

LISCHY'S PRIVATE RECORD
From The Kann Records Collection of Richard B. Kann Jr.

ENGLISH TRANSLATION
OF
LISCHY'S PRIVATE RECORD

August 8, 1978

FORWARD

In 1978, I began researching the Kann family history. My grandfather, John H. Kann of Conewago Township in York County Pennsylvania, had collected a number of records from Strayer's Church in Dover, and a number of other Churches and Cemeteries around York County. Harry Leib, a fellow member of the Strayer's Congregation, provided my Grandfather with the attached copy of Reverend Lischy's Private Record. At the time, I was employed at Forest Hills Junior High School near Pittsburgh and was fortunate to have the text translated by Mrs. Esther Monk, a German teacher at the school.

This document contains:

1. A formal copy of the translation
2. Lischy's Private Record -a copy from the Historical Society of the Reformed Church in the United States (MKRG Z Y82)
3. Establishing Church Order
4. Decision to Build a Church
5. Mrs. Monk's translation notes

I have found these translations to be very helpful in my understanding of these first members of Kann Family in America, their beliefs, and values. It is my intent that these documents be available so that future generations may find these documents enlightening as well.

Richard B. Kann Jr.

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1 Volume 6 x 7 1/4, in original binding

In this book will be found:

- (1) My printed declaration whereby I shall abide all by life.
- (2) The fundamental beliefs (expressed in) the Synod of Berne, (only) recently set down in print, or that which alone mankind needs to know as basic principles in order to achieve eternal bliss.
- (3) Churchly rules, which must exist in every Christian congregation because God is a God of order (not chaos).
- (4) The names of the infants who have been baptised in this congregation.

1835

Point 1.....that our entire teaching rests upon the one (true) God (Jehovah) Jesus Christ, in whom all fullness of divinity appears/lives in the flesh.(Col. 2:9)

through whom in the beginning was (One with the) Father, the Word made Flesh.(John 1).

God the Father (hath made) the world and every thing therein, who also prepared and completed the Heavens, The work of His Hands. (Hebrews?)

Point 2That our first father, Adam, together with his wife Eve, disobedient

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lost the Divine similarity to God Himself and who (thus) rendered himself subject to spiritual death, and therefore, we with all of (Adams's) progeny, because of "original (inborn) sin" as well as fleshly sin (committed after birth) have fallen beneath the wrath of God(Rom. 8:7 and 5:12)

therefore must be lost(and damned) of necessity, through all eternity, if our loving, merciful God and Father had not taken pity on this poor human race and had not sent His beloved Son to be our Intercessor and Savior who bore our sin in our stead, felt the (sting of the) curse, atoned for our sins in the flesh (Rom. 8), as well as suffering the struggle that crucifixion meant.(Ephes. 2) and reconciled all men with Himself again.(1 Cor. 5)

Point 3Therefore God who appeared in the flesh as Jesus Christ and without Whom there is no grace to be found or had, no help, and certainly no salvation, much less justification or bliss: because He was created by God the Father to be our Lord and

Savior, not only for Wisdom and Justice, but also for our sanctification and redemption, (as) also Peter expressly said, That "there is no other Naive under heaven, given among men, whereby we may be saved.(Act. 4:12)

Point 4Therefore This Jesus Christ alone shall be preached as the reason, basis, and fundamental tenet of our belief. He must be preached as the Crucified One, and be made known to all people who want to be saved. Because by this very Jesus, signs of the prophets are borne out: He is Himself the Truth and the Life and no soul can come to the Father except through Him, nor know anything better and higher than exists here on earth. But we can avoid damnation by the simple preaching about the Cross and he who does not listen is laid waste, misled, conquered, blinded to the possibilities of Gods grace, as John says: "Such a man has no God."(2 John 1:9) Therefore all people who do not wish to be unhappy in time and in eternity, laden and exhausted by the burden of their guilt(Matt. 11), feeling their misery as poor sinners must come to this God and Savior Jesus Christ and in His Blood accept the reconciliation and forgiveness of all their sins.(Col. 1:14) and by means of true and living faith free themselves from the power of sin and death and allow themselves to be justified(Rom. 6), being incapable of becoming worthy through good works of his own(Rom 3 and Gall. 3-10), and Therefore to become body and soul the possession of Jesus Christ. He who won't go along (with this plan of salvation) is still subject to death and is LOST, no matter how holy or pious he might be. Even Paul who had attempted to establish his righteousness through the law, claimed he was no better than filthiness and soil, having been saved, however, through his acceptance of Jesus Christ, His Lord.

In order that all such justified souls made free by Christ's (intervention)(can accomplish) good works and can both desire and be able to do these good works with joy and happiness; and in order that virtue will be extended to them, in Faith, as the Holy Apostle Peter has clearly described(2 Peter, 1:5), who because God has written this law into the hearts of such persons. And his laws are not hard (to obey)(1 John 5:3); therefore can sins not prevail, since sins do not dwell in their hearts or in their limbs, and can therefore not dominate them. For their hearts constitute the Temple of the Holy Spirit and their limbs are weapons of justice, and are protected along with hearts and minds in Christ Jesus (Phill. 4) They have received Grace and Strength to turn to (resort to) the Gospel, to praise God in body and spirit, and continue their sanctification in the fear of the Lord, until such time as He - Our Lord and Savior - shall appear on the clouds of Heaven. So they can raise their heads on high with joy, bliss, happiness, and remain blissful with God from everlasting to everlasting. Amen.

All who (hold or have) and teach the pure and evangelical basic doctrine are able to be and should be recognized by us as brothers, in spite of the fact that they may differ from us in outward ceremonies, forms, and practices. But whoever brings to us other teachings and wants to preach different gospel to us, even though he should be an angel from heaven, should be expelled from our midst and banned (Gall. 1), for none can lay any other foundation for our faith other than That which is already laid: the foundation Jesus Christ. (1 Cor 3:11 and Rom. 10)

The Holy Sacrament should be believed, taught and served (distributed) by us, as is specified in our Heidelberg Catechism, without (subtracting or detracting) and without adding anything.

Thou, my God, inscribe these teachings in my heart, so that my mouth (may show forth Thy praise) with joy.

Establishing Church Order

So 4 Elders shall be chosen at the initiation of Preacher Erenet, selected by the majority, by voice vote . These Elders shall be men with honorable lives, men who have good reputations throughout the congregation. Whose office and duty it shall be to keep a watchful eye on/over the whole congregation, and to express detailed interest in each and every member. In case they turn up any evidence of wickedness, or unseemly (conduct), in the case of one or another member, without discrimination they must reveal the person at fault and make him known first to the pastor himself alone, then to the other elders, and then to the whole congregation, if the first and subsequent admonitions do not help (the situation), so that no (grossly) sinful persons will be tolerated in the congregation, thereby upsetting (annoying) weak members of the congregation. The elders must see to it that there exist good order and conventionality, in addition to healthy pure doctrine. To this end, they must confer diligently (regularly) with the pastor and discuss whatever comes up, so that in every manner possible peace, quietude, and well being will be sought after and upheld. The Elders plus one additional man of the congregaton shall hold a Consistory with the pastor before Communion is given, to communicate to him to the best of their knowledge and conscience information concerning persons who should not be given communion at this time. For the Consistory has the might and power to exclude such a person or persons from communion and the congregation until they improve the quality of their (Christian) lives, and that action would be following the express command of our Savior -- That we should avoid the heathen and tax collector.

It becomes extremely important that members sign up ahead of time for Communion so that the list of their names can be scrutinized with time to discuss each name to ascertain whether these persons can be allowed to partake of Communion: so that only those are allowed who have a proper concept of the necessary Testaments (note 1), together with a genuine hunger for Jesus Christ. So that blatant, stubborn sinners do not creep in along with the rest, nor do they bring down the wrath of God not only on themselves, but upon the whole congregation by reason of their sins and unrepentance. To prevent such awful calamities, of course, young people should be well-informed and instructed (in God's Word and churchly conduct.)

Therefore it behooves all parents and heads of families in our congregation to care for their children carefully, diligently, and well-intentioned, missing no opportunity to grow in the grace and knowledge of God, to take Jesus into their hearts, so that their children's spiritual future can be built on the most sacred of all foundations; so that the Church

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Elders can see clearly (what kind of families they are) and so that they (the house holders) can set a good example to the congregation.

For the support of the Church and matters pertaining to it at every church service, at the end, there shall be an orderly collection (of funds), whereby each member, according as God has prospered him, can contribute. So the youngest (sons) of the Elders shall do the collecting, and another person write down exactly how much money comes in, so that every year a (precise) reckoning can be given to the congregation of what the income has been. Nothing shall be paid out without the knowledge and consent of the elders and the entire congregation.

This writing was drawn up and put together in Philadelphia on May 19, 1743. And written in the book on October 30, 1744.

J. Lischy
V.D.M.

In good order, the following persons have added their names to this document, and a part of the list did their signing publicly, as follows.

Georg Mayer*,
Philipp Rothrock*,
Henrich Ban,
Frantz Luthwig Beroth*,
Johannes Weymuller,
Johan Gerhardt Luckebach,
Johannes Fissel,
Heinrich Schmit,
Lehnhardt Kumfurth,
Nicklass Kan,
Jacob Wolff,
Jacob Lanius.
Martin Schultz,
Johannes Schultz,
Johannes Wolff,
Casper Williar,
Johannes Ehmig,
Jacob Ob d Junger,
Conrath Stock,
Lorentz Krieger,
Jacob Ob der alter,
Jost Herbach,
Johannes Beitzel,
Casper Spengler*,

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Tobias Hamsbacher,
Arnolt Steg,
Henrich Lebhardt,
Jacob Schram,
Henrich Stens,
Jacob Welshoffer,
Isac Raudebusch,
Lorentz Brutzer,
Philip Henss,
Nicklass Wildt,
Henrich Dewes,
Reinert Hammer,
Johannes Heckendorn d Junger,
Johannes Heckendorn der alter,
Henrich Schetteron,
Dieter Meyer,
Balzer Spengler*.

* original signature - mark added

(in another hand) York, Kreutz Creek, Conewago, and Bermudian Springs - Jacob Lischy, first German Reformed (Protestant) pastor (preacher) on the west bank of the Susquehanna.

Decision to Build a Church

Corrected copy of the conclusion reached on 17 of March 1745, concerning the Reformed Church in York and how it shall be constituted. We, the undersigned, with common purpose, who follow God's word as it is taught in the Evangelical Reformed Religion:

We have resolved and decided among ourselves to build a church or house (of God) suitable for our Divine Worship, on the Catores (Codorus Creek), in which building, according to the example of our Reformation, can hear the Word of God, and enjoy and have the Holy Sacraments. And because we, according to our Synbolic Books believe in a holy, Christian, general Church, we plan to call true, evangelical (note 2) Reformed preachers, who will preach the pure Word of God and will have permission and freedom to preach the Gospel of Jesus Christ, with the condition and specification that our duly called pastor, so far as we have one, will not have his preaching rights abridged or curtailed, which privilege we intend to retain.

There shall no one be allowed in without the knowledge of the Elders and the President Vorsteber, one who stands before [the others]), which measure is taken for the prevention of disputes and quarrels. This shall be a firmly applied rule. So that (it remains obvious) that this church is built for the absolutely sole purpose of worshipping God. May God our Heavenly Father, and our Lord and Savior Jesus Christ grant, through the Holy Spirit that our church may forever remain a house of peace, in which heart-felt wish and intent for general peace we all signed in our own hands to empower this decision. We all have thoughtfully taken part in this. With the concern that the people of this city will eventually take the church (to their hearts), we herewith indicate that the people from the surrounding plantations, who are among the undersigned, together with their heirs and children, along with the city folk shall have and enjoy unique privilege and freedom.

This all happened in York on the Codorus Creek on the 17 of March, 1745.

Phillipp Rothrock
Heinrich Ban
Gorg Meyer
Frantz Ludwig Berott
Martin Schultz
Jacob Weltzhoffer
Heinrich Schmid
Niclaus Kan

Hanes Wolff
Hans Gorg
Jacob Lanius
Baltzer Spengler
Reinhardt Hamer
Jacob Ob

Philliph Heins
Schwob Niclaus Wild
Joh Gorg Becker
Casper Williart
Gorg Michel Kan
Jacob Ob Jun

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Johanes Schultz	Peter Wolff
Heinrich Liebhardt	Conrad Stuck
Heinrich Stentz	Hans Gorg Rudi
Hanes Heckendorn Jun	Hans Schettlj
Johanes Heckendorn Sen.	Isaac Rautenbusch
Heinrich Gayer Hans	Conrad Dame
Casper Spengler	Peter Durr
Conrad Muller	Jacob Welsch
tobias Hamsbacher	Dietrich Meyer
Jacob Wolff Tobias	Hamsbacher J
Peter Wolff Heinrich	Lainbacher
Leonhardt Kumpfurt	Joseph Welschhans
Valentin Krantz	Friedrich Ritter
Tobias Frey	Jost Herbach
Killian Schmid	Heinrich Schettron
Jacob Schram	Johanes Emig
Johanes Weinmuller	Martin Muller
Adam Hoffman	Abraham Welschhans
Arnold Steg	Jacob Welschhans
Joh Gorg Luckenbach	
Adam ----- (Schleby)	
Ludwig Seib	

Translator's Notes

Note 1 - "Testaments" may mean Scriptures themselves or Scriptural promises.

Note 2 - meaning preaching from the Gospels (Evangelism) and interested in proselytizing via missionary efforts.

Translators Note - The n indicates nn and similarly m , mm. Such a line is not used to double consonants other than n, m, so far as I know.

The kinds of errors that occur in the text are the ones to be expected in the writings of persons who have lost cultural contact with their Fatherland (Germany) and speak and write as they remember it used to sound to them. It's a kind of "basic" church German, sort of frozen at the level it was when these folks "came over." "Living" language continues to change and evolve in the land that gave it birth -- not out on the vine, as these folks were in the American colonies.