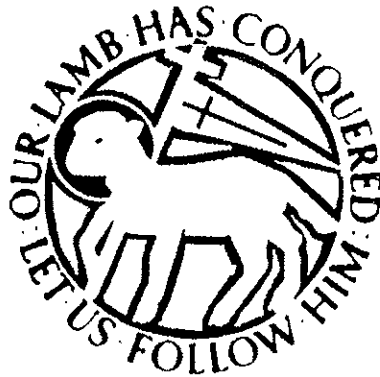


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## FOREWORD

The Rio Terrace Moravian Church in west Edmonton, raised the bar when they celebrated their 40<sup>th</sup> Anniversary in 2004. The 40<sup>th</sup> Anniversary Book, "The Spirit of Rio", is exemplary in every respect. If you have not purchased your copy yet, contact Ingrid Lundell at the Rio Terrace church office. We are grateful for permission to publish two historical articles from this publication which appear in this issue.

The Edmonton Moravian Church is marking the 100<sup>th</sup> Anniversary of it's founding with a number of special events during 2005. Related to this celebration is the item which we are including in this issue about the pastoral service of Rev. Gottfried Henkelman who was the first pastor of the Edmonton Moravian Church.

In the last issue (#9), we ran the first report that Rev. Clement Hoyler submitted to THE MORAVIAN, which dealt with how the founding pastor of Moravian work was making out on the frontier, as he began his work as a homeland mission worker in 1896. Two subsequent reports are included in this issue as we share these reports to THE MORAVIAN with our readers.

For a long time the editor has felt that he should write the "Long Long Road" article. But it is of such limited value, that he put it off in favour of working on more interesting and more important materials. With this issue, procrastination has come to an end.

The new dining hall at the Van-Es Camp and Conference Centre is an admirable accomplishment for the Canadian District. Sacrificial work and financial support has resulted in this valuable improvement to the facilities at the camp. As you enter the main door of the new building you pass under a portico which contains a large green church bell. The story of the history of this bell is contained in the article, "Angel's Voices", which was prepared at the suggestion of Clarence Newman of New Sarepta. He knew of this interesting history and his suggestion inspired this article. We are certainly open to receiving suggestions about items which we should cover in the Magazine. The input of the readers is always welcome.

Wm. G. Brese  
Editor

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# A PASTOR LOOKS BACK

by John Henry Weinlick

## A Slightly Irreverent History Of Rio Terrace Church

Anniversaries cause people to reflect and remember. Rio Terrace's 40th gives me much pleasure in remembering my 23 years of ministry with the congregation. In our short-term society, history can so easily be neglected or forgotten, thus I am putting together a few memories and reflections of my years with you.

### Background

Starting Rio Terrace was a leap of faith for the Canadian District Moravians. Up to the start of Rio Terrace the District consisted of long-time congregations, all of which were interconnected through family relationships. To start a new church without the long-term families present was both a leap of faith and a challenge for the District. The District entrusted the start-up to one of the family, Rev. Percy Henkelman, now Bishop Percy. Percy took ministry outside the box and the walls. Percy became the chaplain to the greater west end, which included the town of Jasper Place. Thus RTC from its beginnings established a reputation for community ministry.

The congregation flourished in the new sub-divisions of Rio Terrace, Quesnell and Patricia Heights. The Sunday school and Scout programs had especially strong ministries. The community was called "Esso Village" because so many people worked for the petroleum industry. The downside was that as the oil industry moved offices and people from Edmonton to Winnipeg to Vancouver to Toronto and back again, about 35 of

the homes changed owners annually. The congregation could not keep up with the changes and began to decline.

Percy's last Sunday was Easter of 1970 and he left for the sun of southern California shortly afterwards. I understand that part of the Easter worship featured local celebrities Bob McCord and Wes Montgomery doing readings from *Are You Punning With Me Jesus?* Again this demonstrated a fresh relevance to contemporary people. The congregation shut down until September 13, 1970 when the new kid on the block arrived.

### **Some Highlights**

I was an unknown quantity to Rio Terrace. The call was issued to me sight unseen, without an on-site interview. The denomination offered to fly me and my wife to Edmonton to check out the call, but I/we had decided within a few hours that Rio Terrace would be "yes." Why? Several weeks before receiving the call, a friend in ministry who was serving at Bruderheim and who was helping Percy at RTC a day or two a week, came into my office in Bethlehem and whispered to me, "If you ever get the call to RTC take it. It has exciting potential, and I think you would fit in." So, when the call came, instead of accepting the offer to come and check out Edmonton and RTC, I negotiated that those dollars be used to pay Gerry Befus who was at St. Stephen's College while his wife Brenda finished her degree at U of A. Gerry became our youth leader, and later returned as Associate Pastor.

Peter Leonard was my RTC contact and upon arriving we were invited to Leonard's for supper. The first question was, "What would you like to drink?" My answer, "Whatever you're having will be fine." A big sigh of relief escaped from Peter and he said, "Thank God you said that, we're having sherry." During

the course of the meal several members of the board happened to "drop-in" at the Leonard's to meet the new minister. Later, I learned that the general consensus was, "We've got a hippie for a minister." Well, not exactly but my hair was longer then and my wife did wear a headband.

I felt right at home at Rio Terrace and in Edmonton. The night before Installation some of the gang took us to Clarke Stadium to see my first CFL game. The Eskos came back against the Saskatchewan Roughriders breaking a seven-game losing streak. I believe I helped to start the Esk football dynasty. After months of closure, the installation of a pastor was a real celebration. The people of the community were hungry for spirituality and my ministerial style spoke to at least some of them.

The Sunday school came on strong with some arm twisting by Aleda Patterson. She announced to me, "On Wednesday you are coming to my house for lunch," and when I got there, 15-20 of her friends were present who paid the price of lunch and meeting the new minister by becoming Sunday school teachers.

The first years were tough financially, although the Moravian Church had agreed to provide some subsidy. As I remember, the total income from the congregation for 1970 was \$9,000 with a budget of \$13,000. My salary was \$5,200 plus living in the manse next door. Greg Greenough was the treasurer (later the first lay Chair of the Board) and we would sit in their kitchen while Greg decided which bills RTC could afford to pay that month. Was it all fun and positive? Heck, no! When I inquired about what time the Christmas Eve service would be, one reaction was, "People don't go to church on Christmas Eve. That's when there are lots of parties." I declared that I would be holding a Christmas Eve Candlelight Service and whoever

wanted to attend would be welcome. Years, maybe decades, later I recall one Christmas Eve with three services and close to 900 people crammed into the small church. The luminaria was added to light the way to the Christ-child, a Latin American tradition.

A significant event moving the congregation to financial self-sufficiency happened in 1971. Facing the very long overdue need to paint the church, the Board held a dinner at the Hillcrest Club - now the Jewish Community Centre. Dr. Murrary Van Vliet told about the upcoming Commonwealth Games that would be held in seven years. The painting cost was \$1,200 and twelve families signed loan guarantees for \$100 each, in case we did not raise the \$1,200. Financially, RTC never looked back. Because of the faithful financial support of its members and friends, RTC became one of the strongest congregations in the Moravian Church's Northern Province. Not only did the church pay for its own ministry, it consistently contributed 15-20% of revenues to benevolence and mission.

### **Membership Growth**

The congregation grew continually, more slowly than I desired, but growing nevertheless. What were some of the factors?

- People were hungry and thirsty for spirituality that was for the whole person.
- People were willing to invite and bring others to share their faith and church.
- The Campbell-family tragedy. In August 1974, Jean Campbell and two of her three sons were killed in a car/train wreck at Lake Wabamun. The other son was at Camp Van Es



with our youth group. Gary Campbell was Chair of the Board. That Memorial Service was held at Robertson-Wesley United Church and was packed. It was a very significant event because death had not previously hit so hard in Rio-Quesnell-Pat Heights. A number of people were motivated to look at their own faith and they used RTC as their spiritual oasis to do their growing.

- An exodus from Trinity United Church. Trinity had an "alternative worship" meeting in their basement on Sundays. A new pastor came, closed it down, and there also was a conflict over a proposed building addition. The result was that RTC received a number of former Trinity members.
- The Personal Development Centre began in response to the Campbell tragedy. At RTC we knew that the PDC was part of our outreach, but to those uneasy with the church idea, it was a separate entity. During the early years I led a program *Discovering and Developing Your Spirituality* which just happened to be held in the sanctuary. A number of those people became members.
- The retreat ministry. Over the course of time, retreats were a very important foundation block of the congregation. Retreats empowered people to have spiritual experiences and helped them to articulate those experiences.
- "Making Sense." Lots of times feedback to worship was "Wow! Today this really helped me to make sense of ..." We tried to keep it simple and relate it to the real life issues of the people of RTC.

- The “intentional membership policy.” The decision to have people renew their RTC Membership every three years brought a new vitality and intentionality.

### **Worship and Music**

Worship is the core of every congregation's life and worship at RTC has always been dynamic and challenging. I have always known that worship that engages the senses of the worshipper is the most meaningful. During my tenure we used worship in whiteface, monologue, drama, dialogue sermons with responders, discussion groups, created liturgies, dance, silence and much more. Often my sermons were done late Saturday night or early Sunday. It is true that on several occasions, the ushers were asked to bring my sermon to the pulpit when it finished printing.

Upon arrival in 1970 the sanctuary was laid out west to east, with pews donated or rescued from Didsbury Moravian Church. Doug Bauder, student intern, suggested that we change the layout (and so the worship focus was moved to the south wall, and the pews and chairs were shaped into a horseshoe on three sides. It meant that no one was further than four pews from the worship centre. When worship finished, the coffee pot was brought into the centre on the communion table and the fellowship happened in the heart of the sanctuary.

At first, when the sanctuary was doubled in size, the pulpit remained on the south wall, and then Fran Olson twisted Winspear architect Doug McConnell's arm to give us two hours of free consultation. He suggested the pulpit be put on the west wall, so the peaked roof would be used to its advantage. He also found out about the Moravian European tradition of simplicity of dark green and white, so the old pews were painted

white and a beautiful atmosphere for worship was re-created, with the proviso, that like all good stewardship, everything at RTC would need to be flexible and multi-use.

The music ministry had very humble origins. Upon my arrival, a member of the church, Jenny Jones, continued as organist, but shortly afterwards they moved. We struggled for at least 6-9 months with supply organists from the other Moravian Churches who always seemed to have an over abundance of talented musicians. But even that supply dried up and for whatever reasons we could find no willing and available pianists or organists. So our church secretary Peggy Annett's teenage son Mark became our musician with his guitar and the three chords he knew well.

Eventually more professional musicians gave leadership and then they were gone and in response to our ad a 15-year old young man from Sherwood Park came to apply. He had to be driven to choir practice and worship; he was too young to drive. But when he sat down at the keyboard we all knew we had a musical gem in our midst. More than that he was a wonderful human being. Because of his exposure and your blessing at RTC, Chris New is now an excellent minister in our city.

I must include something about hymns, or rather the lack of Moravian hymn books. Upon arriving, I realized the old black Moravian hymnal did not fit the worship style of dynamic RTC. So we begged, borrowed, created and stole music. We created an RTC songbook filled with the words of our favourite hymns and then purchased the green book, *Songs for a Gospel People*, produced by the United Church. It worked for us then. But back in Bethlehem, despite our growth and faithfulness in paying our quotas, the complaint always was, "But you don't have Moravian Hymnals." One time a Northern Province Board

met in Edmonton and we arranged for them to have supper at RTC to begin their meetings. Two of the senior church bureaucrats came into the sanctuary and instead of taking a broad look around, immediately literally ran to pick up our songbook and the green hymnal to check out their "appropriateness."

One worship tradition established was the Easter Sunday dawn service, which we faithfully timed to coincide with the exact time of the sunrise. RTC has walked through sleet, rain, snow and warm spring times to celebrate the resurrection, overlooking the river valley. I believe RTC walks the furthest of any congregation to celebrate His rising, and then go back to enjoy a hot breakfast, except for the year the youth leader in charge of breakfast slept in. And one year, just for variety, I suggested serving oatmeal. That idea was voted down 99-1. I guess lots of folks did not enjoy oatmeal growing up.

### **RTC and the Moravian Church**

Not being part of the Moravian family by birth, RTC members have had to grow into Moravian customs and traditions. Christmas Eve candlelight services are spiritual highlights in all congregations. A little harder to catch on is the *Hosanna* hymn sung on the first Sunday of Advent and on Palm Sunday. Our choir and/or congregation always seemed to miss one of the entrances and finish the hymn in different degrees of chaos. On the 20th anniversary of my years at Rio Terrace Church, the congregation threw me a surprise party and the conclusion was the choir singing *Hosanna*. They did a beautiful job until the very last line, when somehow, in the tradition of RTC, it fell apart. Everybody ended up laughing until it hurt - it was so us!

Another Moravian tradition, at least at synods and conferences is the custom of referring to others there as "brother" or "sister." This goes back to being a non-hierarchical church where all people are equal. During one intense synod discussion/debate, one of RTC's members, Ruth Stevenson, got so caught up in the intensity of the discussion that she referred to one of her fellow RTC delegates, Bonnie Herring-Cooper, as "sister Bonnie." It was said without thought, it was the appropriate address to use in that setting, but when the RTC delegation realized what had just transpired there were howls of laughter from all directions. We had become "them."

It's interesting to note that now, one generation later, RTC people are giving lots of leadership in Canadian and Northern Province circles. What a stretch from the early 1970's when people would approach the building and then walk away when they read the Moravian name on the sign. Or our own members when answering the question, "What church do you attend?" would break up laughing as they answered "the Moravian Church."

### **Staffing**

RTC has been blessed with good leaders from its origins. Along the way I was blessed to work with three wonderful secretaries, Peggy Annett, Cynthia Leonard and Ingrid Lundell. We were male and female staff, professional clergy and lay, full and part-time as the need, opportunity and budget allowed. Each of us offered our strengths and our weaknesses because that was who we had to offer, ourselves.

One of the unseen contributions to ministry that RTC has provided is that a number of staff people who worked at RTC were blessed and impacted and from their experience could see

hope for their own ministries and hope for the church of the future. The people of RTC did that for student interns, pastors and staff people. You have been the spiritual greenhouse producing three ordained clergy, which is a tribute to the congregation.

I was blessed to minister with a series of Church Boards that worked hard and faithfully and their variety of gifts and talents helped create a rich mosaic of congregation life and ministry.

We all know that the church of the last 40 years needs to be the new church in new ways for a new time. May God bless us all as we journey in faith to discover what that means. Forty years! I still find it hard to believe!

## *The Spirit of Structure*

— compiled from writings by Percy Henkelman, Peggy  
Annett & Gordon Fuerst

### INTRODUCTION

#### In The Beginning

The Moravian Church has had a presence in the west end since 1952. There was a small church located at 162 Street and 99 Avenue from 1952 to 1959, in what was then the town of Jasper Place. When the new community of Rio Terrace, also in Jasper Place, was being developed, a site was designated for a church at 76 Avenue and 151 Street. The Moravian Church conducted a survey of people living within a one-mile radius of the proposed church property using volunteers from Edmonton Moravian Church (including our own Klaus Gericke). On the strength of positive results from the survey, the Moravian Church proceeded with plans to place a church in Rio Terrace.

On approval of the Rio Terrace project by the Provincial Elders Conference, a call was extended to Reverend Percy Henkelman on October 18, 1961, to become part of the new church. The official call was

accepted by Rev. Henkelman and in November of 1961 the house next to the church property at 15106 - 76 Avenue, was purchased for a manse.

That same month the Henkelmans moved into the manse and it became the site of some of the early activities of the church. The first Sunday school class was held in the basement on December 24, 1961. A filmstrip entitled *Holy Night* was shown to the ten children in attendance. The offering was \$1.80.

In April of 1962 ground was broken for the new church to be built by the construction firm, Flats and Maso, with architects Sinclair, Skakun and Naito. Owners were the Board of Elders of the Moravian Church in America. This first building is half of the existing sanctuary. The cornerstone was laid in June and in September of that year the church was dedicated and the first Sunday school and church services were held in the new sanctuary. The newly-formed congregation was grateful to the Canadian District and to the Northern Province of the Moravian Church for the beautiful sanctuary placed in the community as a gift.

By December of 1962 the average church attendance was 48 and Sunday school attendance was 81. The



following June the first Church Council (congregational meeting) was held and the first Church Board was elected using the traditional model of a Board of Elders and Board of Trustees, still present in many Moravian Churches. Rio Terrace Church later opted for one Joint Board, the model in place today.

Members of the first Board of Elders were Bill Milligan, Bill Mercer, Bill Henry and John Murray. The Board of Trustees included C. Barber, Art Jones, Cyril Penn, Harold Horan, George Weston, Ab Glowicki and Charles Draper. A Committee of Christian Education consisted of Alison Mercer, Gloria Milligan and Eva Weston.

An active Scouting program was organized and an informal youth group began to meet. The needs of the community were of prime concern to the church and so plans were made to build a further adjoining building to accommodate the many activities being generated by the community. In August of 1964 the Church Council of the Rio Terrace Church passed a unanimous motion to proceed with the building of the new wing using a \$10,000 grant and a \$20,000 loan from the Board of Church Extension. The new Fellowship Hall was completed and in place to serve the community by January of 1965.

## PASTORAL SERVICE OF GOTTFRIED HENKELMAN

by Wm. G. Brese

The theme of the 100<sup>th</sup> anniversary year (2005) of the Edmonton Moravian Church is: "Building on the Blessings."

The Edmonton Moravian Congregation has been blessed by the wonderful cadre of pastors who have served our congregation over this past century. Each pastor made a unique contribution to the life of our congregation in his or her own right.

The congregation got off of the right foot, so to speak, with the service of the founding pastor, the Rev. Gottfried Henkelman. (Earlier the name was spelled with 2 n's). Bro. Henkelman's service was brief, as he was the full time pastor at the Heimtal Moravian Church which is situated 15 km. south west of Edmonton. He filled in at Edmonton Moravian, pending the calling of a resident pastor, the Rev Arthur Schultz, who came to Edmonton upon graduation from the seminary.

With the possible exception of Anna Dreger (103 years old), the sole surviving founding member of the Edmonton Moravian Church, we have very few people in our midst who have a personal recollection of Rev. Gottfried Henkelman. We do however, have the benefit of the following account supplied by Bishop Percy Henkelman, grandson of the founding pastor, and a former pastor of our congregation.

*"Gottfried Henkelmann was born at Doabrowo, Warshau, Poland on December 10,1855 to Gottlieb and Wilhelmine Henkelmann. He was married to Wilhelmina Moller at Zhitomir, Volhynia, Russia on*

September 30, 1878. To their union were born 3 sons and 4 daughters.

*He moved with his family to Canada in 1897 to the Colchester area, near Edmonton. He joined the Bruderfeld Moravian Church. In 1905, while serving at Heimtal, Gottfried Henkelmann became the founding pastor of the Strathcona Moravian Church. He was followed by the Rev. Arthur Schultz upon his graduation from Moravian Seminary in 1906.*

*Gottfried Henkelmann was an accomplished musician and had a powerful tenor voice. He had been a School teacher in Russia and studied medicine and dentistry, as well as serving in the military there. He was most helpful to the early settlers with their spiritual and physical needs. He also helped them with legal matters."*



Gottfried and Wilhelmina Henkelman

That Gottfried Henkelmann was recognized immediately as a man with many talents, with the potential for valuable service to the Moravian Church, is revealed by the entries in the Hoyler Diaries. The entries for July 12 & 14, 1897, made by the Rev. Clement Hoyler, the founding pastor of Moravian work in western Canada, say:

*"Today I drove home. ( From Bruderheim). In Edmonton I visited in the hospital. (Visited Bro. Reimer, who passed away, July 20<sup>th</sup>). In South Edmonton I met brother Gottfried Henkelmann for the first time. He arrived from Russia just a few days ago. I believe he will be a useful and helpful man for the congregation.*

*....Later I had a long conversation with Bro. Gottfried Henkelmann in our house."*

These conversations led to Gottfried Henkelman being granted a license to preach by the Provincial Elders' Conference, on February 6, 1898. He took over the German school which was associated with the church. From 1905 – 1908 the Henkelmans served at the Heimtal Moravian Church. While serving at Heimtal, Bro. Henkelman faithfully served at Edmonton, and Bruderheim and New Sarepta. In 1908 the Henkelmans moved to Calgary and served the Calgary Central Moravian Church until 1911.

Bro. Henkelman was noted not only for his preaching, but also for his ability at the organ, his choir conducting capabilities but also his musical compositions. As well, references appear in the Hoyler Diaries to Rev. Henkelman providing medical services to the people.

In 1925, Bro. Henkelman died and was buried at the Bruderfeld Cemetery. He had selflessly served the Moravian settlers in western Canada, not only as a pastor who met their spiritual needs, but also as a person who helped them with settlement problems and their various medical needs.

\* \* \* \* \*

## HOYLER'S REPORTS TO "THE MORAVIAN"

### BRUEDERFELD AND BRUEDERHEIM

To many readers of THE MORAVIAN it may be a matter of interest to know what kind of weather we are having just now in Alberta. Until recently sleighing was good, I myself having used the sleigh as late as the 28<sup>th</sup> of March. Even now there is considerable snow on the ground in many places, and the older inhabitants say that we may expect some more. But cold, raw and blustery weather in Spring is rather welcomed here, as it is supposed to give promise of pleasant weather later on and a fruitful year in consequence.

Unfortunately, however, the long continued severity of the climate has somewhat retarded the progress of our building operations. Nevertheless, satisfactory headway has been made. The house, the first to be erected, is rapidly going up and the material for the churches is

likewise prepared. The raising of the walls, when once begun, proceeds very quickly and soon the outlines may be discerned.

Negotiations for the purchase of the church farms are also underway. In the case of Bruederheim a quarter-section of railroad land was chosen, containing a beautiful site for the church and cemetery in front, on the Victoria trail, the main public highway in all that section, and a creek of clear spring water in the rear. It was hoped that a free homestead might be obtained in Bruderheim, but none was available near the center of the colony. We therefore wrote to the Land Commissioner of the Central Pacific Road, to see whether they would not grant us liberal concessions in the sale of their land, as the proposed farm would be entirely for the support of the church. In reply, they stated that forty acres would be donated to us, but the rest, as much, as we needed, would have to be bought. In the case of Bruederfeld, we have also selected a farm in close proximity to the church property already donated by four of the brethren, and have likewise written to the proper authorities, namely to the Indian Department at Ottawa, for special terms, with hopes of similar success. The farm at Bruederfeld is exceptionally well adapted for mixed farming, that is, grain and cattle raising, as it contains soil of every description and is traversed by a creek of running water. If we obtain these two farms at reduced prices, they ought soon to yield a fair annual profit.

The work in the congregation and in connection with the development of the enterprise keeps growing continually. For some time past, regular preaching services have been held at Rabbit Hill or Heimthal, as the Germans call

the settlement, about eight or nine miles southwest from here. Several families there became acquainted in Europe with the Moravian Church, through her Diaspora work, and it is at their special request that I have begun regularly to visit and to serve these people.

There are also several homesteads and farms for sale in the vicinity of this place and it would seem wise to locate some of our incoming settlers in that neighborhood. Indeed, one family, recently arrived from Brazil, has already taken a fine homestead at Rabbit Hill. It is not at all improbable that there may be a third Moravian congregation there before very long. Other doors also seem to be opening and it shall be our endeavor to enter wherever we are called.

The growth of our colonies by means of further immigration seems to be assured. Some of the brethren from Volhynia are now on the way and we hope that a great many may be able to join us. At this distance it required a great deal of time and effort to move the body of the people still in Russia, but when once moved, no doubt they will come in considerable numbers. We believe that Bro. Leibert's report, as soon as it is distributed in Volhynia, will act as a mighty lever to bring the wavering ones to a decision.

The Passion Week, which we are observing just now, has proved to be as blessed a season to us here in Alberta as it used to be at home in the States. From evening to evening the story of Christ's last acts on earth has been read, in the presence of large congregations. At Bruderheim the services have been held according to the same schedule. And at Rabbit Hill, also, I have requested

the brother, in whose house the meetings are held, to read out of the Manual the portions assigned for each day. Thus at three different places in Alberta, the Holy Week is being kept in the manner so dear to all Moravians. This evening we celebrated the Communion at Bruederfeld, next Sunday it will be held at Bruederheim. Some time ago I served it at Heimthal.

One more circumstance may be mentioned. We recently organized a choir at Bruederfeld and tomorrow, Good Friday morning, they will sing in public for the first time. There are some good voices in the congregation. I had no trouble in getting them together. Pretty nearly everybody volunteered. Those who did not care to sing, came to listen. My pedal bass organ, the only piece of furniture I took along from Elizabeth, now stands me in good stead and is rendering valuable services.

In conclusion, I have a little request. We still need one more lot of Sunday-school hymn books, one pulpit Bible, two communion sets and two baptismal sets. These are all things which, of course, might be bought out of the general Alberta fund, but it certainly would be nicer to have them come from some organization and to have them recorded in the church diary as coming from such. The undersigned will be glad to enter into correspondence with any Sunday-school or society respecting this matter.

Asking for your continued sympathies and prayers for our work in this country I am

Faithfully yours,  
Clement Hoyler.

*South Edmonton, Maundy-Thursday,  
April 2, 1896.*



## BRUEDERFELD AND BRUEDERHEIM

It is a long time since anything about this work appeared in the Church-papers, but the omission was not intentional nor owing to lack of material.

Before proceeding, I wish to state that our appeal in the last report, asking for a number of articles for the furnishing of the churches, has met with a very hearty response. One pulpit Bible has been donated by Bro. Gilbert Bishop, of Bethlehem, the other was furnished by the Young People's League of the congregation at Ebenezer. Two Communion services of cut glass have been promised by the Moravian C. E. Union of Philadelphia, and will probably reach us at least in time for the Festival of the 13<sup>th</sup> of August. The necessary funds for baptismal services have been sent by friends in Elizabeth, Sister Louisa Zimmermann, Harry Gerstung and the Junior Society. Through the kindness of Prof. Schultze's Normal Class at Bethlehem, our two Sunday-schools at Bethel, Elizabeth and New York have likewise contributed various necessary Sunday-school supplies. All of these donors I wish to thank again most heartily for the part they have taken in starting us in the work of the Church and Sunday-school. The American German hymn-books have now also been introduced and about 100 copies disposed of. At Bruederheim they were used for the first time on Whitsunday, at Bruederfeld on Trinity Sunday. They add much to the beauty of our services.

On the 24<sup>th</sup> of May, Whitmonday, a class of nine young people, who had been instructed in Christian doctrine, mainly by Bro. Lilge, were received into communicant membership at Bruederheim by the rite of confirmation.

An equal number of young people is now also being prepared for the same step at Bruederfeld, but as the instruction is often interrupted by the absence of the pastor, it is as yet impossible to say how soon they can be confirmed.

Next Sunday, June 28, Bruederfeld will celebrate its first anniversary, commemorating its organization on June 27, 1895. By an unfortunate oversight the Bruederheim congregational festival, which came on the 6<sup>th</sup> of May, was omitted. Next Sunday, however, we expect some of the Bruederheim members to participate in our celebration on the Reserve. Bro. Lilge, who was instrumental in effecting the organization, and the pastor, will make addresses in the morning. In the afternoon, a love-feast will be held, at which one or two addresses will also be delivered. The friends at Heimthal are also expected, and altogether we hope to have a pleasant celebration.

The following day, in the evening, the formal opening of the parsonage will take place. This event had to be postponed until now, to await the arrival of the pastor's mother, who is expected here in Calgary on tonight's train. The whole congregation, large and small, has been invited to take part in the opening. Besides the songs, prayers and addresses, which naturally will have a place, refreshments will also be served and a generally good social time had.

Since the closing of the fences about our fields, the old Hay Lake trail no longer cuts across the country in any direction, but follows the course of the government roads. Thus it now passes immediately in front of our house.

When Bruederfeld once becomes a city, this trail will probably be the main thoroughfare. We will then call it Hay Lake Avenue or Hay Lake Boulevard!

July 1 is Canada's national holiday, the so-called Dominion Day. Like all good Canadians we are going to celebrate the day. It has been planned that we go on our first grand annual excursion to Cooking Lake, about 15 miles southeast of us.

Crops are looking very fine and promising here. In fact the whole country looks like a park just at present. If it would not be so far from the centers of population, it would be the best place for weary city folks to spend their vacation.

Only three new families arrived this spring, but they are large and of sterling quality. This seems to be an off-year for immigration. We hope that all the more will come next season. I think our hopes are well founded.

A few weeks since, a number of our people attended the dedication of a German Baptist Church in the Rabbit Hill District, about 15 miles from Bruederfeld. The writer had the honor of being the only non-Baptist who spoke at the services. He also had the pleasure of meeting the Rev. Dr. Schulte, of Jersey City Heights, formerly pastor of the German Baptist Church on Fourteenth St., New York, now Secretary of the German Baptist Home Mission Board. Dr. Schulte is personally acquainted with some of our Moravian ministers, at least with two, who have been at Sixth Street, New York.

With cordial greetings to all the readers of THE MORAVIAN, I remain your Brother,

Clement Hoyler.

*June 24, 1896.*

\* \* \* \* \*

## THE LONG LONG ROAD

by Wm. G. Brese

I keep putting off telling this story. Partly that is because I wonder if anyone will be interested. But every so often my mind turns back to it and when I think about it again, the whole episode is so bizarre, it should be put into print.

The headline in yesterday's EDMONTON JOURNAL (April 13/05) did the trick. I am at my keyboard. The headline read, "Liberals Lose Veteran City MP". Apparently David Kilgour, who has represented various southeast Edmonton constituencies over the past 29 years under different banners, is nearing his end of parliamentary service. David was the man whom I turned to for help at the very beginning of this story.

It started back in 1984. That was the year in which I was elected to serve as District President, following the resignation of Rev Douglas Kleintop, after he accepted a call to serve the College Hill congregation in Bethlehem, Pa. Doug had lead the District Board through all of the hard work which normally follows a synod. When I took over from him, I found myself tidying up administrative tasks.

It came to my attention that the Federal Act which gave legal status to the Moravian Church in Canada, contained a clause which was out of date. In my naiveté, I thought that all I had to do was to write a letter to our MP, David Kilgour and ask him to fix it. This story is about the incredible saga which followed. In a nutshell, it took 14 years of persistent effort and considerable expense to get this accomplished.

It would not surprise me if you stopped reading right now. Why spend your time reading about the quagmire of Ottawa red tape. If you make that choice, I will understand perfectly. Most of us already have a glimmer of how the bureaucracy works. But for those of you who would like to learn more, read on.

Rev. Clement Hoyler was the founder of Moravian work in western Canada in 1896. He was a man of great vision. Also he did things methodically and thoroughly. By 1904, congregations had been established at Bruderheim, Bruderfeld (Millwoods), Heimtal, and Calgary-DeWinton. Representatives from these congregations, and the District of Josephburg, Assiniboia, near Medicine Hat, where the Moravians were doing exploratory work, met at Bruderfeld on June 28<sup>th</sup> to conduct the Synod. This Synod would establish the 5<sup>th</sup> District of the Northern Province of the Moravian Church in America, the Canadian District. Rev. Hoyler was elected the first District President.

As the new Canadian District Board became more experienced, it becomes apparent that they realized that the Board needed legal status to properly conduct its affairs. At that time Alberta was a new province. It seems likely that it had not yet dealt with how to incorporate church groups, so the route taken was to have a Federal MP introduce a private member's bill in Ottawa to give official legal status to the Moravian Church in Canada. The Hoyler Diaries record on December 17, 2005, "*In the afternoon, Bro. Seumper and Bro Wensel came to the north side to sign the articles of incorporation. In conjunction with this, I took out Canadian citizenship because*

*the incorporators of our church in Canada must be Canadian citizens. Bro. Seumper did likewise."*

Another entry on July 23<sup>rd</sup> 1909 sheds a little more light on this matter, *"In the afternoon I attended the funeral of Dr. Wilfred McIntyre in the Presbyterian Church. He was the member of Parliament of Strathcona in Ottawa. He had contributed to facilitating the incorporation of our District Board."*

The Private Member's Bill introduced in the House of Commons, Ottawa which gave the Moravian Church its legal status was assented to on May 19<sup>th</sup>, 1909. Clause 5.2 in the Act said, *"the annual value of the real estate held in Canada shall not exceed fifty thousand dollars."* In 1952 this amount had been changed to \$500,000.

When this amount came to my attention in 1984, I could see that the Act had gone out of date again. By that time the value of real estate had exceeded \$500,000.

I brought this matter to the attention of the District Board at the meeting of September 18<sup>th</sup>, 1984. I was directed to get a legal opinion from Mr. J. Alan Bryan, an experienced lawyer who was also a member of the

Rio Terrace Moravian Church. Subsequently at the meeting of November 23<sup>rd</sup> the Board gave me the following direction, *"Upon motion duly made, seconded and unanimously carried, IT IS HEREBY RESOLVED that the Moravian Church in Canada apply to the Federal Government of Canada to amend its Incorporating Acts to increase the annual value of the real estate held in Canada by or in trust for the Board to the amount of FIVE MILLION (\$5,000,000.00) DOLLARS and that William G. Brese be authorized by and on behalf of the Moravian Church in Canada to execute any and all documents relating to the above and to deliver the documents with such deletions, additions, modifications and/or changes thereto as may be required."*

I knew David Kilgour personally. He and I had been introduced by a mutual friend, who worked with David when he was a crown prosecutor with the Attorney General's Department at the Alberta Government. Subsequently he entered politics and became a member of parliament, representing southeast Edmonton. Naturally I immediately wrote to David and asked him how the changes to our legislation could be made. It was my expectation that David would be able to take the amendment forward and that after



the legislation had been amended he would get back to me with the amended Act. It seemed so simple to me. Our member of parliament would just have the number in section 5.2 of our Act changed.

I had no clue about the adventure this would lead to. A straightforward change of a number with good reasons for the change should be no problem. It had been done back in 1952. Just do it again.

David Kilgour was very accommodating and helpful. He checked out the situation and referred me to the legal council of the House of Commons. Before David could introduce any change to a private member's bill it had to be vetted by the Clerk of the House of Commons. My introduction to Ottawa bureaucracy and the related odyssey was about to begin.

Our legislation and proposed changes were forwarded to the Private Members' Business Office, House of Commons, Ottawa. We completed forms, sent them in and waited. I would phone and ask about progress and wait for a response. The delays were interminable. By 1990, without having made any significant progress, I wrote to Ottawa, reviewed our long list of contacts and said the following: *"Please write to me and outline what we should do. We initiated this matter*

*over four years ago. Are we dealing with the right office?"*

The upshot of this inquiry was, that I was told that it would be more expeditious and less expensive to have the matter introduced to the Senate first and then approved by the House of Commons. Thus began our contact with the Law Clerk and Parliamentary Counsel, of the Senate of Canada, Ottawa. Mr. Raymond L. duPlessis, Q.C. of that office made the productive suggestion that rather than revising clause 5.2 and changing the value of real estate which the church could hold, we should delete the clause in its entirety. We heartily concurred, expecting that this would simplify matters. Thus in 1991 after 5 unproductive years of trying to get through the bureaucracy of the House of Commons, attention was to shift to the Senate.

Now we were to become acquainted with the Procedures on Private Bills, required by the Senate. David Kilgour confirmed that he would continue to be the sponsoring Member of Parliament, but we needed a Senator to carry the ball. Right from the start Al Bryan suggested that we contact his former law school classmate in Calgary, Senator Ron Ghitter, who had served as an MLA in the Alberta Legislature. But

I was on good terms with Senator Walter Twinn who had an office in Edmonton. I had spoken with Walter and he was willing to introduce our amendment into the Senate for us. Walter was the former chief of the Sawridge Indian Band at Lesser Slave Lake. I had done consulting work for the band and Walter and I had been acquainted for a number of years.

We filed the required Certificate of Authentication with the help of Al Bryan's office. His office also worked on having the notices officially published in the *Canada Gazette*, the *Alberta Gazette*, and the *EDMONTON JOURNAL*. Ottawa took care of getting the Act translated into French and giving it a name in French as well as in English. By August of 1993, it looked as if we had our ducks in order. The advertising had been done, the Senator was on standby and it seemed that the documentation was in order. Twinn's office advised us that the Bill should be going to the Senate early in the new year.

Then the snags started to show up. The Law Clerks Office of the Senate wanted affidavits executed to validate that the advertising had been done, under the corporate seal of the church. The affidavits were executed in the fall of 1994 and we had to submit \$500.00 to cover parliamentary costs.

Moreover they encountered a serious technical glitch. The Alberta Gazette is only published every two weeks. Ottawa wanted the advertising to appear weekly, four times. We finally had to publish in the Alberta Gazette for two months instead of one month. That took forever to resolve.

By September of 1995, we had reached the stage where we were asked to prepare briefing notes for Senator Twinn. His assistant was getting everything ready for him to introduce our Bill into the Senate. At this stage Parliament dissolved again, so the waiting game continued. In the spring of 1996, Senator Twinn's assistant advised that the House was in session and the matter should be resolved soon. Unfortunately Senator Twinn never did get to introduce our Bill. He died suddenly of a heart attack on October 30<sup>th</sup>, 1997.

Matters were stalled until November of 1997 when we contacted Senator Ron Ghitter's office, requesting that he assist us. After repeated requests over several months, word came back to us from his assistant that Senator Ghitter had refused to help us.

In January of 1998, things took a decided turn for the better. That was when Senator Nick Taylor entered the picture. He took on the assignment with enthusiasm. Immediately he helped us to overcome a serious obstacle. The bureaucracy had informed us that our advertising was out of date and that before our Bill could be introduced we had to re advertise. We objected strenuously. Senator Taylor's office came up with a solution. He took our appeal to the Standing Committee on Privileges, but this did not happen until April of 1995. We were granted an exemption. Taylor was ready to press ahead. But Kilgour could no longer carry the ball for us in the House of Commons. He had been made a member of the Cabinet and as such he was no longer a private member. Taylor recruited Dale Johnston, MP for Wetaskiwin, to help us.

On April 13, 2000, 14 years after we started the process, I got a letter from Dale Johnson MP. He said, *"I am pleased to advise you that Bill S-14, An Act To Amend The Act Of Incorporation of the Board of Elders of the Canadian District of the Moravian Church received Royal Assent on March 30, 2000....It was a pleasure to have the opportunity to assist you and the members of the Moravian Church in this undertaking."*

I sent the following letter to Mr. Johnson with a copy to Senator Nick Taylor:

Wm. G. Brese  
4349 – 17 Street  
EDMONTON, Alberta  
Canada T6T 1H9  
Ph. (780) 440-3050, Fax (780) 463-2143  
E-mail [wbrese@accessweb.com](mailto:wbrese@accessweb.com)

April 29, 2000

Dale Johnson MP  
Wetaskiwin  
Room 106 East Block  
House of Commons  
Ottawa Ont. K1A 0A6

Dear Mr. Johnson,

Thank you for your letter of April 13, 2000, the copies of Bill S-14 and the copies of Hansard.

At long last this process has come to an end. Your part in it was very much appreciated. I hope some day to meet you personally to be able to communicate my thanks with a handshake.

Back in 1986, when I was 52 years old and serving the church as President of our District Board, I had occasion to refer to the federal legislation under which the church operates and I noted that one clause was out of date. In my naivete I thought this matter could be "fixed" merely by writing to our MP, who at that time was David Kilgour. Little did I imagine that we were to

be off on a 14 year odyssey through the bureaucratic jungle of Ottawa. All I sought was to have our legislation be up to date and accurate. Had I known that we were embarking on a course which would cost countless hours of energy and effort, not to mention the financial waste for translation, advertising and legal support, I never ever would have taken the step. Once we got so far into it we simply could not stop. It was as though the project had a life of its own, with a new surprise around every corner. It would take much too long to provide you with the details. The final conclusion was in itself somewhat redeeming, since Nick Taylor came to our aid and enlisted your help too.

Maureen O'Brien of your office was most helpful. Please pass on my thanks to her.

We are going out to our farm on the Pipestone Creek, just north of Wetaskiwin to enjoy the early blooming crocuses. On that happy note I will end this letter.

Kindest regards,

Bill Brese

David Kilgour's prominence in the EDMONTON JOURNAL yesterday prompted me to tell you this story. One fortunate circumstance is that the way the Act now reads it should never have to be changed again. But I just cannot imagine that anyone would every consider doing it anyway after reading this story.

## ANGEL'S VOICES

by Wm. G. Brese

Recently a CBC radio announcer said that church bells are the voices of angels floating on the winds. That description made me nostalgic, thinking about how church bells are slowly but surely ebbing away from our modern day experience.

Today if you want to hear the church bell pealing in a Moravian church in Alberta, you settle into your seat at the Heimtal Moravian or the Millwoods Moravian church and the bell will peal to announce the commencement of the Sunday morning worship service. They also ring the bell for funerals. The Bruderheim Moravian church still follows this practice.

For many of us, hearing a bell ring is a regular experience at Camp Van-Es, the Moravian Church Camp at Cooking Lake, which is a 20 minute drive east of Edmonton. For a long time two bells have been in use at the Camp. They were mounted on stands next to the Samuel Wedman Lodge. The smaller bell, which came from a railway locomotive, is used to call campers to meals and to announce services. The larger church bell had fallen out of use. It's decorative value was recognized when the new Morning Star dining hall was designed. The bell now has a position of prominence as a decoration piece in the portico at the main entrance.

When the bell was being moved to grace the entrance of the new dining hall, Clarence Newman of New Sarepta was on hand to observe the event. He made the very fertile suggestion that the history of that bell should be documented for future generations. This article is a result of that suggestion.



The newly painted green bell in the portico of the Morning Star dining hall came to Camp Van-Es from the New Sarepta Moravian Church. It had occupied a stand on the lawn in front of the church and pealed out regularly to announce services and deaths. After the New Sarepta Moravian Church disbanded in 1981, the bell was moved to Camp Van-Es.

Back in the days when the New Sarepta Moravian congregation was thriving, the members pined for a church bell. The January 6<sup>th</sup>, 1938 Church Council minutes record that Sister Henkelman raised the question about what is happening with the bell. It was explained that the Ladies Aid has accumulated \$230.00 towards the purchase of a bell. A decision was made to buy a bell. Fund raising followed and an additional \$169.00 was promised towards the bell. This made a total of \$399.00 which was to be paid by February 1<sup>st</sup>, 1939.

Shortly thereafter, the Bruderheim Moravian Church acquired a new bell. It replaced the old one which was defective and had been replaced by the supplier under the terms of a contract. The old bell was still serviceable. It was sold to New Sarepta for scrap value of \$40.00. The New Sarepta Moravian Church church council minutes of March 21<sup>st</sup>, 1938 record that everyone was satisfied about the bell and appreciation was expressed to Bro. Sommer for his help in acquiring the bell. The bell was to be rung at 9:00 am and 10:00 am. It was decided to use the surplus funds which had been raised to buy a new bell, to reduce the church debt.

Removing the bell from the Bruderheim church required the construction of an ingenious huge scaffold next to the bell tower as the bell weighs in excess of half a ton (pictured below). Installing the bell in the tower at New Sarepta was similarly challenging. The same scaffolding method was used.

*Hoisting the new Bell in 1936.*



Clarence Newman grew up on a farm about 5 miles from the New Sarepta Moravian Church. He can remember clearly hearing the church bell when it rang at that distance.

The bell at New Sarepta occupied the bell tower until 1974 when renovations were made to the church to mark the congregation's 70<sup>th</sup> Anniversary. The tower had shown signs of instability and it was decided that the prudent course to follow was to take the bell down. Thereafter it pealed from its stand on the front lawn in front of the church. .

The early settlers brought the church bell traditions with them from Europe, where they dated back many centuries. The early settlers had no clocks or calendars. They depended on the church bell to announce the end of the work week and the

pending Sunday morning worship service. The bells were rung to call the people to worship and to conclude the worship service. The announcement of a death in the community was done by ringing the bell. The bell tolled for the number of years of the deceased's life. A different bell hammer was used to announce deaths. It was called a "Toten Hammer", literally translated as a "death hammer". The "Toten Hammer" produced a strong dull tone. Stan Arndt of Bruderheim recalls that his mother would immediately go outside and count the peals of the church bell, when it tolled to announce a death. This would indicate the age of the deceased. The death announcement would ring out as soon as the news of the death was received at the church. Even today, when you leave the Bruderheim Moravian Church and make your way to the nearby cemetery after a funeral, your journey is accompanied by the somber tones of the "Toten Hammer".

Ben Radke, the current bell ringer at the Bruderheim Moravian Church, tells that the tradition in the early days was to stop farm work when the church bell tolled at 6:00 pm on Saturday to announce the end of the week. Even at harvest time the bundle teams would stop work and leave the fields in anticipation of worship the next day.

Bell ringers were chosen because of their reliability, faithful attendance and the general high regard of their fellow parishioners. One sterling example was Emil Wudel of the Heimtal Moravian Church, who rang the bell there for over 50 years. He was a fixture at his church and he is remembered for this exemplary service. A picture of Emil ringing the bell at Heimtal hangs in the vestibule along with a plaque which pays tribute to his service. Sven Sandberg of Bruderfeld (Millwoods) was another memorable bell ringer. Alfred Harke recounts that when World War II ended, Sven made his way directly to the

church and rang the bell for a long time to mark this noteworthy occasion. Other churches have similar examples of faithful bell ringers to recount.

The first Moravian Churches in Alberta, Bruderheim and Bruderfeld (now Millwoods) were built in 1896. They were simple log rectangular structures. Just as soon as the congregations developed the financial capacity, bell towers were added to the churches. This is recorded in the church diary at Bruderfeld by Rev. Clement Hoyler. The entry for January 20<sup>th</sup>, 1903 reads, "It was also decided (at Church Council) to build the bell tower this year and to paint the parsonage."

The April 3<sup>rd</sup>, 1903 entry says that the bell tower was started. The bell was ordered on April 28<sup>th</sup> and picked up in Edmonton on September 23<sup>rd</sup>. This process culminated on November 30<sup>th</sup>. The diary entry says, "We prayed the Advent Litany. Today we consecrated the tower and the bell. I gave a talk about Revelation 3:20. Bro. Henkelmann read a poem and had some of the verses sung. The act of consecration was performed at which the bell was rung three times at the invocation of the names of the persons of the Trinity. Then we sang the hymn, "Now Thank We All Our God" during which the bell tolled." Clearly this was a big event in the life of this new congregation.

Rev. Holyer also recorded that the bell was not rung in very cold weather for fear of cracking it.

That bell did in fact crack many years later. It was replaced. For a long time the cracked bell was inverted on the church lawn where it was used as a flower pot. When the original Bruderfeld church was taken down, Maurice Drebert "rescued" the cracked bell and stored it at his country home. It

was fittingly installed on the roof of Bell Motors, for the passersby to admire as they left Camrose on the highway to Daysland. Those church bells sure do get around.

May the church bells continue to ring out for future generations. They surely are the voice of God, who continues to call to the people.



New owner – Bob Bell

Future Bell Tower

