selected from the whole state and was the only church so honored. The original grant of \$3,500.00 was raised to \$4,000.00 because of the high level of success in carrying out the program. This grant provided the funds for the preparation and translation of the first 400 pages of the Friedberg Diary from 1759-1773 and the three Public Meetings held and materials displayed.





“Early Life In Friedberg”

By Donald J. Lineback

Friedberg's **Diary** offers us a rare glimpse into the daily lives of some of the first settlers of this area. Written in German by Ludolph Gottlieb Bachhof, a school teacher and preacher for the Moravians, the first years of the **Diary** tell of the beginnings of a society that for two centuries has maintained its integrity as a rural community centered around the church.

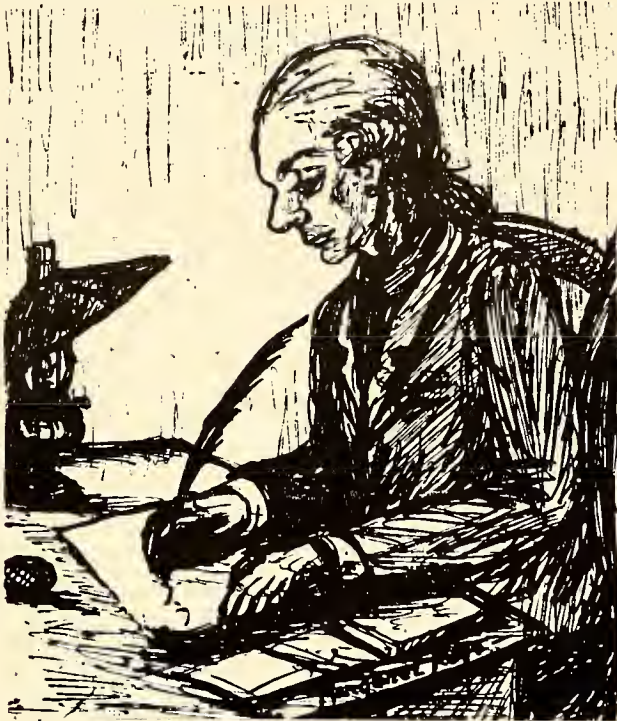
In 1770 immediately after Bachhof moved from Bethania to Friedberg, then called the Society on the Ens, he began the **Diary**. Each event that he considered of spiritual or historical importance has been recorded. Details abound, especially in scenes of spiritual encounters. But more often Bachhof writes with an austere terseness that indicates his no-nonsense attitude toward life.

Essential to our conception of early Friedberg is the fact that Bachhof paints a non-idealized picture of the founders of the community, with their shortcomings as apparent as their many virtues. Relying on Bachhof's information, I shall depict for you the early Friedberg community life as I understand it. Gradually as more of the **Diary** is brought out, these general outlines may be filled in with more details.

I have selected material from the first four years of the **Diary** and arranged it according to the human life cycle. Keeping in mind the vulnerability of any statement about things “typical,” let us follow this cycle as it evolves in early Friedberg from birth through childhood, youth, adulthood, and death.

We know that the early Friedberg families were fruitful and did multiply, for births occur with almost rhythmic frequency. In 1772, for example, a child was born in nearly one out of every two households. In the “Memorabilia” for the Friedberg Society at the end of that year, Br. Bachhof counts 129 people in the community. The adult population comprises thirty-four married brethren and sisters plus one other married woman. Thus if we exclude the Bachhofs, who had no children, we find that seventeen Friedberg households were blessed with a total of ninety-four children!

When a child was born, its father went to Bachhof and requested baptism. Bachhof then wrote to Salem or Bethabara and a preacher was sent from there to the Friedberg school house to baptize the infant. The mother waited six weeks after giving birth before she resumed attending regular worship services. The birth of Barbara Hartman is typical. We



read, "On January 11, 1771, in the third hour of the morning a daughter was born to our Br. and Sr. G. Hartman. On Sunday the 13th during the children's class she was baptized by Br. Soelle into Jesus' death and received the name of Barbara." Six weeks later we find "After the reading of the litany (in the first worship service)...Br. G. Hartman's wife and her daughter were both blessed with several verses. The mother was in the meeting room for the first time after her weeks (following childbirth)."

asks her for forgiveness; and that's what he (the adult) must do if he wants to be a child (of God)."

Children were a special delight to the early Friedberg community. Indeed they were emulated by the adults, who strove to be "childlike" in their faith, so that they could become "children of God." Bachhof explains this idea as follows: "A child that has misbehaved and worried its mother soon comes to her, admits that it has done bad, and

The children were exposed to hymns and poems from their first appearance in the meeting room at baptism. Then when they were old enough they began to memorize verses, which served on Sunday as a text for the children's lesson, and during the week as a basis for exercises in writing and perhaps in speaking. Learning verses was more than a practical necessity however; it allowed a child to overcome his inarticulation and give voice to his innermost feelings. Thus he could attempt to express that which is with words inexpressible.

Children occasionally brought to Br. Bachhof verses they had written down at home. Although the verses are probably not original, they nevertheless are very personal expressions of faith. Bachhof quotes several of these poems. In the original German they are quite beautiful in their simplicity. One such poem written by Peter Frey's son Johannes reads in translation:

Where is Christ my Consolation,
Lord and Master, Friend so dear?
Where is He who gives salvation?
Where is He whom I revere?
My poor soul is worn with sorrow,
Sin and grief upon it weigh.
Where is Jesus whom I follow?
Him I long for night and day.

The children were expected to sing hymns in certain worship services and undoubtedly looked forward to displaying their skills. Especially at Christmastime when Christ the Child was honored, the children would be called on to perform, and as Br. Bachhof says, they really sang out. Not the least of their rewards for singing were honeycakes, gingerbread, or apples - and always more verses from their teacher.

There is ample evidence that the children were quite serious about their faith. Br. Bachhof records one incident as follows: "Little Christian Stauber...said that he had been restless in his heart for some time because he had once called his brother Franz a fool. And then he had heard me say, 'Whosoever shall call his brother a fool shall be in danger of hell fire.' That is what made him restless. And he thought his sin was so great that it could not be forgiven him. But another time he had heard in a sermon that when a person has sinned so much and so grossly, as soon as it grieves him to the heart and he seeks forgiveness from the Savior, he will receive from Him not only forgiveness of sins but also the strength not to be a slave of sin any more...Now he (Christian) told me he would ask the dear Savior for forgiveness and would never again call anyone a fool."

Ludolph Bachhof organized the children's school soon after he moved into the community. On February 27, 1770, the boys began attending school - the younger ones during the day and the older ones in the evening after work. The next day the girls came - the younger ones in the morning and the older ones in the afternoon. Br. Bachhof intended to hold to this alternating schedule four days a week throughout the year except for harvest time and periods of bad weather or sickness. All went well for over two years, but toward the end of 1772 there was a spate of excitement over Bachhof's scheduling of classes, which in effect segregated the boys from the girls. For reasons which are not made clear - perhaps the mothers wanted to send all of their children away from home at the same time - the Stewards of Bachhof's Society went to Br. Marschall in Bethabara and requested that the classes be integrated. A week later Bachhof wrote Br. Marschall to give his side of the argument, and Br. Marschall came the following weekend to arbitrate the issue. With some apprehension Bachhof resigned himself to the wishes of the majority as he wrote, "(Br. Marschall) talked with the Society about the change in the school, but in spite of the most thorough argumentation (probably from Bachhof himself) could do nothing but let the boys and girls here, like those in the Pennsylvania country congregations, go to school at the same time. Thus on Monday the 7th we began, with 8 boys and 9 girls for the first time. I arranged them so that the boys and girls who were reading sat on one bench and the children who were saying their ABC's and were spelling sat on the other bench. At mealtime I let the children of each family sit together at the table, sang a verse for them before and after the meal, remained with them during the meal, and appointed a girl to fetch and pour water for them and also to clean off the table afterwards. Then (I) had them all pick cotton to pass the time until school started again; and so for today school went along right well."



As we have just seen, children were not allowed to be idle, even during their afternoon recess period. Nor were they to be left to their own devices. Br. Bachhof was explicit on this subject when he “impressed upon the hearts of the Society’s members that they should keep close watch over their children, especially the grown ones, and never leave them alone.” It was not just the children’s spiritual welfare that was jeopardized by lack of supervision; they sometimes suffered physically as well. Br. Bachhof tells of what happened to Adam Spach’s six-year-old daughter, Hannel: she fetched an ax, gave it to her younger brother Jacob, laid her hand on the block, and said, “Now start chopping.” He did, and she lost two fingers.

As children grew older, their capricious nature was considered more and more reprehensible. One young man was admonished for being frivolous in Salem one day. When his conduct did not improve he was excluded from the Society on his nineteenth birthday. At times the older children got into such fights that Br. Bachhof had to remind their parents to make peace. And belligerence was not the only youthful passion that Bachhof frowned upon. In December, 1773, he wrote in the *Diary*, “Spach’s wife came...and said that she had asked her daughter Marie whether she hadn’t taken a liking to Ezechial Gaslin. After denying it



several times Marie did admit it finally and said that he had given her a very friendly look in church one day; that’s when she started liking him.” Later young Gaslin came to the Spachs to help make bricks, and while there he sneaked up to Marie and tried to kiss her. Unfortunately Bachhof does not record his reaction nor the outcome of the affair.

As young people became adults they took on adult responsibilities. The men drove wagons for Br. Bagge the merchant, constructed buildings and roads, and of course worked on their parents’ farms. When they married, the announcement would be made three times, as was the custom. Then when they settled upon their own piece of land, or when someone new moved into the community, all the men in the area would help build a house for them. The almost casual mentioning of the various construction projects undertaken by the Friedberg men both within and outside their community provides the surest evidence of early Friedberg’s real sense of brotherhood. In the years 1770 through 1773 they helped build, among other things, the Salem *Gemein-Haus* (where Salem College’s Main Hall now stands), the Micksch house, the bridge and millhouse on Salem Creek, the single brethren’s house, a



tan-mill, and a storehouse for hides, as well as a number of houses and barns for their neighbors.

Frequently one reads in the *Diary* of log houses being "blocked up." That is to say the logs were shaped and stacked into place. This work was difficult at best and as Br. Friedrich Boeckel found out, it had its dangers. The *Diary* records a construction accident he had: "Friedrich Boeckel, who along with others from here was helping his Br. Joh. Nicol. block up his new house, through the faithful watch of the heavenly Father was graciously saved from injury when he fell from the highest log, flipped over twice, and landed in a normal seated position. It did nothing more than knock him out for a half hour."

To be sure the women worked as much as their men. The usual activities for a woman besides caring for her home and family included spinning and weaving, wine and cider



making, and helping her husband work the fields or clear new land. Once we even find Georg Hahn's wife helping block up their house!

Together the families raised crops of barley, oats, wheat, Indian corn, cabbage, cotton, and flax. They had apple and peach trees, horses, and number of head of cattle. These families were obviously very industrious - so much so in fact that on one occasion Br. Bachhof had to remind them not to work on Sundays and festival days. Otherwise they were liable to being called "Freethinkers."

Normally the people of Friedberg attended worship services in the school house two days a week. On Thursdays there was a service at noon in which Br. Bachhof would read a discourse written by the late Count Zinzendorf or another church official. And on Sundays there was a series of separate worship services, beginning with the litany. It was followed by the sermon and then the children's class. Afterwards there was often a special gathering for the members of the Society. During this service Bachhof mentioned items of less public interest and he often read from the regularly circulated, handwritten copies of the church's worldwide newspaper called the **Gemein-Nachrichten**. In this manner the people of Friedberg learned of the missionary activities of their brethren and sisters in Greenland, the Virgin Islands, Surinam, Cairo, and even Moscow. Friedberg participated in the missions not only in spirit but also through regular donations.

After the service for members of the Society, there were at times special services for the communicant members alone, and as of January, 1772, communion was held at the Friedberg school house, so that the communicants no longer had to travel to Salem or Bethabara. The taking of communion was the source of the most serious trouble encountered by this new community. I shall explain the problem in a moment. Before communion and on certain other occasions such as festival days, the people would hold a lovefeast, during which there would be singing and often a special discourse.

The importance of music to all worship services cannot be underestimated. Just like their children, adults gave voice to their emotions through verses of hymns. This practice found its culmination in the **Singstunde**, a service in which selected verses from various hymns were sung by the congregation so as to form a kind of musical sermon. The singing was complemented at least once by Br. Volz on his violin. Songs were also used to console the sick and dying and they served as birthday greetings, just as we would send cards. On January 6, 1772, for example, Bachhof records that the Adam Spachs came over and sang several verses for him on his fifty-fifth birthday, and the following day they did the same for his wife on her fifty-third.

Br. Bachhof does not overlook matters that are delicate or even downright embarrassing, and the **Diary** is all the more believable because of it. There were petty quarrels between the Zimmermans and the Spachs, the Spachs and the Hartmans, the Hartmans and the Muellers, and the Muellers and Matthes Weesner. In the last case Br. Weesner went so far as to obtain a warrant for Br. Mueller's arrest. Usually the quarrels were short-lived, but some lasted for weeks.

One major disagreement developed when Brethren Reuter and Micksch came to survey land for the local people. After the surveyors left, several people discovered that they had less land than they thought, and they reacted as people do today - they blamed each other. For a while Friedberg was not the "Hill of Peace" as the feuding spread. It even caused Adam

Spach to stop coming to preaching. He made this excuse to Br. Bachhof: "What good is it to me if I do come to preaching, because when I see that man (Zimmerman) in front of me, my anger is only aggravated again."

More serious than these quarrels was the trouble over communion. Church members living in Friedberg were allowed to take communion only after asking permission of the church, which in turn used the lot to determine the Lord's approval. Occasionally the lot excluded church members from the service for no reason that was apparent to them. Lacking faith in the lot as an indication of the Lord's pleasure, some felt the process was unjust. In February, 1772, Bachhof writes, "Presently various people are of rather mixed emotions about the special worship services for communicant members. But I hope that these feelings will be forgotten soon." During that year one reads several entries in the *Diary* similar to the following: "Joh.Nic.Boeckel visited me and complained that he often did not know what to do because of impatience and unrest in his heart. Since he had written to the church several times already and expressed his desire for communion and still had had no success, he thought that the Brethren did not want him. I told him, 'My dear Br., I can easily believe that you are very restless and often become impatient when things do not go immediately according to your inclination and will. But let this serve to make you eager to become a contrite sinner before the Savior. He desires nothing more of you than the whole, poor heart of a truly contrite sinner, one which makes no claims by right but rather considers itself constantly unworthy and yet in fervent need of all blessings and mercies of the Savior, including the sacrament of communion. Once the dear Savior has you as He wants you, He will certainly not leave you waiting long but rather will soon still your hunger and thirst.'" At about the same time, Br. Peter Pfaff reported to Bachhof that several members of the Society were about to go to communion in the Anglican Church since they were not allowed to take communion here. Br. Bachhof replied, "That is all right." This reply might at first seem to show indifference, but upon closer examination we realize that Bachhof had no choice. He could bring no pressure to bear upon the Society's members, for they were not living in a closed settlement like Salem or Bethabara. His was the very difficult task of sustaining the doctrine of a communally oriented church in a noncommunal environment. As it turned out, few people actually left the church.



Besides internal trouble there were problems imposed upon the community from outside. In March, 1770, the Regulators - a group of near-anarchists who rampaged through the countryside and towns - threatened to come through the area. They were followed by Governor Tryon and General Waddell along with their 3,500 men, who marched through Friedberg one day from morning till night. These troops requisitioned from the community one thousand pounds of meal and seven head of cattle.

Another problem was caused by the muster announced by a Captain Zappfenfeld, or Sappingfield, who was calling up men to fight for the King. Non-communicants who did not volunteer were to be fined one shilling. For some reason, Friedberg's representative Georg Hartman agreed to give Zappfenfeld the names of the Society's members who were to be handed over to a courtmartial, perhaps because they would neither volunteer for the muster nor pay the fine. This infuriated many members of the community, and they split into factions. It is not clear how the community solved the problem of the muster, but Bachhof does note that after several weeks the feuding parties within the community were finally reconciled by the grace of the Savior.

This incident had at least one positive result, in that it brought one man back into the Society. Friedrich Boeckel, whom we remember from the construction accident, had dropped out of the Society probably over the communion issue. Now his name appeared on a petition sent from the Friedberg Society to Captain Zappfenfeld. Upon seeing Boeckel's name on the petition, Br. Bachhof took the opportunity to welcome him back as an active member in the Society and cordially reminded him of the responsibilities that such a membership entailed.

There are several major events during these years that were happier occasions. One was the visit of the Brethren Lorez and Gregor from Europe and Br. Ettwein from Pennsylvania. A large celebration was held for them at the school house, and it was attended by about one hundred persons. Another joyous event was the visit of Governor Josiah Martin and his entourage. He stayed for the night of August 9, 1772, at Christian Frey's house while on the way to Salem.

A third event gives us cause to celebrate. In 1773, on April 4, Palm Sunday, Br. Bachhof makes the following entry in the **Diary**: "The Society had a lovefeast, during which Br. Marschall delivered the greetings of Brethren Gregor and Lorez as well as those of the entire Unity's Elders' Conference in Europe; and then he further announced that it is not proposed for the local (Friedberg) Society to have a constitution such as exists within the state churches but rather it should be a country congregation as in Pennsylvania." This was an important moment for Friedberg, for it officially established a permanent bond between the Moravian Church and the community. Friedberg was now recognized in Herrnhut as a Moravian congregation.

Having spoken of birth, childhood, youth, and adulthood in early Friedberg, may I now mention the way the people came to terms with sickness and death. Br. Jacob Bonn, a medical doctor, came from Bethabara (and later Salem) to attend the sick. Occasionally he would let blood in the school house for as many as ten to twelve people at a time. Br. Bonn must have been especially busy in the fall of 1770 when the fever struck and in the spring of 1772 when many were down with coughing and chest fever. While some people were cured by Br. Bonn, others relied on home remedies. But nothing matched the cure Br. John Mueller found for his chronic fever. Bachhof records his sudden recovery: "(Mueller) told us that last Saturday



a certain Irishman had unlawfully demanded 50 shillings of him, and he had gotten so excited that he lost his fever.”

Some however did not survive the epidemics. In February, 1773, young Daniel Hartman slowly succumbed to a respiratory ailment. The touching account of his death is told in detail by Br. Bachhof. Since it reveals much about the way the early Friedberg community faced death, I would like to quote it at length. Bachhof writes, “Saturday the 6th we visited the G. Hartmans and especially Daniel, their sick son. However I couldn’t speak with him much because many non-Moravians were there...Monday the 8th...I heard from Br. Bonn, whom G. Hartman had fetched for his sick son Daniel, that the illness looked very critical. Therefore I went to see him, but first I spoke with his parents and asked them whether Daniel in his illness had not yet expressed his desire for baptism. They said no, and since he did not have much presence of mind, they hadn’t asked him. Since they were now giving him some medicine, and since I noticed that he still had (the sense of) taste, I placed myself before his bed and asked him whether he still recognized me. He answered, ‘Yes.’ Then I said to him, ‘My dear Daniel, you are now very ill and can not know how soon the hour will strike for you to go out of time and into eternity. Therefore if you still have in your heart a request, something for which you still long, then tell me.’ He answered with a broken voice, ‘Oh, I would still like very much to be baptized and to be washed of my sins with the Savior’s blood.’ **Question:** ‘Do you love the Savior?’ **Answer:** ‘Yes.’ ‘Will you live and die upon His merits and death?’ **Answer:** ‘Yes.’ Then I also sang to him some verses, commended him to the Savior, and wished him a blessed night....Thursday the 11th in the early morning G. Hartman brought the news that his son Daniel was very weak and was bleeding profusely at the nose. He asked me to visit him soon. Therefore Br. Lorenz and I went immediately and we found it so. When Br. Lorenz spoke with him and heard the request of the sick boy for baptism, preparations were quickly made, and the neighborhood was told that the sick Daniel Hartman would be baptized at 10 o’clock this morning. At that time a considerable group of adults and children gathered in Georg Hartman’s house, for whom Br. Lorenz first held a fervent talk on the watchword of the day, ‘In thee the fatherless findeth mercy,’ etc., in connection with the text..., ‘Joy shall be in heaven over one sinner that repenteth, more than ninety and nine just

persons, which need no repentance, and after having first received **Absolution**, the sick youth Daniel Hartman was baptized into Jesus' death with the name Christian Daniel, a name he himself had chosen. Friday the 12th I visited him again, found that he mostly had presence of mind, but in his fantasies was constantly on a journey. I sang him some verses and asked where he was traveling. He said, 'To the Savior.' I said, 'Fare well, and when you come to Him then greet Him for me.' 'Yes,' he answered, 'I shall do that.' Saturday the 13th I was with him from early morning until noon....Monday the 15th visited Christian Daniel and found him having strong convulsions. Tuesday the 16th his parents took some hope for his recovery, because, by means of some honey, Christian Daniels's mouth, tongue, and throat had been cleansed of the thick mucus....Thursday the 18th was called at noon to Christian Daniel. When I arrived, I saw for sure that his death was drawing nearer and nearer. He extended his hand to me and said something to me which I could no longer understand. I remained with him until evening, sang him some verses, and upon departing commended him to the Savior and His wounds. Friday the 19th early in the 3rd hour came the blessed **Moment** when his mouth grew pale in Jesus' arm and bosom, and his little soul flew quickly and swiftly into Jesus' side. His homegoing was immediately announced in Salem to Br. Tiersch, and he was asked to have it announced at the first opportunity also in Bethabara, Bethania, and Friedland." Two days later Br. Lorenz came with some single brethren and youths from Salem and Bethania to bury Christian Daniel Hartman, and Br. Bachhof read his obituary.

As we have just seen, death was a "homegoing," a return to Jesus. Sometimes references to this homegoing reflect the style of the mid-eighteenth century "Sifting Period," when the language of the Moravian Church was rich in sensuous imagery. At other times Bachhof uses imagery which tends toward allegory, as in the following entry in the **Diary**: "We visited the elderly Sarah Faber and heard from her that she was very sick. She was looking forward to her wedding day (i.e., her homegoing) and as a poor sinner who has nothing other than His grace, she was joyfully looking toward her Bridegroom (Christ)." Sr. Faber's joyful anticipation bears witness to her faith in the Moravian doctrine.

On September 3, 1773, Br. Bachhof tells of another homegoing, and the phraseology he uses is worth noting. He writes, "We heard that our Sr. A. Eva Beroth blessedly went to sleep. She was Joh. Jac. Beroth's wife....On Saturday the 4th her soulless tenement was sown at Salem in the God's Acre as the first grain from the Sisters' choir." Implicit here in the image of the sowing of grain is the belief that the dead seed holds promise of new life.

Three centuries before, this belief had sustained the Unity of Brethren in time of persecution. In 1773 it sealed the covenant between the founders of Friedberg and the Moravian Church. And this belief would maintain that covenant for many generations to come.

Mr. Donald Lineback is a German instructor at Hollins College, and his translation of **L. C. Bachhof's Diary of Friedberg** will be published in mid 1974.



1882

Friedberg Moravian Church



1905



1939



This wardrobe probably built by Jacob Kraus (1788) is still in fine condition at Friedberg.



One of the most valuable discoveries of the 200th Anniversary year is this Coffee Um made by Rudolf Christ in 1821.



Friedberg's historical collection includes: Communion Set (1770), Pulpit Bible (1892), German Book of Liturgies (1791).



JOHN C. CROUCH FAMILY

Flora Kimel, Ada Bashford, Mary Robinson, Charles, Emma Foltz Beck, Florence Whitlow, Jacob, Amos, Arthur, Catherine Caroline Woolsey, Bertha Foltz, John C., James.



The old weathervane which flew from the Friedberg steeple from earliest days.



Church Furnishings: Communion Table and Chair (1770), Small Table Left (1770), Secretary (1800), Bookcase over Secretary (1830).



Charles Foltz and wife Lucinda Fishel Foltz with son Alva Foltz (our oldest present living member).



THE BUILDING COMMITTEE OF 1904 T. T. Spagh, Lewis Fishel, Francis Foltz, J. A. Hege.



Russell Kimel, Elmer Essick, Fred Kimel, Aubrey Fishel, Grover Fishel, Coy Fishel, Unidentified, Miss Delilah Fishel, Thelma Woosley, Jane Zimmerman, Hilda Kimel Payne, Estelle Perryman, Verily Perryman, Josephine Myers, Laura Reich Weaver, Mrs. Carl W. Reich, Sr., Guy Zimmerman, Bill Miller, Joe Craver, Peola Cooper, Eva Kimel, Bennie Kimel Weisner, Clyde Fishel, Elmer James, Mr. Carl W. Reich, Sr.

MAYFEAST 1913



Salem Band pays a visit to Friedberg in 1885

Many delicious lovefeast buns were baked for the Friedberg congregation in this old Bake Oven (1800) once located just off the present Mt. Olivet Road on the old Hartman Farm.

The Old Parsonage (the first separate parsonage) still stands near the present church.



Our Neighbors



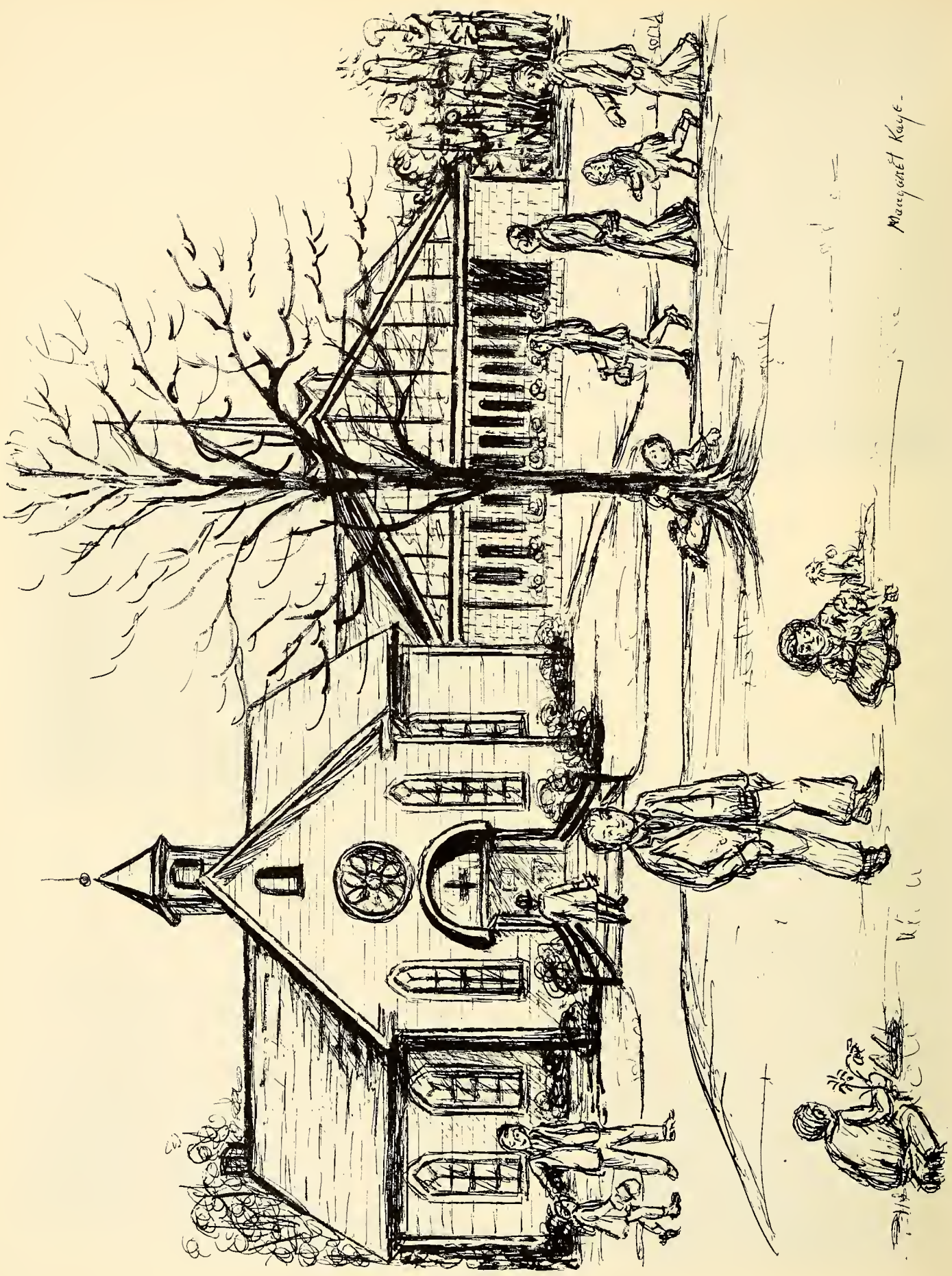
ENTERPRISE MORAVIAN CHURCH (1899)



HOPE MORAVIAN CHURCH (1899)



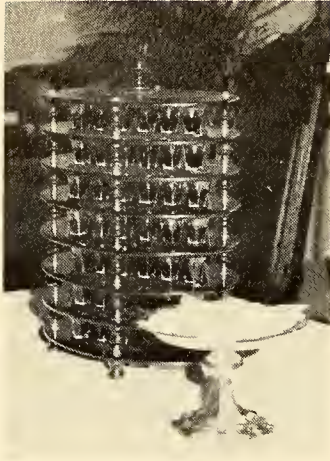
ADVENT MORAVIAN CHURCH (1899)



Margaret Kaye

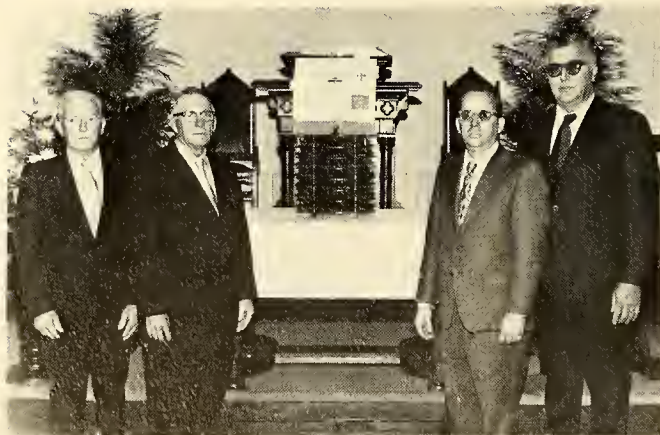
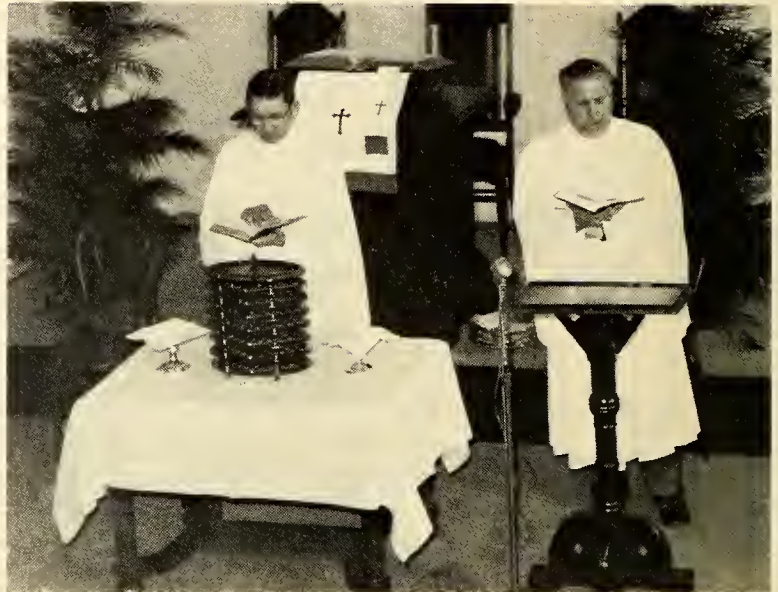
FRIEDBERG
TODAY

The Rites of Friedberg Church



Holy Communion

On many occasions the congregation has proudly called upon an old friend, Bishop Samuel Tesch, to assist in serving the holy sacraments.



THE SCRISTANS - Emory Lineback, Paul Craver, Glenn Craver, and C. R. Beeson prepare for this most important service of our church.

Lobefeast

A lot of work goes on behind the scenes to make the Lovefeast one of our most beautiful services.



THE DIENERS - Minehardt Lambeth (Head Diener), Sam Crater, James Dickerson, S. H. Fishel, Arthur Foltz, Frank Hedgecock, Ralph Kimel, Charlie Rierison, William Shore, Rex Sink, Roy Watkins, Ken Ketner, Ralph Reich, Margarect Foltz, Mary Reich, Delia Jones, Pearl Shore, Bonnie Sides, Blanche Watkins, Maxine Anderson, Virginia Craver, Ruby Fishel, Doris Foltz.



B a p t i s m



Eight children were baptized on Palm Sunday '73 by the Rev. John H. Giesler.



Mr. & Mrs. J. T. Hopkins present their first child a little boy, David Hopkins, for baptism.



Mr. & Mrs. Terry Payne present their first child a little girl, Tiffani Payne, for baptism.

PRAYER FOR PARENTS

Dear Heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them, or contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness when I know that I have done wrong.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

Amen.



The Wedding Ceremony



Tim Ragan and Cindy Tesh exit
after their ceremony on October
1, 1972.



Mike Flowe and Jeanette Culler's wedding was held June 26, 1971.



Jerry Shore and Loretta Sides were married February 2, 1973.



Irvin Fishel and Thelma Smothers wedding
picture from earlier years at Friedberg.



“God’s Acre”



Mr. Raymond Foltz with the assistance of his committee, Frank Reid and Arthur Foltz, do a lot of work behind the scenes to keep this quiet resting place the most beautiful spot on our grounds.



THE BOARD OF ELDERS Emory Lineback, Ray Hartman (V-Chmn), Clyde Sink, Otis Sizemore, Rev. John Giesler (Chmn), D. C. Sides, Kent Miller, H. G. Murphy, Archie Foltz, Glenn Craver, Paul Craver, C. R. Beeson, Ken Ketner (Sec.).



THE BOARD OF TRUSTEES Charlie Rierson, Jack D. Cockerham, Raymond Brown, Arthur Foltz, Gary Murphy, Hal Essick, Sr., Russell Kimel (Chmn), J. Frank Hedgecock, Jr., (Sec.), Charles Conrad, Herman Foltz (V-Chmn), Thomas R. Sink, Robert F. Miller, Frank Reid.



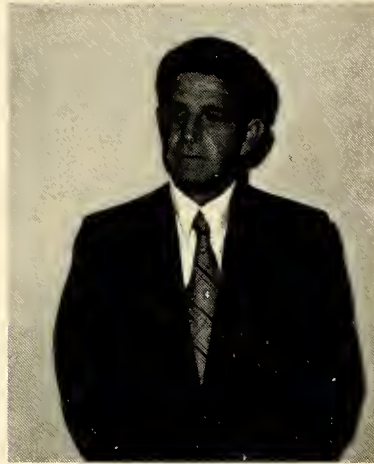
Ray Brown
Church Treasurer



Mary Crouse
Financial Secretary



Joan Cockerham
Church Secretary



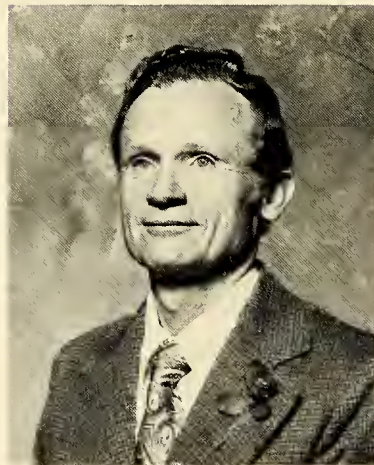
Robert Miller
Treasurer-Building Fund



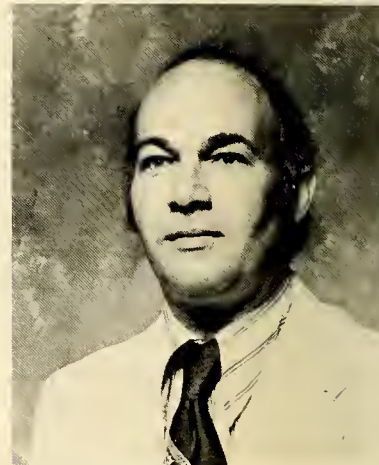
Charlie Rierson
Treasurer-Ben Spough Fund



Ralph Kimel
Building & Grounds Chairman



Hubert Foltz
Church Council Secretary



Otis Sizemore
Missionary Representative

Ushers



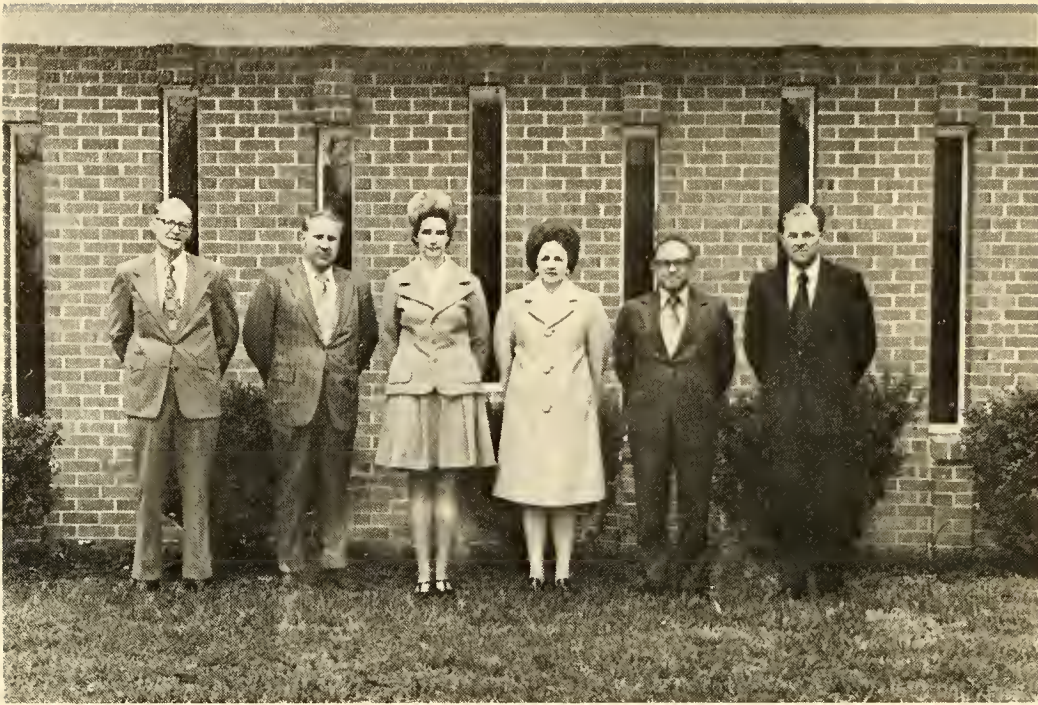
Jimmy Moore, Luther Foltz, Clyde Sink, John Kimel, Phil Weisner, Mike Hanes, Lonnie Foltz, James Weisner (Asst. Head Usher), Thomas Sink, Kenneth Ketner, Harvey Byerly, Bynam Payne, Frank Reid, C. J. Mize, Elwood Foltz, Robert Miller, Bill Shore, Troy Jones, C. R. Beeson, Minehardt Lambeth, Mark Kimel, Dennis Faw, Kim Tutterow, Jack D. Cockerham.



RETIRED USHERS R. A. Foltz, Russell Miller, Arnold Miller, Percy Anderson, Roy Watkins, Emory Lineback.



Stairway leading to the balcony has stood for many years (since 1938).



THE BOARD OF CHRISTIAN EDUCATION S. H. Fishel, Rev. John Giesler, Joan Tutterow, Peggy Essick (Chmn), Ray Hartman (Sunday School Superintendent), Elwood Foltz (Sec), Margaret Foltz, Albert Sink, Kim Tutterow.



BIBLE CLASS Addie Anderson, Percy Anderson, Ruth Cornell, Mary Crouse, Joe Craver, Emma Craver, Wiley Culler, Mable Culler, Ella Eller, Lucile Fishel, Alva Foltz, Raymond Foltz, Lena Foltz, Arthur A. Foltz, Alice Foltz, Letha Hege, Sadie Jester, Thad Jester, Carol Knouse, Della Knouse, Dorothy Lineback, Emory Lineback, Annie Pearle Beckle, Lessie Myers, Maggie Miller, Arnold Miller, Ruby Miller, Russell Miller, Mary Reich, Ralph Reich, James Clinard, Mrs. Charles Payne, Rachel McBride, Homer McBride, Maria Swaim, Mary Swaim, Flora Swaim, Mae Sink, Mrs. John Rierson, Fred Kimel, Blanche Kimel, Sadie Sutphin, Paul Everhart, Ethel Everhart, Bertha Shelton, Mattie Kimel, Ruth Welch, Creed Welch, Flora Woosley, Clyde Woosley, Ethel Tesh, Mable Hanes, James Hanes, Hoy Snyder, Mrs. Hoy Snyder.



COVENANT CLASS C. R. Beeson, Helen Beeson, Harvey Byerly, Ruby Byerly, Frank Clark, Edith Clark, Wilburn Dean, Elwood Foltz, Herbert Foltz, Claudine Foltz, Luther Foltz, Mary Foltz, Travis Hanes, Evva Hanes, Oscar Holder, Doris Holder, James Hyatt, Helen Hyatt, Donald Johnson, Ralph Kimel, Mary Kimel, Russell Kimel, Mildred Kimel, Esther Mendenhall, Mrs. R.J. Mendenhall, Ralph Payne, Frank Reid, Mearlene Reid, Clyde Sink, Jr., Clara Sink, D.C. Sides, Mary Sides, Olin Watkins, Ermalee Watkins, Robert Weaver, Laura Weaver, Jasper Younts, Mozelle Younts



FELLOWSHIP CLASS Tom Anderson, Ruth Anderson, J. A. Clinard, Bernice Clinard, Charles Conrad, Rosa Conrad, Reede Craver, James Dickerson, Ruth Dickerson, Hal Essick, Sr., Peggy Essick, S. H. Fishel, Ruby Fishel, Donald Foltz, Joan Foltz, Herman Foltz, Doris Foltz, Hubert Foltz, Kathleen Foltz, Willis Foltz, Margaret Foltz, Minehardt Lambeth, Melba Lambeth, C. J. Mize, Opal Mize, Jimmy Moore, Wilma Moore, Junior Murphy, Virginia Murphy, Charles Payne, Betty Reich, Ed Reich, Charlie Rierson, Barbara Reich, Nancy Rierson, Rex Sink, Betty Sink, Jimmy Sutphin, Josephine Sutphin, Harvey Tesh, Frank Hedgecock, Betty Hedgecock



THE POST HI CLASS Mark Kimel, Tanya Kimel, Joel Lambeth, Bonnie Lambeth, Margie Everhart, Lynn Foltz, Karen Weisner, Phil Weisner, Linda Weisner, Mike Flowe, Jeanette Flowe, Brenda Sides, Robin Sides, Jenny Kessler, Marcia Hedgecock, Richard Reich, Thor Weisner, Jean Weisner, Johnny Kimel, Becky Ritch, Vickie Murphy, Gary Murphy, Ruth Little Paul Little, Carol Snyder, Larry Snyder, Mike Reich, David Surridge, Bea Kessler, Wilma Culler, Carmel Livengood, Robert Miller, Ralph Surridge



YOUNG ADULT CLASS Hugh Bryson, Joan Bryson, Brenda Clark, Phil Clark, Jack Cockerham, Joan Cockerham, Patty Essic, Linda Everhart, Steve Everhart, Bill Flynt, Archie Foltz, May Dell Foltz, Kent Miller, Margaret Miller, Joy Reich, Sam Reich, Merle Scott, Kenneth Scott, Judy Sink, Thomas Sink, Albert Sink, Ronna Sink, Dennis Stutts, Judy Stutts, Nancy Tesh, Gail Ketner, Ken Ketner, Bruner Sides, Linda Sides, Pat Lambeth, Ray Lambeth, Terry Payne, Judy Payne, Charles Redden, Virginia Craver, Kim Tutterow, Joan Tutterow, Otis Sizemore, Ralph Surridge



WILLING WORKERS CLASS Annie Chadwick, Jack Q. Cockerham, Ann Cockerham, Paul Craver, Elizabeth Craver, Sam Crater, Sr., Kathryn Crater, Mildred Essick, Irvin Fishel, Thelma Fishel, Preston Hege, Thelma Hege, Troy Jones, Delia Jones, Vance Jones, Lillian Jones, Clarence Livengood, Jr., Francis Mendenhall, Earsley Mendenhall, Bynum Payne, Hilda Payne, Paul Payne, Grace Payne, Clifford Padgett, Mary Padgett, Howard Penry, Ella Mae Penry, Lema Snyder, Bill Shore, Pearl Shore, Fred Tesh, Margaret Tesh, Roy Watkins, Blanche Watkins, Guy Zimmerman, James Weisner, Bennie Weisner



SENIOR HIGHS Laura Brown, Bonnie Casey, Franklin Clark, Deanna Dickerson, Mike Hanes, Phillip Hedgecock, Mike Lambeth, Frank Miller, Debbie Mize, Cathy Moore, Sandra Reich, Vicky Sink, Barbara Giesler



NURSERY I Julia Foltz, Kathy Knouse, Timmy Lawson, David Bryson, Danny Everhart, Stephane Murphy, Andrew Foltz, Christy Sink, David Hopkins, Susan Clark; NURSEY II Jennifer Nifong, Caroline Hanes, Sandra Craver, Kevin Crater, Kim Scott, Doug Everhart, Cathy Reich, Julie McBride, Allen Foltz, David Sink, Eric Scott, Anne Hill, Carol Hutchins, Reva Miller, Peggy Lawson, Alice Walser, Ruby Clinard



KINDERGARTEN Leslie Flynt, Todd Lambeth, Martin Miller, Lisa Essic, Mark Clinard, David Everhart, Carrie Foltz, Laurie Foltz, Leah Lawson, Doug Nifong, Phillip Reich, Norman Sutphin, Cindy Stutts, Stacy Payne, Joann Tesh, Opal Mize, Virginia Murphy, Nancy Tesh



PRIMARY DEPARTMENT Lisa Clark, Richard Craver, Randy McBride, Angela Scott, Kelly Tutterow, Sara Nichols, Ronnie Foltz, Melissa Mize, Michele Foltz, Karen Crater, Kim Knouse, Kenan Dickerson, Joe Bryson, Angela Fishel, Kenny Hutchens, Randy Sides, Charlie Essic, Brian Brinkley, Tonya Calcutt, Bruce Hill, Charles Ketner, Suzanne Ketner, Keith Scott, Lorraine Sutphin, James Sizemore, Karen Ballou, Janet Johnson, Diane Foltz, Linda Weaver, Nancy Nichols, Joan Tutterow, Joan Cockerham



JUNIOR DEPARTMENT Cindy Giesler, Melinda Sink, Melissa Sizemore, Donald Cockerham, Penny Clinard, Mikie Foltz, Jonathan Hanes, Tamara Hurd, Lisa Clinard, Melissa Cockerham, Chris Conrad, Lisa Hutchens, Lisa Johnson, Sandy Miller, Carolyn Reich, Shannon Sizemore, Becky Giesler, Nathan Anderson; Pearl Craver, Margaret Brown, Melba Lambeth, Betty Hedgecock, Ruby Fishel



JUNIOR HIGH GIRLS - Cheryl Sink, Janet Sink, Rita Foltz, Melanie Sizemore, Ann Miller, Robin Johnson, Martha Shore, Pam Rierson, Lisa Rierson, Jane Tesh, RoseMary Foltz, Judith Moore, Debby Giesler, Marsha Clinard; Mary Sides, Bennie Weisner, Bordie Belle Hartman



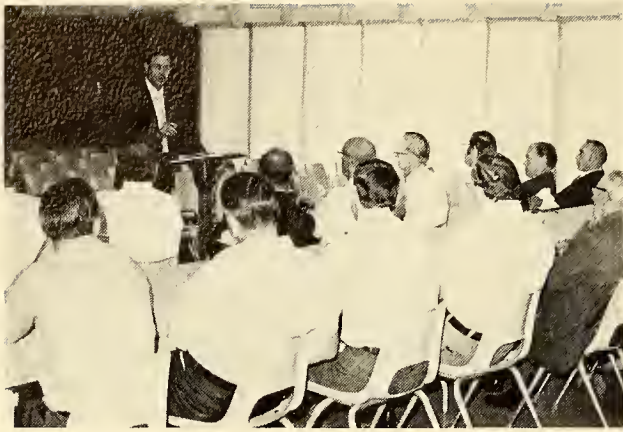
JUNIOR HIGH BOYS - Edward Brown, Jeff Essick, Wesley Brown, Randall Anderson, Mike Foltz, Mark Lawson, Steve Jackson, Chris Giesler, Bobby Hutchins, Gary Sides; Raymond Brown, Glenn Craver

Youth



The young people enjoy many varied activities during the church year which help them gain funds for worthwhile projects and develop an understanding for real Christian Fellowship.

Men's Fellowship



This group of men was just organized in 1973 although they have been active for many years as an unofficial organization.

The Sunday morning breakfast has become a real fellowship of the men as they lean back after a good meal here to listen to one of Friedberg's men in the ministry, Rev. Lewis Swaim.



For many years the men of the congregation have taken the responsibility of keeping the grounds and buildings in top condition. Here under the direction of the Caretaker Committee, a work day was planned to clean out the woods and area at the Pavilion.

Women's Fellowship



CIRCLE #1



CIRCLE #2



CIRCLE #3



CIRCLE #4



CIRCLE #5



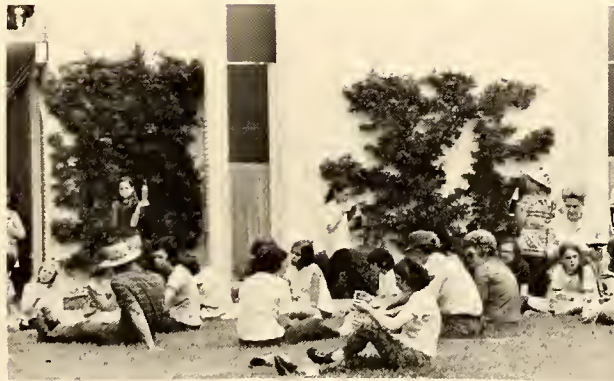
The largest project for the Women's Fellowship is the delicious Ham & Chicken Pie Suppers put on twice each year to raise funds for worthwhile projects that the ladies wish to support.

The new facilities of our Fellowship Hall and Kitchen have made this project much more enjoyable for all. Here the ladies are seen preparing the supper in the old kitchen below the old sanctuary.

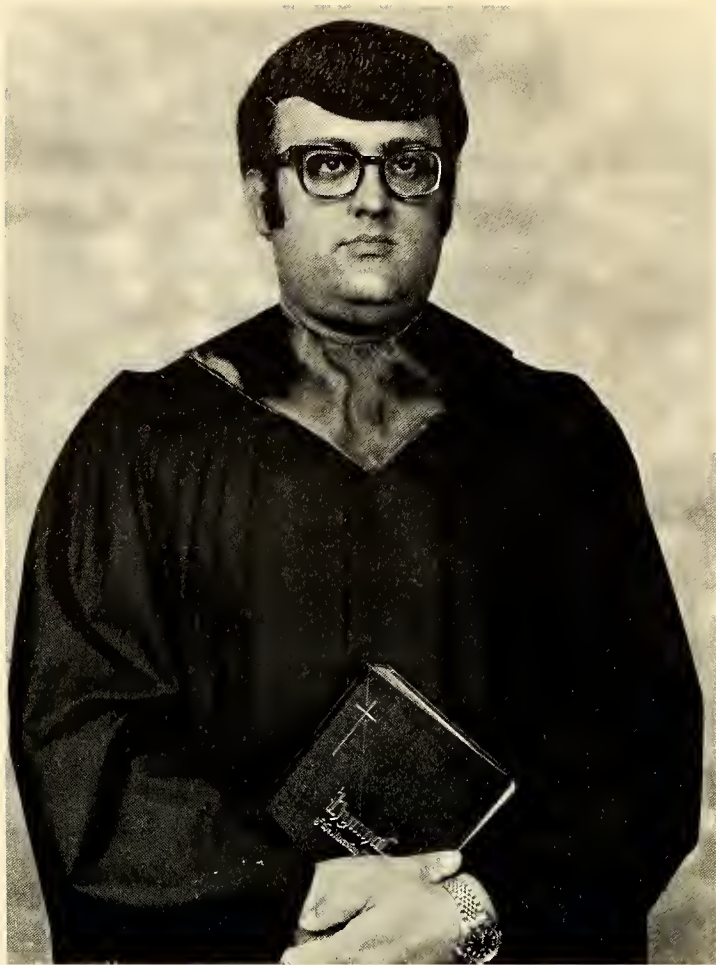


Trek From Friedberg To Bethabara

On Easter Monday 1973 a small band of men, women, and children set out on a hike from Friedberg Church to the Bethabara Church reenacting the trek of earlier years when the communicant members had to walk to Bethabara to receive Holy Communion because there was no minister in the Friedberg Congregation.



The following people made the walk: Rev. John H. Giesler, Mike Flowe, Jeanette Flowe, Rebecca Giesler, Chris Giesler, Josephine Sutphin, James Sutphin, Lorraine Sutphin, Norman Sutphin, Sadie Sutphin, Melanie Sizemore, Cathy Moore, Carolyn Reich, Cindy Giesler, D. C. Sides, Mary Sides, Marica Hedgecock, Bill Roesel, Debby Giesler, John Foltz, Barbara Giesler, Ruby Fishel, Angela Fishel, Melba Lambeth, Minehardt Lambeth, Mike Lambeth, Judith Moore, Lisa Johnson, Fred Kimel, Blanche Kimel, Jonathan Hanes, Steve Jackson, Shannon Sizemore, Melissa Sizemore, Beth Walters, Donna McKenny, Junior Murphy, Virginia Murphy, Gary Murphy, Bennie Weisner, Sandy Miller, Chris Whicker, Kathy Sides, Ann Miller, Janet Sink, Eric Scott, Max Spach, Jim Culler, Scott Hewitt, Richard Reich, Otis Sizemore, Beverly Sizemore, Lu Ann Gentry, James Sizemore, Mildred Martin.



The Music Ministry

Mr. Jerry V. Jones
Choir Director - Organist



THE MUSIC COMMITTEE Otis Sizemore, Lucile Fishel, Bennie
Weisner, Irvin Fishel, Rev. John Giesler, Herman Foltz



THE ADULT CHANCEL CHOIR

Jenny Kessler, Bennie Weisner, Cathy Moore, Judith Moore, Wilma Moore, Mary Sides, Betty Reich, Clara Sink, Debby Giesler, Barbara Giesler, Jeanette Culler, Beverly Sizemore, Marcia Hedgecock, Barbara Reich, Bonnie Sides, Brenda Sides, Brenda Clark, Bea Kessler, Virginia Murphy, Ramona Hanes, Richard Reich, Mike Flowe, Boone Sides, Kent Miller, Otis Sizemore, Franklin Clark, Clarence Livengood, Jr., Fred Culler

THE ENGLISH HANDBELL CHOIR

Melba Lambeth, May Dell Foltz, Barbara Giesler, Thelma Fishel, Lucile Fishel, Virginia Murphy, Betty Reich, Kathleen Foltz, Hubert Foltz.





William J. Fishel

The William J. Fishel Memorial Bells

This was the first year of our English Handbell program at Friedberg Church, and it was made possible through the donation of the beautiful four octave (49 bells) set of Schulmerich bells in memory of the late William J. Fishel. Since that time we have organized two choirs which were active in all of the festival occasions. A third group, The Belltones, will be introduced in the Fall of 1973.



The Young Carillons play here for the 200th Anniversary celebration during the first week of April 1973.



THE YOUNG CARILLIONS

Mike Lambeth, Cathy Moore, Gary Sides, Diane Foltz, Martha Shore, Jeff Essick, Steve Jackson, Rita Foltz, Mike Foltz, Judith Moore, Debby Giesler, Chris Giesler, Phillip Hedgecock, Deanna Dickerson, Robin Johnson, Melanie Sizemore.



The Young Carillions played this year for the first time on the front lawn for the Easter morning Graveyard Service.



THE JUNIOR CHANCEL CHOIR

Melissa Sizemore, Lisa Johnson, Shannon Sizemore, Lorraine Sutphin, Melissa Cockerham, Angela Fishel, Becky Giesler, Carolyn Reich, Michele Foltz, Suzzane Ketner, Bruce Hill, Charles Ketner, Donald Cockerham, Jonathan Hanes, James Sizemore, Cindy Giesler, Tamara Hurd, Mikie Foltz, Karen Crater, Melissa Mize, Ronnie Foltz, Kathy Sides.



The choirs put in a lot of time and hard work to make each service more beautiful than the last and more acceptable in the sight of God. For we must never forget that after His gift to us, nothing is too great a gift for Him.

The Friedberg Easter Band



Irvin Fishel
Band Leader



Hal Essick
Band Leader



SAM FORT JR.
BAND DIRECTOR

LILLIAN FORT
ASSISTING DIRECTOR

Grover Fishel, J. F. Hedgecock, Sr., Andrea Adams, Ann Adams, Donald Cockenham, Jeff Essick, Alberta Foltz, Dianne Foltz, Hubert Foltz, Lonnie Foltz, Mikie Foltz, Rita Foltz, Willis Foltz, Mike Foltz, John Giesler, Chris Giesler, Debby Giesler, J. F. Hedgecock, Jr., Phillip Hedgecock, Jonathan Hanes, Steve Jackson, John Kimel, Mike Lambeth, Minehardt Lambeth, Emory Lineback, Randy Mabe, Verge Nifong, Barbara Rierson, Clyde Sink, Otis Sizemore, Billy Tesh, Dale Tesh, James Tesh, Jerry Tesh, Jimmy Tesh, Nancy Tesh, Roxie Tesh, Woody Tesh, Woodrow Tesh, Christian Weber, Bruce Weber, Dennis Fort, Hubert Fort.

Easter

"It was Easter,
And when I heard the church bells ring,
I thought I heard the Voice of God."





Special Services



"And she shall bring forth a son, and thou shalt call his name Jesus; for He shall save His people from their sins."



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Each year at Christmas, the choirs combine to bring the story of our Savior's birth closer to the hearts and minds of the Friedberg family.

Special Services

The Women's Fellowship has the Privilege of preparing the beeswax candles with red trim for the two Lovefeasts on Christmas Eve.



"The Lovefeast", painting by Margaret Kaye Everhart, captures the beauty and fellowship of the Christmas Eve Lovefeast and Candlelight Service.



Margaret Kaye - 1968

200th
Anniversary
Lovefeast
April 4, 1973



A special part of the celebration of Friedberg's 200th Anniversary was the Lovefeast held during anniversary week. The Dieners dressed in costumes of the seventeenth century to serve this most important festival lovefeast.



Special Services

The Outdoor Festival



A tradition in the making, the Outdoor Festivals have become a special part of Friedberg's church year. Each fall and spring the congregation gathers on the back lawn of the church for an inspirational service of music and message. This past spring of 1973 an invitation was extended to the Mayor's Majority as seen above.





The present parsonage built in 1958 is just a few yards from the Friedberg Church.

The Parsonage Family



The Rev. John H. Giesler and his wife Barbara and their children Debby, Cindy, Becky, and Chris.

The Friedberg Family



Dallas & Maxine Anderson



Percy & Addie Anderson



Thomas & Ruth Mabe Anderson
Randall & Nathan



Wayne & Linda Anderson



Steve & Patricia Atkins



Clay & Annie Pearl Beckel



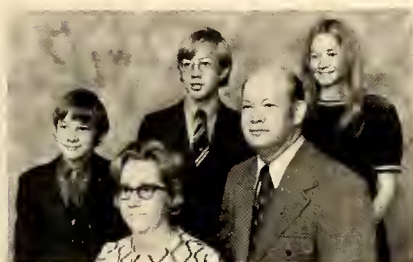
C. R. & Helen Beeson



James & Helen Boles



Tom & Patricia Brittain



Ray & Margaret Brown
Laura, Edward & Wesley



Hugh & Joan Bryson
Joe & David



Harvey & Ruby Byerly



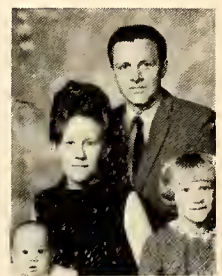
Leon & Bonnie Byerly
Tonya



Johnny & Margaret Carruthers



Frank & Edith Clark
Franklin



Philip & Brenda Clark
Lisa & Susan



James Clinard



Ruby Clinard
Lisa



Jack Q. & Ann Cockerham



Jack D. & Joan Cockerham
Melissa & Donald



Charles & Rosa Mae Conrad
Chris



Pearl Craver, Ruth Cornell,
Reede Craver



G. B. & Ruth Craft



Sam & Katherine Crater, Sr.



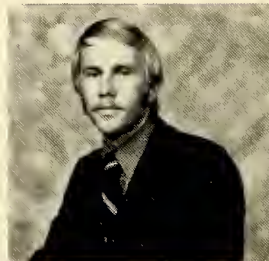
Sam & Sue Crater, Jr.
Karen, Kevin & Kathy



Joe & Emma Lee Craver



Paul & Elizabeth Craver



Steve Craver



Glenn & Virginia Craver
Richard & Sandra



Mary Crouse



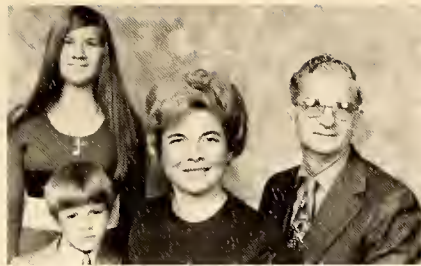
James & Wilma Culler



Wiley & Mable Culler



Wilburn Dean



James & Ruth Dickerson
Deanna & Kenan



Ella May Eller



Hal & Peggy Essick, Sr.
Joel & Jeff



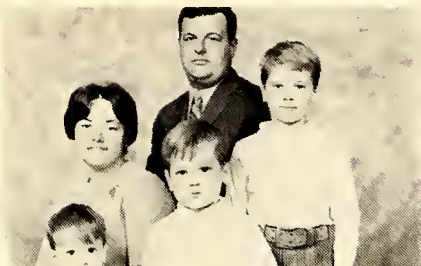
Hal & Deborah Essick, Jr.



Mildred Essick



Joe & Margaret Everhart
Margie & Joey



Steve & Linda Everhart
David, Douglas & Daniel



Dennis Faw



Aaron & Juanita Fishel
Dickie Newsom



Cromer & Virginia Fishel



Grace Fishel



Gray & Bonnie Fishel
Stephen



Irvin & Thelma Fishel



Joe Fishel



Luna Fishel



Minehardt & Jeannie Fishel



S. H. & Ruby Fishel, Jr.
Sanford, III & Angela



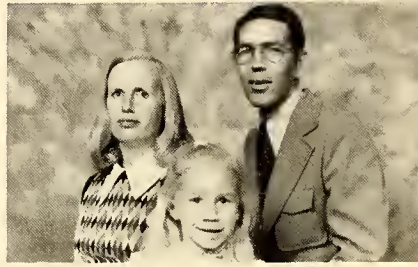
Viola Fishel



Lucile Fishel



Mike & Jeanette Flowe



Billy & Rachel Flynt
Leslie



Arthur & Alice Foltz



Alva Foltz



Archie & May Dell Foltz
Laurie & Allen



Aubrey & Doris Foltz
Jane & Kristen



Charles & Nancy Foltz
Donna & Pamela



Donald & Joan Foltz
Mike & Michelle



Elwood & Lorraine Foltz



Herman & Doris Foltz



Hubert & Kathleen Foltz
Dianne & Rita



Lonnie & Alberta Foltz
Mikie & Ronnie



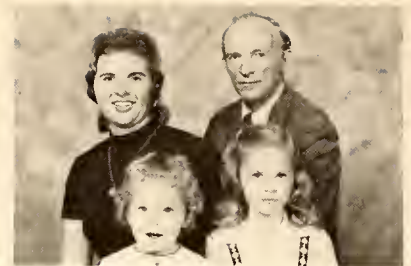
Luther & Mary Foltz



Raymond & Lena Foltz



Richard & Lynn Foltz
Andrew



Willis & Margaret Foltz
Carrie & Julie



Lula Gregg



James & Mabel Hanes



Travis & Evva Hanes
Jonathan & Caroline



Ray & Bordie Bell Hartman



Ronnie & Brenda Hartman



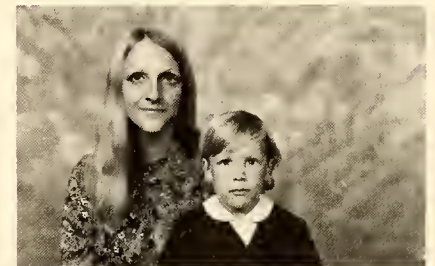
Frank & Betty Hedgecock, Jr.
Marcia & Phillip



Elva Hege



Letha Hege



Judy Herman
Donny



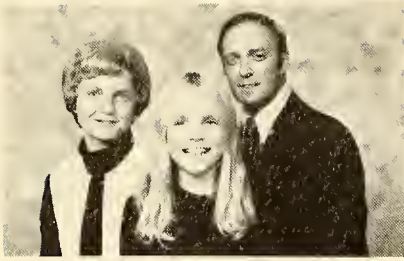
Albert & Anne Hill
Bruce



Oscar & Doris Holder



J. T. & Dru Hopkins



Herbert & Drue Hurd
Tamara



George & Ruth Jackson, David, Steve,
Debbie, Gary & Jeff



Donald & Janet Johnson
Lisa



Troy & Delia Jones



Vance & Lillian Jones



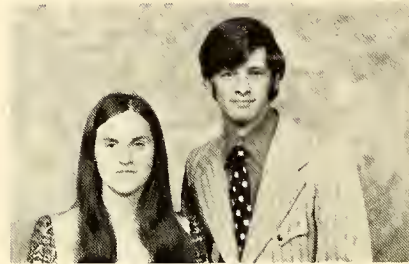
Robert & Judy Joyce



Bea Kessler
Jenny



Kenneth & Gail Ketner
Suzanne & Charles



Dwain & Janice Kimel



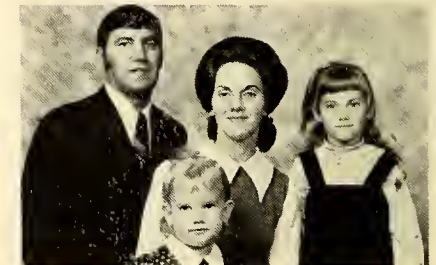
Mattie Kimel



Ralph & Mary Kimel
Tanya



Russell & Mildred Kimel
Mark & John



Bobby & Carol Knouse
Kim & Kathy



Della Knouse



Donald & Audrey Koontz



Minehardt & Melba Lambeth
Mike



Ray & Pat Lambeth
Todd



Carl & Peggy Lawson
Mark, Leah & Timothy



Paul & Ruth Little



Clarence & Carmel Livengood



David & Nancylynn Lockman
Tamara



Joe & Betty Maranville
Teja



Le Vaughn & Judy Maranville
Vonda Mia



Esther Mendenhall



Francis & Earsley Mendenhall



Luna Mendenhall



Arnold & Maggie Miller



Kent & Margaret Miller
Martin & Ann



Robert & Reva Miller
Frank, Ann & Sandy



Russell & Ruby Miller



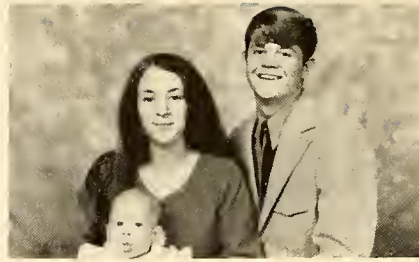
C. J. & Opal Mize
Carole, Debra & Melissa



Jimmy & Wilma Moore
Cathy & Judith



Roger & Eddis Mullis



Gary & Vickie Murphy
Stephanie



H. G. & Virginia Murphy



Lessie Myers



Donald & Nancy Nichols
Gregory Casey, Bonnie
Casey, Sara Nichols



Henry & Maude Nifong



Wayne & Gayl Nifong
Douglas, Jennifer,
Rebecca & Stephen



Clifford & Mary Padgett



Coy & Eunice Parnell



Bynum & Hilda Payne



Mary Francis Payne



Johnny & Ramona Payne
Stacy



Larry & Desdemona Payne
Annette



Paul & Grace Payne



Ralph & Lemma Payne
Donald



Howard & Ella Mae Penry



Tim & Cindy Ragan



Martin & Brenda Sue Reece



Betty Reich, Richard
Sandra & Carolyn



Ed & Barbara Reich
Mike



Ralph & Mary Reich



Sam & Joy Reich
Phillip, Catherine
& Anna



Bobby & Carol Ring



Robert & Barbara Rogers



Roxanne Rogers



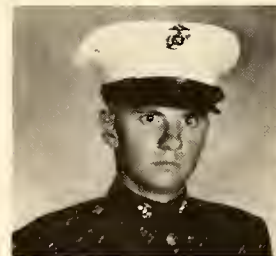
Frank & Mearlene Reid



Kenneth & Merle Scott
Keith, Angela &
Kimberly



Ronald Shell



Steve Shell



Bertha Shelton



Jerry & Loretta Shore



Bill & Pearl Shore
Martha



Fannie Shore



Boone & Mary Sides



Homer & Bonnie Sides
Debra



Paul & Perry Sides



Polly Sides, Brenda
Freddie & Kathy



Ricky Sides



Robin Sides



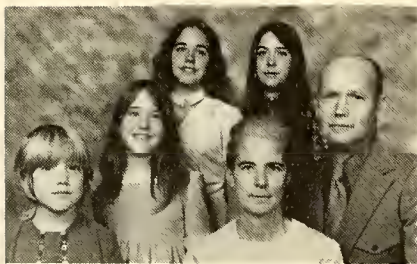
Albert & Ronna Sink
Kristle Lee



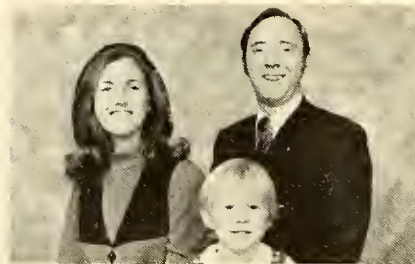
Clyde & Clara Sink, Jr.



Mae Sink



Rex & Betty Sink, Vicky,
Cheryl, Janet & Melinda



Thomas & Judith Sink
David



Otis & Beverly Sizemore, Melanie,
Shannon, Melissa & James



Emory & Sarah Snyder



Hoy & Annie Snyder



Lema Snyder



Larry & Carol Snyder



John & Mary Spradlin
Patty



Ronald & Cornelia Staker



Dennis & Judith Stutts
Cynthia



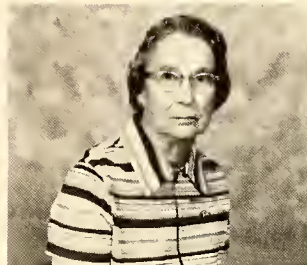
Ralph & Myrtle Surridge
David



James & Josephine Sutphin
Lorraine & Norman



Roy & Sadie Sutphin



Flora Swaim



Mary Swaim



Maria Swaim



Fred & Margaret Tesh



Ethel Tesh



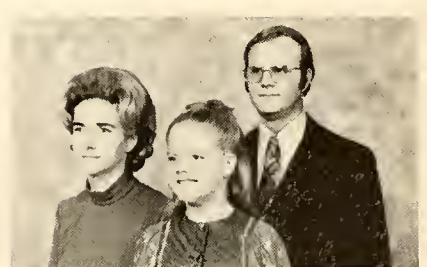
Larry & Nancy Tesh
Joann



Luther & Ruby Tesh



Jerry & Gail Tolley



Kim & Joan Tutterow
Kelly



Olin & Ermalee Watkins



Roy & Blanche Watkins



Alice Walser



David & Linda Sue Watkins



Robert & Laura Weaver
Linda



James & Bennie Weisner
Karen



Lou & Judy Weisner
Donna



Dion Weisner



Phillip & Linda Weisner



Thor & Jean Weisner



Creed & Ruth Welch



Carl Wosley



Clyde & Flore Wosley



Jasper & Mozelle Younts



Guy Zimmerman

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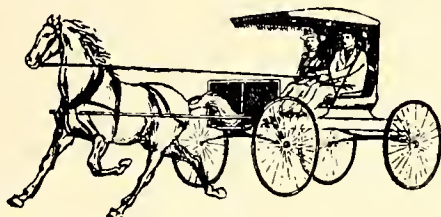
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*The Lord make His face shine upon you,
and be gracious unto you;*

*The Lord lift up His Countenance upon you,
and give you peace;*

In the Name of Jesus, Amen.

