

*K. A. "Butch" Reigart*

**Reverend Howard J. Frey's Pennsylvania German Service  
at Swamps Community Chapel in Kleinfeltersville,  
Pennsylvania, Saturday, 29 September 1984**

**Introduction and Dedication**

Professor Haag most likely would have been acquainted with Reverend Howard J. Frey (1921–93) and most certainly would have appreciated Reverend Frey's wonderful ability to preach in the Pennsylvania German dialect, which he did on many occasions and for many decades prior to his passing.

Reverend Frey's last congregational charge, an old-fashioned Evangelical Methodist church, was at the village of Richfield in a quite, rural stretch of southern Snyder County west of the Susquehanna. But his roots—judging from the sound and variety of his dialect speech—lay to the east of the Susquehanna, quite possibly in Professor Haag's home area along the Blue Mountain of northern Berks and Schuylkill counties.

Reverend Frey's Pennsylvania German dialect—oh, how wonderful and expressive it was, as you will see (and "hear") in the following transcript of one of his most beloved sermons. The text has been transcribed from an original sound recording made on location by Alvin G. Dubs—"der Deitsch Al"—of Bair, York County, Pennsylvania. Among the many masterful aspects of his dialect usage as evidenced here in this sermon, note the purposeful, instructive inclusion of the dialect names of many birds, trees, and wild plants. Like Professor Haag, Reverend Frey truly loved his Pennsylvania German dialect, did his utmost to keep it alive and well, and took every opportunity to share it with his fellow Pennsylvanian Germans.

Professor Haag, we dedicate the transcription and translation of this wonderful sermon in the Pennsylvania German dialect to you, in appreciation of your many years of untiring work on behalf of the dear "Mudderschprooch."

**Pennsylvania German Service  
Swamps Community Chapel in Kleinfeltersville, Pennsylvania  
Saturday, 29 September 1984**

**Reverend Howard J. Frey**

(Richfield Evangelical Methodist Church, Richfield, Snyder County, Pennsylvania)

Ich bin froh bei eich zu sei den Samschdaag Owed in *die* deutsch Versammlung. Die deutsche Versammlung sin ganz zu raar. Un ich bin aah froh fer der Parre Ethan Levengood zu sehne, datt hinnich em Offe, datt 'ss wu er gut waarm halde kann. Un 's iss gut aah fer zwee vun unser Leit do hawwe denowed, der Lester un die Grace. Mer sin froh as sie es mache hen kenne, . . . un as yeders vun eich, un die gude Singer vun Beint Schteddel beikumme. Mir sin froh fer sie aazuheere un sie aazudreffe. Un ich hoff, wann eier langi Mietin aafangt mariye, ihr hett en iwweeraus gudi. Un mer hoffe das viel Seele bekehrt warre darich die Daage un Owede. Un as der Breddicher der Heilich Geischt . . . , well, yuscht der Heilich Geischt loss ihn fiehre alle Weg darich 's ganz Mietin as ihr hen. Ich will hoffe, ihr hen en wunderbaari Zeit.

• • •

Ich daed gleiche denowed zu lese vum Efangelium Yohannes, der neint Kabiddel, vum aerschde Vaerscht bis darich em fimf-un-zwansichschde Vaerscht [see translator's note at end of text ref. underlined words]:

Jesus iss emol verbeigange un hot en Mann gsehne as blind gebore iss. Sei Yinger hen ihn gfroggt: Meeschder, wer iss es as do eppes letz geduh hot, seller Mann odder sei Eldre as er blind gebore iss? Jesus hot geandwatt: Daer hot nix letz geduh un aah sei Eldre net. An ihm soll mer sehne wie die Gnaad Gottes ausgfiehrt watt. Ich muss fer den schaffe as mich haergschickt hot dieweil es noch Daageslicht gebt. Glei kummt die Nacht wu 's ken Schaffes meh gebt. Dieweil ich in der Welt bin, bin ich es Licht vun der Welt. Noochdem as er des gsaat hot, hot er uff der Grund gschpauzt un hot en Brei draus gemacht un em blinde Mann uff die Aage gelegt un hot ihm gsaat: Geh hie zum Wasserdeich Shiloh un wesch dich. Der iss hiegange, hot sich gewesche un hot sehne kenne.

Die Noochbere, die was ihn varderhand gsehne hen wie er en Beddler waar, hen gsaat: Iss des net der Mann as do ghockt hot un gebeddelt? Deel hen gsaat: Der iss es. Awwer annere hen gsaat: Nee, er guckt yuscht so. Awwer der Mann hot selwert gsaat: Ich bin ihn. Un sie hen ihn gfroggt: Wie sin dei Aage uffgemacht warre? Er hot geandwatt: Der Mann as Jesus heesst hot en Brei gemacht un uff mei Aage gelegt un hot gsaat: Geh hie zum Wasserdeich vun Shiloh un wesch dich. Ich bin datt hiegange, hab mich gwesche un hab sehne kenne. Druff hen sie ihn gfroggt: Wu iss er? Er hot gsaat: Ich weess net.

**Pennsylvania German Service  
Swamps Community Chapel in Kleinfeltersville, Pennsylvania  
Saturday, 29 September 1984**

**Reverend Howard J. Frey**

(Word for word translation into English)

I am glad to be with you-all this Saturday evening in this Pennsylvania German gathering. The Pennsylvania German/Dutch gatherings are entirely too rare/seldom. And I am also glad to see Reverend Ethan Levengood, there behind the stove, there [is] where he can keep nice and warm. And it is also good to have two of our people here this evening, Lester and Grace. We are glad that they could make it, . . . and that each of you-all [could], and [that] the good singers from Pine Town [Pine Grove] [could] come. We are also glad to listen to them and to meet them. And I hope [that] when your long meeting/service starts tomorrow, you ['ll] have an exceedingly good one. And we hope that many souls [will] get saved during the days and evenings. And that the preacher [will be led by . . .] the Holy Spirit . . . , well, just let the Holy Spirit lead him in every way during the entire meeting that you-all [will] have. I [want to] hope you have a wonderful time.

• • •

I would like this evening to read from the Gospel of John, the ninth chapter, from the first verse through the twenty-fifth verse:

Jesus passed by and saw a man who was born blind. His disciples asked him: "Master, who was it here that did something wrong [sinned], that man or his parents, that he was born blind?" Jesus answered, "He did nothing wrong and neither his parents. In him shall we see how the grace of God shall be carried out/made manifest. I must work [the works] of Him who sent me while it is still [the light of] day. Soon will come the night when there will be no more work[ing]. As long as I am in the world, I am the light of the world." After he said this, he spat on the ground and made a [clay] paste from it and placed it on the blind man's eyes and said to him, go to the pool of Siloam and wash [yourself]. He went there, washed, and was able to see.

The neighbors who had seen him before when he was a beggar, said, "Is this not man who sat here and begged?" Some said, "It is he." But others said, "No, he just looks so/[like him]." But the man himself said, "It is me." And they asked him, "How were your eyes opened?" He answered, "The man who is called Jesus made a paste and placed it on my eyes and said, 'Go to the pool of Siloam and wash.' I went there, washed, and could see." Then they asked him, "Were is he?" He said, "I do not know." Then they took the man who earlier was blind to the Pharisees. But it was on the Sabbath when Jesus made

Noh hen sie der Mann as devor blind gewest waar zu de Phariseer gebracht. Awwer es waar am Sabbat wie Yesus der Brei gemacht hot un em Mann sei Agesicht gewwe hot. Sie hen ihn noch emol gfrogt, aah die Phariseer hen 's geduh, wie des kumme waer as er nau hot sehne kenne. Un er hot ihne gsaat: Er hot en Brei uff mei Aage gelegt, ich hab mei Aage gewesche, un nau kann ich sehne. Noh hen Deel vun die Phariseer gsaat: Seller Mann iss net vun Gott weil er der Sabbat net halt. Awwer die annere hen gsaat: Wie kann en sindicher Mensch so eppes duh? Un so sin sie driwwer uneenich warre. Sie hen der blind Mann noch eemol gfrogt: Was denkscht du vun ihm, weil er dei Aage uffgemacht hot? Er hot gsaat: Er iss en Brofeet.

Die Yudde hen ihm 's net geglaabt as er varderhand blind gewest iss un nau hot sehne kenne. Un sie hen sei Eldre beigholt un sie gfrogt: Iss des eier Bu as ihr vun ihm saage, er waar blind gebore? Wie kummt 's as er nau sehne kann? Die Eldre hen 'ne geandwatt: Mir wisse gut as des unser Bu iss, un as er blind gebore iss. Awwer wie 's kummt as er nau sehne kann, wisse mir net, aah net, wer ihm die Aage uffgemacht hot. Er iss uff Eldt. Frogt ihn un losst ihn selwert schwetze.

Noh hen sie der Mann nochemol beigerufe as varderhand blind gewest waar un hen ihm gsaat: Vergess net as es en Gott gebt. Mir wisse as seller Mann en Sinder iss. Er hot ihne geandwatt: Eb er en Sinder iss odder net, des weess ich net. Awwer eens weess ich, ich waar blind un yetzt kann ich sehne.

• • •

[Gebet] Liewer Gott, mer sin dankbaar denowed as mer beikumme kenne in daere Versammlung. Mer bedede das du dei Watt nemmscht un helpscht yederm as do iss. Mer bidde das du helpscht das dei Watt Blatz findt in all vun unser Hatze. Mir sin dankbaar das mer wisse kann vum Heilich Geischt, das mer iwver-gebore iss, das mer vun neiem gemacht iss. Mer sin so dankbaar fer alles as du uns gewwe hoscht. Un du hoscht alles so freigewwich zu uns gewwe. Mer sin dankbaar fer alles as du duscht. Segne *die* Leit. Segne die was vorgehne duhn, un hen all der Druwwel un all die Arrewet fer zu noochgucke. Mer bedede das du helpscht in die lange Mieting as kummt. Mer bedede das du helpscht yederm. Un noh, schteh bei uns un helf uns das mer dich immer uffhewe. All des froge mer in Yesus Naame. Amen.

• • •

Ich daed gleiche denowed, liewe Leit, fer den Text bekannt zu mache. Un des iss gfunne im fimf-un-zwansichschde Vaerscht vun dem neinde Kabiddel das mer gelese hen. Un ich daed gleiche saage as die Lektsiyon, das mer gelese hen, verzaehlt vun en Mann das unbehilflich un hoffnunglos waar. Er hot sei Druwwel all uffgeegent. Er hot 's bekennt. Er hot gsaat, "Ich waar blind." Un er hot aah ge'eegent, er hot gsaat, "Ich sehn." Un noh, uff kors, hot er aah zuverdraut, "Ich weess!" Un der ganz Kabiddel do iss uffgenomme mit me blinde Mann.

the paste and gave the man his sight. They asked him once again, the Pharisees also asked him, how it came to be that he now could see. And he said to them, "He put a paste on my eyes, I washed my eyes, and now I can see." Then some of the Pharisees said, "That man is not of God because he does not keep the Sabbath." But the others said, "How can a sinner/[sinful man] do such a thing?" And so they disagreed about this. They asked the blind man once more, "What do you think of him since he has opened your eyes?" He said, "He is a prophet."

The Jews did not believe him that he was blind beforehand and now could see. And they called/fetched his parents and asked them, "Is this your son of whom you say he was born blind? How has it happened that he now can see?" The parents answered them, "We know well that this is our son and that he was born blind. But how it has happened that he now can see, we know not, also not who opened his eyes." "He is of age; ask him and let him speak for himself."

Then they called the man once again who beforehand had been blind and said to him, "Forget not that there is a God [and give Him praise]. We know that man is a sinner." He answered them, "Whether he is a sinner or not, I do not know. But one thing I know: I was blind, and now I can see."

• • •

[Prayer] Dear God, we are thankful this evening that we can come here in this gathering. We pray that Thou [will] take Thy Word and [will] help each [person] /everyone who is here. We ask that Thou [would] help so that Thy Word finds a place in all of our hearts. We are thankful that one/[we] can know/learn about the Holy Spirit, that one is/[we are] born again, that one is/[we are] made anew. We are so thankful for everything that Thou hast given us. And Thou hath given everything so graciously to us. We are thankful for everything that Thou doest. Bless these people. Bless those who go-ahead/[are in charge] and have all the trouble/ worries and all the work to look after/take care of. We pray that Thou [would] help in the long meeting/service that will come/follow. We pray that Thou [would] help every one. And then, stand by us and help us so that we always lift Thee up [in praise]. All this we ask in Jesus' name. Amen.

• • •

This evening I would like, dear people, to make this text known. And this is found in the 25th verse of the 9th chapter that we have read. And I would like to say that the [scripture] reading that we have read tells of a man who was helpless and without hope. He owned-up/admitted to all his trouble. He confessed it. He said, "I was blind." And he also [then] confessed . . . , he said, "I [can] see." And then, of course, he also entrusted/confessed, "I know!" And this entire chapter here is taken-up/deals with a blind man.



Und es sin vier "eens" im Neie Testament as mer wennich begucke will, eb mer zu weit gehne. Im Mark findt mer des, "Eins [eens] fehlt dir." Sell waar gsaat zum reiche yunge Mann. Un noh im Lukas, "Eens iss awwer notwennich." Des hot Yesus gsaat zu de Maria, wie er am ihre verzaehle waar, was notwennich waar. Un im Philippaer lese mer, "Eens duhn ich: Ich vergess was hinnich mer iss, un schtreck mich zu dem as var mer iss." Un noh, unser Tekscht—*die* Wadde: "Eens weess ich, eens weess ich." 'S iss wunderbar fer eppes zu wisse, das mer druff schteh kann, das mer saage kann: Ich weess, ich weess! Wann mer datt waar, dann hot mer 's eigenumme; dann hot mer die Erfahring ghat.

Nau, denke an em yunger Mann sei Druwwel, aerscht. "Sei Druwwel?" segscht de [du]. Grosser Druwwel hot er ghat; er waar blind gebore! Der aerscht Vaerscht verzaehlt uns as er blind gebore waar. Was waar die Ursach? Wer waar schuldich? Vun wu iss die Blindichkeet beikumme? Sell waar net 's allerbeschde, so weit as der Heiland aagange iss. Er hot net viel datt drum gewwe fer all die . . . , well, die Froge was sie als gebrocht hen. Awwer er waar meh. . . , er waar meh ge'indresst in was er duh hett kenne fer den blinde Mann.

Weescht du, mir sin ewwe all blind gebore. All vun uns waare sell. Wie mer in *die* Welt kumme sin, waare mer gebore in unsere Sinde. Un noh iss Yesus kumme fer uns sindelos mache. Un er hot 's geduh. Es iss en iwwel Ding fer blind zu sei, glaaw ich. Ich will hoffe as ich seilewe net blind warr. Wann ich die Zeit iwwer mich hett, wann ich daerft un daed auslese was ich liewer hett: liewer mei Ohre—net heere, as wie mei Aage—net sehne. Ich will hoffe, ich kann immer mei Aage halde, as ich lese kann un as ich sehne kann. Oh, des iss arrick wann en Mensch mol blind iss—blind, ya, zu alles as gut iss, blind zu alles as uffrichdich iss.



Awwer daer Bu, daer hot net gewisst wie en Gsicht gut. Daer hot seilewe net sei Maemm ihre Gsicht gsehne. Daer hot nix gewisst eb sei Maemm annerschder geguckt hot vun annere Leit ihre Maemm. Daer hot seilewe ken schee Beewi-Gsicht sehne kenne. Daer hot viel verfehlt in sei Lebzeit. Un daer Bu, daer hot viel verfehlt. Er hot seilewe ken scheener bloher Himmel un scheene Wolke gsehne in sei Zeit. Er waar blind! Un er hot seilewe ken griener Waasem gsehne. Er hot ken scheener Schwamm gsehne. Er waar blind!

Un er hot seilewe ken Veggel gsehne flieye: ken Amschel, ken Schpottvoggel, ken Schpatz, un, uff kors, aah ken Boddriesli, un ken Blohvoggel, un ken Zohschlipper. So hot er seilewe net gsehne. Er waar blind! Und do waare die Blumme als gwest, Yaahre noch Yaahr': un die Drehderblumme, un

• • •

And there are four “ones” in the New Testament that we want to look at [for] a little [while] before we go too far. In Mark one finds this/[these words]: “You lack one [thing].” That was said to the rich young man. And then in Luke: “But one [thing] is necessary/needed.” Jesus said this to Mary when he was telling her what was necessary/ needed. And in [the letter to the] Philip-pians we read: “I [shall] do one [thing]. I [shall] forget what is behind me and strive/[stretch myself] to that which is before me.” And then [in] our text [are] these words: “I know one [thing], I know one [thing].” It is wonderful to know something that one/[we] can rely/depend upon, where one/[we] can say: “I know, I know!” If one was/[you were] there, then one/[you] witnessed it, then one/[you] had the experience.

Now, thinking of the young man's trouble, first [of all]: “His trouble?” you say. He had big/a lot of trouble. He was born blind! The first verse tells us that he was born blind. What was the reason/cause? Who was responsible? From where did the blindness come? That was not the best/main [issue], as far as the Savior was concerned. He was not much concerned about that, about all the[se] . . . , well, these questions that they usually brought [to him]. Rather he was more . . . , he was more interested in what he could do for the blind man.

Do you know, we simply were all born blind. All of us were. When we came into this world we were born into our sins. And then Jesus came to make us free of sin. And he did that! It is an awful thing to be blind, I believe. I [want to] hope that I never become blind. If I [had] the time/chance over myself, if I were allowed and would/could choose what I'd rather have: rather my ears and not [be able to] hear, or my eyes and not see. I [want to] hope I can always keep my eyes so that I can read and that I can see. Oh, it is bad/awful when a person is blind. Yes, blind to everything that is good, blind to everything that is right/righteous.

• • •

But this boy, he did not know what a [human] face looked like. He had never seen his mother's face. He did not know anything about whether his mother looked different than other people's mothers. He never was able to see a pretty baby's face. He missed a lot in his lifetime. [And] this boy, he missed a lot. He never saw a pretty blue sky and pretty clouds in his time. He was blind! And he never saw a green lawn/grassy surface. He hadn't seen a beautiful meadow. He was blind!

And he never saw any birds flying: no robin, no mockingbird, no sparrow, and of course also no bobwhite, and no bluebird, and no wren. Such [things] he had never seen. He was blind! And there were always the flowers, year after year: the petunias [“funnel flowers”], the violets [“March flowers”], and the

die Matzblumme, un die Holzrose, un die Schwaertlicher, un die Pingschblumme. All die sin kumme un widder verbeigange. Un er waar blind!

Un do sin die Beem gewest: scheene Weidebeem, Eechebeem, Beintbeem, ya, Zeedre, un Obschtbeem. Er hot seilewe ken Baam gsehne. Er hot sei Hand uff en Baam . . . , wedder en Baam leye kenne. Awwer er waar blind! Un er hot aah seilewe ken Bisch gsehne, ken Pisch vun eenich eppes. Wann sie gsaat hen, "Nau gehn' mer fer Hollerbeere roppe"; er hot net gewisst was en Hollerbeereschtock guckt. Er hot net gewisst wie en Kannsdrauweschtock guckt. Er hot nix gewisst vun Hockelbeereschteck. Er hot nix gewisst vun Grusselbeereschteck. Oh, er hot gheert as sie als gsaat hen: "Nau gehn mer des roppe un sell roppe."—Ich weess net eb du eppes weescht vun so eppes zu roppe odder net: Hockelbeere roppe, odder Kannsdrauwe roppe, odder Grusselbeere roppe. Awwer ich weess noch, mir hen sie als ghadde im Gaarde wie ich deheem waar . . .

Un er waar blind! Un er hot seilewe ken Ungraut gsehne; ken Ungraut, nee. Wann die Mammi wennich nidder waar im Schunkefleesch un Seideschpeck, un wann sie wennich Seibatzel genumme hot un hot 's zurecht gemacht fer Esse; wei, er hot seilewe net sehne kenne was Seibatzel rielli guckt. Awwer sie hot gsaat, "Des iss Seibatzel."—So weit hawwich seilewe ken Seibatzel esse breiche; awwer ich weess deel Leit as schunn hen!—Er hot nix gewisst vun Haaseglee. Er hot nix gewisst vun Sauerrombel. Er hot nix gewisst vun Kaesbabbie. Er hot nix gewisst vun Seiohrebledder. Un er hot aah nix gewisst vun Schpitzeweddricher. Er hot nix gewisst vun so Sache wie sell. Awwer ich saag dir was: er waar blind, er waar blind! Un er waar en aaremer Dropp gewest, graad darich waar er en aarmer Droffel.

• • •

In unsere Sinde waare mir ewwe aah so blind gewest: blind zum liewe Gott un sein Lieb, un blind zu Yesus un sei Barmharzichkeit, un blind so weit as Freiheit geht. Mir hen nix gewisst vun Freiheit. Mir hen nix gewisst vun Friede. Mir hen nix gewisst vun der Gnade Gottes. Awwer Yesus iss kumme—fer eppes zu duh fer uns verennere.

Un ich bin dankbaar fer selli Leit . . . Oh, sie waare "Baepischt"-Leit, as die Waahret gebrocht hen zu unserem Blatz. Un sie hen gsunge un gebeet. Un hen vun die Schrift gelese. Un sie hen 's Watt gebrocht. Un des Watt hot gschafft uff mir. Des hot Halt genumme. Des hot mich alsemol wennich gschiddelt—as ich gschnaddert hab! Un 's waar wunderbar gewest das die Wahrheit zu mer kumme iss. Un ich hab mer schunn oft Gott gedankt fer selli Leit. Sie sin die Mehrheit vunne nau im Graab. Awwer ich hoff das sie en rechdi gudi "reward" hen, wann sie vor Gott schtehne mol ee Daag fer all das sie geduh hen—in die Heilich Schrift mei Weg bringe. Wann 's net so waer, wei, waer ich noch datt hinne—in die alt dod Karich, wu mer seilewe



hollyhocks ["wood roses"], and the irises ["little swords"], and the lilacs ["Pentecost flowers"]. All these came and passed again by. And he was blind!

And there were the trees: pretty willow trees, oak trees, pine trees, yes, [and] cedars, and fruit trees. He had never seen a tree. He could put his hand on a tree . . . , lay [his hand] against a tree. But he was blind! And he also had never seen a bush, no bush of anything/any kind. When they said, "Now we'll go to pick elderberries," he did not know what an elderberry bush looked like. He did not know what a currant bush looked like. He didn't know anything about huckleberry bushes. He didn't know anything about gooseberry bushes. Oh, he heard when they would say, "Now we'll go to pick this and to pick that."—I don't know if you know anything about picking such a thing or not: picking elderberries, or picking currants, or picking gooseberries. But I still know/recall that we used to have them in the garden when I lived at home . . .

And he was blind! And he had never seen any weeds, no weeds, no. When his mother was a little low/short of ham and bacon, and when she took a little purslane ["pig-weed"] and prepared it for eating, why, he was never able to see what purslane really looked like. But she said, "This is purslane."—So far I have never needed to eat any purslane, but I know some folks who already have!—He didn't know anything about oxalis/yellow wood sorrel ["rabbit-clover"]. He didn't know anything about [sheep] sorrel. He knew nothing about mallow ["cheese wrappers"]. He knew nothing about plantain ["pigs ear leaves"]. And he also knew nothing about ribgrass. He knew nothing about such things as that. But I'll tell you something: He was blind, he was blind! And he was a poor fellow/soul, through and through he was a poor soul.

• • •

[And] in our sins we were also blind like this, you know. Blind to [our] dear God and his love. And blind to Jesus and his mercy. And blind as far as freedom is concerned. We did not know anything about freedom. We knew nothing about peace. We knew nothing about the grace of God. But Jesus came—to do something to change us.

And I am thankful for those folks. Oh, they were Baptists—who brought the Truth to our place/home. And they sang and they prayed. And they read out of Scripture. And they brought the Word. And this Word worked upon me. It took hold. Sometimes it shook me a little, [so much] that I trembled! And it was wonderful that the Truth came to me. And I have often thanked God for those people. The majority of them are now in their graves. But I hope that they have a real good reward, when one day they stand before God for all that they have done—to bring the Holy Scripture my way. If it hadn't been so/that way, why, I would still be back there—in the old dead church

nix ghat hen as wie unser Gleeder, neie Gleeder, scheene Gleeder as mer ghat hen; mer waare in die Karich gewest fer abweise. Awwer so waar alles, alles as zu waar. Es waar seilewe nix fer die Seele. Awwer wie ich mol mit-gegniet hab an selli altfrenkisch Gnaadebank, eppes wie ihr hen graad do—'baut so lang. Awwer meini, was ich gegniet hab, waar noch dunkel aageschtriche gewest. Un so waar'n aah mei Sinde dunkel gewest. Awwer noh wie der Herr runnerkumme iss, un hot all mei Sinde uffgenumme—ab vun meim Hatze, un sie weck gerollt, un "in der See" geduh . . . Seilewe nimmi dut er sie uffbringe, seilewe dutt er mir sie vorhalde. Awwer daer hot gsaat, "Die sin begraawe—fer ewich, fer ewich!"

Wei, Gott sei Dank, sell iss genunk fer eem wennich wusslich mache—wie Samschdaag-Owede . . . , wann mer driwwer denkt was er geduh hot fer uns: as er uns vun neiem gebore hot, un as er en neie Greadur' gemacht hot aus eem. Un ich saag dir, wie seller Geischt kumme iss un hot mer die Zeignis gewwe, un do haww ich saage kenne graad wie daer blind Mann: "Ich weess! Eens weess ich, eens weess ich!" Ich waar datt, ich hab 's erfaahre. Un ich weess graad was geschehe iss. Un wie er kumme iss un hot des geduh. Des waar so wunderbar gewest. Des haww ich net verlegele kenne; un ich kann 's aah net zu dem Daag. Ich muss saage: Yesus iss gut zu mir, so gut, so gut! Yesus iss gut zu mein're Seele! Wann ich driwwer denk, kann ich net helfe; [ich] waerd alsemol wennich hallich driwwer. Oh, ich saag der was. Ich waar lang genunk blind gewest. Oh ya, lang genunk. Un ich saag der was. Wie ich mich bekehrt hab, do iss alles nei gewest. 'S iss alsnoch nei. Un ich bin dankbaar das ich ihn hab; un as er *mich* hot. Un ich will immer in sei HEND bleiwe.

. . .

Guckt yuscht dem yunge Mann sei Verdrauing aa—in die zwee Veischt, im fimfde un im sexde Vaerscht. Un do iss—die "Reseed." Do iss die Reseed, do iss wie es . . . , des iss graad wie es beikumme iss nau: "Nochdem as er des gsaat hot, hot er uff der Grund gschpauzt, un hot en Brei draus gemacht un em blinde Mann uff die Aage gelegt, un hot ihm gsaat, 'Geh hie zum Wasserdeich Shiloh un wesch dich.' Un daer iss hie gange, hot sich gewesche, un—[hot] sehne kenne."—Iss sell net *wunderbaar?* Brei mit Lehme, mit Schpauzt hot er gemacht. Oh, in Englisch daed mer saage—eppes wie en "pab or a pabulum," des Brei das er gemacht hot.—Ich weess noch als, wie sie als Brei gemacht hen wie ich en Yunger waar, noh haww ich als mei Graemmemm heere schwetze; un mei Maemm hot als gschwetzt vun dem Brei. Was ich gsehne hab, was ich gschmact hab vum Brei, well, es iss deel Sache as ich liewer gleich as wie Brei—viele liewer!

Awwer weescht, mir sin all aus Lehme gemacht. Mer sin all aus Lehme gemacht. 'S iss gewiss waar. So waar daer Blind. Un so waar Lehme gut

where we never had anything except our clothes, new clothes, the nice clothes that we had; we were in church to show off. But everything was that way, everything was "shut." There was never anything for the soul.

But when I knelt down alongside [the others] at that old-fashioned mercy-bench/[sinners' bench], something like [the one] you have right here, about so long. But mine, the one that I knelt at, was still painted [a] dark [color]. And my sins were also dark. But then when the Lord came down and took all my sins off of my heart, and rolled them way and put/cast them into the sea. He never ever brings them up again. He never holds them before me/reproaches me with them. Rather he said, "They are buried—forever, forever!"

Why, praise God, that is enough to make one/[you] a little "lively"/excited—like on Saturday evenings! . . . , when one/[you] think about what He did for us—that he made us born again and that he made a new creature/being out of [us]. And I'll tell you, when that Spirit came and gave me the testimony, and I could say there just like the blind man: "I know!" I know one thing, I know one thing. I was there and I experienced it. And I know exactly what happened. [And] how he/it came and did this [to me]. It was so wonderful. I could not deny it. And I cannot [deny it] to this day. I must say, Jesus is good to me, so good, so good! Jesus is good to my soul! When I think about it I cannot help [it]. I sometimes get a little "happy" over/from it. Oh, I'll tell you. I was blind long enough. Oh yes, long enough. And I'll tell you what. When I was converted/[born again], everything was new. It still is new. And I am thankful that I have Him, and that He has me. And I want to remain forever in His hands.

• • •

Just look at this young man's trust—in these two verses, in the fifth and sixth verses. And here is the "recipe." Here is the prescription, here is how it . . . , this now is exactly how it came to pass: "After He said that, He spate upon the ground, and made a paste from it and laid it on the blind man's eyes, and said to him, 'Go to the water pool [in] Shiloh and wash thyself.' And he went there, washed himself, and—could see!" Is that not wonderful/ amazing? He made [a] paste/pab with clay, with spittle. Oh, in English one would say [it was] something like a pab or a pablum, this paste that He made.—I still know/recall how they used to make pab when I was a youngster. I used to hear my grandmother talking, and my mother used to talk about this pab, pablum. [From] what I saw, from what I tasted of that pablum, well, there are some things that I like [to eat] better than pablum, much better!

But you know, we are all made of clay/[earth]. We are all made of clay. It is certainly true. [And] this blind man was too. And so, clay was good for

gewest fer ihn uffzuflicke. Un er hot recht gut sehne kenne, wie . . . der Yesus hot etliche Mol annere gsaat was sie duh sedde; un sie hen 's geduh. Driwwer im Maddaias leest mer wu er gsaat hot, "Schreck die Hand aus!" Un noh im neinde Kabiddel hot er gsaat, "Schteh uff, nemm dei Bett, un geh heem!" Un zum Naeman driwwe im zwedde Buch Keenich, im fimfde Kabiddel un im zehede Vaerscht, hot er gsaat, "Geh hie un wesch dich siewen Mol im Yadden!" Un daer yung Mann hot Yesus gfollegt wie er ihm gsaat hot, er sott sich geh wesche in dem Wasserdeich am Shiloh. Un eppes iss gschehe: er waar gheelt, wunderbar gheelt! Un er kann unser Aage alsnoch uffmache. Un er kann 's mache as mer sehne kenne. Awwer ich hab seilewe net sehne kenne was ich sehne hab kenne—sidder as ich vun neiem gebore waar. Oh, des iss wunderbar, 's iss iwweeraus. Wann ich dir yuscht verzaehle kennt, wann ich dich yuscht gut hungerich mache kennt, wann du noch net weescht was ich am schwetze bin devun.

Un ich daed gleiche zu saage: Do waar en yunger Mann sei Erfahring; do waare wunnerfitziche Nochbere un Freind—im achde bis zwelfde Vaerscht. Un datt waare sie, graad am Blatz gewest, fer "ausfaschle." Un du weescht was "ausfaschle" meent. Un wann mer noh des Watt "ausfaschel" wennich driwwer denkt, gemeenerhand vun die Zeit froge sie, sie froge: "wie," "wann," "wu," un "wer." Selli sin ball die viere das dich druff draue kannscht, ya, wann sie dich mol aafange ausfaschle.

Und des waar eppes schunsch. Do waar'n all die wunnernaessiche Pharisaeer im dreizehde zum siwwezehde Vaerscht. Un die hen iwwehall rumkumme fer die Naas neischtrecke. Un datt waare sie fer en Schtrawutz' zu mache. Un sie hen ken Schule ghat, sie hen ken Bicher ghat fer die Blinde in selli Daage. Gewiss net. Awwer die waare wunderbar wunnerfitzich: "Wie iss des yuscht beikumme?!" "Wer, was hot ihm die Recht gewwe fer do neigeh, un do eppes . . . —aus Schpautz?!" "Wei, ich daed mer . . . ! Wei, so eppes! Wei, ich daed net erlaawe fer so eppes uff mei Aage geduh sei!" Well, ich saag der was; awwer wann es eem heelt, iss 's es waert. Ya, du segscht, "Well, ferwas hot er dann so eppes duh breiche?" Wei, fer des—so das mer sehne kennt as er unnerschittliche Wege hot fer eem zu helfe. Net yuscht—sei Watt saage. Awwer er hot do eppes geduh mit dem Lehme, un do uff sei Aage geduh—un er hot sehne kenne. Wunderbaar, iwweeraus waar 's!

Awwer noh, denk yuscht mol draa—an die undankbaar Eldre. Die waare net dankbaar. Vum achtzehde bis der zwee-un-dreissichde, dee-ch [denk-ich], kann mer finne vun wie sie waare. Sie hen net bei em Bu schteh kenne. Nee, sie hen net. Die waare Hatzkauer gewest. Sie hen net uffgschwetzt fer en. Sie hen yuscht gsaat, "Mir wisse net wie 's beikumme iss! Frog ihn, er iss uff Eldt!" "Frog ihn," weescht. Sie hen schur net *zu* viel Lieb ghat fer 'n. Un ich saag der was, sie waare ganz am Blatz gewest wu sie, glaaw ich, wennich dottlich

mending him, patching him up. And he could see really well. [Just] as Jesus several times had told others what they should do; and they did it. Over in [the gospel of] Matthew one reads where He said, "Stretch out thy hand!" And then in the ninth chapter He said, "Arise, take thy bed, and go home!" And to Naaman over in the second book of Kings, in the fifth chapter and the tenth verse, He said, "Go hither and wash thyself seven times in the Jordan." And this young man obeyed Jesus when He told him he should go and wash himself in the water pool at Shiloh. And something happened. He was healed, wonderfully/ miraculously healed! And He can still open our eyes too! And He can make us able to see. But I was never able to see [before] what I have been able to see since I was born again. Oh, it's wonderful, it's exceedingly [wonderful]! If I just could tell you, if I could just make you good and hungry,—if you still do not know what I am talking about.

And I would like to say: Here was a young man's experience. There were curious neighbors and friends/ relatives—[there] in the 8th to the 12th verses. And there they were, right on the spot, trying to gain information, "interrogating" him. And you know what "interrogating" means. And if one/[you] think a little about this word "interrogating." Usually at the/that time they ask: "How, when, where, and who." Those are pretty much the four [things] that you can rely on, for sure, when they start "interrogating" you.

And there was also something else. There were all the "curious" Pharisees—in the thirteenth to the seventeenth verses. They got around everywhere—to stick their noses into [things]. And they were there to make trouble. They did not have any schools, they didn't have any books for the blind in those days. Certainly not. But they were wonderfully/ amazingly curious: "Just how did this come about?! Who . . . , what gave him the right to get into/get involved in this, and [make] something—from spittle?! Why, I wouldn't . . . ! Why,—such a thing! Why, I would not permit such a thing to be put on my eyes!" Well, I tell you what. If it heals one/[you], it is worth it. Yes, you [might] say, "Well, then why did He need to do such a thing?" Why, for this [very reason]: so that one/[you] could see that He has different ways to help one/[you]. Not just by speaking His Word. Instead, He did something here with this clay, and put it here on his eyes, and he was able to see. Wonderful, it was exceedingly [wonderful]!

But then just think about it, about the ungrateful parents. They were not thankful. From the eighteenth to the thirty-second [verses], I believe, one/[you] can find out how they were. They were not able to stand by the boy. No, they did not. They were cowards. They did not speak up for him. They just said, "We don't know how it came to pass/happened. Ask him, he is of age!" "Ask him," you know. They surely did not have too much love for him. And I tell you what, they were right at the point where they, I believe, were a little

waare. Sie hen net gewisst, velleicht, was die Leit saage daede wann sie *zu* viel uffeeagne daede as des ihre Bu waar.

• • •

Awwer Eldre, well, selli sin eppes schunsch, alsemol. Ich glaab as, oh, 's iss velleicht samm Zeit zerick, der Ethan waar in e Mieting wu ich waar—un ich will hoffe, er vergebt mer . . . Awwer an sell're Mieting haww ich verzaehlt vun Leit as, well, sie waare do hiwwe gewohnt in Baricks Kaundi. Es waar en Bauer. Un daer hot aafange mit wennich Geld. Awwer er un sei Fraa hen hatt gschafft, hen en grossi Familye uffgezohe, un ihre Geld gschpaart, un hen ihre Bauerei abbezahlt. Un hen noh en anneri noch kaaft un bezaahlt. Un iwwer e Weil—noch eeni. Un wie sie zimmlich alt waare, hen sie en glee Haus kaaft in eens vun unser gleene Schteddlicher do, un sin neigezohe. Un hen ihre Kinner uff die Bauerei gelosst.

Mol ee Daag waar die Sally, die eldscht vun ihre Maed, uff de Penn-Schtrooss do hiwwe in Reading. Un sie hot gewaart uff de Bus—graad var em Captain Dill seinre Traewwel-Offis. Un sie guckt in 's Fenschder un sie sehnt die gleene Bicher as datt drin sin. Un sie saage vun unnerschittliche Bletz, weescht, in die Welt. Un noh hot mer aah die Tickets kaafe kenne, graad datt. Un so hot sie paar vun denne Bicher mitgenomme. Un eens waar vun dem "Floridae-Wasser" gewest, wie wunderbar gut as es iss. Un mir wisse noch all, wie mer in die Schul waare, hen mer gelannt vun dem Ponce Deleon un die "ewich Yuchend"-Schpring as in Floridae sei soll. Well, des Buch secht das sie hedde noch de saem Wasser in Floridae as sie ghat hen datt hinne. Un wann mer 's drinkt un wann mer sich wescht mit, daed mer widder jung warre.

Dann hot sie en Noschen grickt, des waer yuscht der Blatz fer der Paep un die Maemm mol hiegeh. Un sie hot dann noh die Maemm des all ausgelegt. Un hot gsaat, "Ferwas gehscht du un der Paep net mol nach Floridae den Winder? Ihr hen immer hatt gschafft. Un ihr sin seilewe net viel rumkumme in daere Welt." Un, well, die Maemm iss eigschtimmt mit. Un noh hot der Paep mitgeh misse. Un sie sin noh aafange im November, im Vorpaert vom November, noch Floridae geh—noch Miami.

Un glei, uff kors, hot die Maemm de Sally gschriwwe; un gsaat, wie wunderbar das des Wasser iss. Sie hot gsaat, sie un der Paep, die daede so, oh, so viel yinger fiehle as sie ghat hen devor. Un dann mol ee Daag schreibt dann die Maemm un saagt zu de Sally,—ferwas sie net, sie un net dann der Tschann, net emol noh runnerkumme nach Floridae daede. Sie hot gsaat zu 're, "Kumm grad noch die Grischdaage, wann 's Butscherei verbei iss, un noh bleiwe do fer paar Woche. Un ihr Kinner kenne Achding gewwe uff die Bauerei." Un die Sally hot die Noschen grickt. Un noh hot der Tschann ewwe aah mitgeh misse; eb er gewollt hot odder net, er iss mitgange.

anxious/fearful. They perhaps didn't know what the people would say if they owned up/admitted too much [and said] that this was their boy/son.

• • •

But parents, well, sometimes they are "something else." I believe that . . . , oh, it was maybe some time ago, [Reverend] Ethan [Levengood] was at a meeting where I was . . . , and I hope that he'll forgive me. But at that meeting I talked about [some] people who . . . , well, they lived over here in Berks County. There was a farmer. And he started out with [very] little money. But he and his wife worked hard, [and] raised a big family, and saved their money, and paid off their farm. And then bought another one and paid for it. And after a while [they bought] yet another one. And when they were pretty old they bought a little house in one of our little towns, and they moved in. And [they] left their children [stay] on the farm.

One day Sally, the oldest of their daughters, was on Penn Street over here in Reading. And she was waiting for the bus, right in front of Captain Dill's travel office. And she looks into the [show] window and she sees the little books/[booklets] that were in there. And they tell about different places in the world, you know. And then one can also buy the tickets right there. And so she took a few of those booklets along. One was about that "Florida water" —how it's so really good. And we all still know/remember when we were in school, we learned about Ponce DeLeon and the fountain of eternal youth that is supposed to be in Florida. Well, this booklet says that they still had the same water in Florida that they had back there/[then]. And if one/[you] drink it, and if one/[you] bathe with it, one/[you] would become young again.

Then she got a notion/idea that this would be just the place for [her] father and mother to go once. And then she explained this all to her mother. And she said, "Why don't you and Dad go once to Florida this winter? You have always worked hard. And you never got around much in this world." And, well, her mother agreed to it. And then her father had to go along. And they started out in November, in the first part of November, to go to Florida, to Miami.

And of course, the mother wrote right away to Sally, and she said how wonderful the water was. She said she and the father, they felt oh so much younger than they did before. And then one day the mother writes to Sally and says/asks why she, she and John, don't come once down to Florida. She said to her, "Come right after the Christmas holidays when the butchering is over and then stay for a few weeks. And your children can watch after the farm." And Sally got the idea. And then John simply had to go along too, whether he wanted to or not, he went along.

Un paar Daag var Neiyaaahr sin sie ewwe darich nunner noch Floridae, noch Miami gange. Un wie sie hiekumme sin an die Miami Riggelweg-Staeschen, wei, hen sie eckschpeckt der Paeppl un die Maemm zu miede. Awwer es waar nimmand datt gewest wu sie aagelandt hen. Un dann denke sie, well, velleicht hen sie 's letz verschtanne—un sie grieyen en Taxi un sie gehn' nach em Wattshaus wu die Maemm un der Paeppl am bleiwe waare. Un wie sie an 's Eck kumme sin vum Staeschen fer der Taxi zu grieye, noh hot en yungi Fraa datt gschtanne. Un wie sie datt gschtanne hot, waar sie mit me Boppel gewest uff ihrem Aarem. Un noh die yung Fraa secht, "Sally!"

Un die Sally guckt mol rum, un saagt: "Wer bischt du? Ich hab *dich* sei-lewe net gsehne devor."

"Wei," saagt sie, "ich bin dei Maemm. Well, gehn' mer doch."

"Maemm! Was iss mer dann des?!"

"Wei," saagt die Maemm, "es iss des Wasser; zidder as ich es drink un mich alle Daag mit wesch, haww ich selwert . . . , well, ganz annerschede warre. Un des, des haww ich selwert schier net geglaabt. Awwer so iss es."

"Awwer," hot die Sally gsaat, "Maemm, wem sei Bobbel hoscht du datt uff em Aarem?"

"Ach," saagt die Maemm, "des iss ken Bobbel; des iss der Paeppl! Du weescht, er hot immer so viel gsoffe!"

. . .

Un *die* waare Eldre gewest, nau, die waare Eldre. Awwer ganz annere Eldre—as wie der blind Buh ghat hot. Eldre—as ganz anneri Verlanging ghat hen. Die hen bei die Sally gschtocke. Un die Sally, uff kors, hot bei ihne gschtocke aah.

Awwer do waar daer aarm Dropp gewest. Un do sodde mer gucke an die Schtreide vun dem yunge Mann—im fimf-un-zwanschschde Vaerscht. Er hot es ausgelegt zu 'ne, was Yesus geduh hot. Un er hot ihne sei Erfaahring gewwe un hot 'ne es alles mit'nanner verzaehlt. Mer muss heit ewwe en waahri Bekehrung hawwe—mit all em Druwwel, un all em Elend un all die Not as in der Welt iss. Un daer Bu waar grefdich gewest, wie er verzaehlt hot. Er hot net schunsch sei kenne. Er hot 's yuscht net helfe kenne. Er waar wunderbar grefdich. Un er hot en Zeignis ghat vum Geischt. Un er hot "all sei Schparre" ghat; er hot ken vun die Schparre verlore ghat! Alles waar allrecht gewest. Er waar net "rappelkeppich" gewest! Er war net "verkollebiert" gewest! Er waar ken "Glotskopp" gewest! Er waar sell net et-all. Er waar en iwwegebornener, neier-geborener Bu.

Un heit am . . . , glaaw ich, mache mer velleicht zu. Well, mer sin glee wennich am Blatz wu mer der Weg zu leicht mache, bin ich bang.

. . .



An a few days before New Year's they went down through to Florida, to Miami. And when they got to the Miami train station, why, they expected to meet [her] father and mother. But there was no one there when they arrived. And then they thought, well, maybe they understood/got it wrong, and they[‘ll] get a taxi and go to the hotel where mother and father were staying. And when they came/got to the corner of the station to get the taxi, a young woman was standing there. And as she stood there she was with/ holding a baby on/in her arm[s]. And then the young woman says, “Sally!”

And Sally looked around and says, “Who are you? I’ve never seen you before.”

“Why,” she says, “I’m your mother. Well, let’s go.”

“Mother! What’s going on?!”

“Why,” the mother says, “It’s this water. Since I’ve been drinking it and washing/bathing with it every day, I’ve . . . , well, I’ve become completely different. And this . . . , I almost couldn’t believe it myself. But that’s the way it is.”

“But,” Sally said, “Mother, whose baby do you have there on/in your arm[s]?”

“Oh,” the mother says, “This is no baby, this is your father! You know he always drank so much!”

• • •

And they were the parents, now, these were the parents. But entirely other/different parents—than the blind son had. Parents who had entirely different longing/desires. They stuck by Sally. And of course, Sally stuck by them too.

But here was this poor fellow/soul. And here we should look at the disputing/arguments of this young man, [beginning] in the twenty-fifth verse. He explained to them what Jesus had done. And he gave/related his experience to them and told them all everything. Today/nowadays, you know, one/[you] must have [received] a true conversion [to be able to deal] with all the trouble and all the misery and all the need that is in the world. And this boy was strong/powerful in the way he told [his story]. He was not able to be otherwise. He just could not help it. He was wonderfully/amazingly powerful. And he had a witness/testimony from the [Holy] Spirit. And he had “all his rafters”/[all his wits about him]; he hadn’t lost any of his rafters/[wits]! Everything was alright/in order. He was not “rattle-headed”/[silly in the head]. He was not confused/dumbfounded! He was no “block-head.” He wasn’t that at all. He was a re-born, new-born boy.

And today/now at [this point], I think we[‘ll] perhaps close. Well, we are a little bit at the point where we are making the way [to salvation seem] too easy, I’m afraid.

• • •

Awwer daer Bu, daer Bu hot en Erfaaehring ghat. Un er hot 's aah gsaat. Un mer kann wisse wann mer vun neiem gebore iss. Mer kann 's gewiss. Un ich saag der was. Mer kann alsoch darichbede. Macht nix aus was Leit saage devun. Mer kann alsoch darich-bede. Mer kann heere vum Himmel. Was ich gegliche hab vun dem Bu waar wie er des gsaat hot—un er hot des so vollschtennich gsaat. Un des kann ich net vergesse: "Eb er ein Sinder iss odder net, des weess ich net. Awwer eens weess ich. Ich waar blind, un yetzt kann ich sehne!"

Du kannscht aah sehne. Der Herr segen dich.

**Translator's Note:** This PG version of John 9:1–25 was taken from C. R. Wood's translation of the Gospels, published in 1968 by the Pa. German Society [Vol. 1, 162–63]. Reverend Frey made the following word changes [underlined in text] from the original:

<b>Wood</b>		<b>Frey</b>		<b>Wood</b>		<b>Frey</b>
vollfillt	=>	ausg'fiehrt		'ne	=>	ihne [in sev. places]
der Boddem	=>	der Grund		mich gwesche	=>	mei Aage gwesche
wu	=>	die was		beeser Mann	=>	sindicher Mensch
selwert hot gsaat	=>	hot selwert gsaat		emol	=>	eemol
ich bin 's	=>	ich bin ihn		blind waer	=>	blind waar
en	=>	ihn [in sev. places in text]		blind iss	=>	blind waar
zuvor	=>	devor		Is er rielli en Sinder	=>	eb er en Sinder iss, odder net
es Aagelicht	=>	sei Aage[g]sicht		nau	=>	yetzt

*Reverend Howard J. Frey's Pennsylvania German Service*

However, this boy, this boy had an experience. And he also told [about] it. And one/[you] can know if one is/[you are] born again. One/[you] surely can. And I'll tell you what. One/[you] can still pray [your way] through [to it]. It doesn't matter what people say about it. One/[you] can still pray [your way] through. One/[you] can hear from Heaven. What I liked about this boy was how he said it. He said it so completely. And I cannot forget this, [what he said to the Pharisees about Jesus]: "Whether He be a sinner or not, I know not. But one thing I know. I was blind, and now I can see!"

[And] you can see too. May the Lord bless you.

*Kreutz Creek Center for Language, Culture and Other Pastimes*  
Columbia, Pennsylvania

