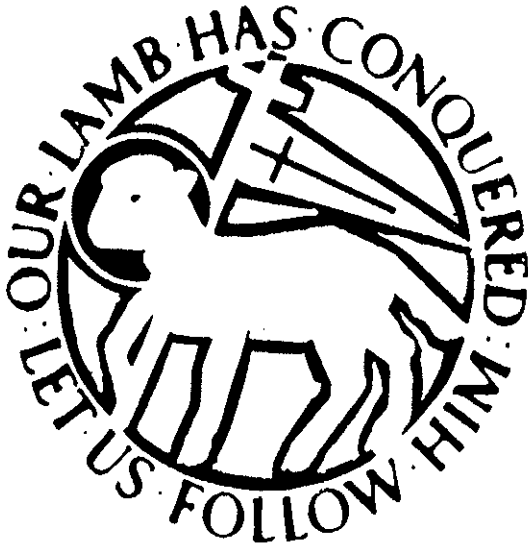


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BY TIM ELLIOTT

FOREWARD

When a Moravian congregation in western Canada reaches the 100 year milestone it is fitting that celebrations mark this auspicious event. May 18, 1902 was the date of the organization of the Calgary Central Moravian Church by the founding pastor, the Rev. Clement Hoyler. After relocation to north west Calgary the congregation was renamed and it is now known as the Good Shepherd Community Church. It only took one day to launch the congregation, but the celebration of the 100th understandably takes up the entire month of May 2002.

An historical recollection of the major events in the life of this congregation is the feature article of this issue. We are grateful to Tim Elliott, who took responsibility to prepare this account.

Four years ago, the late Rev. John Befus, contributed an article to this Magazine about his Canadian District service. We are fortunate to have a write-up in this issue by his widow, Violet Befus. She shares with our readers what it was like to be a minister's wife both here at home and on the mission field. Her account gives us glimpses of her experiences. One can imagine the memories which came back to her as she reviewed and relived her many vivid experiences. No doubt it was a challenge to decide what to include. She gives us a balanced account which is both illuminating and inspiring.

Ethel Seutter dedicated more than 11 years of her life to medical missionary service under the auspices of the Board of World Missions of the Moravian Church. The duration of her terms of

service in Honduras varied with some as long as 3 ½ years and others as short as 6 months. Ethel has given a snapshot of this segment of her life. She reports that she had a good time preparing this report as the memory gates opened and faces and experiences flooded her mind. Her willingness to put “pen to paper” is much appreciated.

The editor can but hope that the accounts which appear in this issue will inspire others to share their recollections of church history and church related experiences with us. History lives on when it is recorded. We depend on those with personal knowledge to share it with others to the glory of God.

It is with feelings of nostalgia and sincere appreciation, that we note the recent passing of our former Archivist, Lydia Sampert, whose life long devotion to the preservation of the history of the Moravian Church in western Canada stirs feelings of gratitude among all of those who value church history.

Wm. G. Brese
Editor

Eleven Years in Honduras

By Ethel Seutter

It all began in my childhood when I invited the Lord Jesus into my heart. Years later, a child's dream of becoming a missionary became a reality. Godly parents taught me from God's Word and by example, what it meant to be a Christian. Church activities were an important part of family life. Missionaries often visited our home, sharing their experiences. The annual mission fests, youth rallies, youth camp, and Inter School Christian Fellowship in high school nurtured my spiritual life and challenged my commitment to Christ.

Early in my teens, I knew that God was calling me to be a missionary somewhere. Two years at Prairie Bible Institute confirmed that call as I studied God's Word, prayed earnestly for His leading and listened to godly teachers and missionary speakers. It also became clear that God wanted me in Honduras.

Three months at the Language Institute in Costa Rica provided a foundation in Spanish and then it was off to Honduras. A missionary doctor in the interior gave a very valuable "Quack Doctor Course" to four of us who were nurses working in various parts of the country. It was excellent preparation for nurses who would many times be alone in an isolated setting.

The only way to La Mosquitia in those days was by Mission Aviation Fellowship's planes, unless one went via the coastal and river routes, as did the early missionaries. In Ahuas I was warmly welcomed by Dr. Ian and Ruth Cook (furlough replacements for Dr. Sam and Grace Marx), villagers and a choir led by the pastor in singing a welcome hymn. A young

Bible School student took my large purse, probably thinking it was a suitcase! The Cooks cushioned many adjustments to a new culture and another language. The Marx family returned from furlough several months later. Most of my years in Honduras were spent working with them. While basic nursing skills were learned in nursing school and a course in Laboratory procedures and tropical medicine taken at PBI was helpful, other needed skills were patiently taught on the job by willing physicians – physical examination skills, suturing wounds, taking X-rays, administering anaesthetics. MAF's travelling dentist taught me how to pull teeth without inflicting undue pain on my victims, a skill I had resisted learning until necessity prompted it.

After several months I felt that my conversational Miskito wasn't advancing as fast as my medical vocabulary. Dr. Sam suggested teaching a Sunday School class. My teenagers (girls) were very helpful. The Miskito people didn't laugh at my many mistakes. But one Sunday morning, a giggle started at one end of the fallen coconut palm, on which my class sat, and spread to the other end. Nobody would tell me my mistake. We laughed together and proceeded with the lesson. Many of the lay pastors were good preachers. I enjoyed Sundays. We used a reed organ to accompany the wonderful singing of the congregation. One Sunday, when it was my turn to play, a scorpion came out of the organ and paraded on the top of the music stand before disappearing again into the instrument. To my relief, it didn't resurface!

Every weekday morning we would attend to the many people who came to the clinic. Some were admitted as inpatients. In the afternoons we would do surgery or attend to boat loads of people who came from other villages. I enjoyed making rounds

at night to see the inpatients, giving them medications or treatments, and then reading from the Bible and praying with them. As the workload increased and other staff was added to the growing facility, a chaplain was hired. Our purpose was to minister to the spiritual, as well as to the physical needs. Some found the Saviour in addition to receiving physical healing.

Many pastors worked in remote villages where they were expected to provide medical help. The Ahuas Clinic staff offered training sessions in basic hygiene, first aide and treatment of common ailments to equip them to help in their villages. They would then send lists of medications they needed and we would send them with the MAF pilot or some trustworthy person travelling on water – or on foot!

Emergencies were treated at any time. One night a lady from another village required surgery because her uterus had ruptured during labor. The baby was dead. Even after surgery and blood transfusions the bleeding wouldn't stop. (Sometimes we were the blood donors.) It was after midnight that we gathered around her bed as Dr. Sam prayed for God to undertake. After daybreak, I went to the clinic thinking that the family hadn't called me when she died because they knew there was nothing more to be done. A wonderful sight greeted me. There she was sitting up in the bed, a big smile on her face! God answered our prayers with healing. She accepted Christ at the clinic. We saw many seemingly impossible cases for our limited facilities and equipment, but God showed us His power and great faithfulness many times. On the occasions when our locally trained nursing aide and I were alone, faced with making decisions for treatment of very ill patients, I would pour over medical books – and pray. God never withheld answers to my cries for help. Ham radio was valuable at such times. Ham radio operators in

Ohio and North Carolina would take turns daily being on the air in case help was needed. On one occasion a phone patch was set up so I could get advice from a doctor in North Carolina. In later years when MAF had a plane stationed in Ahuas, I could send patients to the Bilwaskarma Hospital or to government hospitals in La Ceiba or Tegucigalpa, made possible by donations from home churches.

Before MAF had a base in Ahuas, the pilot had come out to fly Marxes to Nicaragua, where they worked for several years. There had been an emotional farewell service at church, after which we found the pilot in severe pain. An emergency appendectomy was performed that night. In the morning two MAF pilots flew to Ahuas, one to fly Marxes out the other to fly the postoperative patient and his plane back to Siguatepeque.

When a commercial airline, SAHSA, started making regular flights to La Mosquitia, our mail and supplies came weekly and it was easier for us to fly to the big city. I was able to go to Tegucigalpa, the capital, about twice a year. Anybody who went to the capital took a long shopping list with orders from many people since the local stores had very basic and limited supplies. My lists included a chain saw, wedding rings, fabric for wedding dresses, roof paint, as well as medical supplies and groceries – especially fresh vegetables. A friend from language school and her co-worker always welcomed me to their home and made the days refreshing and enjoyable.

After a second doctor and nurse joined the clinic staff and MAF was based in Ahuas, we were able to make one-day trips to remote villages to treat the sick. Those were very busy but rewarding experiences. On one occasion, MAF flew us to a coastal village. Our baggage and medical supplies were loaded

into a dugout for the rest of the trip to a village which had been a prosperous community set up by a fruit company. Now it was almost a ghost town. Due to business problems and the violence caused by fugitives from the law who sought the isolation of the area, the fruit company abandoned their work. The houses were occupied by local residents. A visiting dentist, Dr. Sam, a pastor and I were there for a week, ministering to the physical needs and then having evangelistic services in the evenings. Some came to faith in Christ. While we were there, an airstrip site was chosen and instructions left for clearing the jungle growth. An airstrip and a church were later established there.

The scenery along the river was breath-taking beautiful, even though the seats of those dugouts were not the most comfortable! Another trip took us upriver from Ahuas. Our destination was a remote village where the Gospel had not penetrated. It was at the beginning of the upheaval in Nicaragua. We were very close to the border. Villagers had heard the motor on the river and had fled in fear. There were only a few people left to whom we could offer medical help. It was not hard to see how spiritual darkness held the people in its power.

Even in Ahuas, we still saw some evidence of spiritual darkness. Daniel comes to mind. When I first arrived in Ahuas, he was a 24-pound, six year-old who was carried to the clinic daily to eat the food Ruth Cook prepared for him. The food and medication helped. Over the years he came again and again for treatment of parasites and severe malnutrition. The last time, he required blood transfusions for the severe anemia. His only hope was good treatment – and God's healing hand. In the middle of the night his distraught mother, influenced by fear of

evil spirits, took him from the clinic to the local witch doctor. The little boy died. It was hard to watch such things, but praise God for those who were freed from that fear and evil power by faith in Christ! Obedience to God's call is rewarding and fulfilling, even when results are not evident. I was very aware of NOT being alone, sensing the love and support of family and friends who stood with me in prayer. God's love, mercy and faithfulness filled those years in Honduras and continue to fill my life with His joy and peace.

* * * * *

The Pastor's Wife
September 1943 – October 2000
 By Violet Stelter Befus

It is an honor and a privilege to be asked to write an article for the Canadian Moravian Historical Society.

Growing up in Lamont, Alberta, I didn't realize how the Lord was preparing and equipping me for that which was to come. Godly parents created for us a Christian home with daily devotions and an emphasis on the importance of church life. They took us to church through rain and snow, continually encouraging us to walk with the Lord. Once in Nicaragua, how grateful I was that Mother taught me to make bread, dress a chicken, roast a turkey, prepare an entire meal from scratch, as well as sewing and all the details of housekeeping. How necessary all that was! In later years, my nurses training at the Archer Memorial Hospital was also invaluable.

John and I were married in the Bruderheim Moravian Church in September of 1943. We left for La Luz, Nicaragua a few weeks later and a whole new life opened up to me as a pastor's wife. Everything was new! There was a whole new culture with wet and dry seasons rather than cold and hot, new foods, new people, new terrain (from the Prairies to a little mining town) and new bugs which included ants, cockroaches, scorpions, tarantulas, lizards and snakes!

My role was varied to say the least – organist and choir director – children's choir – youth work – women's circles – all in English with the Creole congregation. We studied Spanish in order to teach in the day school. My assignment was to teach Mathematics to the lower grades. The Miskito congregation also needed an organist and I needed to study Miskito – a timely "fit". When John left to visit the outstations, I conducted Miskito services by reading one of his sermons and scurrying from pulpit to pump organ for the playing of the hymns. I began to feel like, "fill in the blanks"! Where there was a blank, I would try to fill it!

For three years, we lived in a small native built house with no plumbing. I never needed to use a dustpan since the dust conveniently fell through the cracks in the floor where the planks didn't quite fit! During the third year our daughter Ruth was born at our Mission Hospital in Bilwaskarma. John valiantly tried to get our house built against great odds! Lumber and nails were in short supply for a period of 18 months because of the war. We finally moved into our new house (with plumbing) and Ruth learned to walk in the long hall. Six months later, we were transferred to Bilwaskarma, a large Miskito village. It was hard to leave the people in La Luz who

helped us grow, even as we tried to help them grow in the knowledge of our Lord Jesus Christ.

Bilwaskarma was a learning experience but a teaching one, too. Now I studied Miskito in earnest so that I would be able to converse with the people. My helper in the kitchen couldn't speak English, which was good for me. Days were filled with teaching. There were adult reading classes (especially for young women who wanted to read the Bible for themselves in Miskito) and music classes for the Bible Institute students who were studying to be pastors. We started on page one and proceeded through the whole hymnbook so they could hoist the tunes in their own villages. We taught lay pastors' wives how to sew – many had never owned a needle, let alone threaded one! After Gerry was born and became a toddler, we had our own home school to conduct with our own precious children.

The Mission Hospital was in Bilwaskarma and there were no motels there, so our home was privileged to host many travelers. Whenever the plane came, we wondered whom it would bring. Folks from Honduras also arrived by boat or foot to stay with us while they visited the doctor.

One of our most promising students at the Bible Institute was Noel, a young man who loved the Lord with all his heart. He was always most helpful wherever he was needed. He fell in love with Angela, the girl who helped me in the kitchen. Noel graduated one day and married Angela the next. She had no mother or family so we made all the wedding plans with them. What a happy couple they were! The evening of the wedding, our Mission doctor came to our house with sad news. He had just developed Noel's chest X-rays and reported that Noel had full blown tuberculosis. The next week we left on furlough. On

the way to the airport I stopped to say goodbye to Noel and Angela. We were all crying and Noel said, "Parsenmaia (minister's wife) we'll not meet here again but I'll see you in heaven". Three months later, Noel was indeed in heaven. What a heartache that was! "Lead me gently home, Father" was Noel's favorite hymn and whenever I hear that song, I still remember him after 50 years. Angela moved to Miami a few years ago. This Christmas I again received a letter which began, "Dear Mom".

After our next furlough, Puerto Cabezas was another big challenge. Again we served two different congregations, the larger English (Creole) church and the Miskito speaking congregation with its five outstations. Our home remained busy with houseguests, home schooling for our children, Bible Clubs, children's choirs, youth activities, etc. By this time, we had added another boy to our family! Tim had been born on furlough – so we now had three!

A source of joy but also much preparation was our yearly Vacation Bible Schools in English, with the following week being in Miskito. Can you imagine the thrill of conducting 400 voices in praise to the Lord for twenty minutes at opening services! We sang choruses, Christian "rounds" and favorite hymns. Alice Hooker, our organist, just seemed to know what I wanted to do next, so we worked well together. The following week she directed the Miskito singing, doing choruses both in Miskito and Spanish while I played for her. We would have 250 in the Miskito DVBS and tried to use the same themes for both weeks. It was hard work but such a joy and the children loved it.

In 1966 we concluded our work in Nicaragua because the church there was being transferred to the capable leadership of nationals. We also needed some special education for our Tim. It was a big change to serve a church in Philadelphia, a city of five universities, after being in Nicaragua for over twenty years! The Lord, however, uses our availability even as we bemoan our perceived lack of capability.

In those days before the advent of a “Christian Education Director”, the pastor’s wife tried to fill the role of youth director, women’s circle director, children’s minister, etc. She would “fill in the blanks where needed”. One Palm Sunday, our fine choir director and organist suffered a heart attack. On short notice we couldn’t find an organist for the Holy Week services or for Easter. There was a huge blank to be filled, so---we did the best we could!

In all, we were privileged to serve seven churches. What an awesome responsibility but what a blessed privilege was ours! While we met some self-appointed critics who determined to keep us humble, we also met wonderful people who enriched our lives by becoming and remaining loyal friends – even when some paths were tough. We still hear from some of those dear ones of over fifty years ago.

The role of the pastor’s wife has changed over the years. No longer is she expected to “fill in the blanks”. Times have changed and so have we. As I look back over the years to 1943 when I became a pastor’s wife, I just thank God for every opportunity, every challenge, every chance, every occasion He gave me to serve Him. It has been a blest experience – not always easy, but very blest!

* * * * *

A 100th Anniversary History of the Calgary Moravian Church 1902-2002

By Tim Elliott

Chapter I

In the latter part of the 19th century the Canadian Pacific Railway was pushing its way westward. With the railway came settlers from all over northern Europe. Among these settlers were a number of German speaking immigrants from the areas around Jagodna, Poljana and Saratov in Russia. Upon settling in Calgary these people wished to attend church services in their native tongue, they were advised to apply to the Missouri Synod of the Lutheran Church in Winnipeg for a minister. One was quickly shipped out and the new Canadians were soon able to worship in German. Things went well for them for a number of years.

While in their native land these German Christians had held prayer meetings and bible studies in their homes, led by one of the lay members of the congregation. When they came to Calgary they brought this practice with them, and carried out these prayer meetings and bible studies, as had been the custom in their homeland, while they called the minister from Winnipeg.

When the new minister arrived he took exception to this practice. It was his feeling that these meetings, as well as the regular church services, should be led only by the pastor. This difference in beliefs soon led to a schism within the German

community in early Calgary, though both sides did attempt to settle the dispute.

While this conflict was going on a young German immigrant came down from Bruderfeld, south of Edmonton, to work in Calgary. Staying with one of the families involved with the dispute, it wasn't long before he heard of the problem. On hearing it he suggested that the people contact a minister of the Moravian Church in northern Alberta and arrange for him to visit the next time he was in Calgary. The young man was asked to write a letter to Rev. Clement Hoyler and request a visit. As a result of the letter, Rev. Gottfried Henkleman arrived for a short and pleasant visit. This was soon followed by a visit from Rev. Clement Hoyler at which the possibility of establishing a congregation was discussed. As an outcome of these visits it was felt that there was a real need for a German church in Calgary, and on May 18th, 1902 the first Moravian Church in Calgary was founded. The charter members of that congregation were: Mr. and Mrs. J.P. Paffenroth, Mr. and Mrs. Peter Repp, Mr. and Mrs. Johannes Kniss, Mr. and Mrs. Peter Morasch, Mr. and Mrs. Johann Adam Görlitz, Mr. and Mrs. Conrad Völker, Mr. and Mrs. Johannes Görlitz, Mr. and Mrs. Conrad Görlitz, Mr. and Mrs. Johann Görlitz, and Mr. and Mrs. Georg Sheuermann Mrs. Anna Marie Befus, and Mrs. Maria Elisa Kaiser . Also at the first service, Phillip Kniss and Justine Görlitz, were received into the congregation by rite of confirmation. Peter Görlitz was the first child to be baptized in the new congregation on the day of organization.

Once the congregation was organized it was necessary to find a home for it. On one of his many visits Rev. Hoyler found a suitable spot on the northeast corner of Seventh Avenue and Third Street S.E. The property was purchased for the sum of \$300, and plans were laid for the erection of a building. It was decided that a good building be erected, as befitted the area, and

that the church be partitioned to allow a sleeping area for the minister as well as an area for worship. As the congregation expanded, this partition would be removed to allow the whole area to be used for worship, and a proper parsonage would be built. At the first church council it was found that, at \$756.53, the cost of erecting the church was somewhat higher than had been anticipated. However, in a step of faith that was to be repeated years later under similar circumstances, the congregation took on the challenge. The members immediately raised \$300 towards the construction, and began work on raising the remainder. With the congregation formed and the building under way it was time to make plans to hire a minister. A call was sent to Rev. Emil Suemper, who was due to graduate from seminary in June 1902. He accepted this as his first area of work, and arrived on the 8th of July. He was installed by Rev. Hoyler on July 22nd, and immediately went to work building up the membership. The congregation grew and prospered, and when Rev. Suemper left to get his bride the people of the church were ready to begin a parsonage. When Rev. Suemper returned on June 18th with his bride of 16 days, it was ready for them.

Rev. Suemper served the congregation well until the end of 1908. In August of that year, while on his way to a Synod in Lititz, Pennsylvania, he was struck down by typhoid fever. The fever left him incapacitated for three months, and on his return it was felt that a change of pastorate was needed. As a result he and Rev. Gottfried Henkleman of Bruderheim exchanged pastorates in January of 1909. Rev. Henkleman then served the congregation until June of 1911. His son, The Rev. Reinhold Henkleman, still plays a large part in celebratory services that we have, though he has now been in retirement for many years.

Chapter II

Rev. Henkleman was followed by Rev. Theodore Weingarth who served until February 1915. During his pastorate the church experienced its first move. The small church in the downtown was no longer big enough to house the congregation, and on May 11, 1912, almost ten years after being formed, the congregation sold its first church and bought property on 7th street NE in Bridgeland.

On May 18th, 1913, the 11th anniversary, the cornerstone of a fine large brick church was laid. Construction went smoothly, and in September of that year the Calgary Moravian Church began services in their new church.

That large brick church was to serve the members until August of 1945, and still stands overlooking the Bow River from its position near the General Hospital. Unfortunately, a number of factors combined to make it impossible for the congregation to continue using the church building. Two events during the congregation's stay were to have particularly adverse effects, one in each of the great wars. The first of these took place in 1917.

The Moravian Church had long been a pacifist church (although now the decision of whether or not to join in a conflict is left to the individual) and, as a result of this, an agreement was signed with the Canadian Government at the start of the First World War that the government would not take Moravians into the armed forces. Because of this agreement, those that did apply were turned away. This caused hard feelings among some of the members and resulted in their leaving the church.

In 1917, in a preview of what would happen to the Japanese in World War Two, the government forced the church to close its

doors. The feeling was that, as a German Church, the members could possibly be carrying on subversive activities. By the time the church was allowed to reopen, the membership had fallen from its previous high of 130 communicant members to less than 90 as members left the city to return to the farm, or had joined other churches that were still allowed to worship. As a result a church growth programme had to be started.

Over the next few years the membership again began to grow, and, at the start of the depression membership stood at 125. By the end of the thirties this had declined to 95 as members found that they had to leave the city in order to find work. With the start of the war, many of these were able to return and once again the membership began to grow.

What neither nature nor politics could accomplish single-handedly, they finally managed to do by combining forces. Throughout the years the church had been primarily German, to the extent that even the services had been held, and were continuing to be held, in the German language. With the feeling running so high against the Germans during the Second World War, the church building became a prime target for vandals. It wasn't long before repairs were needed to restore the church, repairs that were beyond the capabilities of the wartime economy of the church. Nature dealt the final blow to the large church in about 1944. A large electrical storm over the city caused a fire in the church that led to the destruction of the sanctuary. Never again was the congregation able to worship in that sanctuary. From the time of the fire until the end of the war they met in the church basement.

Chapter III

By the end of the war it was clear to the congregation that they would not be able to effect repairs to the extent needed, and that an alternative had to be found. Nearby was a growing Lutheran congregation, one that, with the end of the war, had been growing, and by 1945 the congregation had experienced sufficient growth to warrant a larger place of worship. Consequently the members of that Lutheran Church decided to make inquiries regarding the acquisition of the large brick Moravian Church at 60-7th Street N.E. On March 5th the "Little White Church" on 6A street N.E. and the parsonage on 6th Street N.E. were traded for the spacious Moravian Church and manse. The smaller wood frame church property was valued at \$8,000.00 while the larger Brick church had an evaluation of \$20,000.00 at that time. So the Moravians traded the Brick church, and its manse for the small white church and manse plus \$12,000.00. The Lutherans were also responsible for the repairs needed to make the Brick church once again structurally sound.

While at the Seventh street Church the congregation was served by Rev. J.B. Hoppel (March to May, 1915), Rev. R.J. Grabow (October 1914 to November 1917), Rev. W. Schattschneider (August, 1919 to October 1923), Joseph Weinlick (September 1924 to September 1927), Frederick Anhorn (November 1928 to June 1932), C.A. Gutensohn (July 1932 to July 1939), and Rev. Wm. F. Koenig (July 1932 to April 1944). The last pastor to serve the Red Brick Church was the Rev. Clarence R. Riske, who began his pastorate in 1944.

Rev. Riske's pastorate lasted until November 1948 when Rev. John Befus took over for a short while before being replaced by

the return of Rev. Kroening who served from February 1949 until late in 1953.

While Rev. Kroening was serving his second term the Calgary Moravian Church celebrated its 50th anniversary on May 18th, 1952. Activity began at the church as early as 8:30 that morning with people preparing for the celebration. The first service, held in English, was at 10:30, and was attended by 158 people. The combined Calgary and Didsbury choirs provided music, and the service was followed by a lunch provided by the Women's fellowship.

At the afternoon service 186 people gathered to hear the Rev. A. Weiss bring the message in German. As well, a number of ministers from the neighbouring congregations brought greetings. The combined choirs again provided music for the service.

By the 7:30 evening service, again in English, the attendance had dropped to 135. Travel in those days was not what it is now, and many had to leave early to return to their farms in time to get the chores completed by nightfall. Music for the evening service was provided by the 13 voice Junior Choir. Rev. Elmer Stelter brought the evening message based on the parable of the Good Samaritan. The sermon was divided into four parts: "What's yours is mine if I can take it"; "What's mine is mine, and I intend to keep it"; "What's mine is yours if you can pay for it"; and "What's mine is yours if you need it". All in all it was a full and important day in the history of the Calgary Moravian Church.

Through the fifty years that the Moravian Church had served Calgary nearly two generations had grown up with the church. Time had changed over the years, and the young people embraced many facets of the Canadian way of life, including the English Language. Never the less the Church had been

formed as a church for German immigrants, and it continued to serve the German community in its native tongue. Up to and including Rev. Kroening's second pastorate all the ministers to the church had been able to carry on this practice. However, when Rev. Kroening left in 1953 this changed.

At about this time the District board decided that it was time to extend the work of the Calgary Moravian Church. To this end they decided that the Calgary church should have its own full time pastor rather than sharing one with the Didsbury congregation. Rev. Kroening elected to go with the group in Didsbury, and it fell to the membership in Calgary to call a new pastor. Again, this represented a step of faith for the congregation, as, in order to support a minister full time, a marked growth in giving had to be forthcoming. As well, the budget and operating expenses of the church for 1952 had already increased to \$3,988.13 from its 1951 level of \$2,529.12. Now the increase expected for 1953 would be raised another \$800.00 to cover the increase expected in the pastor's salary as the position went from part-time to full-time, and the yearly salary went from \$1,000.00 to \$1,800.00. Once more the congregation rose to the challenge, and in January of 1953 it was decided to put out a call to the Rev. Herbert Harke who was to graduate from seminary in the spring.

The appointment represented another change for the congregation as well, for Rev. Harke could not speak German. This, in light of the hopes for expansion, was not a serious failing on his part. It would not even be greatly detrimental to the existing congregation. As Rev. Kroening wrote in the diary about the service for January 1, 1953, "Thirty-five of us met for the New Year's Day service ... which was held in the English language. This accounted for the increased attendance...".

The change to an all-English service was not without its detractors, though it was generally well received. In the minutes of the Church Council for January 5, 1953 it is written "Because he was unable to serve by preaching in German it is the unanimous decision of the council that should Rev. Harke come to Calgary as the full time man, they would be happy to have him serve altogether in the English language".

This unanimity was questioned at the next Church Council meeting. Several people wanted to know if the motion had been properly presented and voted on. After much discussion the majority of the people supported the original motion, thus ending an era in the history of the church.

Until this time the order of service had generally begun with a German morning service. This was followed by Sunday school classes in English. In the afternoon there would be Bible Study, again in German. The day would end with an English evening service. This order would occasionally be changed, but the emphasis remained on preaching in German. With Rev. Harke's arrival this order changed permanently, though the older members of the congregation continued to carry out a German Bible Study in the afternoon for several years.

Chapter IV

Rev. Herbert Harke served the congregation from July of 1953 until June of 1958. During his ministry the membership grew to heights that had not been seen since before the Second World War. But before he could begin this work he had one problem to overcome. The parsonage for the big church had been kept when the churches were traded. But on Rev. Kroening's departure for Didsbury, it had been sold to the "Sister Servants

of Mary Immaculate" for the sum of \$9,700. A portion of the proceeds was immediately expended to purchase a new parsonage, this one directly across the street from the church. The 'new' parsonage belonged to one of the members of the congregation so the transfer was soon completed, but the previous owners were unable to vacate the house before the new minister and his wife arrived. The members, though, were quick to the rescue and managed to care for them for the short time it took to ready the parsonage.

One of the first items to be begun by the new pastor, was the monthly newsletter, the Visitor. In revised format, it still serves us today. This continues to be an instrument for getting information out to the congregation and friends of the congregation. The first of the monthly issues came out on September 13, 1953. Then, as now, the pastor served as editor. That first issue's feature article stressed the coming fall programmes.

Later in September the new English hymnals arrived and the congregation began to settle into a routine. Part of that routine was, is, and will continue to be, the monthly board meeting. As always, one of the Board's prime areas of concern was the budget, and how to guard against waste in the budget. However, as Rev. Harke pointed out in the Church diary for December 7, 1953, one must be careful that what is being cut is really waste:

"The matter of church bulletins which cost \$35.00 and church paper and supplies which cost \$90.00 was discussed vigorously by some. If these two items were cut or abolished the budget would be a lot lower was the feeling of some...The lesson is still to be learned ...that when a penny is saved the church is not necessarily ahead."

Let it also be said that this constant watch of the pennies was not the Board's only purpose. At the same meeting referred to

above, the Board instituted changes that, it was hoped, would modify the giving habits of Calgary Moravian Church members, and would help them to maintain their position within the North American Moravian Fellowship.

For well over 200 years the Moravians had been known all over the world for their work. A great deal of their mission work was carried out from the church's North American headquarters in Bethlehem, Pennsylvania. In order to carry out this work the headquarters depended on the 'benevolence' giving of the many churches under its jurisdiction. In order that it might budget for its work, Bethlehem would send out benevolence quotas to its churches, these quotas being based on the number of communicant members in the congregation. Until 1954 these benevolences had been paid out of the general revenue of the church, and were thus given a somewhat lower priority than were given the day-to-day running expenses.

At the December, 1953 meeting it was decided by the board to go to a weekly duplex envelope system, allowing members to designate where they wished their donation to be placed: in the current expenses or against the benevolences. Money designated for benevolences would only be used for that purpose. This practice was continued for many years, and was only changed in the late 1970's when the number of special projects being run by the church to fulfill District needs and the needs of the Calgary church in its relocation effort were made easier to work with a one envelope system. The new envelopes introduced at this time, though, still allowed the member to indicate how much of his or her offering was to go to these special projects, and which special project they wished to support. By this time the benevolences had once again been incorporated into the yearly budget of the church, but this time were accorded the same priority as all of the other ongoing bills.

A second project started during Rev. Harke's pastorate was the Sunday school's support of the Leper Society. On the 27th of May, 1955, Rev. C.A. Smith of the Canadian Leper Society paid his first of a long series of visits to the Sunday school. As a result of these visits the Sunday school decided to take on support of the Leper Society as an ongoing activity.

The Canadian Leper Society was (and is) active in many areas of the world where leprosy is prevalent, and has also worked with the Moravian missionaries in their work with lepers. To support this work the Sunday school decided to take up a special collection every week and send the proceeds to Rev. Smith. To set this collection apart from the regular collection it was taken in a small bank shaped like a sitting pig that soon became known as a "Pete" bank. These banks were also given to the children to take home so that they could do their collecting for the Leper Society on a daily basis. In this manner several thousands of dollars have been collected for this important area of ministry.

As the years passed another opportunity for raising funds for the Society presented itself, and again the Sunday school was quick to take advantage of it. The Leper Society had made arrangements to supply, in bulk, used stamps to companies who would then break them down into packages that could be sold to collectors. The Sunday school then took it upon themselves to be one of the suppliers of stamps to the Leper Society. In order for the stamps to be useful we were asked to remove the stamps, along with about one quarter of an inch of paper all around the stamp, and bring them to the collection area for the Sunday School. These, along with the Pete bank proceeds, were then collected and passed along to the representative when he came in the spring. Both of these collections have become a marvelous way for the children of the church to become involved in carrying out the church's benevolent activities.

In 1956 the church began making plans for a major acquisition. Until this time the music for the services had been supplied by either a reed organ or piano, and these had sufficed through the lean years. Now the congregation was again growing and it was felt that they should have a "real" organ. After taking a long hard look at their finances the Joint Board presented a motion to the church council on October 1, 1956 that read in part:

"WHEREAS we are all privileged to have inherited a proud musical heritage ...(and) we are planning to celebrate the 500th birthday of our church ...(and our membership) has increased from 79 to 118 in the last three years ...(and) financial conditions ...are at an all time high, BE IT RESOLVED THAT the church council permit the Joint Boards of the congregation ...to organize a financial campaign for an electric organ..."

The motion was passed by more than a two-thirds majority, and the organ fund was immediately organized as a 500th anniversary project. It wasn't long before the results of the campaign began to come in. On November 18, 1956 the first organ, a Hallman, was tried in the church. It was well received, but when a Baldwin #5 was tried on December 2nd, the decision was made to keep it, and that is the organ that has been in use for our services to this day. It was purchased for the sum of \$2,500.00, less a \$60.00 trade-in on the old reed organ. At the same time the chimes for the organ were purchased by a member of the congregation as a memorial.

On March 3, 1957, special services were held celebrating the five hundredth anniversary of the founding of the Moravian church (1457) by the followers of John Hus. At the afternoon service the organ was officially dedicated.

The first Provincial Youth Convocation was also held in 1957, and has continued to be held every three to five years. They are designed to allow youth from all over North America to come

together for fellowship. The first of these saw four young people from Calgary in attendance, and Calgary has been represented at Convos held ever since. One was held at Sunshine Village, near Banff, in 1978. This allowed the Canadian youth to share in the glorious vistas of the Canadian Rockies with their counterparts from the United States.

The year came to an end with a week of special services, and it had truly been a high point for the congregation. Unfortunately 1958 was to start on a much sadder note as Rev. Herbert Harke left the pastorate of the Calgary Moravian Church.

Chapter V

It has often been said that many of the people that go to church are drawn as much by the minister as by the practice of worship. This sad fact was born out in part by the results of Rev. Harke's leaving. Almost immediately the membership began to go into a decline that lasted until 1962. The first of the ministers to be caught in this backlash was Rev. Bert Fry who served from June 1958 until August 1959. It was during his pastorate that the church sponsored its first Cub pack. This Cub pack held its first meeting at the church on March 12, 1959.

In October of 1959 Rev. Fry was replaced by Rev. Eric Schultze. Rev. Schultze was not unknown to the people of Calgary. He had served for some time in the Edmonton area, and had often been to Calgary on one form of business or another. Once again the pastorate was a shared one with Rev. Schultze serving the congregation in Didsbury on alternate Sundays. As with other ministers before him, he left a lasting mark in several areas of the church.

One of the ongoing practices that he introduced was Junior Church. This was begun July 13, 1960, as an alternative for the children during the summer when the Sunday school was not operating. Our church has always believed in the importance of children in the worship service, and since the first Sunday school was introduced in 1902 the Christian education of children has been given a high priority. The children, while they have always enjoyed Sunday school, have not always been happy to take advantage of this welcome to the worship service. Thus, when the Sunday school was adjourned for the summer of 1960 it was decided to offer them this alternative. With few changes the Junior church is still with us, though now it is offered to the children as well as, rather than instead of, Sunday School.

The year of 1960 ended with 170 people crowding into the small church for the Christmas service and Sunday School program. The new year opened with renovation work in the parsonage beginning. The building had not been new when purchased, and the ensuing years had made certain repair work necessary. The first of these repairs to be carried out was the tearing down of the old barn that had stood on the property. This was then replaced with a proper garage.

The remainder of Rev. Schultze's pastorate went well, though the decline in membership continued. In April of 1962 Rev. Schultze left the Calgary Church to take a call at the Bruderheim Church. Everyone wished him well as he set out to face this new challenge, then waited in anticipation for the arrival of the new pastor. Again the church was to be served by a minister freshly graduated from seminary. So eager was Rev. Allan Taylor to begin his first pastorate that he surprised everybody by arriving a week early. However, things were soon made ready for him and his wife, Dale. On July 17, 1962 he was

duly installed and began serving his first pastorate to the Calgary Moravian Church.

Chapter VI

The Moravian Church in the Sixties presented a double challenge to the new minister. He was given the task of rebuilding a church whose membership had fallen from a high of 130 to 80, and that had seen attendance drop from highs that were over 200 to where fewer than 60 people were attending services. As well, the Canadian District was planning for an expansion and second church in Calgary, and Rev. Taylor was to begin the groundwork for this church. In addition to this, he was also serving a dual pastorate with the Didsbury congregation.

Rev. Taylor's work was to see the membership in the congregation grow to 120. However, seeds were already being sown that would lead to the end of the work of the Calgary Moravian Church in the Bridgeland area. When the church had first moved to that area it had been the centre of a thriving German community. Over the years, though, many of the original German homeowners of the area began to move into other areas of the city. In these new areas they began attending the neighbourhood church rather than supporting their home church. In previous years the church had encouraged this practice--doing the missionary work in new areas and then urging people to attend the established churches in the area rather than forming a Moravian congregation. However, as much as this practice had historical precedent, it did little to support the work of the existing Moravian Church in Calgary. As the German people of Bridgeland moved away they were

replaced by others who moved in, and slowly the ethnic balance of the area began to change. As the new people moved into the neighbourhood they brought with them their own churches rather than attending the ones already in existence. Among these were the Lutherans, (both the Missouri and the American Lutheran Synods), Catholics, Orthodox, and Evangelical United Brethren to name a few. Soon there were over a dozen churches within a short walk of Central Moravian. Some of these served a particular ethnic group within the changing community, and some, with an established or familiar name, were able to attract people as they moved in. As a result the people that were leaving the church were not being replaced in numbers adequate to continue growth, and, as had happened when Rev. Harke left, Rev. Taylor's leaving signaled the start of a steep and ongoing decline in membership that was not to be reversed until the church relocated in 1977.

More promising for Rev. Taylor was the challenge of laying new ground for a new congregation in Calgary. Several sites in the city were researched, including Thorncliff and Huntington Hills, before a site in Willow Park was chosen. In 1966, after some five years in planning, the construction of the new church was begun, and a second Moravian church came into existence in Calgary. At one time during the planning for the new congregation in Willow Park it was suggested that Rev. Taylor begin plans to close down Central Moravian. As construction progressed on the new church he was to take over and begin winding down the affairs of the central church. However, it was his feeling that the central church was still fulfilling a need in the Bridgeland community. A large part of this service was to the old members who still lived in the area of the church. They had supported the Central Moravian Church throughout its long history in Calgary, and were continuing to do so. It was Rev. Taylor's feeling that the new church in the south was too far

from them, and that they would be virtually cut off from the church that they had spent all of their lives supporting. It was finally decided that the Central Moravian Church would continue, and that Rev. Lew Thomas would be called to the pastorate of the Willow Park (Christ Church) church.

Though Central Moravian survived this close call with closure, the Didsbury congregation was not so lucky. Early in 1964 it was decided that there was not enough support to continue the ministry there, even on a shared basis. As a result, the Didsbury congregation held its last service on June 23rd, 1964.

At the church council meeting on January 31, 1966 it was again decided that the church sponsor a Cub and Scout group. As a result a delegate was appointed as a representative of the church on the group committee. For several years the Cub pack continued to meet at the church, but eventually it grew to the point that more space was needed and the Cub pack transferred to the school, though the church would continue to supply leaders for several more years. At the same church council meeting Rev. Taylor showed slides of the mission work being carried out in Hopedale, Labrador. The pictures had been taken and were supplied by Ellerd Diwert, and did much to show the kind of work that was being carried on there.

It may seem strange that Moravians in one part of Canada would be so unfamiliar with the work being done in another, but the work being done in Labrador missions was not a part of the Canadian, or, indeed, the North American, Moravian Church. Since its inception the Moravian Church of Great Britain had supported the work in Labrador. As a result it tended to be the forgotten part of the church in North America.

After the presentation of the slides, however, steps were taken to remedy this situation. It was immediately decided that the work there would become one of the prayer concerns for the

congregation, and that correspondence would be started with the missionaries there to keep both sides informed as to what was happening in the rest of the country. It was also decided that Rev. Kurt Vitt would be invited to attend as a guest speaker at the sixty-fifth anniversary celebrations that were to be held the following year. It was the Canadian District's special project to join the East and West for that special year (1967). As the pastor at Hopedale, Labrador it was hoped that he could give greater insight to the work going on there.

Rev. Vitt accepted the invitation, and gave a good sound report of his work in Labrador. However, as good as the impression was that he made with the people of Calgary, the impression that they made on him was even stronger. Shortly after his speaking engagement here he accepted a call to the Bruderfeld Church where he served as pastor and also pastored several of the smaller churches in the area. He has also put in considerable work as historian for the Moravian church in Western Canada.

Unfortunately Rev. Taylor was not able to immediately see the results brought about by the showing of those slides. On November 14, 1966 he ended his work at Central Moravian in order to take a call to the mission fields in Central America. He was to serve in Nicaragua for three years before returning to Calgary in November, 1969.

Chapter VII

Following Rev. Allan Taylor was Rev. Joe LaFortune who served Central Moravian until 1973. Once again an attempt was made to breathe life into a slowly dying congregation. While the congregation had grown under Rev. Taylor's leadership, attendance began to fall off as more and more of the regular

attendees moved out of the area. As well, young people began to leave the church and not return.

Realizing that the future of the church lay with its young people, Rev. LaFortune continued to build on the foundation laid down in that area by Rev. Taylor. As a result of his work a motion was passed at the January 19, 1969 Church Council that "(the Church) Council shall consist of communicant members of the congregation that have reached their sixteenth birthday...(and that) a youth, elected annually by the Youth Fellowship (be allowed to sit) as a non-voting member of the Joint Board." The motion was carried by a vote of 28 to 1.

The question still arises as to why the member from the Youth Fellowship could not be a full member. The answer, of course, is that they can if they are elected by the full Church Council, and if they are over 18. This latter stipulation is necessary as the board must often carry out various contractual obligations, and, as a result, the members must be of full legal age. On the other hand, by lowering the voting age to sixteen the Church Council recognized the importance of the youth in the church, and gave them a voice in running it that was in keeping with the responsibilities given them at confirmation. This situation continued to exist until August of 1978 when the right to vote at Church Council meetings was extended to all confirmed members, regardless of age.

Parsonage renovation of one sort or another had been going on nearly constantly since shortly after its purchase. By 1971 it had become apparent that a decision had to be made to either completely renovate it, or to replace it entirely. At the January 16, 1971 Church Council meeting a committee of four was formed to look into the various alternatives.

Headed by Rev. LaFortune, the committee reported back to council on February 27th with possibilities ranging from the

purchase of a mobile home to the moving of a used building onto the existing property. After much discussion the decision was turned over to the Joint Board, giving them authority to act in the best interests of the congregation. With this authority the board began looking in depth at the various alternatives. Finally, in October of that year a decision was made to purchase a new home in North East Calgary. Unfortunately Rev. LaFortune was not to have the pleasure of enjoying that new home. During the summer of 1972 he had received and accepted a call to serve the congregation at Daggett, Michigan.

The church council on October 15, 1972 - the same council at which the decision to purchase the new parsonage was made - was also to deal with the calling of a new pastor. Rev. Ed Ullrich and Albert Klapstein from the District Board were both in attendance to discuss this with the congregation, and to go over the various alternatives open to them. The problem to be faced was cost. Membership in the Central Moravian Church had fallen to the lowest level in its 70-year history, and it was evident that it could no longer afford a full-time minister without a continued stipend from the District Board and the Board of Homeland Missions. Both of these boards were unwilling to continue to support a congregation showing a negative growth rate.

A solution was finally reached with the appointment of Rev. Dan Kolman to serve on a part-time basis while he continued his education at the University of Calgary. Rev. Kolman served until 1976. Though he did what he could, and was as hard a working pastor as other commitments would allow, he was unable to stop the slide in membership figures. In 1976, having completed his studies, Rev. Kolman had to relinquish the pastorate in order to pursue his career.

Chapter VIII

By this time Rev. Allan Taylor had completed his work in the mission fields and returned to Calgary where he was employed by the Alberta Government as a social worker. Seeing the need for a pastor at Central Moravian, and also desirous of continuing his own education, he accepted a call from the Provincial Elders' Conference to assume the pastoral responsibilities. Like Dan Kolman, his intention was to serve in the post on a part time basis.

At the January 16, 1977 Church Council Rev. Taylor finally put into print, with the Pastor's Report, what was generally known, but not often acknowledged:

"There are several concerns at this time that I wish to share with the congregation. One is the lack of involvement by the majority of our members; another is the lack of direction and purpose of the congregation - we seem to be drifting...another is the lack of children in the Sunday School; and finally I am concerned by the fact that children of members seem to leave the congregation and never return...all of the concerns above have to do with one fact, and that is the fact that our congregation is not growing."

With the facts laid out in black and white before them, action was finally taken. A committee was formed to look into the feasibility of relocation. To this committee were appointed Sam Kaiser and Tim Elliott from the congregation, Wes Schultz from the Board, and the pastor. Later Harry Denger, from the new neighbourhood, was added.

While this was not the first time that relocation had been mentioned at Central Moravian, it was the first time that it had been presented to Church Council as a serious proposal. When

first brought up around 1966 it was not considered as a viable alternative because of the need to serve the older members of the congregation still living in the community. Also, the congregation had grown considerably during Rev. Taylor's first pastorate, and it was hoped that this growth might continue. During the ensuing years, however, the hoped for growth did not occur. There was, in fact, a marked decline in membership. This decline could be explained to some extent by the continuing change in the ethnic balance in the community, and in part by the slow loss of older members to death. But with or without excuses the fact was that the church in Bridgeland was slowly dying.

Marilyn Kaiser probably best put the feelings of the majority of the congregation at that meeting in January 1977 when she said that the church had make a choice. It could either stay where it was and meet a slow, but certain end, or it could relocate. If we still went down, at least we would go down fighting. Her choice was to move, and the majority of the people supported her stand. Thus armed with a strong mandate from the Church Council the Relocation Feasibility Committee set about the job of giving the church a future that would extend beyond the seventy-fifth anniversary.

Being the seventy-fifth anniversary, the relocation committee was not the only item discussed at that church council. Many plans were also laid to make the May 15th service memorable to all who would attend. Rev. Reinhold Henkleman was invited out of retirement to be the guest speaker for the morning service. It was his father who had served the congregation from November, 1908 to June, 1911. Trees were brought in from Didsbury in memory of our connections with that congregation. These were to be planted as a living memorial to the first members, and would be planted by members from the first church that were still able to attend services with us. A display

of artifacts for seventy-five years of worship was planned, and the District Band was invited to supply entertainment between services. The day would end with a Love Feast presided over by Rev. Eric Schultze.

Despite a lagging weekly attendance, over two hundred people from all over the Canadian District, and indeed, from all over North America turned out to help celebrate this congregational milestone. Two very special guests were Mabel Hoyler, daughter of Bishop Hoyler, and Florence Wiley (maiden name Suemper), daughter of the church's first minister, Rev. Emil Suemper. As a highpoint of the celebration the relocation committee was able to announce that an offer to purchase had been placed on 1.1 acres of property at 64th avenue and Norfolk drive N.W.

The motion to complete the agreement for sale in the amount of \$100,000.00 was passed by a special Church Council meeting on May 25, 1977. At a second special Church Council meeting on July 24th the name "Good Shepherd Church of Calgary (Moravian)" was chosen as the new name for the relocated church.

At the same July 24th meeting an offer of the Korean Baptist Church to purchase the Bridgeland property was discussed. The church property had been appraised at \$52,000.00 by J.C. Leslie Appraisals earlier in the year. As they were not sure that the church could be sold to another congregation, their appraisal was based primarily on land value. Having more faith that a group could be found that would also want the church, Esther Schierman encouraged the Board to list it for \$74,900. The Korean Baptist Church first offered \$65,000.00, but soon an agreement was reached for \$69,900.00.

These final and firm decisions to relocate brought mixed blessings. Several problems now arose, but one reached a final

solution. The new problems, of course, were the preparations necessary for the move. Storage had to be found for the church furniture, and arrangements made to begin our worship services in the new area. Members were canvassed and soon homes were found for everything from altars to wooden chairs. The school board was contacted and arrangements made to hold services in Huntington Hills Elementary School. Then, on August 28th, 1977, the final service was held at the small church in Bridgeland. Two weeks later, on September 11, 1977, Good Shepherd Community Church of Calgary (Moravian) opened its doors to the people of North Calgary.

As well as creating problems the move served to solve one. About a year before a proposal had been brought to the Board to allow the church basement to be used as a day care. To qualify as an accredited facility it would have been necessary to spend some \$2,400.00 in refurbishing the church. Grants could be obtained from the city to cover most of these costs, but it would then have been required that we sign a contract with the City guaranteeing that the day care facility would be allowed the use of the church for five years. While the facility would bring in much needed income, there was little guarantee that the church itself would still be there for five years. Luckily the decision to move was made before the contract was signed, and the problem never arose. Hopefully the day care project has since found a home.

Now officially, if not firmly, entrenched in their new community, the congregation faced three main challenges: to build and maintain a new church building, maintain the present membership, and to grow by inviting people from the surrounding communities to join us in worship. Incorporated in these last two was the unspoken problem of assimilating new members.

The first of these has always, and continues to be, seen as a challenge. Having paid for the property, the congregation accepted and worked, and continues to work, toward a building programme of over \$200,000.00 for a church building. Through a series of fund raising projects, gifts from members throughout the Moravian Church, the sale of the parsonage and Bridgeland church, and a \$50,000.00 grant from the Board of Homeland Missions - not to mention the hours of free labour supplied by members during the construction - the present debt on the property now stands at only \$80,000.00.

One example of the commitment of the congregation to grow in the new area is seen in the minutes of the Church Council meeting of August 12, 1978. It had been decided to hold a fund drive in order to pay off some of the debts arising out of the construction. As these debts were immediate, it was felt that the fund drive should be for cash rather than pledges. A goal of \$30,000.00 was set, and the need for cash was explained. When the collection was taken it was found that \$13,515.00 had been donated at the meeting. By October the figure had risen to over \$24,000 and the target was soon reached.

Other problems arose in the construction. When tenders for the construction were opened the estimates ranged from \$247,000.00 to \$291,000.00 on a job that the architect had originally estimated would cost in the area of \$180,000.00. As a result, it was decided to hire a site manager and contract the work out ourselves at an estimated cost of \$175,000.00. With this decision made, the ground breaking was set for April 27, 1979. Construction began on May first under the ever watchful eye of Herb Bassen. The original completion date was set for September.

With the construction started, the various groups within the congregation began making their lists of what would be needed

to finish off the interior and exterior of the new building. These lists covered everything from pulpit furniture for the sanctuary to appliances for the kitchen, to the stained glass window and the lighting. With these lists in hand, fund raising began. Rummage sales and bake sales were held. The 64N committee held several special dinners to raise funds, and many donations came in to cover specific costs such as the window and the lighting. As a result, by the time the construction had been finished, most of the needs for the interior had been supplied. Not only had the congregation been challenged to build a place of worship for themselves and the community they hoped to serve, but also it had risen to the challenge, met it and gone beyond.

The time was set for the laying of the corner stone. Construction had been set back during the summer, so the service for this was scheduled for October. With this set, the congregation got down to work while it waited for the final completion date in October. And November. Finally, on December 16, 1979 the congregation, making its way carefully over nests of electrical cables and around piles of construction materials, celebrated its first service in the new church. Once in the building things began to move more quickly. Though the final job will never be done (whatever it is), the church was soon in livable condition. The church office in Tiffany Gardens that had served as our church "home" for over a year was closed and the move to the church became official.

On March 2, 1980 the members and friends of Good Shepherd Community Church (Moravian) met for the official dedication of the church building. People from throughout the Church in Alberta joined in helping us to celebrate this milestone in our history as a congregation.

Since then, the "completion" work continues. Shelves and cabinets have been constructed in the storage area, and more are planned for the washrooms. Lettering has been placed on the building to identify it to those passing by. An underground sprinkler system has been installed. At present the main project for the church and its people is the purchase of a portable unit that could be used to expand our facilities. The work goes on.

In the early part of 1981 income for the church was increased when the fellowship area was rented out to a play school group. The arrangement has worked out well for both parties. The play school that had received notice to vacate its previous home now had a place to meet. In moving into our fellowship area they offered to allow us to use any of their equipment that we might find useful. As a result, the Sunday School had available to it equipment that would otherwise have take years to amass.

While the problem of the building has largely been overcome, the problems concerning the effects of the relocation on the members still remain, though these problems too are being tackled and overcome by the congregation.

Chapter IX

Fired with enthusiasm over the purchase of property and the move, they set themselves to the task of making the church grow. Visitation teams were organized to go to the homes in the area and explain our presence. Through the efforts of these people the attendance began to grow, but only slowly. During the first year a good portion of the growth was accounted for by the return of members that had previously been in the congregation, and were now returning. Nevertheless a real

growth was shown, and the congregation continued to plan for further growth.

In support of this growth the Board of Homeland Missions offered a five-year stipend of fifty thousand dollars to be given out at a rate of ten thousand dollars a year. However, the Board had found itself before in a position of extending a stipend that was to last only for a specific length of time, only to have the growth reach a plateau. With no further growth it was necessary to continue the stipend beyond the expected time, thus using money that would otherwise have gone into other areas of church extension. With these experiences of the past, the Board was very specific about how much would be coming to the congregation, for how long it would be coming, and under what conditions it would be sent.

One of the conditions for receiving the stipend was that the Good Shepherd Church allows itself to be studied by the Fuller Institute of California. This institute had done a lot of work in the church relocation area, and the people conducting the study, Dan Reeves and Carl George, were experts in the field. If their report to the Board were favorable, then the support would be forthcoming.

In the end, the report was supportive of the work carried out by the members during the relocation. They did, however, mention several problem areas to watch out for as the church growth work continued. Chief among these was the problem of assimilating new members. In essence, as they explained it, we were dealing with two different kinds of people in building up our membership. On the one hand there are the "old" members - those that have been with the Moravian Church for years. These people bring with them the sense of pride and tradition that has been with the Moravian Church throughout its 500-year history, and a strong sense of 'how things are done in the Moravian

Church'. On the other hand, the reason for relocation was to have the church grow by adding new members from the community. These new people may have backgrounds that run the range from little or no church experience to a feeling of pride in their heritage that runs as deep as that of the Moravians, only to another church.

At the beginning, the growth problems would not be too strongly felt, as the original members would hold the reins of power. If relocation were to be successful, though, this balance would have to change. It was in the changing balance that Carl George and Dan Reeves saw the greatest problem area. Unless there was a willingness to change and to help accommodate the new members as they came in, they would not feel the welcome that they should, and would likely go elsewhere. On the other hand, there is a valuable sense of tradition within the church that, perhaps, should not be changed. If a balance could be found and the new members made to feel that they were a vital, essential part of a growing congregation, then growth should be assured. We have now reached, and probably passed, that balance point. At present the new members hold the balance of power on the Church Board, and in other areas of the Church as well. The older members still attend and are involved, giving leadership and a valuable perspective on "where we've been" as well as "where we're going". Relocation has been a success, and the church now belongs to us all.

To a large extent this successful transition is a result of the constant support received by the ministerial staff during the first period of growth. Knowing that a large part of Rev. Taylor's time would be taken up with church growth work, efforts were made to allow him to spend as much of his time as possible in this area. Two needs were seen in freeing his time. One was the office. A surprising amount of time is spent in the office preparing newsletters, bulletins, and other areas of clerical

work, as well as in sermon preparation. Relocation added greatly to this clerical work as visits were made to the new people in the area and reports on this work were written. While little could be done to relieve Rev. Taylor of the work necessary for sermon preparation, a lot of time could be freed for him by hiring a secretary to take over the secretarial duties, and to this end Evelyn Steele was hired as our first Church Secretary.

A second area of assistance was looked into as early as September 1977 when arrangements were made to hire Bishop Oliver Maynard on a part-time basis to help Rev. Taylor in the many areas that might prove difficult for a layman. Bishop Maynard was able, on many occasions, to take over the service, and also worked on Bible Studies for the many groups that were springing up in the neighbourhood. As well, he was given the responsibility of visiting the older members of the congregations, thus freeing Rev. Taylor to concentrate on church growth. Bishop Maynard also did some work with Moravians who had moved to Calgary from the West Indies, though not much was to come from this. For about nine months Rev. Maynard was able to help out before illness forced him to resign.

Bishop Maynard's help had proved invaluable, and it was felt that some sort of pastoral assistance was necessary if we were to continue to grow. The assistance was to come from the Berean Bible College, who have helped us out several times in the ensuing years. The college was running a course, part of which was a practicum to be served in a church. As a result Norm Milgate and Katherine Munro joined us in the early fall of 1978. Their major area of concern was the youth, and they were able to do much to further this work before commitments at the college forced them to leave in the spring of 1979. Katherine was to return in March of 1980 to carry out a further 10-week

internship, though at this time her work was more in the clerical area.

The District Board had, by this time, seen the value in having ministerial help available at our congregation, and felt that it could also be used in Willow Park. As a result, in the fall of 1979 they hired Murray Laverty to work part-time with the youth groups in both churches. Murray was planning a career in the ministry of the Moravian Church, and saw this as an opportunity to try it before committing his life to it. He did a great deal of work with the youth as well as in other areas of the church, and ended his visit with us by organizing the 1979 Sunday School Christmas program, the first to be held in the new building. With the work, and his time, at an end, he went back to Edmonton for a visit with his family before leaving on a trip to Australia. The work that he did for Good Shepherd must have been as rewarding for him as it was for us, as, on his return, he entered the Moravian Theological Seminary in Bethlehem, PA.

With Murray gone, the full load of ministering to the whole congregation again fell on Rev. Taylor. Once more Berean Bible College came through to our aid when Steve Arnott asked to serve his internship with us. Steve was also looking at making the ministry his life, and was taking the preparatory courses for that. As a result he was able to help in areas of ministry that the others could not. During the summer of 1980 when Rev. Taylor had gone on holidays, Steve took on the responsibility for the services, and did a very good job of leading the congregation during the minister's absence. While with us, Steve found his calling to be to music rather than the ministry. After leaving us Steve took a job in the city and joined a gospel music group and has since been pursuing his career in that area.

During the summer of 1980 Rev. John Griffith left his work at the Willow Park Moravian Church. At the same time the District Board found itself looking at the possibility of opening a third congregation of the Moravian Church in Calgary. In order to assess their chances, though, they needed information on the growth patterns in the various areas of the city, and estimates of the possible success of a new church once it was started. To help them in this they hired Rev. Griffith on a part-time basis until June 1981. Wishing to help Good Shepherd out as well, they offered to pay his salary while he spent the other half of this time working for our church. When the original contract ran out the work that Rev. Griffith had done for Good Shepherd was so positive that they offered to pay his salary for another year while he worked full-time for Good Shepherd. In September of 1981 Cathy Taylor offered her services on a voluntary basis to work with the youth of the congregation. Under her guidance the youth of the church have continued to prosper. Further support from the members of the congregation is needed to carry on this important work.

The last, but especially for the Moravian group, not least area to receive professional help was the choir. In the fall of 1980 Shirley Martin joined us as choir director. Starting with just a few members, the choir has grown to be an important part of our service.

Chapter X

As Good Shepherd Church prepared to celebrate its 80th anniversary it was settling in to the neighbourhood it had chosen for its new home. The work of Rev. Taylor and Rev. Griffith in the community started to pay off as attendance and

membership started to grow. Unfortunately the church was not able to continue Rev. Griffith's contract past the June deadline, but they were able to give him office space (in the portable classroom the church had purchased) for a counseling service. This allowed both him and the church to keep in touch with the community during this growth phase.

By 1985 Rev. Taylor felt that he had gone as far as he could go in developing Good Shepherd Church and decided to return to social work. Over the years much of the work done to develop the membership had fallen to Rev. Taylor's shoulders, so it was with some trepidation and concern that the congregation wished him farewell in July.

Rev. Taylor's replacement, Rev. Murray Laverty, was installed in August. For Murray, and for many of the congregation it was a re-welcoming as Murray had served the congregation in 1979, working with the youth, before heading off for seminary. Now, an ordained pastor with two years experience in the ministry, he had returned.

During the next few years Rev. Laverty shifted the focus of the congregation from growth to consolidation. Though growth was still, and remains, an important concern, it was now a time to solidify the gains in growth that had been made since the move to North Haven.

One of the concerns brought up during the move was how the "old" members would assimilate with the new – how would we maintain our identity as Moravians while, at the same time, bringing in new members who knew nothing of the history and heritage of the church. By the time that Rev. Laverty started his ministry at Good Shepherd the balance had already swung to where the "new" members were the most numerous. However, Rev. Laverty brought in both a sense of continuation in the traditions and history of the church for the old members and a

sense of “we’re in this together as new comers to the church” for the new people. It worked so well that people now just look at themselves as Moravians. One of the things that worked to tie us together was the development in 1987 of a cross and shepherds crook logo for the church, gathering us together under Christ’s leadership.

By 1988 Rev. Laverty had settled into the congregation and the routine of church operations and congregational care. That year the Rt. Rev. Percy Henkleman, a Bishop in the Moravian Church, came down from Edmonton and ordained Rev. Laverty as a Presbyterian in the church, a major step in his growth within the ministry.

Over the next few years several milestones in the history of the church were reached. In 1989, after just 12 years, the congregation paid off the last of the mortgage on their new building. Now the church became a single congregation of worshippers well anchored in North Haven. In celebration a pictorial directory of the church membership was created and the sense of family strengthened. For the first time in years the denominational assessments were paid in full and our church became fully supportive of the church at large.

It was at about this time that one of the old families of the church left a legacy of producing oil wells to the church. The church board and council realized that this gift would have significant repercussions on the church finances. Rather than fold the income into the regular budget, the board suggested, and the church council ratified, the setting up of an endowment fund called, originally, “Funding for the Future”, which has since been renamed “Good Shepherd Endowment Fund”. The purpose of the fund was to maintain the principal and make disbursements only from the earned interest. Even then 25% of the income was returned to the fund to stimulate growth. The

remaining 75% would be given, through the church board, to various local and international outreach and mission projects. Over the years the fund has helped mission projects to feed the homeless in Calgary, helped fund upgrades to the physical plant at Van-es, (the camping facility maintained by the Alberta Churches and located east of Edmonton) and helped supply aid to disaster victims in Central America.

In 1992 Good Shepherd celebrated its 90th anniversary. The celebrations were kicked off a little early with a Christmas concert sponsored by the two Calgary churches and featuring the noted country and western singer of Moravian origin, George Hamilton IV.

In May Alma Sloboda, the church organist, and Marlene Anderson staged a children's musical called "The Music Machine". The children took the rehearsals seriously and thrilled the congregation with the production on Mother's day. Alma and Marlene went on to produce and direct four more children's' musicals over the next four years.

The 90th anniversary was also a time for the congregation to look at where it had been, where it wanted to go, and what it wanted to be. In a series of congregational meetings two main concerns were raised. The first of these was music in the church. The organ that had served us so faithfully since its first appearance in the Bridgeland church would no longer do. An organ selection committee was struck to study our needs, and raise the funds to purchase the instrument that would fill them. Before the year ended a new organ was in place, and by June of 1993 the entire \$13,000 had been paid off.

The second major concern was space. The building that 15 years before had seemed so large and all encompassing was now too small to meet our needs for meeting space, classroom space and fellowship space. As well, the entryways needed

changes to keep the cold out, and the lighting in the sanctuary was inadequate, especially during the long winter nights. After much study architectural drawings were procured which showed a second floor of classroom space above the offices, covered entryways at the front and back of the church, and new lighting in the sanctuary. The final price tag for all the improvements was set at \$350,000. On hearing this, the congregation took a hard look at their finances, and delayed the majority of the improvements.

Chapter XI

Over the next few years the congregation continued its pattern of growth and activities. The congregation enjoyed the music of the new organ, Alma Sloboda and Marlene Anderson continued to produce the children's musicals, and in 1995 the church dedicated a new hymnal.

1995 was also the year that Hurricane Mitch raged through Central America destroying Moravian churches and mission fields as well as the homes and lives of the local people. The congregation immediately began collecting money and clothing for the reconstruction. With the aid of money from the Good Shepherd Endowment fund and a number of people from the congregation, the church was able to send two teams to Antigua to help in rebuilding the churches, homes and lives of those caught in the destructive path of the hurricane.

In 1997 a small group of members started to meet together once a month to make sandwiches for the Mustard Seed, a street ministry in downtown Calgary. From this small effort by a few people has grown the multi faceted community outreach program that we see today. As well as the work of the "Sandwich Club" in making lunches for the Mustard Seed, the

church is also now a depot for the Calgary food bank, and a meeting place for teens with basketball and rock concerts. They also sponsor and run programs to teach the unskilled on nutrition and cooking.

Not all of that was able to happen immediately, though. As the church membership grew and while plans were made for programmes to reach out into the community, it once more became evident that the physical structure was far too small to accommodate all of the plans and ideas that were coming forward. Once again a needs assessment committee was struck.

This needs assessment committee, and, later, the enhancements committee, reported back to the congregation in 1999 with a much more ambitious vision than the previous, laying out a plan for building and renovation that was estimated at a half a million dollars. The renovations involved new lights and a sound system for the existing sanctuary, the construction of a vestibule by the main doors, the removal of the wall between the entry and the fellowship room, much enlarging it. The new building included a multi purpose gymnasium with additional storage space and classrooms as well as the construction of rooms over the existing office space.

As well as presenting the plans for construction, the committee also presented a plan for financing. Funding was sought from the province and city, from the Good Shepherd Endowment fund and various funds within the greater Moravian Church. The members of the congregation were also asked to make pledges towards the cost of the building and a number of fund raising projects were planned.

When all the figures were in the enhancements committee was not only able to plan for the construction of the basic building, but also for several enhancements that they thought might have to be put off for some time. Among these were an enhanced

sound system, new seating for the sanctuary and new tables for the multi-purpose room.

Soon approvals were received from the church council and the board to begin. Drawings were produced and construction began in September of 2000. By October a large hole was dug in the area to the south east of the church to bring the floor level of the new addition into line with the floor of the existing church. There it stopped for several months as a shortage of steel for beams prevented construction from proceeding.

With the spring came renewed construction, both on the addition and on the interior renovations. For six months the congregation lived with the clutter, dust, excitement and anticipation of being in a construction zone. Finally, with new classrooms, new offices, a cloakroom and a new kitchen, the new and renovated facilities were ready for dedication. Representatives of the church both local and provincial, the city and the community were on hand for the dedication which was celebrated with speeches, fellowship and lunch on Sunday, October 14th, 2001.

With the dedication planned Rev. Murray Laverty, a strong and active supporter of the enhancements project, made an application to the provincial and church board for a sabbatical. He had been working toward his doctorate for six years, but with all of the activities and the extra work and commitment required to keep the church operating during construction his studies had fallen behind. Without the sabbatical he would not be able to finish his studies within the time required by the university, so permission was quickly granted, though with some trepidation. The church was about to embark on new directions in ministry without the guidance of its leader.

The board quickly put out a call for supply ministry. The call was answered by both Rev. Diane Strickland, a Presbyterian,

and the Rev. Robert Pynn, an Anglican, who were both installed on Sunday, October 28th. Both brought with them a wealth of experience as well as special skills that would be needed in the short term. Rev. Strickland took on the primary task of preaching and ministering to the congregation while Rev. Pynn worked with individuals and committees within the congregation to develop and plan a sustained course of church growth. In the months since their arrival they have made themselves a vital and important part of the church.

With the installation of Rev. Suemper in 1902 the congregation began a mission that has so far lasted 100 years. As the congregation of Good Shepherd Moravian Church, a direct descendent of that first small congregation in downtown Calgary, faces its next 100 years, it is with a well-deserved sense of accomplishment over what it has achieved in the past, and with a great sense of anticipation and excitement over what the future holds.

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