



Silver Heights United Church – Dedication

THE WEEK AT A GLANCE

Activities marking the 40th Anniversary of the United Church of Canada, the 10th Birthday of Silver Heights United Congregation and the Completion and Dedication of the Silver Heights Church Sanctuary, June 1-6, 1965.

TUESDAY, JUNE 1

8:00 p.m. Festival of Choirs — A concert of sacred music featuring the choirs of neighboring churches and our own.

THURSDAY, JUNE 3

6:30 p.m. Congregational Dinner — (For Senior Highs and adults), followed by a pictorial presentation, "The Rock From Which We Were Hewn," and a light program of fun and fellowship, by a congregational group.

FRIDAY, JUNE 4

7:00-10:00 p.m. Mission Festival — The church at work in the local and wider community, told in displays, films and pictures.

SATURDAY, JUNE 5

10:00-12:00 a.m. Mission Festival — Children's session.
2:00-5:00 p.m. Mission Festival — Final session.

SUNDAY, JUNE 6

9:30-10:30 a.m. Two Identical Services, with Senior
and Choir in attendance, to celebrate the
11:00-12:00 noon completion of our church building program.
2:00 p.m. Service of Dedication of the Sanctuary.
Open House — Coffee hour, guides at hand in church.
7:00-8:00 p.m. Congregational Song - Fest — An evening service of music and song, with special choir and instrumental music and congregational singing. Junior and Senior choirs.

NOTES: *Admission to the dinner will be by tickets, sold in advance. Offering will be received during the weekday events to defray the costs of the week's celebrations. Confirmation and dedication of the Congregation will take place on Communion Sunday, June 20th.*

Davis Gillmar

Why a New Sanctuary?

Why was our new sanctuary built? A simple answer would be "So this church can better serve our community." But a more appropriate and detailed answer can be found in a report of an official church committee presented in March 1964. After studying data on our community from the 1961 census, the committee reported:

1. Ours is the fourth richest community in greater Winnipeg. Only Tuxedo, River Heights and a portion of Fort Garry are more fortunately situated.
2. The majority of university graduates living in St. James live between Conway and the western limits of the city.
3. There is a wave of teen-agers about to break upon us. Many of these will be the leaders of the future.
4. It is a community on the move. With so many managers and travellers among them, many of our men are travelling back and forth across the country and transfers for them and their families are frequent. This, however, will likely become somewhat less characteristic as older people move in and/or our own people move on from 25-45 age group into the brackets less subject to transfer.
5. While the area is 50% United Church we are not reaching half of the people who claim affiliation with us. Witness the fact that we are at present serving approximately 1,500 people while 6,120 claimed to the census takers to be United Church people between Conway and the city limits!

After thus describing our community, the committee, which consisted of Chairman Marshall Webber, and members Archie Fisher, Wynn Rayner, Harold Ingram, Sam Ewart, Tom Thomson and Rev. Ian Harvey (ex-officio), went further, and quoted from "The Basis of Union of the United

Church," to describe what this community needs to hear.

"To what, then, can we direct the people of our community either through our spoken word or by the building we propose to erect in their midst? One thing alone would it seem safe to put forward as an adequate hope for or challenge to modern, materialistic self-sufficiency and as the basis for saying that there *is* a 'better way' than that being followed by us all. Actually it is not a "thing" at all, but a person. It is Jesus Christ, the "Man for others" as Bonhoeffer has called him, the one whose Cross stands as an everlasting symbol of life lived in far different ideals from those by which we live. As the person quoted above has gone on to say: "Here is greatness. This man would not compromise the principles of love and truth that he lived by, even to save his life. He was free from self—for others—through the rule in his life of the ideal of selfless love for mankind. This force in his life, that so transcended his finitude as man, I can understand as the Christian God."

"The Christ we put forward to speak for Himself must be no 'namby-pamby, sissified, gentle Jesus' sort. There is no challenge there; nor was that what he was really like. We must put Him before the people as he was: 'vigorous and virile, taking all of life in his two hands and standing up to life,' as one man has put it. This is the sort of Christ who attracted those first followers around Him and won their complete trust and obedience. This is the Christ we must ask the architect to try to make central in the building he plans for us, for He alone has the power and the right to break through the shell of our shallow self-sufficiency, and let us taste life as it was really meant to be."

Thus, the goals and the challenge are clearly spelled out and the congregation has responded. The sanctuary has been built and is now being dedicated.

Our First Ten Years

Here at Silver Heights, we didn't actually start out as a church at all. In October, 1954, 20 people got together in Strathmillan School to try and organize a Sunday School for the 200 United Church children in the area. Still with us from this group are Mrs. J. Johns, Mrs. Cully Wilson, Mrs. Russ Jordan, Mrs. Harold Grant, Mrs. Steve Didcote, Mrs. L. J. Edgars, Mrs. H. Newell and Mrs. Roberta Law. Mr. Bill Leeder and his wife were also very active members of this early group.

Under our supervising pastor, Rev. F. W. Armstrong, and a committee of five, a student minister, Doug Sly (now Rev.) was brought in to set up the school and instruct the staff. First superintendent was Arni Johnson.

This corps of workers began to advertise the Sunday School in press and radio, raise money to buy supplies, and for six weeks held classes in Strathmillan School. In February, 1955, it moved to the old Lodge Theatre (now a Shop-Easy store) for 19 weeks.

Meanwhile the building committee found a building site, arranged financing, and obtained the "little white church." Members were: Don Brown (chairman), Dwight Johnston, Harold Grant, Bill Leeder and Ernie Gridley. By September, church was being held on the lot where Payne's garage now stands, in a portable building loaned by Winnipeg Presbytery.

Our "little white church" measured 60 by 35 feet, and had a narrow board walk around it. Inside were two space heaters (the front one really lured us forward on cold mornings), a borrowed piano, second-hand chairs and, through the generosity of Oxford United Church, Amy Blackwell's

choir had second-hand gowns. We soon learned to check to see if the washroom pipes were frozen, to take off our coats when the heat got away on us, and to put them back on, fast, if someone opened a door.

Once we were in a "church building" things really began to move. The Sunday School, with 23 teachers and 281 pupils, met in three departmental sessions. Each session soon became overcrowded, and the pupils could choose which teacher they wanted to listen to—they were all coming through loud and clear!

Eight stewards under Chairman Dwight Johnston, and four elders under Frank Blackwell, who served as clerk of the session for six years, held their first meetings. Sixty women formed a Women's Association under President Adella Kirby. The W.A. provided a Nursery Service at the Kirby home during church services.

In November, 1955, Prof. A. R. Cragg, a retired supply minister, took over this charge with Doug Sly as a volunteer worker. Prof. Cragg called on every home in our area that winter and urged us to become active full members of the congregation. In December there were 27 members, and on Charter Sunday, May 27, 1956, 139 people signed cards as charter members of Silver Heights United Church.

With our little white church bursting at the seams, discussion began of a new church building, and the decision was made to build the Christian Education Building. Architects' plans were drawn up in June, 1956.

By then, the need for our own minister was felt, and Rev. Ian J. Harvey of Deloraine United Church accepted our call to come in August, 1956. Dr. Philip Barker and Dr. David Owen filled the gap after Prof. Cragg took ill in June, and before Mr. Harvey arrived.

In July, a manse was purchased at 138 Kane Ave., and the W.A. members and their husbands scrubbed, painted and polished it and then furnished it.

In August, Ian and Jean Harvey arrived with their children, Margaret, Louise, Stuart, John and baby Frazer. They were soon involved in the building program. In the Wells Fund-Raising Campaign, 60 men took part in the first canvass.

Construction began on September 17, 1956, in a manner which has become all too familiar in our congregation. Mel Anderson turned the sod, submitted his resignation as Chairman of the Board of Stewards, and hurried to the plane taking him to his new home in Toronto.

Other groups were begun in 1956. Ernie Gridley led 33 cubs. Jean Harvey led 26 Explorers. A men's club was formed with Al Cooke as President. The Intermediate Sunday School began meeting at 9:30 a.m. in the Kirby's basement.

Another interesting project was initiated at the time of the Hungarian Revolt. We raised \$400, collected household equipment and helped two families who had fled from Hungary to Canada.

At Easter, 1957, after moving ladders, chairs, etc., we were able to hold our first two services in the auditorium of our new building. In May, it was formally dedicated.

We have grown steadily since. We now have 20 elders and 21 stewards. In the Sunday School are 36 teachers, 19 assistants, and 475 pupils. There are 7 leaders and 74 boys in 2 cub packs, 3 leaders and 30 scouts, 7 leaders and 60 girls in the Explorers, and 2 leaders and 15 girls in the messenger group for 8-year-olds. There are 8 leaders and 79 girls in the CGIT, and the church membership is now 386.

Why Our Church Looks Like This!

Most of us, as we watched our church rise from its foundations this past winter, chuckled a little and wondered if indeed we were building a silo or a launching pad or maybe a lean-to for the Christian Education Building that somehow leaned the wrong way. Our new church is different.

The difference has meaning, however. Architects Al Waisman and Doug Gillmor explain that their goal has been to design a church which focuses attention on the central activity there: the active worship of God. They have tried to create an atmosphere which can make worship deeply meaningful, and have used every device available—the shape of the building, the lighting effects, and the building materials—to do it.

The area of activity, where the scriptures are read, where the sermons are preached, where the choir sings, where baptism and communion are administered, is the chancel area. From the time your feet are directed from the street outside, towards the front door, the church design is intended to lead your attention to this area.

As you move through the porch and vestibule into the shelter of the narthex, the intensity of light diminishes. Then, once you step into the sanctuary itself, the transition is complete. The slope of the walls and ceiling and the dramatic use of light draw your attention from the subdued back of the church, directly to the chancel area. The walls seem to converge towards the chancel end, but the ceiling sweeps upward drawing your gaze with it, as if to God.

The chancel area is bathed in light. The end wall is a semicircle and a band of natural light coming through window slits above, seems, to the worshipper, to enfold the whole area. At each side of the semicircle, narrow vertical slits of stained glass bring in more light. From above the chancel platform a shaft of fluorescent light beams down out of the high ceiling onto the communion table.

Preliminary sketches of the church called for a skylight above the chancel area, and a small spire and cross on top of the church. But as the design developed in the minds of the architects, the decision was made to carry the end semicircle wall upward into a tower. This further emphasized the idea of the rising ceiling, and enabled the architects to include the circle of overhead windows. It also enabled them to provide a tower which seems to dominate our community much as the spires of old Gothic churches dominated communities in earlier days.

The chancel area within has some distinctive features. The choir is seated in a semicircle around the back wall in such a way as to lead but not dominate the congregation. Its seating, in fact, begins on the same level as the congregation's. In effect, the choir and the congregation are all seated around the communion table, although on different sides.

Architect Waisman felt that worship could be enhanced by using materials as close to their natural state as possible—in effect, saying that we are closer to the Creator if we are

in the midst of materials that are close to the Creator's hand. Precast concrete was used as the structural material for the walls, but it was made by a new process by which the stones are readily apparent on the surface of the material. Relatively small stones of limestone, with a buff color, are used. Ours is the second building in the city to use materials made by this process, an inexpensive one, requiring no upkeep, but one that carries out the theme of natural materials too.

Cork has been used on the inside walls—a natural organic substance which requires no finishing. Wooden furnishings, like the pews and chancel furnishings, are finished in a natural red oak.

The church building further emphasizes the theme of worship with a cross set discreetly on the outside wall of the tower. Here again, the denominational distinction is subdued. There is no name on the church itself. It stands in the community as a place of Christian worship, not as a showplace of our own denomination. Of course, a sign on the church property will mark it as Silver Heights United.

This is the story of our new church. It is a striking building that has aroused the interest and the comments of us all. But the structure itself is only the beginning.

Architect Gillmor explains appropriately, "The final success of the new church will be its effect on the worshipper. If it stimulates him and heightens his participation in the service, it will have fulfilled our purpose for it."

ORDER OF SERVICE

for the

Dedication of Silver Heights United Church Sanctuary

Sunday, June 6th, 1965, 2 p.m.

PARTICIPATING CLERGY:

Rev. A. Grant Smith, B.A.

Chairman, Winnipeg Presbytery

Rev. Fred J. Douglas, B.A., D.D.

Director of Church Extension

Rev. A. R. Cragg, M.A., B.D., D.D.

Retired—supply minister, 1955-56

Rev. D. M. Sly, B.A.

Student minister-in-charge, 1954-55

Rev. Ian J. Harvey, B.A.

Minister-in-charge, 1956-

When the people have assembled outside the main entrance to the church, the participating ministers shall gather at the church doors, accompanied by the contractor, Mr. Frank Carnegie, a representative of the architects, Mr. Doug Gillmor, and the chairman of the Church Completion Committee, Mr. Ray Jonasson.

THE CEREMONY OF THE KEYS

The Architect—MR. DOUG GILLMOR

As one entrusted with the co-ordination of the plans of this congregation and the embodiment of them in suitable

architectural form and design, I call upon the builder to bring forward the keys of this building.

The Builder—MR. FRANK CARNEGIE

As one who gave material form to the plans of the architect, I present the keys of this completed structure to the Chairman of the Building Committee, to the end that the building may be opened and dedicated to the service of Almighty God.

The Church Completion Committee Chairman—

MR. R. O. JONASSON

I accept these keys, believing this building to be well and truly built. Architects of vision planned it; a faithful committee made the necessary decisions as the work progressed; and wise artisans and skilled craftsmen put into concrete form the plans and aspirations of both. On behalf of the Church Completion Committee I now present these keys to our minister, Chairman of our Board of Trustees.

Chairman of the Trustees—REV. I. J. HARVEY

I accept these keys for the Board of Trustees who shall hold this property on behalf of this congregation and the United Church of Canada. I would now call upon the Rev.

Dr. Cragg, who served this congregation in its infancy as retired supply, to open the doors that we all might enter in and join in the dedicating of the building to the glory of Almighty God. Following the opening of the doors, I would ask the Rev. Doug Sly, who served this congregation as student minister prior to Dr. Cragg's coming, to lead us in prayer.

(Dr. Cragg unlocks the doors, after which the Rev. D. Sly shall say)

Let us pray:

We beseech Thee, O Lord, graciously enter Thy House, and within the hearts of Thy faithful people establish for Thyself an everlasting habitation, that they may be glorified by the indwelling of Him by whose building they live; through Jesus Christ our Lord.

Peace be to this house and all that worship in it.

*Peace be to those that enter and to those that go out from it.
Peace be to those that love it and that love the name of
Jesus Christ our Lord.* Amen.

THE ENTRY INTO THE CHURCH

(Led by the ministers and choir, the people enter and file into the church, singing together as they go, the following hymn)

*All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell;
Come ye before Him and rejoice.*

*Know that the Lord is God indeed;
Without our aid He did us make;
We are His folk, He doth us feed,
And for His sheep He doth us take.*

*O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud and bless His name always,
For it is seemly so to do.*

*For why the Lord our God is good;
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.*

Amen.

(The choir files into the choir stalls while the ministers take their places on the chancel platform. The people meanwhile file into the pews or, if necessary, remain in the aisles. ALL REMAIN STANDING.)

The Dedication ----- Rev. A. Grant Smith

Beloved in the Lord, rejoicing with you that God has put it into your hearts to build this House to the glory of His Holy Name, we are here met to consecrate and set it apart for the worship of Almighty God and the instruction in Christian Faith of His people. Let us therefore, as we are assembled, solemnly dedicate this place to its proper and sacred uses.

Minister: To the glory of God the Father, Who has called us by His grace; and of His Son, Who loved us and gave Himself for us; and of the Holy Spirit Who illuminates and sanctifies us:

People: WE DEDICATE THIS HOUSE

Minister: For the worship of God in prayer and praise; for the preaching of the everlasting Gospel; for the celebration of the Holy Sacrament:

People: WE DEDICATE THIS HOUSE

Minister: For comfort to all who mourn; for strength to those who are tempted; for light to those who seek the way:

People: WE DEDICATE THIS HOUSE

Minister: For the hallowing of family life; for teaching and guiding the young; for the upbuilding of all who believe:

People: WE DEDICATE THIS HOUSE

Minister: For the promotion of righteousness; for the diffusing of Christian truth; for the extension of the Kingdom of God:

People: WE DEDICATE THIS HOUSE

Minister: In the unity of the faith; in the bond of Christian brotherhood; in charity and goodwill to all:

People: WE DEDICATE THIS HOUSE

Minister: In gratitude for the labors of all who so nobly built and bequeathed us a heritage; those whose feet no longer tread this earth and those yet with us:

People: WE NOW, THE PEOPLE of this church and congregation, dedicate ourselves to the tasks before us and the larger opportunity that awaits us.

Minister: O Lord, establish Thou the work of our hands.

People: Yea, the work of our hands, establish Thou it.

Prayer _____ Rev. A. Grant Smith

Accept, O Lord, this service at our hands, and bless it with such success as may most tend to Thy glory and the salvation of Thy people; through Jesus Christ, our Lord and Savior.
Amen.

The Declaration of Dedication _____ Dr. F. J. Douglas

By virtue of our sacred office in the church, we do now declare to be consecrate and set apart from all profane and common uses this House of God, under the name of Silver Heights United Church: in the name of the Father, and of the Son and of the Holy Ghost.
Amen.

Scripture Readings _____ Rev. I. J. Harvey

II Chronicles 6: 12-15, 18-21

I Corinthians 2: 10-15

The Hymn of Dedication _____ Congregation and Choir

*All things are Thine: no gift have we,
Lord of all gifts, to offer Thee:
And hence, with grateful hearts today
Thine own before Thy feet we lay.*

*Thy will was in the builders' thought;
Thy hand unseen amidst us wrought;
Through mortal motive, scheme and plan
Thy wise, eternal purpose ran.*

*No lack Thy perfect fullness knew:
For human needs and longings grew
This house of prayer, this home of rest,
In the fair garden of the west.*

*In weakness and in want we call
On Thee, for whom the heavens are small;
Thy glory is Thy children's good,
Thy joy Thy tender Fatherhood.*

*O Father, deign these walls to bless;
Fill with Thy love their emptiness;
And let their door a gateway be
To lead us from ourselves to Thee.*

Amen.

The Benediction _____ Dr. A. R. Cragg

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever; and may the power and presence of God be with you in all that you do for Him in this His own habitation, through Jesus Christ our Lord.
Amen.

(The ministers leading the way, the congregation will proceed from the sanctuary, first the choir, then the people, and proceed to the main auditorium of the Christian Education Building for light refreshments and a social hour.)



