

*The
Glenlea
Mennonite Church
History*



*written and translated
by John Friesen*

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Although the author has exhaustively researched all sources to ensure the accuracy and completeness of the information contained in this book, we assume no responsibility for errors, inaccuracies, omissions, or any inconsistency herein. Any slights of people or organizations are unintentional.

Editor: Nancy K. Vokey

Printed in Canada

***Dedicated to my dear wife,
Margaret, and my children
for their continuous
support, especially Nancy,
for editing and publishing
this book.***

***To the Glenlea Mennonite
Church for your prayers
and support throughout the
years.***

***From the editor: Thank-you, Brad,
for your patience & extensive
publishing knowledge!***

About the Author



John Friesen was born in 1925, on a small farmhouse in Glenlea, Manitoba. He was married in 1961 to Margaret Esau (who was from Grunthal), and they continued to live with their four daughters in this small rural town, until his health moved him to Winnipeg in 1978.

In 1995, Reverend John Friesen retired from the Ministry of the Glenlea Mennonite Church. He dedicated many years of active service to the Church. In 1950, he began serving as Secretary of the Church Council. 1953 started 11 years as Sunday School Superintendent. By 1964 he was elected to the ministerial, with his ordination in 1973. He and his wife of 40 years, continue to live in Winnipeg. Three of their four daughters, Elaine, Irene, and Nancy, live in the Winnipeg area with their families, and their eldest Sharon, with her family, are in Calgary, Alberta.

The Glenlea Mennonite Church History

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Preface

The Annabaptists - Forerunners of the Mennonites - an article from the “Zuercher Oberlaender”.

During the time of Reformation, the Annabaptist Movement spread all over the “Oberland” (*South German/Swiss border - meaning Highland*).

Gottfried Keller describes the Annabaptists in his novel “Ursula”, in the “Zuercher Oberland” as fanatical heretics that have completely lost their sense of reality. The movement started in the time of Zwingli (1500's), and emphasized adult baptism as one of their Articles of Faith. The Reformists took the Highlander, Konrad Grebel, and imprisoned him in the Castle Grueningen. Felix Manz, one of the founding fathers, was martyred 2 years later in 1527, by drowning in the Limmat River. In the “Taeferhoehle am Allmen” (*Baptismal cave in the grazing land*), above “Baeretswil”, the relatives of the persecuted believers gathered for their worship sessions. Later, they sought protection in South Germany and the “Jura” (*a mountain range along the French/Swiss border*). There are still some small congregations existing there today.

German-Swiss Annabaptists emigrated to North America 200 years ago. Some of those descendants are the strict “Amish” Mennonites. They live as farmers and

craftsmen in the USA and Canada, in closed communities. They wear their traditional dress, speak an antiquated German-Swiss (Schwaebisch), deny progressive technology and civilization. They work their land with consideration for the ecology, giving them healthy agricultural products that readily find a market in today's world.

At the same time this was happening to the Swiss during the Reformation, there was an Annabaptist Movement forming in the Netherlands. Their founder and leader was a priest and theologian named Menno Simons, who lived from 1496 - 1561. Followers called themselves Mennonites. These followers and relatives of this persecuted church in Holland, fled to North Germany, Poland (Prussia), Russia, and the Ukraine. During the October Revolution, some of these Mennonites fled by the thousands (around 1920's) to North and South America (mostly Paraguay). Even as their ancestors, they made agreements with the Governments (which did not honor the agreements), to cultivate the land and make it arable, with certain stipulations that would exempt the Mennonites from military duty.

The Mennonites wished to remain independent, retain their faith, culture, and their own education system, according to their religious convictions.

Mennonites the world over number around 700,000 baptized members. Half of them are living in Canada and the USA.

Foreword

Out of the book, "Dem Herrn Die Ehre" Die Schoenwieser Mennoniten Gemeinde von Manitoba, (The First Mennonite Church) 1924 - 1968.

The Glenlea group is found south of Winnipeg, close to St. Adolph, Ste. Agathe and Glenlea. The centre of the settlement is Glenlea. The farmers of this area came from Ontario, where they had stopped as they came out of Russia in 1924. February of 1925, the first families moved into this area of Glenlea. One large estate farm was bought as well as four farms west of the Canadian National Railway. These negotiations were done according to a specific "Board Plan". Some time later, another three farms were bought from the same land company. There were now some 27 families involved, who sought to make their homes here in this area and to make their living from the land.

The pioneer work was found to be difficult in this area. The work was hard and the conditions unaccustomed, for the soil was troublesome to till. This caused problems that were costly and needed to be overcome.

When one looks around the countryside and sees the promising fields and the immaculate farmyards today, one cannot but notice the degree of progress. The settlement can boast material success.

Although the people in Glenlea belonged both to

the Mennonite Brethren as well as the General Conference, they celebrated their worship services together. First in private homes, then, in 1926, they were able to use the public school house on Highway #75. Since the group had no minister, the sermons were read alternately by the Brethren - Jacob Dick, Johann Rogalsky, and later also by Cornelius Peters.

After a while, the group held an election, which resulted in Jacob Dick and Jacob Epp being elected into the ministry. This election however, brought no solution to the problem: Jacob Dick did not accept the ministry, and Jacob Epp joined the Mennonite Brethren Church. Therefore, his election to the ministry became null and void for the General Conference Group.

The second election resulted in the Brethren Johann C. Friesen and Johann Rogalsky accepting the call to the ministry. These two (and also Cornelius Peters who had been elected in Russia already as a minister), were ordained into the ministry by the Elder (Aeltester) Johann P. Klassen.

The Glenlea Group joined the Schoenwieser Church (First Mennonite), and became affiliates. They were served by the First Mennonite Church with Baptism, Communion, etc. Much labor of love was placed into the work of Sunday School, German Instruction, Youth Work, etc. After a while, two more ministers joined the Glenlea Group: Jacob Pankratz, as a public school teacher, and Jacob Toews, who settled in Glenlea.

In the year 1945, the spirit of independence became predominant and the Glenlea Group left the Schoenwieser Church to become incorporated as ***The Glenlea Mennonite Church.***

In visiting the Glenlea District, one sees imposing grain fields, stately farm yards, and the green trees along the banks of the Red River, along which majestic oak trees witness to a new and meaningful Mennonite experience. So the Red River flows past the settlement and carries with it a new picture of the history of Canada. The children and grandchildren of the first Mennonite pioneers already possess the riches of good schools. They stand tall and free in our country, and look with anticipation towards meeting the conditions and new problems head on of whatever may lie before them. They are in the fullest sense of the word - Canadians.

Introduction

*Historical Exerpts - Glenlea Mennonite Church
April 1, 1982*

The Glenlea Mennonite Church gives credence to the fundamental teachings of Menno Simon, the Articles of Faith of Mennonites in Canada, and the basic traditions of the Mennonite Church in general. It is encouraged that baptism be a personal decision entered into with full understanding of its concepts, ie - adult baptism. We baptize by the pouring on of water, though this form is not extremely emphasized. The church accepts members from other denominations who have been baptized in different manners. Church membership classes are conducted and taught with the help of the catechism book "My Christian Faith". This is in preparation of baptism and church membership. All questions and answers are based on biblical references, since our Mennonite Faith is based on the Bible.

In the winter months, the church conducts deeper life studies, usually in the month of November and then again for a weekend in March. As members of all three conferences, we support the works of the Conference of Mennonites in Manitoba, the Conference of Mennonites in Canada, and the General Conference Mennonite Church.

The Glenlea Mennonite Church is supportive of private Christian schools within the framework of the Mennonite Conferences. The church affirms biblical preaching, encourages ladies aid activities, a lively Sunday school, and meaningful youth activities. We also have interests in Mission projects. In this manner, the Glenlea Mennonite Church wishes to encourage all encompassing Christian activity in every facet of church life.

The Glenlea Mennonite Church consisted of 80 members, in 1982. The ministers of the church, Frank F. Enns (Elder and leading minister); Jacob A. Friesen, and John Friesen, are lay preachers. The deacon is Jacob F. Wiens, and the congregational chairman Frank F. Wiens. The congregation worships in a new church building, erected in 1975.

During the last few years, the need was realized that the history of our church should be transcribed: from its beginnings, its development, its organization, and its pioneers with their contribution to what it is today.

Two groups of early pioneers settled down on the farming area around Glenlea. They had ten families to each group. What happened to these people was probably typical of a great number of groups, departing Russia and Europe.

Glenlea in those days, was a little railway station twelve kilometers south of Winnipeg, along the Canadian National Railway line. The small settlement consisted of a

number of homes along the #75 Highway approximately one kilometer east of the Glenlea Station. The #75 Highway was, at the time, called the #14 Highway. It was a highly graded roadway built up by horse drawn scrapers. This roadway connected Winnipeg south to Emerson and on to the U.S. border.

In the latter days of February and the second half of March, 1925, the two groups of ten families gathered here to make their new homes around Glenlea. They were from various areas of Canada. The land in the area was administered by the Emmerts Foundation in Winnipeg, and allotted 2500 acres for each group. The necessary inventory of machinery and livestock were also supplied by the Foundation.

The field work in those early years, was out of necessity, done on a communal basis. Even though the price of the land had been set at \$50.00 per acre, and the interest rate on the mortgage at 6%, the payments were punctually dispensed with, in the first two years of operation. 1927 was an exceptionally rainy year: seeding was prolonged until June and an early frost in September destroyed almost all the crops before they were cut. The land payments went into arrears. This crop failure forced a number of families to leave their farms and the Glenlea area. The groups were dissolved and the farms taken over by individual families. As the farms were vacated, other families emigrated to them from elsewhere. In 1946, the settlement consisted of 22 families, though only nine belonged to the original groups.

From time to time, the contract payments were changed and became more lenient. In the year 1928, interest arrears were cancelled by the land company, a fresh mortgage drawn up, and payments began anew. Two years later a different company acquired the land, and the process was repeated. This time the price per acre was reduced. By 1941, the company relinquished title of inventory to the farmers; in return they demanded an annual payment sum.

Each group had elected a representative to negotiate with the government, land company, and other agencies, as well as for social functions. Since 1930, however, the farmers were individually responsible for their own business.

Four ministerial candidates were nominated in 1931, of which two accepted the responsibility. They served faithfully in proclaiming the Gospel to the end of their days. In early years, they shared services with a minister from the Mennonite Brethren congregation. A year later, a deacon was also elected to serve the group. They did not organize formally as a church, though. The Glenlea people belonged to various churches scattered in Manitoba, with the larger part belonging to the Schoenwieser Church in Winnipeg (First Mennonite Church, today). Not until 1945 did the group organize itself as an independent church - The Glenlea Mennonite Church.

From its inception, our Church has been youth oriented. Our choir has enhanced worship services on

various occasions. In the winter months of the first few years, a group of young people gathered once a week for Bible study and German literature, taught by Reverend Jacob Toews.

The church has always followed an outline of instruction for membership classes. During winter months of early years, catechism was memorized and answers recited Sunday morning before the congregation.

A Mennonite teacher was hired for the public school in Glenlea where all children of elementary school age attended. Besides teaching grades 1 through 8, he also taught a half hour of German and Religion. Correspondence courses were taught for grades 9 and 10, through the Department of Education for many years. In 1967 the Unitary School Divisions were organized, and the Glenlea children were bussed to St. Norbert and Parc La Salle schools. Glenlea now belonged to the Seine River School Division, and our little one room school house was closed forever.

In the Sunday School program, voluntary teachers have always served with great dedication, teaching our children the saving grace of Jesus Christ. This is still done today.

The reports for the 1992 Annual Meeting showed a number of changes in structure, as well as administration of the Glenlea Mennonite Church. Numerically, the church has grown from eighty members in 1982 to 132, January of 1992. Also, many committees

have been formed to enhance and facilitate the administration of the church. In his report, Chairman Ed Wiens said to those attending the Annual Meeting, "...and to all of you who have contributed to the successful functioning of our congregation I would like to say 'Thank-you'".

In the ministerial for 1992, Del Epp, Ernie Wiens, and John Friesen shared the preaching responsibilities, with Elder Frank Enns providing the leadership at Communion. The ministerial, together with the deacons, encourage visitation among church members. Invitations to ministers and deacons for visitation advocates fellowship, which among members is an important part of being a church.

Child dedication is being encouraged, for parents with young children who wish to give their child a Christian upbringing.

Deeper Life sessions have taken different forms: lectures by speakers, or showing of videos, such as Tony Campolo's "I want to Live like a Believer".

The Worship Committee was organized to enrich our services and benefit the congregation with special music or stories for the children.

The ministers and deacons studied a book entitled "Called to Caregiving". They realized more than ever that, without the Heavenly Father's help as well as daily prayer for guidance, they could not fulfill the responsibilities

expected of them. Support from the whole congregation is needed to fortify the strengths of those leading our church.

The Sunday School work has been supervised by Bob and Ruth Wiens for the past few years. Classes are divided into: Pre-school; Kindergarten & Grade 1; Grades 2,3, & 4; Grades 5 & 6; Grades 7, 8, & 9; Youth; College and Career; and two adult classes, each dealing with different material. It is the hope and prayer of the church that the Classes be interesting and fulfill a need. Young people today are the future church members and leaders. Learning about the Bible, our Christian lifestyle and responsibilities is of the utmost importance.

Youth work has been organized by David and Karen Wiens with assistants Andy and Laura Rogalsky. Projects such as attending Coffee Houses at CMBC; skiing at La Riviere; MMYO volleyball tournament; and leading and providing the Good Friday Service, have been much appreciated.

For many years, our Glenlea Sunday School children have been able to attend a few weeks at Camp Assiniboia each summer. It is a children's camp booked to capacity in July and August, with the remainder of the year filled by school and church groups. Our representative Richard Wiens said, "I'd like to thank the congregation for their support of Camp Assiniboia again this year. I've enjoyed the past 9 years on the Regional Committee and wish the new member all the best." Dennis Wiens is our new delegate.

The affiliation with the private Christian school, the Mennonite Collegiate Institute, is one of long standing: some students being second generation. Frank Warkentin, our retiring representative, had this to say at the Annual Meeting: "In 1990 we celebrated the 100th anniversary of the MCI. Many events took place during this year and most were well attended. The years have been enjoyable, for I have gained far more than I have given. I would like to take this opportunity to thank the congregation for the strong support I have felt during this time, especially during the times when the road became somewhat 'rocky'. Your support helped to level the bumps. I also want to encourage my successor (Ernest Wiens) not to lose sight of the vision our forefathers had when they first started the school. The MCI was needed then, it is needed now, and it will be needed even more in the future. May God go with you as you represent us at the MCI."

The Ladies Fellowship Group, directed by LeEtta Erb, meet regularly during the year. Blankets and other necessities are sewn for MCC. The Sargent and Niverville Thrift Shops are tended, guest speakers invited, and letters sent to a member teaching in another country. A Prayer Sister exchange takes place every year, encouraging a special camaraderie and fellowship with the ladies of the church. The Mom's Morning Program was established for the young mothers of our congregation, and they get together every other week during September through May. A bible study is followed by a crafts session, and the children also can fellowship at a very young age.

The church library was catalogued and kept in record shape by Nettie Rogalsky, and recently updated on computer by Tammy Rempel. The books consist of fiction, non-fiction, biographical and some of miscellaneous nature. Reverend Frank Enns donated several books, consisting of teaching material and other works.

The Music Committee was organized to plan and discuss various music related activities. Music in the church is an integral part of worship. The involvement of the congregation is always a pleasure to see and hear.

The Maintenance Committee, consisting of Harold Wiens, Abe Warkentin, and Wern Wiens have seen to the material needs and proper functioning of the church building, yard and cemetery.

The church also has a registrar, Jacob Rogalsky, whose duties involve keeping the membership records in order. John Wiens is our contact for Bethal Place. Ed Wiens is our contact for Eden Mental Health Center, Frank Wiens is for the Food Grains Bank, and Ernest Wiens is for MCC.

The final office that should be mentioned is that of the Treasurer, Vic Neufeld. At the same time, he is the church secretary, and is involved with printing the updated constitution.



*Rev. Johan C. Friesen, his wife Justina, and their son Johnnie.
Taken in 1928. Ordained as minister in 1931.*

Chapter One

An Historical Overview of the Glenlea group concerning Religious and Secular activities in the years 1925 - 1938.

Taken from the journal of Reverend Johann C. Friesen, Glenlea, Manitoba - February 20, 1938.

In March of 1925, the Leonhard Peters family, and my own, left Southeasthop, Ontario - located three miles from New Hamburg - and came to Manitoba. We took up the farm called "Bonoto". Jacob J. Krueger and family joined us. Other families also settled in this area, now called Glenlea. The names of the other families were: Isaak I. Dueck on the "Nemick" farm, Peter P. Neufeld and David I. Dueck on the "Braun" farm, John J. Rogalsky, Abram J. Rogalsky, and Nick J. Rogalsky settled on the "Glenlea" farm, and Franz F. Wiens and Aron J. Janzen settled on the "Magher" farm. These eleven families formed a small group and undertook the operation of a land complex of 2,518 acres.

A second group consisted of these families: Jakob P. Epp, Heinrich H. Dueck, the widow A. Bergmann, Jakob H. Dueck, H. Reimer, Jakob Schroeder, Peter Schmidt, and the Guenther family. Their land complex was approximately the same as ours.

One year later, the "La Salle" farm was also sold to a group of Mennonite families, and the Glenlea group

grew by six families: Franz G. Peters, Johann G. Peters, Cornelius G. Peters, Abram D. Warkentin, and the widow Jakob Peters.

These groups operated their farms communally at first. It soon became apparent this system would not work well for us. It caused a number of families to leave their farms, seeking a home elsewhere.

Our first two years were exceptionally productive, and it seemed repayment of the farms would be a simple matter. By 1927 the situation reversed itself, and crop failures made it impossible to make tax payments, let alone any other expenditures.

Slowly, families were moving away from Glenlea. As of 1938, 13 of the original 26 remain: Abram D. Warkentin, Peter P. Neufeld, David I. Dueck, Johann J.



*Rev. Johan Rogalsky and his wife Marie.
Ordained as minister in 1931.*



*Cornelius and Katarina Fast and family.
The first Deacon in the Glenlea Church*

Rogalsky, Abram J. Rogalsky, Franz F. Wiens, Widow Isaak I. Dueck, Jacob P. Epp, Widow Bergmann, Heinrich H. Dueck, Widow Leonhard Peters, Johann C. Friesen, and Jakob J. Krueger. A number of new families have joined our group in the last few years. There is the Jacob G. Neufeld family, Abram J. Barg, Jacob F. Wiens, Kornelius Fast, and Johann I. Dueck. On the east side of the Red River, close to the French village of St. Adolphe, lives the family of Dietrich Warkentin. Last year, 1937, the Isaak A. Warkentin's also came to that area, but moved to Steinbach by fall.

We gather in the Cartier School for worship services. Our group divided in two around 1928, because of doctrinal belief differences. We became associates of the Schoenwieser (First Mennonite Church of Winnipeg), and the other group joined the Mennonite Brethren.

The first ministerial election was held before the



*School House in Glenlea
(Cartier School)
where Church functions were held from 1926 - 1949*

group division. The candidates were Jakob H. Dick, and Jakob P. Epp. However, Jakob Dick soon moved to Culross and Jakob Epp joined the Mennonite Brethren. Another candidate election was held in February of 1931. John J. Rogalsky and myself, John C. Friesen accepted the nomination. Brother Cornelius G. Peters, who had been called to the ministry in Russia, was also ordained with Brother Rogalsky and myself in September 1931.

Glenlea also had a Sunday School, taught by



*School House taken around 1927 with the horse barn on the far right
and horse drawn carriages between the barn and the school.*

Peter Friesen, who was employed at the farm occupied and operated by Cornelius Peters and Abram Warkentin. He studied at the Winkler Bible School last winter. Three young ladies assisted as Sunday School Teachers; Agatha Fast, Wanda Bergmann, and Justina Peters. We had about 44 students, divided into three classes. Our older group studied Bible stories out of a book called “The Saichsischer Schulrat” by Ludwig Wangemann. They learn the appointed Scripture verses and songs, and practice reading



The Choir that sang at the first ordination in 1931 of Johan Rogalsky, Johan C. Friesen, and Cornelius Peters.

Choir members are:

- Sitting:* Wanda (Bergman) Wiebe, Mary (Rogalsky) Wiens, Agatha (Fast) Holmes.
- 2nd Row:* Mrs. Marie Rogalsky, Mrs. Tina Krueger, Mrs. Justina Friesen, Johan C. Friesen, Cornelius Fast.
- 3rd Row:* Justina Peters, Peter Friesen, John Fast, Aron Janzen, Jacob J. Wiens, Jacob F. Wiens, John D. Warkentin, Alfred Bergman, Hedwig Bergman, George Peters, Mrs. Anna (Fast) Peters.
- Back Row:* David Peters, Peter Barg, Jacob Fast, Frank F. Wiens, David J. Wiens.

the Bible. The middle class listened to Bible stories read aloud, and questioned after. They each received a pictured Bible verse to memorize for the next Sunday's lesson. The small children also listened to a worthwhile story and took home a verse to memorize. They sang as a group with the teacher leading, and children joining in as best they can.



*Sunday School class from approximately 1931 - 1933, with teachers
Agatha Fast on the left and Peter Friesen on the right.*

Students were:

- 1st row: Ella Neufeld, Edith Dueck, Peter Dick, John Krueger.*
*2nd row: Helen Warkentin, Elisabeth Dueck, Katie Dueck,
Jessie Peters, Paul Dueck, John Warkentin,
Cornelius Peters, Nick Wiens.*
*3rd row: Susie Fast, Katie Fast, Margaret Peters,
Mary Warkentin, Annie Peters, Margaret Peters,
Nettie Rogalsky, Abe Fast.*
*4th row: Mary Fast, Magdalene Epp, Charlotte Dueck,
Margaret Dick, John Wiens, Ernie Dueck,
John Friesen.*
*5th row: Otto Dick, Ike Wiens, Cornelius Fast, George Epp,
George Fast, Abram Barg, Jacob Rogalsky.*

There were about 25 members registered in 1932 for the Jugendverein (Young People's). It was regarded as fully operative as of January 1931. Not many people in Glenlea were qualified to lead or teach the young people. The only person with a better education was Brother Jacob Epp, though he was usually quite busy with other matters. The Church leaders felt inadequate to serve the young people in a capacity that would be of interest. However, we did what we could. We started a choir, though not many could hit the numbers (numbers rather than notes were used in the early years, probably because even the choir leader could not read notes). But, the choir served the congregation on church holidays and also when the young people delivered a program.

The land that this Glenlea group acquired, belonged to a company called the Emmerts Foundation,



*Sunday School class from approximately 1934,
with teachers Mrs. Maria Dueck on the far left
and Jacob Neufeld and Jacob Fast on the far right.*

which sold the land for \$50.00 per acre. After a few years, the Intercontinental Company took over this land complex as administrators. Due to lean harvests that followed, and subsequent failure of farmers to make their payments, the administration for the large land complex was turned over to the National Trust Company. The question uppermost in our minds was, will this new contract allow us to someday own our farms? A good harvest with higher grain prices would certainly help! All things are in the hands of the Lord.

Year	Wheat	Barley	Oats
1927	8	18	13
1928	16	9	20
1929	20	19	28
1930	16	23	24
1931	15	23	19
1932	7	8	10
1933	13	9	13
1934	16	19	22
1935	10	20	22
1936	8	10	5
1937	24	30	44

Records of crop production from 1927 - 1937 (in bushels per acre)

Chapter Two

Excerpts of letters written and received by Johann C. Friesen, as leading minister of the Glenlea group: 1930 - 1936.

These have been translated from German.

Minutes from March 27, 1930...

**Minutes - Meeting of the group of Glenlea held on
March 27, 1930**

Chairman: Abram J. Rogalsky

Secretary: Johann C. Friesen

Agenda: Election of District Representative

Our former Representative, Brother John G. Peters, has left the group and moved to his new home in Grunthal. We found it necessary to elect a new representative. With a majority of votes, Brother Cornelius J. Fast was elected.

The following letter does not pertain directly to congregational business. Most of our members subscribed to the German periodical, "Der Bote", therefore it may be of interest...

January 5, 1931

Dear Bote!

Your weekly visit is much appreciated.

Hopefully you will continue to do so.

Please find enclosed the sum of \$3.00 to cover the subscription for 2 years. To the editor and personnel, we wish you God's continued blessing in your works.

With Greetings,

John C. Friesen

Ste. Agathe, Manitoba

A letter from May 11, 1931...

May 11, 1931

To the Canadian Mennonite Board of Colonization,

On the occasion of Mother's Day celebration, our congregation took up a collection which yielded a sum of \$14.00. We request that you, as the administration of the Board, send this money to the needy Mennonite mothers in Russia.

In the name of the Congregation in Glenlea, with Greetings,

John C. Friesen

Minutes from June 6, 1931...

**Minutes of the meeting of the Glenlea Group,
June 6, 1931**

Present were 13 people:

Cornelius Fast, Jacob Wiens, Abram Barg, Franz
Wiens, Franz Peters, John Rogalsky, Abram
Rogalsky, David Dick, Isaac Dyck, Cornelius Peters,
Abram Warkentin, Jacob Krueger,
Johann C. Friesen.

Chairman: Cornelius J. Fast

Secretary: Johann C. Friesen

For the opening, the German song "In all my works I
will accept the Lord's leading", and prayer.

A delegate from the Glenlea group is to attend a
Conference in Winkler on "A provincial Domestic
Economy Management Meeting". In the following
election, Cornelius J. Fast and Cornelius G. Peters
were elected as representatives. The conference in
Winkler is to be held on the 22 and 23 of June, 1931.

Also on the agenda:

**1. Election of Administration of the Concordia
Hospital**

The consensus is reached, that all members should
try to participate in the election of the Board of
Administration for the Concordia Hospital in
Winnipeg.

2. Agricultural Exposition at Brandon

Mr. McIvor, the fieldman for National Trust Co., has
pointed out to us that we can send 2 or 3 delegates to
the Exposition at Brandon. The result of an election
was Abram J. Rogalsky, Jacob F. Wiens, and Frank
F. Wiens.

continued...

...continued from previous page

3. A meat-processing ring (those knowledgeable in meat-processing)

The following people were appointed to establish such a facility: Cornelius Peters, Abram Warkentin, John Rogalsky, Abram Rogalsky, Cornelius Fast, Jacob Wiens and John C. Friesen.

4. Concerning a cemetery

The motion was made to gather together at Frank Wiens' place on Tuesday June 9 at 9:30 am to discuss the matter.

5. Cleaning of the stable at the school

It was decided to delegate Frank F. Wiens to regulate this. The remuneration for this work, 50 cents per load.

6. Collection of money for the heating of the schoolhouse

The consensus is to wait until all members be present to decide.

7. Collection of money for the salary of Elder Johann P. Klassen of Winnipeg

The request is for \$1.20 per member. It is decided to divide that into two payments. One payment of 60 cents per member in June of this year, then by September of the following year another 60 cents.

*A typical financial report for the Glenlea group
January 1 - December 31, 1931...*

January	Credit	Debit
1 st Balance as at January 1st, 1931	.50	
11 th Levy of \$1.00 per family from C. Peters	1.00	
13 th J. Friesen & Widow Peters	2.00	
16 th A. Bergman	1.00	
16 th 1 notebook and paper		.40
18 th A.W.J.R., A.R., J.W., F.P.	5.00	
21 st Fr. Wiens	1.00	
23 rd To Fr. Wiens - 4 Sundays		2.00
23 rd To J. Rogalsky - 5 gallons kerosene		1.25
23 rd From P.N., D.D., C.F., J.K.	5.00	
P. Koop	1.00	
24 th School cleaning - F. Peters		4.50
24 th To Ar. Janzen for heating		6.00
25 th From H. Dyck, Jac. Epp, A. Bergman	3.00	
May		
13 th Cor. Fast - 5 gal kerosene		1.50
June		
9 th Levy @ \$0.70 x 13 families	9.10	
14 th 2 families @ \$0.70	1.40	
14 th To Frank Peters - heating costs (\$0.50 x 16 families)		8.00
14 th To Joh. Dyck for school cleaning		3.00
15 th Balance as at June 15/31 (\$3.35)	30.00	26.65
16 th On June 16th Balance of \$3.35 to Frank Wiens		

Financial Statement of 1931 Glenlea Youth Organization

Mar. 27 th	Levy of \$0.16 per member x 20	3.20	
	4 other members	.64	
31 st	To John C. Friesen for trip to Winkler		3.60
Jun. 3 rd	Collection on Mother's Day	14.30	
14 th	From Jacob Epp - levy	.16	
15 th	To Canadian Mennonite Board of Colonization re: Mothers in Russia		14.00
15 th	In the kitty (\$0.70)	18.30	17.60
Jul. 14 th	Collection at Youth festival	15.00	
Aug. 11 th	For heliography set (copying gel) plus 500 sheets of paper		6.90
Oct. 22 nd	Stationary (2 x \$0.25)		.50
Nov. 16 th	5 gallons kerosene		1.40
27 th	5 gallons kerosene x .15		.75
	In the kitty on Jan. 1, 1932 - \$6.15	34.00	27.85

Minutes from July 3, 1931...

Minutes of the Glenlea District Meeting

This meeting was held at the Cartier School #100
(Glenlea School), on July 3, 1931.

Opening was made by Reverend C.G. Peters,
requesting singing of Hymn

"Wer nur den lieben Gott laest walten"

(Let the loving God direct our ways),
and saying of a prayer.

Chairman: A.J. Rogalsky

Secretary: J.C. Friesen

1. Reading of Notes in regard to the Resolutions made at the Meeting of Delegates in Winnipeg, on the 26th of June, concerning the acquisition of the high school in Gretna.
2. After listening to the Report brought by John C. Friesen, it was agreed upon to collect the 50 cents levy per Church member, that was required, and to send the money as soon as possible.
3. For the next Meeting of delegates to be held in Winnipeg the following 14th of July, three members were elected: Franz Wiens, C.G. Peters, and John C. Friesen.
4. The Minutes of the 4th Provincial Meeting in Winkler, was presented by our delegates: C.J. Fast and C.G. Peters. The 25 cents levy had not been paid up so it was decided to do this belatedly and send in the money.
5. Concerning the "Reiseschuld" (travelling fees on credit) incurred by the Mennonite Immigrants fleeing out of Russia, 1923 - 1930, and the Report given by the Collector, C.F. Klassen, for repayment of the same, it was decided upon to repay according to ability; also repayment by the youth who in the meantime have matured to adulthood, that they sign a statement of responsibility of their debts.

6. The report of J. Siemens concerning the Agricultural Societies of Manitoba and Contest Clubs that had been organized to improve the agricultural practices of the Mennonites in Manitoba, were accepted by our Group and found to be of great interest.
7. Some Resolutions that had been made after a Report given by J.M. Elias: With thrift and frugality a farmer can build up the productivity of a farm, provided he have the right knowledge and attitude towards the conditions as they exist. There must be care in planning and acquisition of land and inventory. Exercise caution and prudence in the management of the whole farm business.
8. From a Report given by Mr. G.W. Sawatzky, concerning the activity of the Settlement Bureau in Manitoba. It is amazing the progress that has been made in these few years, though disappointing that the same settlement opportunities are no longer available.
9. The topic of Mr. J.J. Siemens of Winkler "What do we understand by improving the farm management". With frugality, diligence, and endurance under normal conditions, there will be progress in the farming industry. It should be possible to realize an income of \$100.00 per cow and \$3.50 per chicken. This goes beyond our present experience! Possibly our feeding and care program may, up to now, not have been the right method. It is our duty to learn more about the correct methods and understanding in order to increase our farming income.

A letter from September 13, 1931...

Ste. Agathe

Box 33

September 13, 1931

Dear Brothers,

God's Greeting to you! You must have received an invitation from Brother John Rogalsky for the 23rd of August, which day was dedicated to our Ordination. However, since this day did not suit Elder John P. Klassen, the day has been postponed. Last week he wrote us that it would suit him to come today, the 13th of September. This time, however, it did not suit us, and so the date has been moved forward to the 27th of September. Lord willing, we will then be dedicated to the Ministry. You, the beloved people of Marquette, we request your sincere prayers for us. We feel so weak and inadequate, but Jesus promised that His power is mighty in the weak. In Him we will put our trust. So do not forget us, and come out for that date, if at all suitable.

John C. Friesen

The next letter was not related to the affairs of the church, except that it indicates the financial hardships that the individual farmers had to overcome. John C. Friesen was both a farmer and a minister; one can in retrospect realize, how much of our fathers' work was difficult pioneer work.

In his best English he wrote...

November 5, 1931

*To the International Harvester Co.,
Winnipeg*

Dear Sirs,

Your letter of October 29, 1931 I have received. I'm sorry not to have possibility to make the whole payment on rest due. I please you not to be too hard - I will as soon as the hogs will be ready for market, send to you the income of two hogs sold.

I have a big payment to make to John Deere for tractor, about \$300.00; and they are kindly enough to have the consideration to get from me not more than 5 hogs sold. The pigs will be sold in last days of November.

Yours,

John C. Friesen

The following letter of invitation was written to Brother Epp. It must have been Reverend Jacob Epp, who had been elected as a ministerial candidate of the group. He joined the Niverville Mennonite Brethren Church, then later moved to Steinbach to serve the Steinbach Mennonite Brethren Church there...

January 30, 1932

Dear Brother Epp,

So the Lord be willing and we should live, we plan to have a bible study on the 5th and 6th, ie Friday and Saturday of February, here in Glenlea. Probably you have already received a verbal invitation. The Word out of Holy Scripture for consideration has been chosen out of the letter by the Apostle Paul to the Philippians, chapters 3 and 4. I am inviting you as a Minister of the Word, to join us at the house of Brother and Sister Frank and Aganetha Wiens. We thought we would perhaps meet you at the school today, but since that did not happen I am writing now to you.

With hearty greetings, your brother in the Lord!

John C. Friesen

This was regarding a Festival honoring Elder J.P. Klassen on his Jubilee Anniversary of service, as minister and Elder in the Schoenwieser Church.

February 10, 1932...

Dear Mr. Friesen,

You requested to know which songs our Glenlea Choir will be singing. The first song out of Liederperlen #70 "Wie lieblich" (How lovely). The second song out of Liederperlen #32 "Aus der Ferne" (From far away).

Since it is very difficult for us to travel to Winnipeg in winter, please schedule us for the afternoon, and if that should cause any problem then simply omit us on the program.

J.C. Friesen

This letter was written in January 1932 to G. Sawatsky of the Board for distribution of funds...

To the Canadian Mennonite Board of Colonization,

We are sending you a donation for the suffering people in Russia and Charbin of \$11.40. This money was gathered in a free collection, which sum was designated and gathered by the Glenlea Youth group. May the Lord bless even this small offering, to dry some tears of people that He has designated.

John C. Friesen

34 *The Glenlea Mennonite Church History*

Family Register of the Glenlea Church Group as at November 14, 1932...

No.	Name of Family Head	Age <60	Age >60	# in Family	Address
1.	John G. Peters	2	-	6	Grunthal
2.	Cornelius G. Peters	2	-	9	Glenlea
3.	A.D. Warkentin	2	-	9	Glenlea
4.	John J. Rogalsky	2	1	6	Glenlea
5.	A.J. Rogalsky	2	-	5	Glenlea
6.	Justina Neufeld	1	1	2	Glenlea
7.	David I. Dueck	2	-	5	Glenlea
8.	Isaac I. Dueck	2	-	7	Glenlea
9.	John C. Friesen	2	-	3	Glenlea
10.	Maria Peters	4	-	6	Glenlea
11.	Jacob J. Krueger	2	1	5	Glenlea
12.	Frank G. Peters	3	-	4	Glenlea
13.	Aron Janzen	3	-	3	Glenlea
14.	David A. Janzen	2	-	3	Glenlea
15.	Frank F. Wiens	2	-	9	Glenlea
16.	Abram Barg	2	1	5	Glenlea
17.	Jacob F. Wiens	2	-	7	Glenlea
18.	Cornelius J. Fast	4	-	11	Glenlea
19.	John I. Dueck	2	-	4	Glenlea
20.	Jacob Neufeld	2	-	4	Glenlea
21.	Henry Peters	2	-	4	Glenlea

*The Church Group counted 47 people that were adults under
the age of 60.*

There were 4 people over 60 years old.

There were 67 minors.

There were a total of 118 persons.

*Invitation to: Elder John Bueckert,
Reinland, Manitoba, December 29, 1932...*

Dear Brother in the Lord!

*So it be the Lord's Will, and we live, we in
Glenlea wish to hold a Bible Study on
Saturday, January 21, and Sunday January
22, 1933. At this time we would like to study
the Sermon on the Mount. We would like
very much to have you in our midst, if it
would be suitable for you. Could you notify
us by letter if you plan to come, and also
which train station you would be coming
to? The Glenlea Station (CNR) or the La
Salle Station (CPR) would be your choices.
If we do not receive your notice, we will
then have a sleigh waiting for you at the La
Salle Station.*

With Brotherly Greeting,

John C. Friesen

Glenlea

December 29th, 1932

*An invitation to Ministers of Niverville Church
Probably directed to Jacob Klassen, leading
minister of Niverville Mennonite Church,
January 15, 1933...*

Dear Brother in the Lord!

*So it be the Lord's will and we live, we are
planning a Bible study on Saturday and
Sunday, January 21, 22 on the text of
Matthew 6 & 7.*

*We would gladly have some of the Niverville
Ministers in our midst. If you have an
interest in the Glenlea Church and a
discussion of the Sermon on the Mount,
then please turn on the cutter or bobsled
and risk coming to our side of the river and
see what the view is like from here.*

*Trusting in the Lord that He will bless us
all, I give you Brotherly Greetings.*

John C. Friesen

Glenlea,

January 15, 1933 Bonotofarm

An invitation to the Fast family, February 1, 1934...

February 1, 1934

Dear friends, the David Fasts,

Conveying to you God's Greeting!

Through Abram Rogalsky I have heard that you, dear Brother, have enquired concerning our Bible Study. I would like to notify you of our plans, and invite you, for the dates of February 24 & 25, so the Lord be willing.

The theme for our Bible Study is Romans 7. If it is suitable for you to come, then enquire where the best place for crossing the Red River be! As far as I know, the safest place to cross is at Henry Dyck's.

Today we are having a meeting at the Widow Isaac Dyck, to appoint trustees and guardians for the bereaved family.

*Sincere Greetings from,
John and Justina Friesen*

A letter from March 25, 1934...

Dear Brother John Bueckert,

God's Greeting to you!

Your letter of the 8th of this month, I received last Sunday after church service. Since I was a bit uncertain what to answer you, I decided to wait until today. With great pleasure we look forward to the visit of Elder J.H. Janzen, Ontario. Only if it could have happened in January, because by June or July we are rather busy. We are also expecting the renovation of our school (where we have our church services). Regardless, we look forward to Brother Janzen's visit in Glenlea, and if possible on Saturday and Sunday.

Our group here in Glenlea has suffered loss in membership; the Cornelius Peters have left the farm and moved to Niverville; the Frank Peters with two pairs of married children have moved to Grunthal. With that, our group has decreased by four families.

Wishing you a happy Easter!

Sincerely yours,

John C. Friesen

Chapter Three

1938 was an anniversary year for the many Mennonite immigrants that came to Canada out of the area in Russia known as Schoenfeld. On July 3 and 4 a reunion of the "Schoenfelder" was celebrated at Glenlea, Manitoba. Many of our Glenlea pioneers originally came from Schoenfeld. It is only fitting to mention some of these things as a part of our Glenlea Church History.

On Canadian soil after 20 years, this reunion brought together German speaking people whom God had seen fit to save out of the turmoil of the Russian Revolution of 1917 and on. At this point in history these people still liked to be known as "Schoenfelder", the area in which they and their fathers had inhabited for fifty years or so.

John C. Friesen, as one of the first ministers of our Glenlea Church, recorded this event as follows:

On the 3rd and 4th of July, 1938, we celebrated the reunion here in Glenlea, of the people calling themselves "Schoenfelder". From near and far, from all directions in Manitoba they came. From Saskatchewan, Alberta, and some families from Ontario, they came to celebrate.

A tent had been procured and set up for the congregational gatherings. The service was started by the congregational singing of the hymn "Praise to the Lord! the Almighty, the King of Creation!" (Lobe den Herren



"Schoenfelder" Reunion of 1938 at the Frank Wiens farm by the Red River. A tent was rented for the meetings.

den maechtigen Koenig der Ehren).

John C. Friesen made the opening as an introduction to the coming celebration. He quoted the words of the Apostle Paul to the Phillipians, (in 4:4-7) as a word of welcome.

The next speaker was Reverend John A. Driedger, a minister of the Pigeon Lake Mennonite Church. He based his remarks on Psalm 118:24 "This is the day that the Lord has made. Let us rejoice and be glad in it" and closed with the 29th verse, "Give thanks to the Lord, His love endures forever."

John J. Enns, as Elder in the Grunthal Mennonite Church used the same text...he reminded us of the common tribulation in Russia, of war and disease, and all the difficulties of the Revolution. This day, here in peace, it is so important to "give thanks to the Lord."

Elder Nick Bahnman from British Columbia

reminded the listeners of that time of tribulation in Russia, 35 years ago. Much has happened since that time. He also brought greetings from his sisters to the congregation.

A word from missionary, Nicolei N. Thiessen, followed. He quoted Luke 1:30-33 "But the angel said to her 'Do not be afraid Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give Him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of his father David, and He will reign over the house of Jacob forever; His kingdom will never end.'" The Lord is great yesterday, today, and in all eternity. Mr. Thiessen also brought greetings from Schoenfelder people in Ontario, where he had worked for the past two months.



The Wiens' large farmyard could accomodate all those visitors.



Sunday School Picnic on the banks of the Red River at the farm of Frank and Aganetha Wiens, 1938.

Mr. and Mrs. Jacob Pankratz are serving the hungry children.

Kornelius Fast shared excerpts from letters. Many photographs were displayed of people from the past: the pioneers, ministers, elders, Oberschulzen (ie - mayors, etc.). Elder J.P. Klassen of Winnipeg brought closing remarks. For a closing of the forenoon, he called for the singing of a song "It was a wonderful life that we enjoyed in Schoenfeld" (Es war doch so wunderschoen...doch ich weiss noch einen Ort, wo auch Schoenfeld muss erblassen...droben ist die Heimat mein, wo es schoener noch wird sein).

That afternoon we observed a memorial for those who had passed away out of our midst. We sang the song "O where can my soul find its homeland, eternal rest?".

Next on the agenda was the Mennonite author, Gerhard G. Toews, who gave a report on the origins, the development, and the decline and fall of Schoenfeld. It was the Lord that carried and blessed to the very end.

B.B. Janz, another of the Mennonite great, spoke

on the emigration out of Russia. For a while it seemed impossible, and yet there were at least 21,000 Mennonites that were safely brought out of Russia.

At closing on the first day of this remembrance celebration, Reverend Nicolei Rogalsky quoted Psalm 50:14 "Sacrifice thank offerings to God, fulfill your vows to the Most High".

The second day Reverend C.G. Peters began the day with calling the listeners to join him down the path of memory lane. He reminded us of the Schoenfeld congregation and the church services there - how wonderful it had been. He envisioned the church members and how the older members were always there for the service - each occupying their usual place. He closed with the calling for the hymn "Nearer my God to Thee".

Missionary Nicolei Thiessen, native of Schoenfeld, who had been sent to Indonesia on the Island of Java, related the work there. His remarks were based on John 14:1 "Do not let your hearts be troubled. Trust in



The same Sunday School picnic with the gentlemen sitting in discussion on the benches.

God, trust also in Me." He noted that the inhabitants of Java, Mohamedans and other heathens, numbered 41,000,000. The mission has been working with them 90 - 110 years already. Only 70 - 80,000 were Christians. He himself had been privileged to work there for 32 years, and at present was on a one year furlough.

Next, Elder Nicolei Bahnman spoke, basing his remarks on Genesis 12:1 "...leave your country, your



Mr. and Mrs. P.A. Penner.

*In memory of a visit to the Glenlea Church in May of 1943.
They were one of the first missionary couples to India.
Glenlea Mennonite Church supports the mission work
in that country to this day.*

people and your father's household and go to the land I will show you." To leave everything and go. To live in tents - ie: not to hold too fast onto this earth's goods.

Reverend John Rogalsky, in closing, read Phillipians 4:7 "And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." He expressed his wish, that the seed which had been scattered during these days might not have been broadcast in vain but might bear fruit.

Concerning the question whether the congregation would want to gather for another reunion, the consensus favored another reunion in about five years. Standing to the hymn "God be with you till we meet again" the reunion festival came to an end. This festival of remembrance, that had been planned for such a long time, had become a part of history. How many of us will still be here at the next time? How many will have gone from the here and now into eternity?

Chapter Four

The Glenlea Group as an affiliate of the "Schoenwieser Church", now the First Mennonite Church of Winnipeg, was deeply involved in the affairs of that church, especially the ordaining of a new Elder, Reverend Johann Enns.

John C. Friesen continues his narrative, 1939:

Many things have already been written out of memory, and as I continue it will also be from memory especially of the things that happened during the last few months.

Since I was interrupted when I last wrote, I will try to continue on this date May 21, 1939. In the last few weeks a number of things have happened. On the 4th of March my wife, Justina Friesen had to undergo a serious



*Practicing for a Saengerfest
(Youth Song festival)
1930's - 1940's.*

*Usually held at the Frank Wiens place on the
Red River in a large tent.*

operation, some internal complications. Thanks be to God the operation turned out well. After the Easter holiday (April 9), she was able to go about doing her housework again. It is by God's grace that it is possible.

In the congregation, the Widow Mrs. P. Neufeld has also been ill for a while. She is suffering from a



Senior ladies visiting at the Johan C. Friesen place.

Seated: (widows) Mrs. Driedger,
Agatha Friesen (author's grandmother),
Marie Rogalsky (Jacob Rogalsky's grandmother),
Justina Neufeld (Peter Dick's grandmother),
Maria Peters (author's aunt, and sister to his
mother, Justina Friesen).

Standing: Anna Peters (Vic Neufeld's grandmother),
Tina Krueger (Johan C. Friesen's sister),
Justina Friesen (author's mother),
Marie Rogalsky (Nettie Rogalsky's mother),
Mika Dueck (wife of Isaac Dick),
Anna Neufeld (wife of Jacob Neufeld),
Helene Warkentin (wife of Abram D. Warkentin).



*The Glenlea
Sunday School
Class of
1945 - 1947*

nervous condition: this too is a burden to carry. Last week her son Peter and her daughter Mrs. D. Dick took her to see a chiropractor, Cornelius Wieler in Altona. May the Lord bless and help.

May 29, 1939: Our newly elected Elder, John H. Enns (North Kildonan) was duly ordained. This took place in the large St. Giles Church, in Winnipeg. The Elder David Toews spoke inspiring words of encouragement, out of a vast experience in congregational administration. The Elder John P. Klassen, of the Schoenwieser church, spoke the prayer of dedication. In his address, he pointed to the One who can strengthen those that do their work in humility and a sense of personal weakness. Elder Peter Enns of Ste. Elisabeth, who is the brother of John Enns, spoke of strength and courage coming from the Lord, through trust and faith in Him.

Newly ordained Elder John H. Enns held his commencement sermon: "We are afraid but we do not lose courage." A number of ministerial brothers from several churches brought words of encouragement to Elder Enns.

Reverend J.J. Schulz gave closing remarks. Interspersed, the choirs sang a number of suitable songs to the occasion. I wish, the Lord God and the Father of us all, may lead our congregation as a part of that large flock belonging to the supreme Shepherd, Jesus Christ, towards that heavenly home, in love, to fulfill His obligation. Lord, take care of him (Elder Enns), personally.



Coaldale Mennonite Church

Host of the Conference of Mennonites in Canada, July 5 - 9, 1947.

Reverend John C. Friesen was the Glenlea delegate.

Chapter Five

*A Report to "Der Bote", a German Periodical, written by
J.C. Friesen:*

*Glenlea, Manitoba
April 18, 1948*

It has been some time since the Glenlea Church has reported in the **Bote** concerning the goings on in our church and its surrounding area. One could find a number of excuses for this omission, however it would not change the fact.

In the month of March the roads in our area were heavy with snow; it almost seemed as if our courage and endurance were put to a test on Sundays. During the week, the roads were passable and the weather calm, but by the time Sunday came around, the weather was miserable, and driving hazardous.

On Sunday, March 20, we had a guest speaker, Elder Jacob H. Janzen from Waterloo, Ontario, in our midst. We had many a blessed hour, listening to his exegesis of Paul's letter to the Galatians. March 21, we studied the first chapter out of Phillipians, and part of the 2nd chapter. The minister, Brother Wilhelm Enns, of Winnipeg, together with the local ministers expounded the Word.

On the second day of Easter, Brother Peter J. Reimer of Steinbach visited our church. Despite the



The Glenlea (church) Hockey Team.

The team was in their prime during the years of 1945 - 1950. They played against teams from Grunthal, Springstein, Rosenort, Ste Agathe, St Adolph, Landmark, and even some from Winnipeg.

Front row: (L - R) Jacob Krueger, Abe Warkentin, Abe Rogalsky (goalie), John Warkentin, Dave Warkentin, Peter Wiens.

Back row: (L - R) Nick Wiens, Peter Dick, Henry Wiens, Jake Rogalsky, Ernest Pankratz

hardships of frost and stormy weather we were able to gather in our little school house and listen to God's Word. We agree with Brother Reimer when he said, "Give thanks to the Lord, for He is good, His love endures forever."

Concerning our health and welfare, we could wish for improvement here and there. In some houses the flu is prevalent; then there is the widow Peter Neufeld who is suffering considerably and desires relief, and bearing difficulties with patience. In other families it is the rheumatism that is causing difficulties. The Lord is speaking to all of us in a serious as well as friendly manner. Our prayer is joined by that of the Psalmist in 118:25 - "O Lord save us, O Lord grant us success."



*Conference of Mennonites in Canada 1951
held in Leamington, Ontario.*

*Glenlea Mennonite Church delegate
Johan C. Friesen, seated on far right.*



*Conference of Mennonites in Canada
held at the West Abbotsford Church in July 1954.*

*Johan C. Friesen, the Glenlea Mennonite Church delegate,
is seen in the upper left corner.*

Chapter Six

A Farewell Address to Glenlea by Jacob Pankratz and family delivered August 3, 1952:



Jacob Pankratz and family, 1944.

Mr. Pankratz was the Glenlea School teacher for fourteen years, as well as an ordained minister.

Words of farewell to all my former students, their parents, the Glenlea church and all our friends. This day is very special for me and my family, for with this day, we are closing a very important chapter in our lives. Fifteen years ago we came here. With good health, courage, and joy, I began my service as teacher here in Glenlea. For us as a family you made us feel welcome in your midst. We were received and welcomed with much love. The first act of love you showed us when we were still strangers. You made a place in your cemetery for our little son when he passed away by placing a wreath on his

grave. It was of great comfort to us.

This act of love was, over the years, followed by many more. When we look back on this time we feel very grateful to you for all your love and faithfulness you have shown us. I thank you especially for the trust that you placed in me, so much so that I was able to do my school work without hindrance. We are also thankful to our Heavenly Father for granting me relatively good health for at least twelve years of our stay here.

Then came the serious illness of my beloved wife, and consequently when I myself became ill, my strength was broken. During my illness it became progressively clearer that I must lay down my teaching profession even for Glenlea. I felt body and soul getting weaker and I would be unable to continue, however, I kept hoping that there would be improvement. I wanted to continue as long as possible.

My condition caused me great inner struggle. During this difficult period I received a letter from one of my former students in Grunthal. She is already married and is living in Ontario. She wrote to tell me, among other things, that of all her teachers I had taught her the most. This letter was a great comfort to me and an encouragement in a time when all my props seemed to be cut off. I could become calm again and I knew that it had to come the way it did.

With the great responsibility of being a good teacher comes the need for strength, physical as well as

spiritual, to fulfill that obligation, and this I no longer have. Because of my infirmity the task must not suffer, I can no longer be for my students what I would like to be.

And now I would like to turn to you my beloved students. Forgive me everything that I may have hurt you with, or have left undone that should have been done. God is the authority over our lives. It is not important where we spend the rest of our lives, except it become true of our lives: Lord Jesus, I live for You; Lord Jesus, I die for You, and where and how He will.

We firmly believe it was the Lord that led us into your midst, and it is He that is leading us away from you. Our prayer is: Loving Father, if it be possible, make me completely well again here on earth, and fill us with a rich measure of Your Holy Spirit, that we might gather souls into Your Church. We commend our all into Your Hands. We know that You will give us more than we dare to ask or understand. God has led us up to this point, where we have followed, and into His hands we commend the rest of our days.

We would place the control of our lives entirely into the Lord's hands.

Now the hour of farewell has come. I sincerely hope that I may not have been here for fifteen years in vain. I pray to God that some of the seeds that I have implanted in weakness and imperfection may bear fruit for eternity.

Recently when I came across the school closing program for 1942 I found a poem that had been recited by Katie Dick, one of the students at that time. I would like to repeat it here (free translation from German):

*I bid you then farewell my dearest friends,
with whom I shared both joy and sorrow.
So often did this school us join together,
this joyful time, how quickly fled away.
A crossroad has arrived, a parting of the way;
from here our paths will separate.
So let us look ahead, and faithfully do the task
that we should do.
Let us diligently spread His Word on earth,
at home, at work, throughout the world,
and never stray away from Jesus' side.
So fare you well until we meet again, and hold
your school both high and dear,
for she's the one, gives excellence to gain.*

And now my dear students, parents, and friends, I salute you in the name of Jesus and into His hands I commend your keeping.

Chapter Seven

First Minister to be ordained from the Glenlea Mennonite Church:

John and Margaret Friesen - December 2, 1973.

The expected day had come, the 2nd day of December, and that morning many doubts assailed us. What could we expect? During the night we had experienced a layer of sleet outside, especially on the roads. Not many people would venture out in such conditions.

Since we had prepared for an Ordination, and invited guests, we could not very well postpone the



John Friesen and Family

Seated: Elaine and Sharon

Standing: Nancy, Margaret, John and Irene

festivities. This we agreed upon that morning in the ministers room. It turned out to be just fine.

That morning, following service, the temperature had risen to the point where the ice was melting and the roads were quite passable. Remaining icy spots had been sanded. In the afternoon, many guests from neighboring churches came. Even though it was dreary and foggy outside, in the church there was an air of anticipation.

Today, it is not self evident that a brother will look upon a call from the church as a call from God. I had been serving the Glenlea Church for about ten years already, assisting in the ministry with an opening or a sermon. Since the first half of our Worship Service is held in English, I would conduct the service every second Sunday. That is why the membership requested I be ordained into the ministry - and I agreed.

Reverend Frank F. Enns pointed out some of the duties and responsibilities of a minister, according to 2 Timothy 2:22-26. "...the Lord's servant must not quarrel; he must be kind to everyone, able to teach, not resentful..." The choir memorably sang, "O Jesus I have promised to serve Thee to the end". Reverend Jacob Friesen, our leading minister, spoke in German on the importance of preaching and the minister's service, following the text of 1 Timothy 4:14-16. Another song by the choir, "Hast du Jesu Ruf vernommen? Wer will heut zur Arbeit gehn? Seht, die Ernte ist gekommen; reif im Feld die Aehren stehn" (Have you heard the call of Jesus?

Who will go to work for Him? Behold the harvest ripens early; for the field of grain is plump and ripe).

Elder Jacob Toews had been invited for the ordination ceremony. He chose John 20:21 as text, "Again Jesus said, 'Peace be with you! As the Father has sent Me, I am sending you.'" He pointed out the calling and the sending. We, and especially the ministers, must be very clear about the fact that we are Christ's ambassadors. I was publicly asked some questions, then followed the solemn act of ordination. The choir sang, "Holy! Holy! Holy! is the Lord". I then responded, speaking to the congregation on 1 Corinthians 2:1-5, "I did not come with eloquence or superior wisdom...but with a demonstration of the Spirit's power".

The service was over. To celebrate, the congregation went downstairs for coffee, where so many of you came to wish us well and God's blessing.

An important day for our church had come. As we parted, we had to say, "Yes, it was a very fitting celebration."



*The Glenlea Mennonite Church building
from 1950 - 1975*

Chapter Eight

Our Anabaptist Heritage and the Centennial 1874-1974.

Proverbs 14:34 "Righteousness exalts a nation, but sin a reproach to any people."

The year 1974, a special year for the Mennonites in Manitoba, is slowly drawing to its close. Approximately 100 years ago, Manitoba became a province of the Confederation. The first Mennonite settlers landed by boat only a mile or so to the south of where we are right now. Many of our people settled east of the Red River (called the East Reserve) as well as to the west (known as the West Reserve). Here, our Mennonite culture became rooted and developed to become what it is today.

There are two qualities in any nation, any people, that make for greatness. Without them, the populace is doomed.

One quality is righteousness. The love for God, love for our country, love for one's religious denomination are very closely linked together. As Canadians, as Manitobans, we love our land, and consider ourselves among the most fortunate people in all the world. Our forefathers who settled this area in the 1920's are almost all gone, but little did they know how richly God would bless their choice unto us, their children. We thank God for the wonderful heritage of 100 years that we

commemorate this year.

If the Mennonites have become a blessing to other nations in relief, or missions - it is partly due to the land of opportunity that our fathers settled in. We have a land of vast natural resources, and a high standard of living. The real greatness of a land, of its people, is not its outward wealth, but in the character of the individual members.

If righteousness is the greatness to strive for, it must become a personal thing. It must exist in the people. It implies that we must be willing to do what we believe is right, even to the unconformities of the faith of our Anabaptist forefathers. This must be done regardless of the consequences. Unless we, the people, practice our faith in our lives, our nation and our denomination is on the road to destruction. This is the lesson of history. We are citizens of a wonderful country, and members of a specific denomination of Mennonites whose faith reaches back 450 years, to a group of people who were called Anabaptists.

The year is 1525. A group of men furtively gather in a house in Zurich, Switzerland. They are meeting in violation of a law passed by City Council that day, prohibiting just such meetings. They were not allowed to gather in houses for prayer and Bible study, which was exactly what these men did.

They believed only true believers should be baptized, and only when they were old enough to be

responsible for their faith. They believed that the church and the state should be kept separate. This, of course, antagonized the other Reformers like Luther in Germany and Zwingli in Switzerland.

Despite the antagonism by the Roman Catholic Church and Luther, this Ababaptist movement spread. Under the able leadership of men like Grebel, Manz and especially Menno Simon, the movement shaped into a faith that the followers took with them to various lands, where they fled from their persecutors.

The movement spread from Switzerland and Holland to Prussia, Southern Russia, Canada, U.S.A., South America and through missionaries to many parts of the world.

As mentioned before, one quality toward greatness is righteousness. In all our centennial celebrations, are we going to achieve this objective? Will it lead us back to the path of simple righteousness that we saw in those confessions of faith of those our forefathers? Or our immediate fathers? Have we, as Mennonites, brought shame upon the righteousness of those early believers? Are we taking for granted the greatness of our country - that we do not have to work for our righteousness?

The second quality is a sense of indebtedness. We can study the writings of Menno Simon and Conrad Grebel; the teachings of non-resistance and the respecting of the maturity towards baptism upon faith, but do we

really consider them in our lives? How often have we, in our personal lives, kept the faith for which so many of the Anabaptists gave their lives to uphold? In memory of our heritage, would it not be in order if we did so with repentance and a desire for renewal? Should we propose in our hearts to be more true to what our forefathers strove for? Only in so doing and looking backward will benefit us, and our children. If our children should ask us, "as Mennonites, who are we?", would we be able to give an answer that would honor our fathers and what they experienced in their lives?

We have a special heritage and the past 100 years should teach us to appreciate it. There are many people saying "the world owes me a living" and hardly anyone in saying "I owe the world a worthwhile life." Those who feel no sense of responsibility to our heritage are in fact its greatest liability.

We are indebted to those who have contributed so much to our lives. There is no such thing as a "self made man". All through our lives we have been recipients of kindness, love, and guidance from those who went before us. Our homes, our parents, our schools, the church and other institutions of learning have united to give us a Christian background for democratic freedom that we now enjoy.

As we consider the past 100 years, let us not forget to thank Him who loved us even before we were born. Let us praise Him with the Psalm writer 107:1-9,

"Give thanks to the Lord...His love endures forever...those He redeemed from the hand of the foe, from east, west, north and south. Some wandered in desert wastelands, they were hungry and thirsty and their lives ebbed away. Then they cried to the Lord! He led them by a straight way to a city where they could settle."

The years after the first world war, people came out of the villages of the old colony, the Molotschna, out of Caucasus and Siberia, out of Danzig and West Prussia, out of Poland and the rest of Europe. They came out of great tribulation and the bitterness of war. They came as refugees out of privation and hunger. They cried to the Lord for help and He brought them here to this land, and they became a part of our centennial history.

Our province has become the home of many a wandering Mennonite. This year we are glorying in the heritage of 100 years in our wonderful land. Let us remember that a country's greatness does not lie in its vastness, productivity, or its natural resources. Rather, it lies in the righteousness of its members, the acknowledgment of their indebtedness, and in their readiness to pass on some of their blessing unto others.

Such people constitute the real strength of a nation; of a community; of a church.

Bless us Lord as we look back into the years where our heritage as Mennonites began. We believe that our nonconformity can deepen our faith as Christians. Help prepare our hearts for the Thanksgiving festival. Let

it help us understand a little better who we really are. We pray for the blessing of Your Holy Spirit, Amen!

Rev. John Friesen
September 22, 1974

Chapter Nine

A Short Historical Review by Abram D. Warkentin, Deacon Emeritus (1975):

Concerning the establishment and the development of the first fifty years of the Glenlea Mennonite Church.

I n the year 1925, two groups appeared on the scene here in Glenlea. They each had approximately ten families. One group came from the Schoenfelder region of South Russia, and the other group came from the Steinbach area, also of South Russia. Both groups bought land from an owner in the USA who possessed a good number of farms here. In the spring of 1925, a considerable amount of land and livestock, as well as machinery, was purchased from him, without one cent needed for deposit. It is almost unthinkable that such a thing might be possible, but thanks to the Grace of God, it came to pass. Since we were two groups, one group had to vouch for the other. When we look back today, we must confess that the Lord dealt graciously with us, and we have all been able to hang on to our farms. This in a nutshell relates our beginning here as a farming community, in Canada.

Everything had gone very well. We were grateful to the Lord that He had brought us into a land where peace and quiet abounds. We could lead our lives in a peaceful existence according to our Mennonite Faith.

Naturally, there were problems. Each farmstead had more than one family making their living. For example, we on our farm - considering it was a large farm (1440 acres - 2 1/4 sections) - had six families living on it. The first winter we all lived in one house. It would take too long to describe it all. The loving heavenly Father granted much patience, and in spring of the next year we were able to spread out a little, because there were two smaller houses on the yard. These houses, at one time, had been utilized as grain bins.

The life of the congregation, rather the spiritual life of the two groups, was very important in shaping our community. The first years, 1925 and 1926, we held church services alternately in private houses. We looked for the houses with the most room in them, because our two groups joined forces to hold their services together. Since we had no minister among us, we took turns reading sermons or we were visited by ministers from other groups. This happened very seldom since it was very difficult in those days to travel.

One year later, 1927, we received permission to hold our services in the school house. This was another step of progress. It was an old school without any basement. It had an old coal burning stove that had seen better days. In the cold winter days when we would come to church with horse drawn sleds, the stove in the school would provide heat to the head, leaving the feet icy cold. This is how we lived and worshipped for the next 25 years. Of course, it was not always winter. There was

much discussion how we could come into possession of a better worship locale. We were too poor to build a church of our own, as well our congregation was too small.

Soon after we began services in the school house we (the brotherhood) decided to hold an election for ministerial candidates. A number of candidates were nominated and the two candidates that were elected were Jacob Dueck and Jacob Epp, who later resided in Steinbach, and was the father of the present Honorable Jake Epp in Ottawa (1990).

The whole thing fell by the wayside. Brother Dueck moved away from Glenlea. Brother Epp served us for a number of years and then joined the Mennonite Brethren Church in Niverville. We are thankful to Brother Epp to this day, for serving us so well. Again we were in need of ministerial candidates. Johann C. Friesen and Johann Rogalsky were elected. They served faithfully Sunday after Sunday preaching the Gospel to us.

In the year 1928, we received an invitation from the Schoenwieser Church in Winnipeg to join them. This we did that same year and became an affiliate of theirs, since we were so small a group by ourselves. In September of 1931, Johann C. Friesen and Johann Rogalsky were ordained in the old schoolhouse, by Elder John P. Klassen of the Schoenwieser Mennonite Church. Brother Cornelius Fast was ordained as deacon. So it was that we considered ourselves well off as a congregation here in Glenlea.

In 1934, Cornelius Peters and his family moved to Niverville. In 1937 Jacob Pankratz was hired as teacher in Glenlea (he taught here for 15 years). He was also a minister and replaced Cornelius Peters in the team of Glenlea ministers, but did not become a member in the Glenlea Church until the year 1945.

In 1938, Jacob Toews and family moved to Glenlea. For a number of years, Toews worked on a local farm and later built a house on some property he bought, close to the highway in Glenlea. Toews joined the Glenlea Church in 1945. After that new life seemed to spring up in the Church. The Sunday School became very active, and Brother Toews held weekly study evenings with the young people. We also had a Church Choir led by Jacob Fast, who later moved to Pigeon Lake and joined the Schoenfelder Church there.

In 1949, the Holdemann Church in Rosenort offered their church building for sale. For a while things looked very difficult. However, we sent a delegation to take a look at the building. When they returned, the Glenlea people decided to venture buying the Rosenort Building and agreed upon a price. In 1950, we poured a concrete foundation and basement, and the same year we were able to move into our new church building. The Lord provided the possibility to pay for everything. And so it was - 25 years without a church building, and now 25 years with a church building.

As a Church, we thought everything was going

very well. However, as the saying goes, "Der Mensch denkt, und Gott lenkt," (Man thinks of a way but it is God who guides). After a while, things changed. Brother Pankratz became ill and had to give up his teaching as well as his preaching position. He moved to Winnipeg in 1952 where he helped organize and serve a Mission Church. Brother Jacob Toews had organized this church in 1950 while still living in Glenlea. In 1953, Toews moved to Winnipeg and served a Church there. We were sad to see him go.

In November of 1954, our leading minister John C. Friesen became ill and the Lord called him home that same year (April 3, 1955). So it was that Brother John Rogalsky remained the only minister in the church. He too became very ill, so much so that he had to give up the ministry. In 1961, after suffering a stroke, the Lord called him home as well. We had, however, previously elected two candidates. They were the Brothers Frank F. Wiens and his cousin David J. Wiens. Since the latter was not very healthy, John Friesen (our present minister since 1964) was called to replace David. After a heart operation, David Wiens passed away in 1971.

So we had come to a point, spiritually speaking, standing there like orphans. It was very difficult, but the Lord had never forsaken us. The minister brothers of the surrounding areas faithfully came out to serve us with the proclamation of the Word. We cannot begin to thank them enough for the love and devotion they have shown us in their service. On the Sundays when there were no visiting

preachers, our candidates served us by reading to us out of Sermon books. We have also done much singing and it is my impression that the singing of good hymns is half of the worship service.

We were overjoyed when we found a minister Brother in 1965, who was willing to conduct our services. Reverend Jacob Friesen came out to visit our church as a guest speaker, all the way from Winnipeg. I believe we owe him a great deal of thanks for services rendered as well as in anticipation of further services. I believe it was in August of 1965 that Brother Friesen spoke to us for the first time as guest minister. Since he was not committed to any church at that time we asked him to visit us every so often. He did just that, for a good number of years, as guest speaker and preached to us the Word of God.

We all had the desire to have the Friesens join our church. So a number of us went to see Brother Friesen and made our request to him. He did not commit himself immediately, but asked for a few weeks to think about it. We were very happy when he accepted our request. On November 5th, 1967 the Friesens joined our church. We invited Elder Wilhelm Enns of the Springstein Church to speak to us on that occasion. We received many blessings that day. Then, on the 10th of November, 1968, we celebrated Reverend Friesen's 25th anniversary as a minister of the Gospel. We had invited a number of minister Brothers for the occasion, even some that had been his colleagues in working with the refugees in Germany after World War II. This was another

thanksgiving celebration the Lord gave us!

At this time, I should also mention Frank and Susan Enns. They visited already on Sundays and helped us in the building of God's Kingdom. The question was raised whether he would hold his sermons in English, and also whether they might become willing to join our church. After a period of reflection, they accepted our invitation. April 18, 1971 we officially bid them welcome into our church as members and also as fellow workers as ministers. Yes, the Lord has led us in a wonderful way! To Him be the Honor and Glory! We praise Him and thank Him!

Since we had Brothers Frank Wiens and John Friesen, working as ministerial candidates, the question arose whether the latter would accept ordination as minister. After a little time of reflection on the matter, he accepted, realizing that he must do so with the Lord's help. On December 2, 1973 he was ordained as minister. The ministers present at his ordination as speakers were Reverend J.A. Friesen, Reverend Frank Enns, and Elder Jacob Toews. The Lord has done great things to us in these past years, therefore we rejoice!

I must remember also, to mention the deacons. Our first deacon was Cornelius Fast, up to 1944. At that time they moved to Pigeon Lake and joined the Schoenfelder Church. Our church was then without a deacon until the year 1951. Another election was held. The candidates to be considered were Jacob Krueger and

Abram Warkentin. I have served in that office with God's help, feeling my own weakness. In October 1969, I retired my post and Jacob and Mary Wiens were ordained to the ministry of deacons.

And now, in the year 1975, we stand before the construction of a new church building. May the Lord grant us much wisdom, harmony and love one for another so that the construction may be a blessing for all, keeping in mind the work that must be done within it, and not the building itself.

Written this June, 1975 - A.D. Warkentin.



The builder, Harold Barg, hands over the keys of the new church building to Reverend Frank Enns, December 14th, 1975.

Chapter Ten

Fifty Year Jubilee of the Glenlea Mennonites.

*Dedication Service for the Glenlea Mennonite Church
December 14, 1975:*

Act of Dedication

Leader: The Lord, our God has given His blessing for the building of this Church. Through unity of purpose and cooperation of effort this house now stands ready to serve God's people in His name. With thankful hearts and joyous spirits we stand before almighty God to pray that He may dwell in mercy and in grace within this holy place.

People: O Lord, our God, there is no God besides Thee. Unto Thy holy name, and for the fulfillment of Thy purpose, we dedicate this house that we have built.

Leader: May the open doors of this house always symbolize an open entrance to the throne of thy Grace.

People: O Lord, our God, we pray thee.

Leader: May your greatness, your forgiveness and your justice find expression through this place of worship.

People: O Lord, our God we pray thee.

Leader: May those who enter its doors discover here the presence and power of the Living God.

People: O Lord, our God, we pray thee.

Leader: May the surrounding community experience Your creative and redeeming presence in the lives and witness of those who will worship in this house.

People: O Lord, our God we pray thee.

Leader: May the true word of Christ sound forth from this house, as a prophetic proclamation of the mighty acts of God calling men everywhere to salvation, deliverance and discipleship.

People: O Lord our God we pray thee.

Leader: And now may your words once spoken to King Solomon be heard again in this house, "I have heard your prayer and your supplication which you have made before me; I have consecrated this house which you have built, and put my name there forever; my eyes and my heart will be there for all time." (1 Kings 9:3)

People: We praise thee, O Lord, our God and our Redeemer.

Leader: In gratitude for your mercy and in response to your call:



The new church building constructed in 1975.

*The old church is in the background
before it was sold and moved away.*

People: We dedicate ourselves to you O Lord, we propose in our hearts to follow You, we pledge our faithfulness in service. We pledge ourselves to one another in the bond of Christian fellowship, that Your name may be glorified, and this house be filled with praise to you.

Relevant Scripture references for our Church Dedication:

Exodus 14:19-20, "Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night."

Deuteronomy 32:7, "Remember the days of old, consider the years of many generations; ask your father , and he will show you; your elders, and they will tell you."

Psalms 143:5, "I remember the days of old, I meditate on all that Thou hast done; I muse on what Thy hands have wrought."

Exodus 15:13, "Thou hast led in Thy steadfast love the people whom Thou hast redeemed. Thou hast guided them by Thy strength to Thy Holy Abode."

Following the Communist Revolution of 1917, the peace loving lifestyle of the Mennonites in Russia fell into complete turmoil. The new regime demanded transfer of all larger land owning, including that of the church, to peasant Soviets. Religious instruction was forbidden in the schools and in the homes. The red and white armies were still fighting when some Mennonites became involved in these activities. This did not help the situation at all. Finally the reds won out, and they released Soviet prisoners and plundering hordes of landless peasants, sweeping over the Steppes of the Ukraine. Here our fathers had lived. Now they were pushed out of their homes, fleeing for their lives.



Ministers present at the Glenlea Church dedication:

*John Friesen, Elder Jacob Toews,
Jacob Harms*

*(Conference of Mennonites in Manitoba representative),
Jacob A. Friesen, and Frank F. Enns*

In the wake of vandal hordes, and murdering Bolsheviks, Mennonite families began a great flight - away from their homes, away from the Ukraine, away from Russia, ever westward. Across Europe they fled. Across the great ocean they came. To South America, to the U.S., to Canada.

The first Mennonite families to come to Glenlea in 1925, had emigrated from South Russia the year before, and had received a warm welcome from the Old Mennonites in Ontario. After a period of orientation into life in Canada, the possibility of ever owning their own farms looked grim indeed. The news came from relatives in Manitoba who had settled a year earlier, that there were prospects of obtaining farms. Meanwhile a "landboard" had been established in Winnipeg. A member of this board was Gerhard Sawatzky erstwhile teacher in Russia.

Two members of our group, Frank Wiens and Abram Rogalsky, came to Winnipeg from Ontario in February and learned that a certain Mr. Emmert owned a great complex of land in the vicinity of Winnipeg which was for sale.

After inspecting the farms near Glenlea, the two signed an agreement of sale, and on March 1, 1925 a group of ten families took possession of their new farms.

In numbers there is strength. So they took up the farms, two or three families per farm. Frank Wiens and Aron Janzen moved onto one farm, close to the Red River. John, Abram, and Nicolai Rogalsky moved onto one farm

owned by Jacob Rogalsky today. David Dick and Peter Neufeld took one farm. John C. Friesen, Maria Peters, and Jacob Krueger took one farm.

The contract that the farmers signed allowed them a fifty dollar living expense loan per family. They got 5 horses, 5 cows, and 1 hog. Each two families were allowed one binder (to cut and bind sheaves of grain), one drill (for seeding), one grass mower, one disc, one cultivator, one buckrake, a wagon, and a plow. These ten families together received one tractor and one threshing machine.

The terms of repayment according to the contract was one half of the crop, and one half of all other possible income.

In the fall of 1925, a further six families came from Russia to Glenlea: Frank, John and Cornelius Peters, Mrs. Jacob Peters, Abram and David Warkentin. They too signed the same kind of sales agreement.

The families of John Dick, Jacob Neufeld, Jacob Wiens, and Cornelius Fast moved to the Glenlea area after 1926. Most of these families came from an area in Russia called Schoenfeld.

Another group that moved into Glenlea in 1925 came from an area in Russia called Steinbach. They were the Barg family, the Epp family, the Bergmann family, Henry and Jacob Dick families. They settled along the Red River.

What was it like to live here in Glenlea during those first years? Here are some excerpts from Onkel Peter Neufeld's writings:

The house that we moved in to had four rooms. Two upstairs, two down. One room downstairs had a wood stove for cooking. This room served as kitchen, dining room, and play room for the children.

The wood for the stove had to come out of the bush. Dry poplars were hauled out to the farm, cut up into short pieces, split, then used for heating in the stove. The fire at best provided only luke warm heat. How the women were able to bake bread and make meals with the wet wood I can't imagine!

The water too created a problem. There was no cistern, and the well on the yard was so salty that it could not be used even for washing clothes let alone for drinking! We therefore had to drive out to the river to cut blocks of ice, or we had to melt snow.

Some grain for the livestock had been provided for but no feed. The land company had bought some hay behind Domain. This had to be hauled home with horses and racks, some nine miles one way. With three sleighs we started out early in the morning. This was no joy ride by any means. Usually we tipped over two or three times

on the way home which meant reloading each time we had an accident.

Then came the spring. A new side of nature became visible. Instead of snow and drifts, we had soft slushy roads, and water. Water everywhere! The roads were low and the lakes of water would be pushed from one side of the road to the other by the strong winds. Because there were no ditches the water stayed for a long time.

When the fields finally dried we started seeding. It was slower then than it is now. But we said, "Wer langsam faert kommt auch zum Ziel" (Slow but sure). After seeding summerfallow was plowed and the hay brought in.

Then came harvest time. Four horses pulled a 7 foot binder. We worked slow but steady a good 20 acres per day.

After cutting and stooking the sheaves we started the threshing. We ten families had one 28 inch Red River Threshing machine. With six racks, the sheaves were hauled to the machine and thrown into the header with a fork. The straw was blown out of the machine by a blower fan; the grain was lifted up by an elevator on the machine and dumped into a waiting wagon. The grain was unloaded by pails into the bins. This was by far the heaviest work, at threshing time.

The tractor that operated the threshing

machine was an old Titan, provided by the Company. They wanted to sell us the old tractor but we insisted on trying it first. We hired a machinist to run this tractor. He wore overalls and carried two oil cans full of gas in his back pockets. He primed the machine with one can and again with the other and with two men cranking, the tractor finally started. The next day when it took us from morning till dinnertime to get it started we decided to send Aron Janzen and Abram Rogalsky to Winnipeg to get the Company to buy a new tractor.

When they had left the next morning by train, the rest of us tried to start the old Titan, but he would not start at all. So Nick Rogalsky went home to their farm to get the tractor that they had bought with the farm. Then came the part of lining up the tractor with the machine. To do this someone had to put the long drive belt onto the pulley and the driver backed up the tractor to tighten the belt. The trick was to back up in such a way that the belt would not jump off as soon as it was set in motion. Abram Rogalsky and Aron Janzen came back from Winnipeg with the news that they had bought a new tractor, a 15-30 International. As it turned out, the crop was very good in 1925 even though the prolonged rains had dragged the harvest time, right into December. By this time the sheaves had to be dug out of the

snow and hauled in from the fields by sled.

Onkel Peter closes his writings by saying, "And when we look back now, we must confess that it was a very hard time, but it was also a good time. If the Lord should ask, 'Did you, in Glenlea, ever lack anything?', we would have to answer with the disciples, 'Lord, nothing.' Therefore we must say 'Bless the Lord O my soul, and forget not all His benefits.'"

After a number of bad crops and failure to comply with the terms of the contract, the land Company relented and changed the contract to a strict cash payment which made the financial situation a bit easier, and an upswing toward prosperity began to be noticeable in the area. The blessing of the Lord again became visible in the lives of the Mennonites that had come to Glenlea.

It is by the Grace of God that we have moved into this new house. We have said farewell to the old church building that has served us so well for 25 years. It is our sincere prayer that it may be the Lord who will continue to ordain and direct the history of the Glenlea Mennonite Church, and all its members. May He richly bless all the guest speakers and visitors that may go in and out of this new building in the years to come. May the Lord grant this through His wonderful Grace.

Prayer: Our gracious Heavenly Father, with loving wonderment we come unto Thee this day of thanksgiving, for Thy wondrous leading of one of Thy

churches and its surrounding areas. We thank Thee for providing all the material and spiritual needs of all people involved. For fifty years you have carried our fathers and us and our children and we thank You for it. Help us to look back upon this time of our history with truly grateful hearts. Help us also to look forward with thankful anticipation to Your leading into the future, for we are as dependent upon Thee as our fathers were in those pioneer days. Gracious Father bless us with Thy Holy Presence, now and forevermore. Amen.

Chapter Eleven

Glenlea Mennonite Church 1975 - 1977
by Frank F. Enns



Reverend Elder Frank F. Enns and wife, Susan

As the years pass and we occasionally stop to look back, there are a number of things that seem to stand out as important in the life of the congregation. 1975 seems to have been an eventful year in a number of ways.

David J. Wiens and family seemed to have been one with whom the Lord had special designs and here we must go back a few years. David Wiens, one of our lay ministers had a heart problem for some years. Then the doctors decided to risk surgery. David survived the operation only a few days and passed away on March 6,

1971. He left his wife Margaret (nee Dick) and four children: Richard, Werner, Shirley, and Margo. Werner was married and farming in the district while the other three were still at home. On June 8, 1974, Werner and Jeanene's second son, Russel (2 months) died suddenly as a crib death and we had his funeral on June 11. July 6, the same year, Shirley was married to Ken Lemke. Winter of the following year, Shirley and Ken and their friends Walter and Betty (nee Peters) Harms were returning from St. James via the perimeter in the Harms car to go to Lemkes in St. Vital. Near Oak Bluff, the car went out of control, jumped the boulevard and was hit by oncoming traffic. Walter and Shirley were instantly killed while Ken and Betty were seriously injured and taken to Grace Hospital by ambulance.

By special arrangement of Capt. Luginbuhl, chaplain at Grace Hospital, it was possible to have a brief funeral service for Walter and Shirley on January 23. This gave the seriously injured who would not be able to come to the funerals an opportunity to say farewell to their loved ones. We had the funeral for Shirley in our church January 24. Walter Harms was buried the same day from the Bergthaler Church in Altona. The Lord spoke to all of us as we attempted to share the suffering and the sorrow of the bereaved families. The consolation for both families was that Walter and Shirley had both been professing Christians and that we did not need to mourn as those who have no hope.

Reverend Jacob Friesen had served the Glenlea

Mennonite Church as leading minister for some years and most of this time as the only ordained minister. As time went on and necessity for the English language in our congregation became more pressing, Reverend Friesen felt that his inability to be able to communicate in this language made it difficult for him to carry on as minister in charge and he requested to be relieved of the responsibility in 1974. The congregation asked him to stay in the position for another year. Early in 1975 he repeated his request and the congregation decided to accede to his wishes and elected Frank F. Enns to be his successor. The transfer of responsibility took place on Sunday February 2, 1975. Reverend Friesen kept on doing his share of the German sermons. In the spring of this year he was hospitalized for some time to have surgery on the veins of his legs which had been causing him trouble.

Our old church building had served the congregation for 25 years and had been "second hand" when it was moved here. It was becoming apparent that the building needed extensive repairs or remodelling if it was to do us for the future. A number of meetings were held to discuss the various possibilities and the details of these can be found in our secretary's minutes. Our Church Council had gone to look at various churches and found the Chortitzer Church putting up a new building at Mitchel for which the estimate at that time was \$96,000.00. Members who went to look at the church, were impressed by its size, its simplicity and its functional aspects.

At a meeting on February 11, our church council asked each member to write the sum he/she would be able to contribute to a new church building during the year. The total pledged was \$79,000.00 and the meeting decided to go ahead with plans to build a new church instead of renovating the old one. A building committee was elected which, together with the Church Council, would be responsible for carrying out this decision. Church Council and Building Committee were the following : Frank Wiens, Jacob Rogalsky, George Peters, Jacob Wiens, John F. Wiens, Anne (Mrs. Nick) Wiens, Anne Warkentin, Mary Wiens, and Frank Warkentin. The amount of work done by this committee and the number of miles driven by various members would be an impressive record by itself. The contract for the construction was let to Harold Barg, Norland Construction. We had a brief sod turning service on the evening of May 19 and work on the excavation started soon after. The church was to be ready by the beginning of October but it was not until the beginning of December that we could move in.

December 14, 1975 was an important day in the life of our congregation. In the morning we had a short farewell service in the old church. Then we walked over to the new church where the key was handed to the leading minister by the contractor, Harold Barg, and the congregation and many visitors entered the new building. The dedication message was preached and dedication prayer held by Elder Jacob Harms, of the Sargent Avenue

Mennonite Church, who was also here as the Moderator of the Conference of Mennonites in Canada. Elder Jacob Toews who has served our congregation with Baptismal and Communion Services for many years, spoke in German. All the proceedings have been preserved on audio cassette.

In the afternoon of the same day we celebrated the 50th Anniversary of the existence of the Glenlea Mennonite Church. Reverend John Friesen reviewed some of the highlights of the past. Repeatedly we were reminded of the leading and care of our Heavenly Father in our material as well as in our spiritual needs as time had gone on.

During 1975 our congregation elected a "Family Night" committee. They were to plan programs and activities for the congregation to involve the entire family. We started with an evening of films, had discussions about the stewardship of time and talents, and occasionally had guest speakers in to discuss various areas of concern to Mennonites. We found that there were many different talents in our congregation and became conscious of the fact that we might not be tapping all our resources. One of the difficulties was the scheduling of an evening that was suitable to everybody. It is still one of our major problems.

January 24th, 1976, we were proud to host the provincial Minister's and Deacon's conference in our new church. The ladies served just as good food as they used

to in the old church, but with the expanded facilities and the larger basement they could serve it more comfortably.

April 23, 1976 we had the first wedding in our new church. Richard Wiens and Myrna Heibert were united in marriage and we were happy with them on this important occasion. We were also grateful that we had the improved facilities so that we could have such celebrations in our own church. On July 1 Nick Wiens' celebrated their 25th wedding anniversary here.

1976 was also the year when the good Lord singled out another family in our congregation with a special cross. On May 19, Lorraine Warkentin had taken her children to the church for piano lessons. On the way home, Tommy was driving. On the loose gravel he lost control and rolled the car into the ditch. The children in the car escaped with minor injuries but Lorraine was taken to hospital where she was seriously ill for weeks. Due to injuries her left side remained paralyzed. After weeks of therapy in the Rehabilitation center she came home to her family in a wheelchair.

During these years Elder Jacob Toews officiated at Baptismal and Communion Services. It is our tradition to have Baptism on Pentecost Sunday. In 1975, May 18, Lori Dick was the only candidate and on June 6, 1976, we had six: Karen Rogalsky, Harold Wiens, Evelyn Wiens, Marilyn Wiens, Myrna Wiens, and Peter Wiens. There were none in 1977.

As a means of increasing the knowledge of

scriptures as well as furthering the spiritual life of the church, our congregation has had an annual "Bibelbesprechung" - Bible Study. This was usually in the form of a four session weekend. At first they were always in German but as our regular services changed we also changed these to half English and half German. We tried to get workers from outside of our congregation for this.

In October of 1976, we had four consecutive Tuesday evenings on the Prophet Hosea with Dr. Waldemar Janzen. We were unable to obtain the services of any one for a March weekend in 1977.

It was decided to have four consecutive Wednesdays in fall of 1977. John H. Neufeld was to present 1 Corinthians. Shortly before this he had to have gall bladder surgery and since the rains had made it impossible to finish the harvest by October, we had our Bible Study evenings in November. Frank Enns presented Philippians.

The latter part of 1976 was also the time when some of our elderly people left the immediate community and retired to the Menno Home in Grunthal. They were Mr. and Mrs. David Dick, Mrs. Maria Wiens, and Mrs. Aganetha Wiens. It meant a change for us because their places in the pews were frequently empty now but it meant a much bigger change for the ones concerned. They moved out of what had been home for so long, into an entirely new environment and had to adjust to a completely different way of life.

1977 held two important dates for the congregation. On the evening of June 3rd, we gathered in the church to praise the Lord and give thanks. We had paid our last debts on the church building. The program is also preserved on cassette.

Until this time we had been fortunate to have Reverend Toews serve us on the occasion of communion and baptism. The suggestion was made that we have one of our own ministers officiate at these functions. The question was discussed as to whether we wanted to have the leading minister take over these duties or whether we wanted to have and ordain our own Elder. A vote was taken and the congregation decided to ordain our leading minister Frank F. Enns to this office.

The ordination took place on the afternoon of August 28th. The officiating Elders invited for this occasion were Reverend Jacob Toews and Reverend G.G. Neufeld. The latter had married Frank and Susan (Klassen) Enns in 1943 and ordained them to the ministry in 1951. (In the late 1920's both Reverend Toews and Neufeld had been ordained by the father of Frank F. Enns, the then Elder Franz Enns of Whitewater.)

Congratulations and well wishes were brought to the newly ordained Elder and his wife at the coffee table in the basement of the church. Friends and relatives from many parts of the province had gathered for the occasion. December 4th, the 2nd Sunday of Advent, the new Elder officiated at his first Communion service.



Glenlea Ladies Aid Group

Back row: Myrna Wiens, Trudy Wiens, Margaret Wiens, Tina Wiens, Edith Warkentin, Anne Wiens, Helen Rogalsky, Anne Wiens

Middle row: Alice Wiens, Mary Wiens, Louise Wiens, Margaret Friesen, Agnes Warkentin, LeEtta Erb, Mary Wiens, Nettie Rogalsky

Front row: Hilda Warkentin, Herta Dick, Anne Warkentin, Thelma Smith, Ruth Wiens, Helen Warkentin, Charlotte Wiens, Lynda Warkentin



Baptismal candidates, 1979:

*Sharon (Friesen) Glays, Anita (Wiens) Neufeld,
Teresa (Wiens) Neufeld, Wendy (Warkentin) Peters,
Glenn Friesen. Elder Frank Enns and Rev. John Friesen*

Chapter Twelve

Ordination of the first Elder of the Glenlea Mennonite Church:

Sunday August 28, 1977

Text: Revelations 19:4-7a

We have all come here today with one purpose in mind. That is to participate in the ordination of Brother and Sister Enns into the office of Elder in the Glenlea Mennonite Church. We are happy that Brother Enns has agreed to take upon himself the added responsibilities. From the day of its inception our church has been dependent on Elders from other churches to officiate at Baptism and serving communion.

"Hallelujah! For the Lord our God the Almighty reigns." In all these many years the Lord has provided our Congregation with spiritual nourishment. Even after the passing away of our two ministers, John C. Friesen and John Rogalsky, and when many pessimistic voices prophesied the dissolvment of our congregation, the Lord held us, carried us, and provided for us.

Today we have progressed to a point where we will have our own Elder (Aeltester). Surely we as a church have reason to "rejoice and exult and give glory to the Lord for His providence".

In today's world where power, politics and a race for financial and or military control over peoples and nations is the order of the day, the Word out of Ecclesiastes comes to mind, where we are told "the race is not to the swift or the battle to the strong". Also where Moses the mighty man of God exhorted his fellow Israelites (Exodus 14:14) "the Lord will fight for you, and you have only to be still." Yes, the Lord God the Almighty reigns!

Regardless what the situation in the world about us may look like, we can rest assured that the Lord God has control of its minutest detail. History is not given to fortuity or chance. The Word of God consistently reveals a purpose and an objective for this earth, for each nation, each church, each individual. A Sovereign God has a plan and purpose for each one of us, which in the fullness of His time, He will reveal unto His own glory.

I think we can freely surmise that the Lord planned this ordination for Brother Enns as Elder of our church, a long time ago. I was rather surprised during one of his sermons this spring where he confided that many years ago he had visited Glenlea together with a group of MCI students, and on the way home he had mentioned that if he had the opportunity, he would like to settle down somewhere near Glenlea and become a member of our church. When Brother Enns preached in our church on one occasion, I remember talking with Brother Frank Wiens later and surprisingly we had the same thought in our minds: If only we could get Frank Enns to join our

church and become a minister here.

So we should take courage and heed the Lord's leading. We should, as the writer of Revelation points out, "Praise our God, all you His servants, you who fear Him, small and great."

We see nationalism everywhere on the rise; philosophies with similarities to Christianity, yet opposed to true Christianity, forcing their way even into Christian ranks; doors closing to Missionary endeavors. Yet at the same time we see National Churches growing stronger, and we believe that the will of the Lord is being fulfilled. For it is declared in Revelation "I am He that opens and no one can close; He that closes, and no one can open."

This is a Word of comfort to the minister of the Lord, and especially to an Elder when these things weigh heavily upon his shoulders. As Isaiah experienced (30:15) "In returning and rest you shall be saved; in quietness and trust shall be your strength."

So the servant of God, in quietness and faith must continue to declare that God is on His throne. His purpose is being accomplished and the time will come when the kingdom of this world will become the Kingdom of our God and His Christ.

Every time we celebrate the Lord's supper and hear the familiar words, "As oft as ye do this ye do show forth the Lord's death until He come", we will be reminded to look to Calvary, the grounds of our

reconciliation and that there is an "until" for each of us. This is the focal point of history found in the purpose of our Sovereign God. For Jesus the Christ will return. All the Elders will fall down and worship God and cry out, "Amen! Hallelujah!"

Let this Word be an encouragement as well as a challenge to you Brother Frank as you accept this responsibility. "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give Him the glory."

Our gracious Lord, God Omnipotent, we thank Thee on this extraordinary occasion for Thy wonderful leading. We know that nothing in this world happens by chance, but by Thy reigning hand. Either by Thy direct will or through Thy reserved permission all things happen in heaven and on earth.

Bless Frank and Susan Enns as they accept the privilege as well as the challenge of their new office. Grant them much courage, strength, and joy of Thy Holy Spirit, to function in Thy Name and unto Thy glory. This we ask in the Name of Jesus Christ our Lord.

Amen.

Chapter Thirteen

40th Anniversary of Frank and Susan Enns

March 28, 1983:

"If Your Presence does not go with us, do not send us up from here," Exodus 2:15. Over the last forty years you can tell the many stations at which the Presence of the Lord was especially close and definitely leading. In minor incidence you can tell that the Lord held His guiding hand over you at all times. Sometimes protecting, and sometimes guiding you into another direction than where you had set out to go. The Psalmist



Baptismal candidates 1981:

*Front row: Rev. John Friesen, Irene (Friesen) Yallits,
Elaine (Friesen) Zacharias, Beverley Hudson.*

*Back row: Rev. Elder Frank Enns, Andy Rogalsky, Jim Smith,
Jack Peters, Dave Hudson, Rev. Jacob Friesen*



*Reverend Jacob and Suse Friesen, and
Reverend John and Margaret Friesen*

1982

lets us know at the very beginning of the 23rd Psalm that his heart is full of love and thanksgiving to his great and wonderful God. He leaves no doubt that God is the shepherd who takes care of him and who gives him everything that he needs in life including the hope of an eternal home with him forever. His joy accelerates to where he can't help himself. His "cup overflows". If it were not true that the Lord is our Shepherd, we would not or could not celebrate here today.

It has been at least fourteen years since you showed up on the Glenlea scene. We have been able to work together in the ministry of the Glenlea Church. Together with Brother Jacob Friesen we have watched this church grow. We have watched it struggle with many issues. We shared our concerns, we rejoiced at victories

and progress. We cried a little sometimes, and we laughed a lot at other times. We were always aware and grateful that the Lord is our Shepherd and we need not want for anything.

There may have been times of difficulty, but His grace is always sufficient, and you as the celebrating couple can vouch for that. There were times that our cups were not as full as we would like to see them. Perhaps there the problem is ours. Maybe the Lord poured and we did not hold still so His blessings were spilled and our cups remained only half full. But He will fill our cups to overflowing if we let Him.



Baptismal candidates 1986:

*Front: Rev. Jacob Friesen, Cheri Wiens, Tamara Warkentin,
Jennifer Warkentin, Paula Hiebert, Erika Weins,
Nancy Friesen, Rev. John Friesen*

*Back: Roderick Erb, Roland Erb, Jeff Warkentin, John Wiens,
Reg Wiens, Rev. Elder Frank F. Enns.*

What a blessing your lives have been for hundreds of students. Your dedication of years of teaching have blessed many receiving knowledge spiced with wisdom that comes from the Lord Creator Himself.

In church we can fellowship under the Word together. There is no hindrance from our government as is the case in many countries still. "Surely goodness and love will follow me all the days of my life". David was sure God's fellowship would not end. Not in this life or in all eternity.

We cannot be angry if we have a thankful heart - we cannot despair when we have a thankful heart. David finished his Psalm "I will dwell in the house of the Lord forever." That is all we can wish for you, your family, and all of us. Amen!

Chapter Fourteen

*Golden Wedding Anniversary of Jacob and Suse Friesen
November 9, 1986:*

Psalm 50:14-15 "Sacrifice thank offerings to God, fulfill your vows to the Most High, and call upon Me in the day of trouble; I will deliver you, and you will honor Me."

It has been the concern of Jacob and Suse Friesen that this day should be one of thanksgiving unto God the Creator and sustainer of their lives. Especially so after fifty years of marriage. Your friends, your relatives, and fellow church members have come out to help you, as this text points out "to sacrifice thank offerings...to fulfill your vows to the Most High."

When looking back over those fifty years, is there not abundant reason for thanksgiving? Were there not many occasions when you thought that the dangers were too great to be able to live through it all? Yet the Most High has graciously brought you out of those difficulties and into safety again! "...and call upon Me in the day of trouble; I will deliver you, and you will honor Me." Your spiritual lives have been sorely tested in those long years in Russia when all church services were prohibited, and even the reading of the Bible was forbidden, God gave you that inner faith that kept you going spiritually. You knew God was there and He would protect and deliver

you. As long as we are thankful, God will pour out His blessings. That is a certainty no one has been able to take away.

November 1, 1936, Jacob Friesen and Suse Bestvater were going to be married. The times were very troubled. Church weddings were not permitted and marriages were allowed only as civil ceremonies in the Soviet office - today, Municipal Hall. The Soviet clerk would register the couple and the marriage was legally recognized.

Jacob and Suse were not satisfied with an office wedding. They wanted their minister, Johann Neufeld of Old Chortitz, to marry them in the traditional Mennonite way. Reverend Neufeld had recently fled and was living about 70 kilometers away. Jacob Friesen went out to find him and asked if he would marry them. He agreed to this, but it must be in the evening and in his home.

The couple travelled by train to be married on November 1st. They were married at 10:00 in the evening with only the minister's wife as witness. The shades were drawn so no one could look in and see what was going on. Before they were allowed to leave, Reverend Neufeld wanted to check outside to be sure no informer was lurking about. Silently, in the dark of night, they left the place of their marriage.

Two years prior, all men of military age had to report to the military. Jacob Friesen refused to carry a gun and insisted he was a non-resistant. He entered the army,

after a long proceeding before a judge in Jekaterinoslaw, and served under menial conditions for two years. Officers and other soldiers persecuted him for his beliefs. Only with God's help could he endure those difficult years.

After their wedding, they experienced the German occupation - and the eventual withdrawal of the German army. Being German Mennonites, they were terrified what the Russians would do to them after occupying their old territory, so they fled with many others to the west. They made the nightmarish trek by horse and wagon to Poland, where they ended up in Wartegau, with many other refugees.

Jacob was inducted into the German army and had to put on their uniform. Suse was living on a large farm with her parents. The Russians overtook the German army and occupied the whole area of Poland and also where all the Mennonites were staying. Suse and her relatives were imprisoned in a Russian "lager" or camp where they were to be sent back to Russia.

When Jacob heard of the Russian occupation, he rushed from Germany to the camp where Suse was being held, in order to secure her release. He arrived two days late. They had already been sent back to Russia.

In despair, Jacob realized he was in Russian occupied country, with no papers to prove that he was German. On a Russian occupied train, he headed to Germany. During the night, the train was stopped and all

the passengers were ordered outside, into the dark countryside. They were lined up, and processed one by one. No one knew what would happen next. The Russians informed them anyone trying to escape would be shot. Jacob had no papers and was sent to the end of the line. Three times this happened. As his turn came up, some Polish women came to the group with refreshments. The Russians all left their post to get the food. One guard stayed, though soon he could not resist the aroma, and left as well.

It was at this time Jacob heard a voice telling him to run. He felt as though a hand was pushing him away from his people. He started walking. He could almost feel the expected bullets through his back. None came. He reached a camp where others waited to cross into Germany. The next morning they crossed the border with no challenge to show papers.

The German army capitulated - Jacob became a prisoner of the English. He received his release papers from the German army, and stayed in Germany among the refugees.

He worked four years as Chaplain or "Seelsorger" in the refugee camps. 1948 he had the opportunity to emigrate to Canada. What about Suse? She was still somewhere in Russia! Would they ever see each other again?

He did come to Canada. He lived with his uncle in Drake, Saskatchewan then to Manitoba with his brother

Cornie, and family. In 1950, he moved to North Kildonan, where he has lived ever since.

Finally, in 1963, after much paper work, Jacob got Suse out of Russia. It was in 1965 that the Friesen's first came to Glenlea. Abram Warkentin, who was in charge of ministerial invitations, asked Jacob to give a message in our church. Soon, they were frequent visitors.

After 21 years of faithful service, Jacob has decided to retire from full time ministry. Perhaps after 43 years, he has earned a time of rest.

Lord, we give You honor and glory for having been with them for all those fifty years and for carrying them through the difficult times. Thank You for bringing them safely to this land of ours where they can live in peace. We thank You for the years of faithful service he has given to us, the Glenlea Church. We pray for Your blessing upon them in all their future years. In Jesus Name, AMEN!

Chapter Fifteen

Glenlea Mennonite Church ordains Ernest and Charlotte Wiens into the Ministry, November 22, 1987.

It was quite coincidental that the last Sunday of the church year had been designated as the Ordination Sunday of Ernest and Charlotte Wiens into the Ministry of the Glenlea Mennonite Church. After almost a year of soul searching, the young brother consented to accept ordination. For five years he had already worked as assisting minister. He had also served as Chairman of the Worship Committee for almost a year.

The weather was very favorable, considering it was the end of November. It was almost like a September day. That too was a reason for thanksgiving.

Many visitors arrived to celebrate with our Church. Elder Frank F. Enns opened the celebration by bidding everyone a hearty welcome. The conference pastor John F. Wiebe, as the representative of the Conference of Mennonites in Manitoba, used Thessalonians 5:12 "Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you."

Reverend John Friesen, representative of the Glenlea Ministerial, spoke on Acts 8:35-39, as an example of the kind of work that a minister has to do:

This is the day of Ordination. The Church has been waiting for it with anticipation. You, Ernest and Charlotte, have been waiting for it with perhaps a bit of apprehension. But someone else has been waiting for it with expectation, and that is the Lord Jesus Himself. He knows all things, even what lies before you. He would encourage you with example out of Scripture. One such example is Philip speaking to the Ethiopian. Philip began with the passage (Isaiah 53:7,8) of Scripture and told the Ethiopian the good news about Jesus.

As they travelled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" And he ordered the chariot to stop. Both Philip and the eunuch went down into the water and the Spirit of the Lord suddenly took Philip away. The eunuch did not see him again, but went on his way rejoicing.

As a minister of the Gospel, you must recognize no other authority than the Lord Jesus and His Holy Scripture. The Word of God is the only Lamp, the Light, by which every teaching and doctrine must be compared and judged. Whatever was written or spoken by man, can never be binding unto the minister of the Gospel except what the Lord Himself has spoken. The Ethiopian treasurer in our text was searching in the Scriptures. He was reading the Book of Isaiah. But since he could not understand the Word, the Lord sent His servant Philip to him, so it could be explained to him. Philip preached, the Ethiopian believed, and requested baptism. The book of

Isaiah lay open before him at the passage, "He was led like a sheep to the slaughter..." But he could not grasp the meaning and so implored Philip to tell him. Philip arose to the situation and led the searching man into the Scriptures.

The man had faith, the only criterion for salvation. In a wonderful, mysterious way, the Spirit of God was working in the heart of this seeking Ethiopian while Philip talked to him. The man came to trust in Jesus.

Philip the preacher had pointed the way. Philip had opened up the Scriptures to the seeking person and the Holy Spirit had convicted the sinner and had given him the assurance of salvation.

Baptism followed. The eunuch requested it and the preacher complied. The result was a rejoicing believer. The minister was sent elsewhere to continue in the service of the Master.

Lord, we believe you have called Ernie and Charlotte for service in the ministry of Your Word. Help them be true and faithful stewards of Your Word. Grant them the power of Your Holy Spirit. Help us, as the church, give them the support they need. In Your Name we pray, Amen!

Elder Frank Enns performed the Ordination. Both Ernest and Charlotte had to answer a number of questions. They knelt, and with laying of hands upon their heads by

Elder Frank Enns, John Friesen, representative of the Glenlea ministerial, John F. Wiebe of the Manitoba Conference, Jeannene Wiens of the Deacons, and Dennis Wiens of the church youth, Ernest Wiens was ordained as Minister together with his wife Charlotte.

The standing congregation then made a promise: To assist the young minister in his work with prayer requests, advice, and help him to become a good minister of our Lord and Savior Jesus Christ, and to the church and all those that he might serve.

The young minister, Ernie Wiens, then responded to the Church. He thanked them for the gift of a Bible. He quoted out of Psalm 95, "Come, let us sing for joy to the Lord, let us shout aloud to the Rock of our salvation. Let us come before Him with thanksgiving."

Also, from 2 Corinthians 4:5, "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." He was thankful for this day, for this church, for his Christian upbringing. It is all God's goodness. He would serve God and His people. He would use the gifts of God with boldness in his service. He dedicated himself to uphold our Anabaptist vision - to preach Christ in word and deed.

After the congregational song and benediction, all went downstairs for coffee. Henry Wiens, Ernie's Uncle, led the gathering as Chairman to invite people to the microphone for best wishes, congratulations, and quotation of Scriptures as an encouragement and



Ernest Wiens, ordained to the Ministry in November of 1987

exhortation for Ernest and Charlotte.

Another important day for the Glenlea Church came to an end. It was an event that brought blessings for all. As a Church, we are grateful to the Lord for giving us Ernest and Charlotte. Especially as older ministers, we are grateful to the Lord for giving us the assistance of a younger minister who has declared his willingness to serve the Lord with dedication and purpose..

Chapter Sixteen

1989

Glenlea Church shows appreciation to Reverend Jacob Friesen, for his many years of faithful service in the ministry, October 8, 1989. Since Reverend Jacob Friesen and his wife Suse could not, for health reasons, attend the ceremony in church, John Friesen was asked to present the plaque to them at their home in North Kildonan.

"Jesus Christ is the same yesterday, and today and forever." This is the verse out of Hebrew 13:8, that the Glenlea Church had chosen for this plaque as a commemoration of faithful service, of its oldest and now retired Minister, Brother Jacob Friesen and also his wife Suse, who attended these 24 years with her husband as long as her health allowed.

In 1965, you came to visit us at the Glenlea Church to preach God's Word to us. November 5, 1967, you joined our Church and we bid you welcome, as members. We would like to say to you today, what we said at that time. "We, as a Church, are celebrating a very important day. After seven years without an ordained minister, we again have such a one today. I believe I can say this in the name of all the church members, that we are thankful to God for giving us again our own, ordained minister. Especially that you have agreed to join our church membership, and together with us, worship our great God, and help build the Kingdom of God."

You have shared with us, this opportunity to worship God. You, Brother Friesen, have so faithfully proclaimed God's Word to us over all these years.

May the Lord richly bless you in the years of your retirement. May He give you much grace in your sunset days, beyond your requests or understanding.

As a token of our love and appreciation, we give you this plaque.

Chapter Seventeen

Selected Excerpts from Minutes 1976 to 1993:

- Jan 19/76 - That we do not allow commercial caterers into the Church.
 - Non-members rent church
\$50.00 upstairs/\$75.00 downstairs.
- Nov 12/79 - New format for Sunday worship - 45 minutes German/English
- Oct 24/80 - No provision in Statutes for cancellation of membership, re. Vic Enns.
 - That we reimburse camp workers according to Conference guidelines.
- Nov 24/80 - Church supports Sunday School for education of foreign students.
- June 9/81 - No church service first Sunday in July/August. Half hour English, half hour German in summer months.
- Sep 15/81 - Church will pay first year's tuition for any member/student who attends Elim, CMBC or Seminary.
- Oct 26/82 - That we give interest portion of term deposit to MCC. (No mention of annual; is one time).

- Nov 23/82 - A Mission Outreach Committee was suggested - purpose to ask new residents in Glenlea to join - Motion not passed.
- Jan 10/83 - Burial Fund - Balance is \$1,194.00. Payout is \$350.00 per adult, \$250.00 per child, \$5.00 collected from each person over 16, collected after a death. Motion was made to continue collecting for fund.
- Family Night Committee was eliminated.
- Apr 19/83 - Last collection every month goes to MCC. Motion to allocate \$1,000.00/month to be paid quarterly.
- Sep 27/83 - Problem of church membership fees not being paid by those living far from church and therefore not attending was discussed.
- Family Night Committee set up again - to have an event once a month.
- Jan/84 - Suggestion to set up a budget for the church - matter not resolved. Question was also raised about collecting membership dues - should dues be increased to reflect increased Conference levies - matter unresolved.
- Church Council recommended that Burial Fund be dissolved and cash added to general account.

- Apr 12/84 - It was decided that any meetings attended in the future should be followed by a report by the attending member.
- Nov 6/84 - Discussion about members who attend another church - we pay conference dues but don't collect membership fees
- Chairman sent letter to these members (approximately 12) to explain the problem.
 - Motion to leave church doors unlocked (but 50 keys were made).
- Apr 22/85 - Reverend Enns resigned as leading minister.
- Jun 24/85 - Question was asked whether acceptance as candidate for ministry also meant personal acceptance of ordination? Answer was that these were two separate decisions. This is a trial period for both parties.
- Oct 23/85 - Suggestion was made that Church Council meet regularly once a month.
- Worship/Pulpit Committee of three to four people was proposed by Church Council. Duties: to coordinate worship services/ scheduling speakers/contacting guest speakers/delegating other responsibilities such as music, bulletins,

openings, announcements, special services. Decision - this Committee be called Worship Committee, with a maximum of three, to work in conjunction with Church Council. Duties of Chairperson (Congregational Chairman) - responsible for overall administration of the Church. Read and answer mail; hand out communications to other committee heads; answer questions in the Church, to rely on Church Council and Deacons for advice.

- Jan 9/86 - Amalgamate Song Leaders and Music Committee into a three member committee to assist Worship Committee in selecting songs coordinated with the Sunday morning sermon.
- Apr 8/86 - Visiting ministers are to be paid \$50.00.
- Jan 5/87 - Congregation should select congregational chairperson each year. Ministers Report: Consider whether catechism classes could be administered by Assistant Deacons, Sunday School Teachers, non ministers. Consider position of retired Deacon.
- Jun 22/87 - Ernie Wiens to be ordained for life, not commissioned.
- Nov 10/87 - Question raised about "visitations" - what

do we mean - talking about spiritual concerns or just visiting?

Jan 12/88 - Sunday School Christmas Program Committee has resigned.

Sep 21/88 - A Memo was received from the CMC Director, Bill Block of the Committee on Ministerial Leadership, concerning the functioning of our team ministry. John Friesen was appointed by the church to address the issue and answer Bill Block's letter. The survey questionnaire and the reply follows:

Conference of Mennonites in Canada
600 Shaftesbury Blvd.
Winnipeg, Manitoba
R3P 0M4
(204) 888-6781

MEMO TO: Congregations Served by Lay
Ministry Teams

FROM: Bill Block, Director Committee on
Ministerial Leadership

RE: HOW THE LAY MINISTRY
MODEL IS WORKING

DATE: September 21, 1988

At various times we have had persons urge us to help them sort out the challenges and problems that come with multiple staff in the church. In CMC there has been a dramatic increase of congregations with

more than one pastor. There is also a kind of resurgence of the lay ministry team. Now a conference on this subject has been planned together with the Mennonite Church and the Brethren in Christ.

I have been asked to lead a worship there, on: "Alternative Models of Multiple Staff Ministry." One of the alternatives, found especially in Canada, is that of a group of Lay Ministers serving the congregation.

I need your help in preparing for this workshop. I need to know what is going on and how it is working.

Various leaders in our Mennonite churches in the U.S. keep wanting to know more about this.

Could you please find 30 minutes or so, sometime soon, to answer a number of questions? They follow:

1. Are the Lay Ministers in your congregation elected? or selected some other way? If so, how?
2. Are the Lay Ministers in your congregation ordained? commissioned? other?
3. Are they ordained/commissioned for life? terms? (for how long?)
4. What functions (roles, tasks) do the Lay Ministers in your congregation fulfil? Preaching? Visitation? Decision making? Administration? Counselling? Youth Work?

Teaching? Other?

5. How is the team organized? Is one among them serving as chairperson or leading minister? Does the congregation decide this?
6. If you have a leading minister, what does this involve? What specific responsibilities does that bring with it?
7. How are responsibilities (duties, tasks) assigned or divided?
8. Does the constitution of your congregation spell out the roles and duties of the ministers?
9. How are differences of opinion or approach handled within the team?
10. What are the benefits or strong points that you see in your model of ministry? a) from the ministers' point of view; b) from the congregations's point of view.
11. What shortcomings are you aware of in this model of ministering? a) from the ministers' point of view; b) from the congregation's point of view.

Please let each Lay Minister respond to these questions if possible; and get one knowledgeable lay member of the congregation to respond as well.

Please send your replies as soon as possible. Thank you very much for your cooperation and help.

Rev. John Friesen's response...

The Lay Ministry as it is functioning at the present time in the Glenlea Mennonite Church (1988).

To: Bill Block
Director of CMC Committee on Ministerial
Leadership.

Dear Brother Block,

I have been asked by the Church to respond to your survey questionnaire on the Lay Team Ministry in our Church.

From the inception of our Church group in 1925 until today, the Glenlea Church has held to the Team Ministry system, and we are again in the process of acquiring out of our midst at least two young people to work in the ministry.

To begin this process we elected three people - one out of the Worship Committee, one out of the Church Council, and one out of the Ministry, to form a Search committee. They were to seek out and approach a number of possible candidates. They will be asked to hold sermons on a monthly or bi-monthly basis. If the Church membership feels that they are qualified for the work of the ministry, they will then be called at a membership meeting as candidates for ordination as ministers. If the candidates accept, then ordination will follow at a later date.

Now in answer to your questions:

1. Our Lay Ministers are elected.
2. - 3. Lay Ministers are ordained for life.
4. The functions of our Lay Ministers: to preach; to do some visitation (sick, bereaved, etc.). They are consulted in spiritual matters; in decision making process; they counsel; they teach (Bible Study, membership classes, preparation for marriage classes, catechism classes, etc.).
5. - 7. Organization of the Team: In 1987 Frank Enns retired as Leading Minister, and the church membership decided to place the responsibility of spiritual leadership upon an elected Worship Committee (three people). This method seems to work quite well. Frank Enns retained the status of "Aeltester" (Elder re: Baptism, Communion, etc.).

The Chairman of this Worship Committee probably fulfils the role of leading minister. The church membership decides upon the responsibilities of all Committees.

The Church Council is responsible for the total church administration (maintenance, material and to some degree spiritual). I

think it is fair to say that all committees answer to the Church Council and finally to the total church membership.

8. Our Constitution does spell out the roles and duties of the ministers. However we are presently in the process of revising our Constitution, since it is a little out-dated and needs to speak to today's needs and problems.
9. We are thankful to God for the (Einigkeit im Geist) unit in the spirit of our Ministerial Team, and we pray that it will continue. If differences do crop up, a consensus is sought out.
10. Strong points: The Team Ministry makes for a stronger voice in crucial matters. The Leader of Chairman does not have to feel that he is alone in decision making. The responsibility is not his alone.

From the Congregation's point of view, the sermons are not preached by one pastor alone, Sunday after Sunday. Therefore, there is more variety since each minister has a different style of message presentation.

The shortcoming of this system, if there is any, is that if one of the ministers has a pet program that he

would like to follow, he must convince the others, or go along with the majority decision.

I hope this will be helpful to you.

Yours in His Service On Behalf of the Glenlea Church,

John Friesen.

Menno H. Epp speaks to conference delegates on this subject at the Conference of Mennonites in Canada, July 2-7, 1987...

"THY WILL BE DONE ON EARTH - IN CALLING PASTORAL LEADERS"

FACTORS IN CONGREGATIONAL LIFE VITAL IN THE RECRUITMENT PROCESS

We have been, we are, and we will be facing a leadership shortage. (Statistics - While we do not have conclusive statistics, a partial assessment is helpful: Out of 139 active ordained leaders, 51 will have reached 65 years of age or older in 10 years from now. The distribution for the remaining 88 is as follows: 36 are in the 45- 55 age group; 31 are in the 35-45 age group, and 21 are in the 25- 35 age group.)

Three further observations:

1. In seeking for pastors we have come to depend upon a pastoral pool from which we hope to find made-to-measure leadership for our

congregations. The Conference Ministers may be asked to facilitate the process or congregations may also investigate and negotiate directly with pastors in other congregations. Some call that stealing.

2. The local church in need of pastoral leadership no longer looks within its own ranks. Have I stated it too strongly?

3. The pastoral pool is now expected to be created by our educational institutions such as CMBC, AMBS, and other institutions such as the Committee on Ministerial Leadership.

During the last generation a shift in recruitment has taken place. With this shift the local church no longer carries the responsibilities for praying, searching, selecting and calling persons for ministry. Instead the church hopes that the institutions which it funds and other churches perhaps, will be faithful to provide the pastoral leadership it needs. At times we have also been tempted to fault the institutions when they did not produce enough of the right kind of workers for the church. With this shift particular theological emphases have been neglected or have been lost altogether.

In placing the responsibility upon the institutions we have moved from an emphasis on calling, discernment of gifts, and the testing of those gifts in the local congregations, to an emphasis on education and training as the basic components for readiness for

ministry.

These comments do not imply that the discernment of gifts or calling do not or cannot take place in our schools. Neither do these observations imply that we do not desire for our pastoral leaders to be trained or that our institutions are superfluous. On the contrary! It is a perceived neglect in our congregations that I am decrying. In an article written 16 years ago to the churches of the Mennonite Brethren Conference, Waldo Hiebert writes: "The church has lethargically abdicated from involving itself in the calling out of workers." (M.B. Herald, "Seeking and Finding Ministers", January 22, 1971, p. 6). Is the statement too strong for our situation?

Since the 1950's we have, generally speaking, accepted a mono- pastoral pattern of ministry. Gradually and perhaps uncritically, we came to accept this model as the mature and acceptable pattern for doing ministry and giving leadership. At first we avoided the use of "professional" to describe this "model" (The Mennonite Encyclopedia, Vol. III, p. 704f, speaks of a "single pastor with training and full salary," to define the model).

In moving in this direction we gradually abandoned not only a lay ministry model, but with it we removed from our congregational agendas a concern for workers. Congregational involvement in ministry was neglected.

For our day and for most churches I suggest that the professional and the lay ministry models merge. The lay ministry component may serve as a form of recruitment and preparation for the professional component of the partnership model. This model calls for mutuality in ministry and allows for a continuity and expansion of ministries in the local church.

A return to a more aggressive recruitment of persons in the local congregation is made difficult, however, by the rising expectations churches have of pastoral leadership. Joel and Brenda Wiebe, co-workers at Leamington, upon reading my first draft, asked "Has a professional salaried minister made the lay minister feel less gifted and inferior?"

With the rising expectations we recognize a new problem. There are those in the pastoral pool who have felt a call, prepared themselves and are available for pastoral leadership, but due to previous experiences or alleged incompetencies of one kind or another, feel shelved and unwanted. How can such persons find understanding and have their calling affirmed?

In apostolic practice the Lord called his servants through the church (Acts 1:21-26, 6:1-6; 13:1-3, 20:28). The calling of Barnabas and Paul (Acts 13) suggests how the selection occurred, "While they were worshipping and fasting, the Holy Spirit said,

'set apart for me Barnabas and Saul for the work to which I have called them.'" (Acts 13:2).

In the oldest confession of the Anabaptists (1780) we read, "Therefore shall the believers who lack preachers, after they have sought the face of God in ardent prayers, turn their eyes to God - fearing brother who keeps his body in subjection and in whom the fruit of the Spirit is evident". (Mennonite Encyclopedia, Vol. III, p. 704).

It is in this tradition that we are encouraged to continue.

Cornie Driedger, the senior among us said, "My mother promised me to the Lord before I was born." I presume that this mother followed her maturing son with prayer and Christian nurture.

My own early experience relates in part to a visit by a CMBC singing group at the West Abbotsford Mennonite Church. Outside its doors Johann Adrien introduced me to one of the college professors, "Dieser kommt auch zum College." I had till then never considered schooling of that sort, but these prophetic words planted a seed, a thought, a affirmation, which guided me into a stream of preparation and calling, at which I marvel to this day.

In my own concerns regarding pastor/congregation relationships I have encouraged the introduction of a committee that would serve as a

liaison between pastor and people. In our congregation this is called the Personnel Committee, and could also be assigned to discover, call forth, and affirm gifts of leadership in others. It could help individuals in guiding them in preparation, maintain contact with them during their student years, remain alert to financial needs and other concerns.

Whether or not we return to electing ministers out of the membership, whether or not we wish to introduce, re-introduce or strengthen a lay ministry pattern, is not the primary issue here. What is crucial is that the church, as Waldo Hiebert suggests, "become the spiritual womb in which workers are born and nurtured." (M.B. Herald, "Seeking and Finding Ministers", January 22, 1971, p. 6).

This then is our appeal - inviting the congregation of this Conference to assume renewed responsibility for gift discernment and calling of potential workers for ministry to church and world.

Menno H. Epp

Leamington United Mennonite Church

July 2, 1987

MARRIAGE, DIVORCE, REMARRIAGE

What follows is a working paper for discussion by our church membership. It is presented by your ministers for your consideration and discussion.

Weddings are a joyful and celebrative event. Care should be taken so that wedding receptions do not detract from or nullify what has been said and done in God's presence during the ceremony. This takes into account the handling of alcohol, the type of music, dancing, off colour jokes, etc. May God be honoured in all things. Having invited him as partner at the wedding ceremony, can we also feel good about inviting him to the reception?

Introduction to Divorce and Remarriage - Can the Church be Faithful?

- there is confusion and disagreement on this issue.
- how do we keep balance between God's will and intention, and our sinful behaviour?
- more churches and individuals are facing the issues openly, searching for insight and guidance on this problem which presses in upon us from every side.

According to the New Testament there are two specific reasons given why divorce could occur. These include marital unfaithfulness (Matthew 5:32 and Matthew 19:9), (neither Mark 10:11-12 and

Luke 16:18 mentions this exception) and desertion (I Cor. 7:15). It can be argued that the term "not bound" in I Cor. 7:15 means that the believing partner is free to remarry. It can also be argued from Matthew 5:31 & 32 and Matt. 19:9 that the innocent partner is free to remarry.

Although there are no other clearly defined reasons given for divorce and remarriage, we know that marriage breakdowns occur for other reasons which make a marriage intolerable. Here we need to be open to instruction by fellow believers and the Holy Spirit.

Should the church assist in the remarriage of divorced persons? Ideally, we want divorce to be prevented. Realistically speaking, we know it happens and we also know that frequently the people involved come to the church for remarriage.

It would appear that neither Jesus nor Paul expressly forbade remarriage. It can also be argued that Jesus' words on divorce and remarriage were in response to a specific question from the Pharisees (Matt. 19:3), and thus do not cover every situation which might arise. Paul's encouragement to remain single was in a situation which can be interpreted to mean that Christ's return was imminent (I Cor. 7:29). Would Paul have said the same thing assuming another 40 or 50 years of singleness? Then too, Paul will make a categorical statement in one verse (I Cor.

7:10 & 11) and then a little later he makes an exception (I cor. 7:15).

How can the church be faithful on the question of divorce and remarriage? The answer does not come easily, and each case needs to be assessed.

The church can refuse to be involved, but at what cost? While it may maintain its 'purity' it may also be closing the door to the persons involved. Valuable assistance and counselling may then be withheld from persons desperately needing it. The church cannot take an attitude of superiority. We need to be reminded of Jesus' words when a woman was caught in adultery by the Pharisees and brought to Jesus - "If any one of you is without sin, let him be the first to throw a stone at her."

Finally, it needs to be reaffirmed that while church works with divorce and remarriage as best it can with God's help and the guidance of His Holy Spirit, it should not be interpreted to mean that the church is in any way condoning divorce and remarriage.

Acknowledgements:

Divorce and the Faithful Church, 1978, G. Edwin Bontrager

Divorce and Remarriage: Can the Church be Faithful, 1979, John H. Neufeld.

- Sept/88
- Transition period from a leading minister to leadership by the Worship Committee which would be responsible for German service on a bi-weekly basis. And the German group would be responsible for other Sundays.
 - It was agreed upon that we keep the format as is to the end of December 31, 1988. ie. One half hour of German 10:00 - English 10:30 to 11:15.
 - For the summer months English only with scripture reading in the opening with one or two hymns.
 - Communion Service in English only, with scripture reading and hymns optionally in German.
 - On special occasions, eg. Good Friday, Pentecost, Thanksgiving, etc., (Sundays when there is no Sunday School) the service is to be in English.
 - It was at this period that the Glenlea Church wrestled in particular with the issue of Marriage, Divorce, Remarriage. (See paper, presented by the Glenlea ministers for discussion by the church membership).
 - See also paper "Thy will be done on earth

- In calling pastoral leaders." presented to the CMC, July 2-7, 1987, by Menno H. Epp.
 - This was also the period of time that the church considered putting up a cross on the wall behind the pulpit. Frank Warkentin and Jake Rogalsky to put it up.
- Nov 28/88 - By this time the need was felt for a Young Married/Older Singles class. Hoping to start one in January, 1989.
- Dec 1/88 - Communion - We have always invited those who are baptized and believe. Would we invite those who are not baptized, but who are interested? Consensus was to open the communion Service to all individuals, but only baptized believers participate in the Bread and Wine. The need for individual wine glasses was brought up.
- The German services class is dwindling. Should an Adult English Class be formed?
 - Mandate was set at the January Annual Meeting that we start the procedure again for seeking and selecting ministerial candidates.

- The Worship Committee, Church Council, and the Ministers form a committee (they will decide on the size of the committee) and this committee will approach candidates and ask them to consider the position.
- Worship Committee was designed to replace the leading minister. - The Committee (noted above) selects the candidates, the candidates continue working until they wish or are requested to be ordained, and at that time the Church vote on ordination.
- Consensus was reached that we are giving this committee full authority to select candidates, and the congregation will not vote on selected candidates. We will leave the selection of the final number of candidates to the committee.
- The Nomination Committee is to meet and select candidates. After this process we can then determine whether we should approach Ernie Wiens to act as leading minister.

Jan 12/89 - The German service will be held this year every second Sunday - on a six month trial basis. On alternate Sundays those people attending the German service are

invited to attend Adult Sunday School.

- The need for a leading minister is brought up. The Church Council is to approach both John Friesen and Ernie Wiens whether either one would accept the role of leading minister. If both refuse the position should we consider hiring a salaried minister?
- Budget: What does a proposed budget do for us?
- It proposes a goal for our income.
- It provides each member with an idea of what it costs to operate the Church.
- Helps us to meet our various commitments (Conferences, etc.).
- The Glenlea Church has committed itself to help out a refugee from Ethiopia, getting him established here and also helping to get his family out here.

Jan6/90

- A word of thanks again to Rev. Frank Enns for his many years of dedicated service. Ministerial leadership is a concern for some people. The ministers Ernie Wiens and John Friesen have no objection to the church hiring an outside pastor even for the leadership position.

- Need for Constitution Review and the writing of a new Constitution should be drafted soon.
- The German service from this point on will be discontinued.
- Del Epp from Niverville was contacted for salaried minister, and is willing to serve on a trial basis for six months. The other ministers are willing to work with him. He would prefer to work on a half time basis.

Apr 23/90 - Question concerning where one parent or both are not baptized but they wish to dedicate their child. Comment made, "the fact that the parent/parents are dedicating themselves to raise their child in a Christian manner and the fact that they brought the child was a positive step and we should not discourage this". The comments made were that parents should also be encouraged to consider membership, and allow parents to bring children for dedication. Rev. Frank Enns said that he has done it that way in the past, with consultation prior to dedication. By show of hands the members accepted this practice, for the ministers to continue in that manner.



*Del Epp and family,
joined the Glenlea Church Ministry in 1990.*

- We should be open to having women making the opening Sunday mornings.
- The three ministers have been sharing the worship service on a one third basis. They have also assisted with Sunday School. Role of the deacons is being worked out. Del and Lucy Epp would like a half time basis role. Del would also encourage the Church to continue using the support of the lay-ministers. With a half time position, Del could work in some weekend retreats and related additional work with other groups.
- Resolution carried unanimously that we offer Del a half time position starting July/90 for a two year term at the annual rate of \$16,000.00 (plus pension contribution and mileage allowance), and the contract would include the three month clause.

Jan 5/91 - When the Glenlea school was abandoned by the School Division, the Glenlea Mennonite Church received priority to acquire the school house and property. When the Highway Department built Highway No. 75 it would go through this property and therefore the church sold it to the Highway Department and

deposited the money in a special account. This term deposit at the end of December, 1990 had accrued to \$26,231.00. Our involvement in Bethel Place Personal Care Facility project began in June, 1987 when Wilf Harms began to attend various meetings. On December 1, 1988 membership voted to commit approximately \$200.00 per member to this project. On November 7, 1989 membership voted to "designate the existing term deposit (balance of \$22,500.00 at that time) as funds that are set aside until the term deposit reached \$30,000.00 in total, or until the funds are required (whichever comes first). However, additional discussion at this meeting determined that this decision did not mean that the Church is necessarily committed to funding \$30,000.00 in full. No subsequent membership action.

- Jake Wiens gave the following retirement report:

"On October 12, 1969, I was ordained as a Deacon in the Glenlea Mennonite Church. At that time it was for life. Our congregation was quite different at that time; the language was German, which we miss today. The duties were different too. We didn't have as many committees

as we have today. One thing we as a congregation should be especially thankful for is that we have tried to settle our differences in a peaceful manner, and through God's grace, we have avoided a split in our congregation, thanks to our ministers. We have gone through difficult times such as having no minister at all. Today we have three ministers serving us. We thank Reverend Frank Enns that he is still willing to serve us at communion. Through the years our congregation has grown in membership. Our young people are a lot better qualified to serve than was our generation. We thank them for their willingness to serve as Sunday School teachers, playing piano and in many other ways. I thank the congregation for the trust they gave us., We have tried to serve as best we could. In many ways I failed to do my duties. I ask for forgiveness, and we think it's time to step down now and let younger people take over. Thank-you."

- Maintenance - wheelchair ramp was built and is being used.

April/92 - Camps Special Meeting re: Moose Lake: Major recommendation is that Camp Moose Lake be terminated Jan.1/93, the Camp be sold, and that Camp Assiniboia be expanded and that Camp Koinonia be put on probation for three years.

- Visitations are lagging - invitations from the people lagging. Deacons and Ministerial need our support and prayers so that they might have successful visits.
- Nov/92 - The church's endeavour at practical Missions has included sponsoring a political refugee out of Ethiopia, and being concerned with helping his family over as well. His name is Atlabachew. He writes in his letter to the Glenlea Church:

Dear Mennonites:

Through your help I was allowed to come to Canada and lived here for four years. All my wish was to get my wife and three children here and live with them for the rest of my life. But this is our eighth year since we see each other. My wish didn't come true. After two years suffering, they have finished their process to come to me. But I am not able to pay for their air ticket. I have talked to one of the immigration officers to get a loan and I was told that I am not eligible to get a loan for the ticket because I am sponsored by a church. I have nobody to ask for help except you, the Mennonites who helped me a lot before. I beg you to give me a loan and buy a ticket for my family who are still suffering in Sudan. I am working now full-time and making \$7.00 per hour, so I would like to pay back the money you spend for the

ticket, whichever way you want me to. My wife's name is Meselech Hadis Yedeg, my son is Sargon Atlabachew, and my two daughters are Metin and Yohana.

Sincerely yours,

Atlabachew Tentine Sasaie.

- This may be a way to make a new start with a family. The tickets will cost around \$4,536.00 for the family. Atla signed the "family reunification" papers, and it is his sponsorship that got them the visa. Therefore, we would have no ongoing legal obligation to Atla's family.

- Jan 9/93
- A special thank you to Louise Redekop for the excellent Christmas Concert and Drama presented in December - this really was a highlight of the year. An extra thank you to Randy Neufeld for his three year service. Del Epp, John Friesen, Ernie Wiens for the Ministerial: Have again shared the responsibilities of preaching and teaching together. This year we also began sharing in the service of the Bread and the Wine in the Cup of Communion. These are enjoyable and special times of ministry for us. Five couples were married. There were nine

children dedicated. There were no baptisms. We gained one member by way of transfer, Norma Wiens. We had two members transfer: Anne (Warkentin) Neufeld & Tom Warkentin.

- Interior repairs include repairing the cracks in the ceiling and some of the walls, followed by repainting.
- Exterior repairs: painting or staining the wood.
- A major project to be considered is a repair fund. We suggest that some more money be set aside annually.
- Anita Neufeld reported on the Mom's Program, being in it's second year, with an attendance of around eight people. Discussions and sharing have been very uplifting and rewarding. Del Epp was leading a number of the studies. We thank him for that. With coffee breaks and tackling a craft - such as flower arrangements to Advent Calendars the sharing and fellowship are very worthwhile.
- To aid the Sunday morning singing we introduced and chose a "Hymn of the Month" for the whole year.

Chapter Eighteen

Golden Wedding Anniversary of Frank and Susan Enns - Saturday, March 27, 1993, celebrated at the Bethel Mennonite Church, Winnipeg. Gerhard Ens, Observer for the German periodical, "Der Bote" for many years, had this to say of the celebration:

Long, long ago, and yet it seems to this Observer, as though it was yesterday. He was standing before the end of his year of study at the Teacher's Training Institute in Winnipeg, when he followed the invitation of a fellow student to visit his uncle who was in the hospital. I hardly knew this man, and he didn't know me at all, but it was not difficult to become acquainted. This man had just suffered a serious bout with pneumonia. The then very new medication called 'Sulfa Drugs', had not taken effect and 'Penicillin' was not discovered yet. The doctor had advised him that he would have to 'sweat it out'.

That was my first encounter with Frank F. Enns, the youngest son of the well known Elder F.F. Enns, Terek, Memrik, Lena, Whitewater. While we were visiting in the sick-room, a female visitor suddenly appeared and our patient's eyes lit up to the point where we had no doubt as to their relationship. It was Susan Klassen, Frank's fiance, who was also a teacher, and planning to become a nurse. Silently we left the room.

That was in 1942. Next year Frank and Susan were married in the little church at Eigenhof, where Frank was teaching. His serious illness had put an end to his plan to study medicine, and so he had gone back to teaching. Three years prior, his father had passed away and so the wedding ceremony was performed by his successor, Elder Gerhard G. Neufeld, Whitewater.

Fortunately, Frank was at the age where the conscription call for the Armed Forces did not affect him, until the ruling came out that exempted teachers from being conscripted into active duty. It was not easy to run a household on a reduced civil servant's salary. Together with his brave wife, who was also a teacher, they made it.

There were three children in their family, Margaret, Franz Gerhard, and Victor. They have eight grandchildren. Except for a number of years where Frank and Susan tried their hand at farming, they have always been in the teaching profession. Blumenfeld, Gretna (MCI), Altona, Niverville, all in Manitoba, have been places where they have taught. Called into the ministry by his home church (Lena-Whitewater) he served as minister a number of years, until he was ordained as Elder in the Glenlea Mennonite Church.

Frank and Susan had not intended to celebrate their 50th Anniversary in a big way. They had done that 10 years ago on their 40th. Their children, however, insisted and planned a program for them.

In the roomy sanctuary of the Bethel Mennonite

Church the festive occasion was held. Messages were delivered by two younger colleagues of the Glenlea Mennonite Church. One for the opening and the other for the closing of the program.

The gist of the celebration consisted of musical renditions. Some of the performers included a 'voluntary choir' consisting of Glenlea Church singers and many relatives of the celebrating couple. The choir was directed by a former student of theirs, Gary Froese, an accomplished musician in Manitoba circles. Just as they had done 50 years ago the couple entered the sanctuary to the accompaniment of the choir singing 'Gott gruesse dich' (God Greet Thee). Many songs were also sung by the congregation, especially the one by Chamisso, 'Hab oft im Kreise der Lieben' (Often in the Circle of Loved Ones). Franz Neufeld, a nephew and retired school-inspector, sang the rendition by Gabriel Seidl 'Die Uhr.'

Among the honored guests was the grey haired, almost blind Elder G. Neufeld, who had married the couple 50 years ago. The couple insisted upon being photographed with him after the celebration. This fellowship with coffee and dainties allowed them to meet acquaintances and make new ones. The Enns children had been students of the Observer for four years. Today they are active in professions of their choosing as teachers and administrators. All guests have been given the opportunity to contribute to the Frank and Susan Enns Scholarship being established at the University of Manitoba, in the field of German, Biology or Music to

students in their first year (students from MCI, W.C. Miller Collegiate and Niverville Collegiate). It is wonderful at life's evening to look back upon years of fruitful work. This grace they can enjoy. Frank and Susan Enns want to give glory and honor for everything to God for the past 50 years of their life's fellowship together.

Chapter Nineteen

Annual Meeting 1993

It is important that we set our hearts and minds on the things above - we should work together in an attitude of harmony and peace.

The ministerial suggested Bible study groups during the week to further spiritual growth. People are interested in meeting at church as well as in homes. The church group turned out to be mostly seniors, while the ones meeting in homes were mostly younger couples.

Men's group meeting on Saturdays during the year turned out quite well. The church retreat was a success and should be repeated in coming years. Camp Assiniboia is a good place for the church to spend a weekend with a worship service and guest speaker on Sunday.

It was good to see all the deacons involved with the communion services. Grape juice was made available to those who preferred it to wine.

Bob and Ruth Wiens retired from Sunday School Superintendant services. Andy Rogalsky as Youth Leader pointed out that there was a good sized youth group (12-14) ages 13 - 21, that was actively involved. Dennis Wiens as the representative for Camps with Meaning reported plans for a Spring Barbeque and one weekend in fall for a woodcutters retreat.

In the Maintenance department, Harold Wiens pointed out the need for a stronger Public Address System. The meeting approved \$3,500.00 to put a satisfactory system in place as soon as possible.

Ernie Wiens, our MCC representative, says that we have sometimes only a limited understanding of what MCC does and how broad its scope really is, with 20% of every dollar being spent in Manitoba, the balance going overseas.

According to the voting of the Membership Meeting we were not ready to commit ourselves to the full LIFE program as set out by the General Conference, Old Mennonite, and Church of the Brethren. Is true evangelism living out a Christian life according to the Gospel presentation of Christ? If we are truly a Christ centered church, then the fruits of individual lives in the discipleship of the Lord Jesus must be visible, and a source of drawing others to Christ in true evangelism.

The story of Atlabachew continues according to the report of Ernie Wiens. Atla had been a part of a "targeted group" and was in West Germany where he had been denied residency. Glenlea sponsored him to come to Canada. His wife and three children fled to Somalia where they have been for the last two years. He has requested assistance from us. Before they can come here they have to pass medical and other tests. One daughter's medical has not been approved, and the other's has expired at the end of 1992 - and they don't know when those visas will

be approved. From the discussion, the consensus was reached that we provide Atlabachew with up to \$6,000.00 in travel funds which would be given directly to the ticket agency. If he brings his family over, he would qualify for subsidized housing and this should help the family.

On the election roster the following positions and people were appointed either by election or acclamation. Dave Dick to Church Council. Vic and Terry Neufeld to secretary for one year. Vic and Judy Warkentin to Treasurer. Judy Warkentin to Worship Committee. Art and Val Wiens to Youth Group Leaders. Lori Friesen for three years and Myrna Wiens for two years as Sunday School Superintendents. Abe Warkentin to Maintenance. Dennis Wiens and Ray Harms to Ushers. Tammy Rempel as Librarian. John and Agnes Warkentin were reinstated for a three year term as Deacons. John Wiens was elected as Congregational Chairman. In the music department, Louise Redekop was elected by acclamation. Her evaluation of the Glenlea music situation and needs will follow a little later. Her report on the various hymnbooks and the new Hymnal was candid and timely.

November, 1993

In closing off the year, the ministerial is offering the devotional "Rejoice" for personal use. The Adult Sunday School class would find this material coincides with the lessons in class. The invitations to dinner were

appreciated. The Ministerial encourages questions and dialogue. The Deacons also encourage contacting them for visits.

Dennis Wiens reported cutbacks in funding for programs with the Camps. One solution is for camp workers to be funded by their local churches. The camps are offering a variety of programs for special needs children.

Maintenance - Harold Wiens - What is the policy for usage of the cemetery? The practice would be that any current member would be eligible for burial. Question raised about past members - who would also be considered by each circumstance. The Maintenance committee and the council should review current cemetery lease and title, to ensure sufficient space for future needs.

MCI - Ernie Wiens - Does the Glenlea Church still have a plan in place to help students who want to attend MCI? This would be considered on an individual basis as well as a commitment to help students go to post graduate Bible College or Schools.

Marge Redekop of the Ladies Fellowship reported that our Ladies Aid is a part of the MCC thrift stores who contribute some \$850,000.00 total income. This shows how everyone doing a small part working together can make a very significant contribution. The resolution was passed that the Ladies put on a Sunday dinner (soup and pie) after a service, with the proceeds to

go towards Camps with Meaning programs.

Annual Meeting 1994

Del Epp, representing the Ministerial (Del Epp, John Friesen, and Ernie Wiens), quoted Colossians 1:3,4 "We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we know of your faith in Christ Jesus and of the love you have for all." These words of the Apostle Paul to his Christian brothers and sisters express our feelings toward the Glenlea congregation as well. We have a good congregation whose commitment and faith remains strong and growing - for that, we ministers are thankful. Preaching responsibilities are still being shared as well as teaching the Adult Sunday School classes.

This past year we have faced concerns and suffering. There has been serious illness and congenital conditions requiring hospitalization and special surgery. God has restored health and we are grateful to Him. Yet at the beginning of the year, on February 5, Cameron Scott Wiens, son of Bernie and Bev Wiens, was born and passed away. These difficult events often bring us closer to each other and to God. Our fears and sadness are a reminder of the importance and purpose of life, relationships, and the mercy of God.

The church participation in the Food Grains Bank as well as with MCC is commendable. Ernest Wiens

quoted: "MCC is a special gift to our churches in that we are drawn together to do service in the name of Christ. Truly that is a sign of the kingdom and a sign of hope in our midst." (Royden Loewen, MCC Manitoba).

The issue of child dedication was brought up to emphasize the importance of parent(s) bringing their child for a ceremony which is a dedication, commitment, and blessing for the child. Where there is one believing parent, the church should provide extra spiritual support.

February, 1995

At the end of this meeting a need was voiced to hold a brainstorming session, in which long range plans for the church be made ie: where do we go in the long run? Do we want to grow? How do we do this? How do we remain around for another 70 years?

John Friesen remembers...

As the 70th Anniversary of our Glenlea Church Group approaches this year, and the 50th Anniversary as an incorporated church this past March, we realize the nearness of our Heavenly Father over the many years. On Sunday morning, March 5 of this year, we reminded ourselves of the past 50 years. When our parents first settled here in 1925, their first concern was for the spiritual aspects of their lives ie: their worship services.

For a year or so they gathered in private homes on Sunday mornings. I remember going with my parents by sled and horses in winter, to Frank Wiens' place or the Warkentin's or the Cornelius Fast place at Howden some ten miles away. This practice continued for a good number of years on special holidays, even after the school house became available for Sunday worship services. Perhaps they were more concerned about soul preparation during Lent and Passion week than about going out into the community to evangelize. Yet I remember neighbours saying how closely they observed us Mennonites and the positive influence our lives had upon them.

In 1926, our parents received permission to use the school house for congregational functions, and for twenty years it served us well. Because of the pioneer conditions, organizing a viable church was difficult. They had only limited education and very little organizational experience. So it was that the Schoenwieser Church in Winnipeg made Glenlea an offer to join them as an affiliate, which they did in 1928. There were a number of country church groups that joined the Schoenwieser (First Mennonite) Church. These separate groups eventually numbered 37 in total. Each church had its church council (Kirchenrat), and a congregational council (Gemeinderat) was elected to supervise the entire organization from Winnipeg. There was one elder (Aeltester) who served communion and performed baptism. By 1932, a year after Glenlea ordained their own ministers, these ministers also served those other churches as a travelling team of lay

ministers (Reiseprediger), who had none of their own.

As farmers and churches became more affluent this affiliation system fell apart and most of those other churches became independent, as well as Glenlea. Taken out of the First Mennonite Church's 60th Anniversary Book: "To the sympathetic observer, this time of tension can be seen as a time of ripening and evolvment into separate new churches, rather than the time of disintegration of the Schoenwieser Gemeinde. There were other factors: the automobile, which replaced horse drawn vehicles, and better roads, made it possible to travel further and faster. In any event, the end result of these at times heated debates, was the establishment of seven independent Mennonite Churches over and above the one in Winnipeg, namely: Springstein, North Kildonan, Pigeon Lake, Glenlea, Steinbach, Niverville, and Oak Lake. The Winnipeg group of the Schoenwieser Gemeinde was renamed, 'The First Mennonite Church'."

In the year 1949 our fathers discussed the growth of our church and the need for larger facilities. They bought a church building from the Rosenort Holdemann people and because of the rains in fall they had to wait for frost to move it here. The building was pulled and parked for the winter where the row of beautiful poplar trees stand today, on the southern boundary.

Next spring, Nick Wiens came out with his bulldozer and dug a hole for the new church basement. We were all concerned about a strong foundation for the church. A concrete footing was poured, I believe at least

three feet wide and twelve inches thick. Rev. Jacob Toews was assigned as chief carpenter, to oversee the construction. In those days we could not afford to hire a contractor - it was expected that we do the building ourselves. We all pitched in.

Forms were built onto the footing. The basement foundation was to be nine inches thick and nine feet high. Joists were placed on top for floor support. Plywood was laid in a perimeter on the joists to carry wheelbarrows with cement. A long ramp was built to push the wheelbarrows up, and the wet cement was then poured in between the forms.

There were two concrete mixers and four wheelbarrows. The men took turns pushing the wheelbarrows. Two people shovelled the gravel and cement into the mixers. One part cement to five parts gravel and the ones with the shovels also put in the water. This became an exacting art. Too much water, the mixture became sloppy and came sloshing out of the wheelbarrow onto the driver as he pushed the load up the ramp.

Sometimes there was a lull in the hauling when the people stamping the wet cement in the forms needed more time to tamp it down properly. The drivers became restless. Since it was a hot day, we thought some of the drivers needed cooling off - that's how the water fights started. One guy grabbed a pail of water and heaved it at a fleeing driver, but an older man happened to come walking around the corner of the basement wall just at that moment and collided with the flying water. Luckily, Mr. Krueger

had a tremendous sense of humor, and after a good laugh all around, the work resumed.

However, suddenly we heard a groaning noise and a crash. The tremendous weight of the cement settling had buckled the form, and the cement on that spot came pouring out! It took quite a bit of time to clean up and spread out the poured cement from the floor of the basement. The form was pushed backed and properly braced this time. The concrete hardened. The building was moved onto the foundation where it stood safely for 25 years, until it was sold in 1975.

Like Abraham, who made his home in a promised land, like strangers in a foreign country, our fathers took this land and made it prosper. They were looking forward to the city with foundations, whose architect and builder is God (Hebrews 11: 8-10).

God of our fathers, who has become our Father, through faith in Jesus Christ, we give thanks to You for the gracious care that You have given us over these 70 years in Glenlea. You took care of our parents and You have taken care of us, body, soul, and spirit. If anyone should ask, "Have you, in all these years, lacked for anything?" we would confess and say, "No! we have never lacked for anything". You have provided for all our needs and more. We give You the glory and the honor and the praise, and we want to pass this inheritance to our children and their offspring, that they may carry on this torch of faith. Bless us and keep us through the leading of Your Holy Spirit!

Conclusion

As we come to the concluding remarks of this historical narrative, it is our hope and prayer that we may have been transferred in our hearts and our minds into the times of the years that have been described. It is also our prayer that we may have realized the concern of the participants - during those ongoing years from 1925 to 1995 - have always been the glory of God and the building of His Kingdom in the Glenlea Church. May the pages of this book be a reflection of memories as it was, as it has become, and will be in the future. May we remember how God has been leading us, and how He is using our strengths and our weaknesses to encourage us and move us along to greater faithfulness.

It is very important for us as a church to look to our past. It is a story of God's leading and His faithfulness, His mercy, and His unending love for us. May it encourage us to a stronger faith and a greater devotion and commitment toward doing His will.

When we consider the pages of our history, we are encouraged to build upon the various foundations of faith. In looking at the roster of membership names, one realizes quickly that there are many new names that have been added in the last 15 years or so. This is a gift from the Lord. Many young people were drawn into our church via friendships formed at the MCI. Many came in because our church is situated close to Winnipeg. Some transferred

their memberships because their home churches were located far away in the country, far from their place of work. We are thankful for that. It is a gift being able to welcome others. May we grow in the gift of hospitality. Furthermore, as our youth and young adults take on more leadership responsibilities, I believe they will continue to build on that heritage of welcoming the stranger in our midst, even those from other nationalities and denominations.

God's Spirit has also given us the gift of caring about the welfare of others: the Food Grains Bank, the work of the Mennonite Central Committee, and the Mennonite Disaster Service. May this develop further into care groups personally helping others in the name of Christ. As we care more about others we will realize the need for stronger faith in God. As faith grows, we sense a need to learn more about God and His Son Jesus Christ by studying Scripture. Learning from our history, we realize the truth that God is faithful. He never abandoned us in spite of our shortcomings or our doubts. May our past encourage and bless us. May the Lord bless us and make us a blessing to future generations!

References/Resources

Jacob G. Neufeld

Peter Neufeld

Johann C. Friesen

Abram D. Warkentin

Frans F. Enns

Frank F. Wiens

John Friesen

Jacob Pankratz

Victor Neufeld - excerpts from Minutes

Gerhard Ens

Del Epp