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THE MESSENGER



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Photo: Margaret Glidden

Two teens from the youth group at St. John the Evangelist Anglican Church in Edmonton paint a picnic table to be auctioned during Mural Massive hosted by St. Peter's in September.

Updated *Safe Church Policy* timely and crucial

The Rev. Deacon SHELLY KING
MESSENGER Staff

The topic for the Clergy Day, held on September 29, 2022, was both timely and crucial.

It was an opportunity for clergy and lay employees who work with vulnerable people to learn how to enact updates to the diocesan *Safe Church Policy*. Work on these updates has been underway for several months, following up on a pastoral message from Bishop Stephen London, sent in April:

The church must be a safe place for all people if we are going to be true to the Gospel of Jesus Christ. It is heartbreaking when revelations arise about church leaders abusing the trust given to them. We are in a time of repentance and humility, and we are grateful

for those who call the church to repent. It is also a time for renewed commitment to being the church Jesus calls us to be.

Diocesan Chancellor Lois MacLean, K.C. set the stage for the day's discussion by providing a legal framework for all that needs to be considered in a safe church policy. She touched on relevant aspects of criminal and civil law, contract law and issues to do with insurance. She spoke of *vicarious liability* and *duty of care*: all aspects of life in the 21st century that were likely not included in the training of priests and deacons, church workers and volunteers, but which are vitally important. We know that many vulnerable people, both children and adults, have fallen victim to abuse in churches; places where they should be safe.

"Ministry involves risk," said MacLean who leads the Diocesan Advisory and Response Team (DART). "But we're not going to stop ministering, so what can we do to reduce the risks?"

That is where the updated *Safe Church Policy* comes in. It calls on rectors throughout the diocese to make sure that all parish volunteers go through the appropriate level of screening and receive the training they need to keep our churches safe. The approach protects both the vulnerable in our midst and the volunteers themselves.

Leading the work to update the diocesan policy is the Ven. Sue Oliver, Archdeacon for Children, Youth and Family Ministry. In her introduction to the *Safe Church Policy*, she writes:

The Diocese of Edmonton has many gifted clergy,

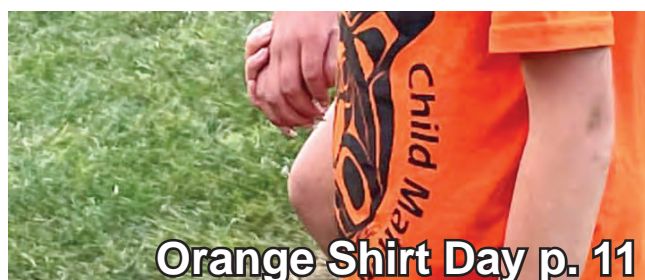
employees and volunteers who offer their gifts and talents. It is essential that we ensure that those we place in positions of power and trust be selected, trained and supported so that their ministries may be life-giving.

This policy complements and strengthens the commitment of this diocese to strive to ensure that all places of work and all of our congregations are free from sexual misconduct. It will be applied, without exception, across our diocese: in parishes, diocesan ministries and programs as well as in our buildings.

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Light Horse Park p. 12

Every person has a story to tell, every story needs a listener

The Rev. Deacon SHELLY KING
MESSENGER Staff

A brief time to come away, reflect, and be heard proved healing for 20 people gathered for a Healing of Memories Workshop in September. The workshop was led by a team of six facilitators at Star of the North Retreat Centre in St. Albert.

Healing of Memories (HoM) is based on the principle that “every person has a story to tell, and every story needs a listener.” The intentionally designed structure and careful facilitation of each workshop, create a safe space for telling and listening. Participants commented that it was remarkable and even surprising how seamlessly they were able to connect with the group and with their own story, and to come away after only two days with a sense of movement in their personal journey. HoM

doesn't promise complete healing and resolution of the pain people experience in their lives, but rather, the opportunity to take a step forward.

Fr. Michael Lapsley SSM began developing HoM workshops more than 25 years ago to run “in parallel to South Africa's Truth and Reconciliation Commission (1996-1997).” (healing-memories.org) The workshops created opportunities for people from all backgrounds to share their personal experience of apartheid and to be heard with compassion.

Since those days, the workshops have been found relevant and helpful in many places around the world. They have a particular resonance with the work of reconciliation between Indigenous and Settler peoples in Canada. For some participants in the September workshop, pain connected to



Fr. Michael Lapsley (far right) and a team of facilitators led 20 people in a Healing of Memories workshop at Star of the North Retreat Centre in St. Albert. Photo: Richard King

colonization was front and center. For some, personal and family issues surfaced. In the philosophy of HoM, however, “pain is pain” and all pain needs release.

HoM workshops are designed to provide safe spaces where people can let go of poisonous memories in order to break the cycle of victims becoming those who victimise others. Workshops are a place

where people can consider whether the memories they hold onto are redemptive or destructive.

“Those who've had horrible things done to them have every reason to hate, to be filled with anger, to be bitter, to want revenge. But in the end those things do not destroy our enemies. They destroy us,” says Fr. Lapsley.

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Updated *Safe Church Policy* timely and crucial continued

Continued from Front Page.

The fact that the policy must be carried out “without exception” may be difficult for some to accept. Many parishioners have served for decades without a specific job description and without being screened. They are known and trusted. However, Oliver's document points out that no one should take personally the need for screening. “It is the nature of the position not the nature of the person holding the position which determines the standard (for screening).” The policy provides a clear list of positions within a parish that are deemed high risk, medium risk, and low risk, with different levels of screening required for each. High risk positions include all clergy and employees, and volunteer positions which involve “ongoing, intensive or lone interactions with vulnerable persons” (see list at end of article).

Bishop Stephen London

reminded those gathered at Clergy Day that standards must be kept high, because those who seek to take advantage of the vulnerable in any community always seek the place where the standards are lowest. Nothing less than the protection and safety of parishioners, employees, and clergy is at stake. For this reason, failure of church leaders to implement the policy will result in disciplinary action.

Implementing the updated *Safe Church Policy* will require an additional investment of time by parish leadership. In order to help with this, each parish is required to appoint a Safe Church Coordinator to ensure all volunteers and staff in their parish are trained and screened as needed. The coordinators will be equipped and supported by the Rev. Armand Mercier, Associate Priest at Christ Church in Edmonton, who is taking on the role of Diocesan Safe Church Coordinator.

While the *Safe Church Policy* does present an administrative challenge, several at the meeting expressed their support and gratitude. “This is awesome,” said the Rev. Nick Trussell. “This is the best thing, because this will save lives.”

Further development of the diocesan *Safe Church Policy* will be rolled out over time. The immediate

goal is to identify people in each parish to serve as coordinators, and to provide Mercier with those names as well as the names of volunteers who serve in positions that are deemed to be high risk. The intention is to collect this information by Advent, which begins on November 27, 2022.

The *Safe Church Policy* document can be found on the diocesan website: <https://edmonton.anglican.ca/news/september-clergy-day>

List of Ministries

Please note that many parishes have roles that may vary in title, role, or responsibility; this is merely a guide. Should you have any questions about the risk level of a position, please reach out to the Safe Church Coordinator for clarity.

High Risk (ongoing, intensive or lone interactions with vulnerable persons):

- Clergy
- Youth leader
- Director of children's or youth choirs
- Trainer and supervisor of young servers
- Sunday school teacher
- Assisting people with disabilities
- Lay reader
- Home visitor
- Nursery coordinator/attendant
- Seniors' home visitor
- Medium Risk** (leaders in



As Diocesan Safe Church Coordinator, Armand Mercier, Associate Priest at Christ Church, will support parish coordinators.

ministries with adults involving meetings):

- Adult choir or music group
- Study group leader
- Baptismal preparation leader
- Support groups leader
- Envelope secretary
- Treasurer or those with access

to money and confidential records

Low Risk (Sunday morning ministries with adults and other adult meetings):

- Greeters/sides-people
- Vestry member
- Adult Sunday School
- Arrangers of coffee fellowship
- Audio-visual controller
- Bulletin folder
- Readers
- Janitor /cleaner
- Deanery Representative
- Musician
- Wedding/external event



Lois MacLean, Diocesan Chancellor and DART Coordinator, speaks to Clergy Day participants about their Duty of Care.

A simple spiritual practice that could change your world

Greetings to you in the name of Christ. I've been thinking a lot about discipleship, the reality of today's society, and where we as a church fit. I shared the following with the Diocesan Executive Council for a recent meeting:

In many ways our world is becoming more and more like the first century after Christ. However, in that time the church grew dramatically, just as it is presently in Africa and Asia. I think, in that time, people were dissatisfied with the brutal and tyrannical social order. Life was short and often unpleasant. They felt they found something better in church, where they could encounter God. In some respects, it was 'if you want a longer and happier life, come to church.' By comparison, while there is a broad variety of beliefs (and non-belief) today, I think, overall people are satisfied with the current social order, and church doesn't offer something better. This is ironic, because many of the helpful attributes of the current social order, such as hospitals, medical care, welfare, etc., all started as ministry of the church. Frankly, they feel they don't need God – if He even exists. While there had been a social impetus to be part



Bishop DAVID GREENWOOD
Diocese of Athabasca

of the church (or depend on the church for receiving services) from the time of Christ to approximately 1960, with the broad introduction of social programs across our society that impetus has largely disappeared. Naively, one might have assumed that people, realising all that they have been blessed with through the gift of our Heavenly Father, would gather together more than ever to praise and give thanks to our Almighty Creator who cares for us. Instead, people have decided 'life is good, I don't need to get together for worship. I don't need the church.'

But we do need each other. No one is an island unto themselves. Here are two simple actions we can take which may help:

1. Invite people to join you at Sunday worship, or your daily worship. If they say, 'I can worship on my own. I don't need to go to church to worship,' I suggest you reply with, 'But we need you. God didn't create us to be totally on our own. You joining with us, helps build us up, encourages us, and together we can make our community better.'
2. Adopt a simple, spiritual practice:

Pray - When you wake up say, 'Jesus, guide me today.'

Obey - If God nudges you, follow it!

Say - If you meet someone who God is nudging you toward, ask: 'how are you?'

Pray - After listening to them, pray with them. 'Jesus, please help (so and so) with (such and such).' OR 'Jesus, we thank you that (such and such) is happening with (so and so)!'

Hurray! 'Guess what happened?' Share, in an anonymous fashion, the events of the day with your fellow believers in Christ.

Each of these steps (pray / obey / say / pray/ hurray) is important. For a full explanation, and a more targeted version, please see www.qpcweb.org/assets/documents/ACORN.pdf

As you invite people to church, and as you obey Christ as He guides you in the day, I suspect the world around you will change, and for the better. What if everyone did this?!

Jesus said, 'The time is fulfilled, and the kingdom of God is near. Repent (change your path) and believe the gospel!' Let us all walk His path and believe His good news.

Be blessed in Christ;
+ David

Caricature of Bishop Greenwood created by Alex Blasius and used at the Bishop's request.

God's will is for our wellbeing and wholeness

'Rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God in Christ Jesus for you.' St. Paul (1 Thessalonians 16-18)

Without a doubt, this is one of the most challenging verses in all of scripture. I have yet to meet a person who rejoices always or who has found the ability to give thanks in all circumstances, especially bad ones. Many have read this verse as an impossible command. But I don't think that is what is going on; I have come to flip my assumption. To say this is God's will is not to say God is asking us to do the impossible, but rather, God's will is for our wellbeing and wholeness. God indeed wants us to be joyful, thankful people. This is the whole point of the Gospel: God wants to restore us in Jesus Christ to be the spirit-filled children of God we were created to be. Yes, of course, we need forgiveness and reconciliation and to work through



Bishop STEPHEN LONDON
Diocese of Edmonton

the contradictions that plague our hearts and souls. But what is the end result? What does it mean to be returned, so to speak, to our *natural* state? It is a heart full of love, a heart set free. It is a heart awake and alive; a heart that is joyful and thankful.

The key to this verse is the invitation to pray without ceasing. At first, this also seems daunting. For centuries, Christians have asked, 'How do we do this?' The classic novel called, *The Way of the Pilgrim*, talked about a man who learned to pray the Jesus Prayer thousands of times until it became the language of his heart. It is a profound novel I have returned to several times. But the specific path has not been a good one for me who has a family, a challenging job, and a house to keep in order.

Another answer has been to look not at individuals praying, but at the real and profound fact that the church is always praying somewhere

in the world. Prayers are always and unceasingly rising.

For me, the answer has been to remember at its heart, prayer is our living relationship with God. It is not just about intercessions, though that is essential. It is more than liturgical prayer, though that is essential. But in its essence, prayer is our daily (sometimes coherent, but sometimes fumbling) interactions with the living God. It is about remembering on a regular basis not only are we always in the presence of God, but God in Christ through the Spirit dwells within us.

Another answer to this verse I like is that of Brother Lawrence who worked hard to practice the presence of God *always*, even when, or especially when, he did the dishes! There is a profound sense in this that God walks with us in the 'holy ordinary.' To pray in this way is ultimately the key to growing in the other parts of the verse. Ultimately, God wants relationship with us. What an amazing truth! Jesus said, 'I no longer call you servants... I have called you friends.' (John 15:15)

Blessings,
+Steve

We welcome letters to the editor, news, stories and book reviews (max 500 words), event notices and high resolution photos (min 1 MB, 200 dpi).	Peter Clarke (Athabasca) seens@telus.net	PROOF READING Jennifer Alexander	<i>The Messenger</i> is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in <i>The Messenger</i> are not necessarily those of the editor or publisher.
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Healthy churches never forget who it is they follow

Do you remember the five marks of the healthy church that I wrote about last month?

Paul gives us these marks in his epistle to the Colossians, telling us we are meant to be:

- *Rooted and established in Christ, with Christ at the center of all we do.*
- *Growing in our knowledge of God.*
- *Living as disciples of Jesus, individually modelling our lives after his.*
- *Living as Jesus' family - the Body of Christ - brothers and sisters together.*
- *Living with good news to share, living a Jesus-centered life in which we engage with the mission of God.*

Today, I want to continue exploring what this key text means for us; reminding ourselves why we are to be rooted and grounded in Christ, with Christ always at the center.

So, once again, the first chapter of Colossians says:

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible



The Ven. RICHARD KING
Archdeacon for
Mission and Discipleship
Diocese of Edmonton

and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. He is also the head of the body, the church; and he is the beginning, the firstborn from

the dead, so that he himself will come to have first place in everything. (Colossians 1:15-18)

Jesus as our *head* is more than about us being part of the body of which he is the head, as Paul elaborates in 1 Corinthians. Here the context clearly shows that Jesus is our head because his supremacy and sufficiency mean we are totally dependent upon him for all life. That he is the firstborn from among the dead shows how it is through him we have life. Colossians, chapter 2, is going to remind us that 'When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ, he forgave us all our sins...' (Colossians 2:13)

So, Jesus gives us life and we

are dependent on him, as our head. A body cannot live if it is cut off from its head. But as individual Christians, or as a church family, we can cut ourselves off from Jesus if we do not keep Jesus at the *center*. We can separate ourselves from him who is the only source of the nourishment we need to grow as his people. And when we do that, what will happen is what has always happened in the last 2,000 years; when we cut ourselves off from Jesus, human authority rushes in to fill the vacuum. We turn to traditions, rules and regulations, all to our impoverishment!

When Archbishop Justin Welby

preached at the Provincial Synod in May, he said the same thing:

'The older and the bigger the Church is, the more human and less godly the church becomes. A right approach, because we do need structures and rules, becomes a wrong one where rules matter more than people. Then we become unloving...'

The archbishop's answer that day, and ours right now, is to put Jesus first; to answer the question of 'who do we follow?' before we try to answer the question of 'what do we do?'

With every blessing,

Richard

Edmonton Diocese Contributes to Transportation in Buyé



A portion of the Edmonton diocesan budget each year is designated for our Companion Diocese of Buyé. As Archbishop of the Province of Burundi, the Most Rev. Sixbert Macumi must travel between his home in Ngozi, where he still serves as diocesan bishop, and the Provincial Synod Office in Bujumbura.

Archbishop Sixbert was able to purchase a car with the \$9,000 contribution from the Edmonton diocese, and expresses his

gratitude. Buyé diocese also received a \$1,000 grant for car expenses from the Anglican Church of Canada.

Photo: Fr. Canon Dominique Ciza

Loving discipleship, not attendance, is the Church's problem

Paul's letter to the Ephesians demands we "imitate" God as beloved children. I have until recently always thought of this imitating like a good game of Simon Says.

Of late, though, I am looking at this differently. I say this because my wife and I find ourselves empty nesters. Our boys are doing with their lives what they have always wanted to do: one is back in Newfoundland studying to be a priest (at the college where I studied many years before), while the other is in Quebec training to be a member of the Canadian Army.

Thus, I have to admit that some of my ambitions as a young man are being fulfilled by our boys. I wanted to be a Padre in the Canadian Forces



The Very Rev.
JASON HAGGSTROM
Rector of St. James'
Cathedral and Dean of
Diocese of Athabasca

when I was a teenager. As things have worked out, I have helped military families along the way, and I currently serve as an RCMP chaplain at the local detachment.

In thinking about how to live the Christian faith, one of the things my boys have taught me is to watch how I live, even when I think

there is no one looking. Our children are always watching us; learning how to speak, studying how we do things, probing us as to why there are inconsistencies between what we tell them and how we act on a day-by-day basis.

So, maybe, it is important for me to say to you there is no Christian

alive or dead who has arrived. None of us will become perfect on this side of eternity; not even those of us with fancy theological educations and those of us who are ordained. When we come to believe, we are justified before God in Christ through what was done for us in the life, death and resurrection of Jesus. From that moment, until the moment we see Jesus face-to-face in the life that is after life after death, (h/t N.T. Wright), God is sanctifying us; making us holy. God is declaring we are his children and through life and death, he is making us more and more his own people.

It is important to know: (1) we cannot and do not become holy on our own; and (2) what we believe about our relationship with God affects how we live with one another inside and outside of the Church.

People can be virtuous, sincere and spiritual but none of that can make you holy. Holiness and righteousness are relational words.

They are about how we live not only with and for God, but how we live with and for each other. As the one, holy, catholic and apostolic community we do not do religion (and the word religion comes from the Greek word for relationship), we live with Christ in the Holy Spirit, and we pray and witness for Christ in the Spirit.

In reality, what we have in the life of the Church these days is not an attendance problem, but rather, a discipleship problem. Jesus calls us to himself for a purpose: that he would justify us and sanctify us that he could send us out to tell others about him and for others to see Him in us. Maybe I can best sum things up this way: Swiss theologian Karl Barth once said, '(there) are no Christians: there is only the eternal opportunity of becoming a Christian—an opportunity at once accessible and inaccessible to all people.'

Jason+

Athabasca clergy & spouses re-encounter joy of Christ

The Rt. Rev. DAVID GREENWOOD
Bishop of Athabasca

Archbishop Gregory
Kerr-Wilson, Bishop of
Calgary and Metropolitan
of the Ecclesiastical Province of

Rupert's Land, led a Clergy-Spouse
Conference for the Diocese of
Athabasca from September 23-
25. It was a much-needed time of
fellowship, sharing, and being built
up to "re-encounter the joy of Christ"
(the retreat theme).

We looked at our blessings, the
obstacles to us in encountering the
joy of Christ, and tools for working
through those obstacles.
Archbishop Greg was a dynamic
and engaging speaker. The Very

Rev. Jason Haggstrom was an
excellent music leader, and all
joined in worship, laughter, sharing,
and (of course) food. Thank you
to the conference organisers, and
Archbishop Greg for his leadership.



Clockwise from top left: Clergy spouses
pictured with the Archbishop, from left to right
front row: Nova Haggstrom, Ken McKenzie,
Benita Greenwood, Cathie Creaser, Erika
Dittrich, Pat Francis; back row: Archbishop Greg
Kerr-Wilson, Linda Higginson, Glory Cadsap,
Florence Shambare, Tazvionepi Nyarota, George
Howell. Not pictured: Elaine Leer, Nadia Clarke.
Clergy pictured left to right front row: Dean
Jason Haggstrom, Bishop David Greenwood,
Archbishop Greg Kerr-Wilson, Wayne Putnam;
middle row: Karen Kovacs, Danielle McKenzie,
Hermann Dittrich, Leon Cadsap, Rose Howell,
Don Thompson; back row: Bill Creaser, Roy
Higginson, Lloyd Nyarota, Blessing Shambare,
Terry Francis. Not pictured: Terry Leer, John
Clarke, Richard Wayne, Marjorie Glanfield.
Clergy and spouses gather for a meal out on
the last night of the conference.
Archbishop Greg Kerr-Wilson leads session at
clergy and spouses conference.

Parishioners of St. Luke's, Fort Vermilion Work Out Their WHY

The Rt. Rev. DAVID GREENWOOD
Bishop of Athabasca

Benita and I spent a
wonderful weekend in Fort
Vermilion, September 9-11.
We were joined on Saturday by
members of the parish of St. Luke's:
Al, Marilee, Viona, and Noreen
and by the Rev. Canon Hermann
Dittrich. All were ready to take part
in the WHY workshop.
These workshops are an
opportunity for parishes to think
deeply about the reason they exist
as the Body of Christ in their
particular locations. After several
hours of exploration, laughter and
good food, the participants came up
with the WHY of St. Luke's, Fort
Vermilion:
'To respond to God's call so that
all may know and share the love of
God' by:
• learning about God (intentional



Pictured above: participants at the WHY workshop in Fort Vermilion (missing are Hermann Dittrich, Bishop David); St. Luke's worship centre.

- instruction);
- reaching out to the community
and supporting those in need;
- generous encouragement,
appreciation, comforting,
sharing;
- ongoing discernment of our gifts

and calling.
We joined in worship with
the St. Luke's congregation on
Sunday when 23 of us shared songs,
prayers, and the body and blood of
Christ with each other. We enjoyed

fellowship during a potluck meal.
Please join me in praying for
all of God's blessings upon this
parish, as they live out their WHY in
Christ's name.

World Council of Churches listens for the Spirit's voice

The Rev. Canon Dr. SCOTT SHARMAN
Ecumenical & Interfaith Coordinator
Diocese of Edmonton

Thousands of participants from all over the world gathered for the General Assembly of the World Council of Churches (WCC), held in Germany in early September. Together we issued shared statements of consensus and commitment in the name of the Gospel in relation to climate crisis, anti-racism, the rights of Indigenous Peoples, conflicts and peacemaking, inter-religious tensions, and, of course, Christian unity.

Although it has taken a variety of shapes in different times and places, one of the consistent features of the life of the Church throughout its history is the phenomenon of people coming together to take council; people being assembled in one place to try to come to a common mind about what the Gospel might be calling them to in the face of the new questions and opportunities of each age.

Acts 15 records what was perhaps the first instance of this impulse when the Apostles and other leaders of the early Church in Jerusalem gathered to discern answers to questions about the requirements of Jewish and Gentile Christians with regard to the Mosaic Law. One of the famous lines from that narrative, recorded in Acts 15:28, captures well, I think, the hoped-for intent and outcome of such gatherings: 'It has seemed good to the Holy Spirit and to us.' The Body of Christ is convened in council to listen for the voice of the Spirit of God, to listen to the challenges and convictions of our fellow siblings in faith, and God willing, to come to a common mind about how to go forward from there together.

Since the advent of the modern ecumenical movement in the first half of the 20th century, a version of this kind of conciliar meeting has taken at the global level, approximately every eight years, under the auspices of the Assembly of the WCC. Although it does not have any formally binding power in any of the member churches represented, the Assembly is the largest regular forum for inter-church conversation and collaboration in the world and carries a considerable moral authority.

The 11th such worldwide gathering since the inaugural in 1948, was held August 30-September 8, in Karlsruhe, Germany. Together with a delegation of four other



More than 4,000 Christian leaders gathered at the World Council of Churches Assembly from August 30 to September 8 in Karlsruhe, Germany. Photos: Albin Hillert, World Council of Churches



Canadian Anglicans and joined by more than 4,000 Christians leaders from 120 different countries and 352 jurisdictional and denominational expressions of church, I had the privilege to attend and participate in this monumental event on behalf of our diocese and our church. I will be forever changed by what I saw and heard in those days.

Every day throughout the eight days of the Assembly there were services of joint ecumenical prayer. These took place in the morning, in the evening, and sometimes also in between. That meetings such as these would be bookended by times for corporate prayer is not unexpected. What was unique, however, was the tremendous diversity of styles and forms which we were able to enjoy in this regard.

Imagine a liturgy combining prayers, devotional traditions, music, and ritual from Orthodox, Pentecostal, Anglican, Mennonite, Lutheran, Roman Catholic, and Baptist sources all side by side. Next, work in rotating leadership from women and men, young and old, lay and ordained, people from

Africa, Europe, Latin America, Asia, the Caribbean, and North America. Then add to the mix of songs and prayers, the languages of French and Swahili, German and Indonesian, Spanish and Korean, English and Arabic, and more. Finally, fold all of this under a massive outdoor tent full of thousands of people from all over the world. I can only compare it to a little bit of Pentecost and a little bit of heaven all rolled into one. To have those occasions of prayer together as the foundation of all the business and decision-making and votes was a very powerful thing. It was an unparalleled experience, and one I will not soon forget. This was truly a gift of God's grace.

Finding common words took a lot more work. The joys and sorrows, the hopes and challenges of our time are many and varied. Christian people in our myriad of expressions experience and view each of these differently in light of our own respective contexts and perspectives. We all read and apply the bible and the tradition of the Church in unique ways as we try to come up with faithful answers.

Nevertheless, the thousands of us gathered in Karlsruhe were able to arrive at considerable common ground in many significant areas, joining our voices to articulate strong and Jesus-shaped convictions and responses to the issues and struggles of our time. You can visit www.oikoumene.org/resources/documents to read about these statements in more detail. Historically, these kinds of major statements from WCC Assemblies have had quite a far-reaching impact, helping to shape and guide churches around the world in their internal policies and decision-making, and in their actions and advocacy in wider society. It was hard work, but well done.

I return to the Diocese of Edmonton with a great many things to ponder from this once-in-a-lifetime experience. One of the most interesting insights to me, however, is how much resonance and consistency there seems to be between the globally discerned priorities at the World Council of Churches and the strategic path which we have begun to chart out as Anglicans in Edmonton and area. Many of the principles

and goals which we have worked together to identify and raise up in the document *Finding Our Way: Discerning a Strategic Path* have close points of contact with and can be further informed or affirmed by the discernment of the global family of followers of Jesus gathered for the WCC. Indeed, the same can be said of the Lambeth Conference Calls that were engaged by the bishops of the Anglican Communion as they were gathered in council themselves earlier this summer. It is hard not to conclude from this significant local, regional, and global resonance in vision and direction that God is indeed moving in our time and is at work in our midst.

"It has seemed good to the Holy Spirit, and to us." Surely God is guiding us and inspiring us together to become the kind of humble, compassionate, and servant Church that God's world needs us to be for such a time as this. May we now take these many prayers and words that God has given us and turn them into actions and truth.

Cathedral honours Her Majesty Queen Elizabeth II

MARGARET GLIDDEN
Edmonton Editor

Members of the Edmonton diocese and invited guests mourned the death of and gave thanks for Her Majesty, Queen Elizabeth II and her life of faithful service at a Choral Evensong Service held at All Saints' Anglican Cathedral in Edmonton.

According to protocol, the diocesan service for the late Queen Elizabeth II, who died on September 8, 2022, at the age of 96, was held following her State Funeral on September 19, at Westminster Abbey in London, the U.K., and national memorials at Christ Church, Ottawa and St. James' Cathedral, Toronto.

Parishes remembered the Queen and the Royal Family in their prayers of thanksgiving and those with church bells rang them.

Edmonton Bishop Stephen London welcomed the congregation and distinguished guests to All Saints on September 22, 2022. He acknowledged we worship on Treaty 6 land which is the traditional gathering place of the Cree, Nakoda Sioux, Blackfoot, Dene, Sarcee, Saulteaux, Mohawk and Métis peoples.

Her Honour the Honourable Salma Lakhani, Lieutenant-Governor, accompanied by her husband His Honour Dr. Zaheer Lakhani, brought greetings as His Majesty King Charles III's representative in Alberta.

"Over the past two weeks, there have been many uplifting stories and remembrances shared about Her late Majesty, each one a tribute to a most remarkable, beautiful and purposeful life well-lived. We have heard how faith was a powerful and enduring force in the Queen's life, and that she was unflagging in her dedication to fostering interfaith dialogue and understanding," said Lakhani who is Alberta's first Muslim Lt.-Gov.

"In 1947, during a radio broadcast from South Africa on her 21st birthday, Princess Elizabeth, said 'I declare before you all that my whole life, whether it be long or short, shall be devoted to your service.' Her Majesty never faltered in that solemn vow."

Princess Elizabeth's 1947 message to the Commonwealth was read during the service by Kayleigh Spriensma, a member of the Cathedral Choir.

"Earlier this year, Queen Elizabeth celebrated the Jubilee anniversary of her reign as monarch, having served with unstinting



Above: an official photograph of the late monarch reads, "Her Majesty Queen Elizabeth II, Queen of Canada." Below: In his homily, Bishop Stephen London reflects on Her Majesty's Christian faith; Lieutenant-Governor Salma Lakhani encourages 'thoughtful and caring citizenship' as a means to honour the Queen's commitment to service.

Photos: Margaret Glidden



faithfulness in her responsibilities since 1952," said the official announcement of her death. "She presided through those years with grace and dignity, rooted in her Christian faith and with love for all the people she served."

Lakhani said, "Perhaps the best way to show our gratitude for everything Her late Majesty (an indomitable source of strength not just for her own family, but for all members of the greater family of Commonwealth nations) shared

with us during her long and glorious reign, is to honour her commitment to service and compassion through our own thoughtful and caring citizenship."

Other guests welcomed by Bishop London, included Jennifer Rice, Edmonton Ward Ipiihkoohkanipiahtsi City Councillor, the Most Rev. Richard Smith, Archbishop of the Catholic Archdiocese of Edmonton.

Several of the hymns led by All Saints' Music Director Jeremy Spurgeon and the Cathedral Choir - such as "The Day Thou Gavest, Lord, Is Ended," "The Lord's My Shepherd," "Love Divine, All Loves Excelling" - were also sung at the Queen's funeral.

Both Lt. Gov. Lakhani, and Bishop London in his Homily, noted the day before she died, Her Majesty sent a message of condolence to the people of James Smith Cree Nation.

Elizabeth wrote: 'I would like to extend my condolences to those who have lost loved ones in the attacks that occurred in Saskatchewan. My thoughts and prayer are with those recovering from injuries and grieving such horrific losses. I mourn with all Canadians at this tragic time.'

"For many, to say that you are in one's thoughts and prayers can be a bit of a throwaway line," said London. "But one thing we know about Elizabeth is that she was a strong Christian and a person of prayer. We know at the end of her life; she did hold the people of James Smith in prayer."

London reflected on Her Majesty's faith in Jesus Christ which he called "the foundation of her dedication to service... Christ's message of service was what really stirred her soul... In her Christmas broadcast in 2000, she said, 'For me, the teaching of Christ and my own personal accountability before God provide a framework in which I try to lead my life. I, like so many of you, have drawn great comfort in difficult times from Christ's words and example.'"

"As we remember Elizabeth this night," said Bishop London, she would remind us to hold onto the resurrection hope found in Jesus Christ. She has died in peace; now may she rise in glory. Amen." (Read Bishop London's sermon at edmonton.anglican.ca/news)

Following Bishop London's blessing, the congregation sang "God Save The King."

Local author re-imagines journey of star-gazing Magi

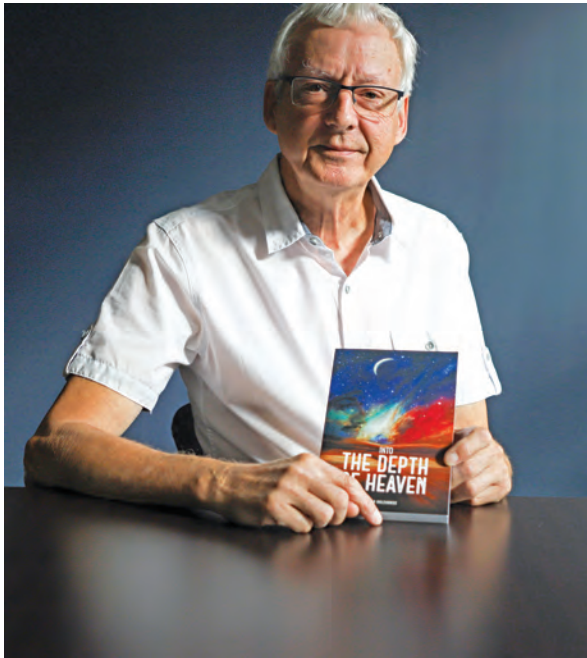
MARGARET GLIDDEN
Edmonton Editor

David Holehouse, a member of St. Thomas in Sherwood Park, has written his debut novel, an adventure tale narrated by a teenager who falls in with three eccentric stargazers destined to follow the guiding star to Bethlehem. Along the way, the young scribe learns more than he ever bargained for about life, human nature and our eternal search for meaning, belonging and loving.

"Every Christmas we hear the words, 'wise men came from the east.' But who were they? Where did they come from? Why did they undertake their arduous journey?" These are the questions Holehouse seeks to answer in *Into The Depth of Heaven* (depthofheaven.com).

Their pilgrimage begins in a town along the River Tigris, just south of Baghdad. "It's a crossroads for routes to Egypt and what are now Israel, China and India," he says. "People had a strong belief for astronomy, magic and all the demons and deities that would either bestow wonderful things on you or send terrible things your way."

Intrigued by the Magi's untold story, Holehouse embarked on a



Author David Holehouse with recently published *Into the Depth of Heaven*. Photo: Margaret Glidden

seven-year study of what life was like in the fertile crescent – Old Babylonia and Mesopotamia – the region which today encompasses Syria, Iraq and Iran.

"It was a very interesting time," he says. "I delved into a huge amount of scholarship on cosmology, society, politics and military of the time (people can debate whether it's truth or fiction) from universities in Finland, Baghdad, Spain and Britain."

Holehouse says Babylonian civilisation was advanced and, "in

their minds, they knew their exact place in the universe. They had actually calculated what they deemed to be the distance from earth to the furthest reach of heaven.

"They recorded, over hundreds of years in the Babylonian diaries, things like the height of rivers, the flights of birds, the price of barley, the position of the planets which allowed them to inform the king. Their agriculture was very sophisticated. They invented the seeder plough and were able to feed themselves copiously. Many things we think were invented by the

Greeks were actually invented by the Babylonians."

The book incorporates much of what Holehouse learned about the seasons, astronomy, mathematics, language and a surprisingly well-developed system of international trade in an area that was and still is in political turmoil.

He thinks it will appeal to older teenagers or anyone with an interest in history.

"This is a pre-Christian book that leads up to the best gift ever. 'It's the

love story."

As a former journalist, writer and professional communicator, Holehouse has "always loved words and history." He has collaborated with other authors, such as late Métis leader and community builder Herb Belcourt on his memoir *A Walk in the Woods*.

The book's cover, illustrating "light and hope coming into a dark, unpredictable world," was designed by Nicole Riel, a Victoria artist Holehouse met when publishing *The Edge*, a forest Industry magazine.

In writing the book, Holehouse learned that in some ways "people haven't changed. Pride has caused many a downfall, and there's always been tension between religious and ethnic groups."

The book is available, anytime direct, from dwholehouse@gmail.com, or as an e-publication at <https://store.bookbaby.com/book/into-the-depth-of-heaven> You can also check it out at the Strathcona County Library.

"I'd love to write more books," says Holehouse. "There's so much fascinating stuff about medicine, politics and religions of that time. There could be a prequel. The sequel, of course, is the Bible."

No Good Asking: an inspiring story of real life struggles

I have chosen to introduce Fran Kimmell's book, *No Good Asking*, for many reasons. Firstly, I read this book, and enjoyed it. During a second read, as I considered reviewing it, I began to feel this is an extremely good novel. Over the years since I have been consumed with reading, I have become very particular about novels. In my younger years I read anything on a page, including Harlequin romances. I have been reading novels less and less.

I also had a spiritual encounter while reading this book. Throughout the book, I encountered acts of redemption, forgiveness and transformation. The catalyst for transformation is Hannah.

Kimmell sets her novel in Central Alberta. She presently lives in Lacombe, where I was born. My mom was raised east of Lacombe, my dad west of Lacombe, both on farms. Even though mostly raised in Red Deer, farming and rural Alberta resonates with me. This book is deeply Albertan, and the characters' reflect on small-town gossip. It feels as though it was written, perhaps 30-



MARION BULMER
St. Thomas, Sherwood Park

plus years ago.

Eric, the father of the home, is ex-RCMP and comes back to his farm home after the death of his mother Myrtle. His father Walter has dementia and is still at home. Eric has emotional wounds because his father was an alcoholic who physically abused him. Eric resents his mother because she never considered leaving his father.

Eric's wife Ellie has persuaded herself that returning to this farm where she spent perfect Christmas vacations would heal her and mend her marriage. In Ellie's mind, Myrtle was the perfect farm wife centered on preparing food and offering hospitality. She never stopped

doing and was very involved in the community. This certainly describes my grandparents. Ellie has had five miscarriages, and this has put stress on their marriage. When they finally have Sammy, he is a challenge. There is never a label for five-year-old Sammy, but he is obsessive, possibly autistic and requires very intense parenting. This results in angst and possibly resentment by their older son Daniel (14).

The family's closest neighbour is Nigel who lives across the road. Eric and Nigel had an uncomfortable history while children and as teenagers. On a cold, stormy day close to Christmas, Eric picks up 11-year-old Hannah on the road. She is not dressed for the weather. This is the first time he sees her since moving back to the farm a year ago. Hannah says she lives with Nigel and, clearly, she is not happy. When, a few days later, Eric finds Hannah bruised and freezing in Nigel's cellar, he brings her to stay with his family over Christmas. Betty the social worker finds a foster home placement for the child after the holidays.

Over this Christmas we see Eric's need to save Hannah, possibly because he was not saved. We see Hannah recognise in Ellie a glimpse of her mother, a good mother who has died. One sees Eric care for his father who he has hated up until now. We see Sammy bond with Hannah and let her into his life. Daniel emerges from the basement bedroom to engage with both Hannah and his brother Sammy who he loves.

Fran Kimmell's characters are very human and relatable with their flaws, their fears and their desire to be a family. This is not a miracle story. It is a story of real people muddling through their pain and trying to do the best they can.

The characters are united by their desire to create the perfect Christmas. In the end, the family has five messy, miraculous days that begin to reshape them in the image of God. They each reach out beyond themselves in compassion and love.

So, this is a quiet, gentle read about life, and the challenges we all face. In reading this book, one feels God's presence.

From an Alberta farmgirl to the Queen: a tribute

DONNA COOKSON MARTIN
Christ Church, Edmonton

You slipped seamlessly into my memory long before I knew what memory was. You were already there in 1951 when, from Grannie's lap, I adored you as my real-life fairy princess – a fairy princess with two little real-life children just a tiny bit younger than me. If you could bring them to the farm, we could gather eggs in the hen house and play in the sand pile while you had tea and scones with Grannie.

You made more memories for me in 1953 in Grannie's front room, as she and I listened, transfixed to every word of your coronation in far-off Westminster Abbey on the big battery-operated radio.

You were there again in Grannie's front room in 1957, as we watched in awe on our first television set, when you, in gorgeous gown and glittering jewels, opened Canada's Parliament. You still hadn't brought Charles and Anne to the farm, but the



Queen Elizabeth II on a 'walk-about' during her final trip to Edmonton in the spring of 2005.
Photo: Doug Cowan

chickens were gone now and I was getting too old for the sand pile.

Your name appeared countless times through the pages of the *Book of Common Prayer* that Grannie gave me to mark my confirmation. My name was engraved on the cover.

You were with me in 1960 when,

as a queen-struck teenager, I combed through newspapers and magazines, searching for every minute morsel of detail of your magical pregnancy.

You were there in 1964 when I began university with a course in the history of England so I could learn more about how you and the monarchy came to be, and I have been delving into biography and family history ever since.

You would have smiled in 1978, had you seen me in full tourist mode at the gates of Buckingham Palace. But there was no way that you could see me there because on that very same day, you were in my city, Edmonton, opening the Commonwealth Games.

You were on my mind as I cradled my firstborn daughter in my arms and tried in vain to persuade my husband that she should be named Elizabeth. We compromised and called her Margaret.

You would have cheered at how much I had learned about diplomacy and patience when, nine years later, our second daughter was baptised

Elizabeth without the slightest hint of an argument from her father.

You raised your family, and then I raised mine.

Your name was still in a few of the pages of the *Book of Alternative Services* that my children received when they were confirmed, but you had to search to find it. I searched.

You grew older and did more and learned more -- and I tried to follow your example in my own life.

My beloved Grannie and your mother, who were the same age, passed away. My mother, who was 10 months younger than you, was gone, too.

But you were still with me, a constant in our changing world. And now both of us were called Grannie.

I watched and listened and admired and marvelled. You were such a gift to a little girl gathering eggs on a farm in far-off Alberta. You still are and will be forever.

Thank you, Your Majesty. Thank you, Lilibet.

Oh, and one more thing – Charles will do just fine.

Light Horse Park Interest Point on Edmonton Commonwealth Walkway

The Edmonton Commonwealth Walkway connects 30 points of interest and nearly 100 Edmonton stories on its 10-km path. It extends along the river valley from Government House Park to the funicular below the Hotel Macdonald, with loops to River Lot 11 Indigenous Arts Park, the Alberta Legislature, and Light Horse Park in Old Strathcona (see story on p. 12).

According to Carolyn Patton of Patton Communications, Along with the stories about the late HM, Queen Elizabeth II's visits to Edmonton,

the walkway app now has stories about the South Alberta Light Horse Regiment (of which Holy Trinity is the Regimental Church), the Anne Frank statue, marking the 75th anniversary of the liberation of the Netherlands from occupation; the community movement to preserve Old Strathcona in the 1970s.

Queen Elizabeth supported the Commonwealth walkways by lending her name and seal to these initiatives. The Platinum medallion is encased at the foot of the obelisk in Light Horse Park.



Every person has a story to tell, every story needs a listener continued

Continued from page 2.

He knows these truths personally. When he was exiled from South Africa because of his work with the anti-apartheid liberation movement in the 1970s and 80s, he came to live in Zimbabwe. There, upon returning home from an international speaking engagement in 1990, he opened a parcel containing a letter-bomb. The blast claimed his hands and one eye, and severely impaired his hearing. A flood of support from around the world, especially from Canadian school children whom he had visited before the explosion, kept him going.

During the 65th Synod in September 2017, then Bishop Jane

Alexander installed Fr. Lapsley as Honorary Canon for Healing and Reconciliation at All Saints' Cathedral. The two friends had met at an international peace and reconciliation conference in South Korea. He was invited by Bishop Jane to give the homily address at the 66th Synod and has led several workshops and public speaking engagements in the Edmonton diocese.

He has also mentored a team of facilitators in Edmonton diocese to carry on the work of HoM locally. Fr. Lapsley and his personal assistant Philani Dlamini joined facilitators the Rev. Stephanie London, the Ven. Travis Enright, the Rev.

Nick Trussell, and the Rev. Quinn Strikwerda at the September 2022 workshop.

In the immediate future, the Edmonton team would like to increase its leadership capacity in order to follow up with relationships begun over the past few years. For example, the team has contacts through Inner City Pastoral Ministry (ICPM) and Bent Arrow Traditional Healing Society in Edmonton. The team would also like to support Healing of Memories initiatives at James Smith Cree Nation, whose members experienced severe trauma this past summer; and at Frog Lake First Nation, where the Church of the Nativity parish is growing under the

leadership of lay-reader-in-charge Fred Matthews.

The lead facilitator in Edmonton diocese, the Ven. Travis Enright, says, "We want Healing of Memories to be rooted into the fabric of healing ministries and reconciliation for the whole diocese. It's a pattern we will use to engage the work of healing and reconciliation, especially with those who are marginalised in our society, whether with low income or experiencing poverty, those in prison, or the LGBTQ2SIA+ community. So, the future of HoM is to allow people to share in a healing journey and identify the diocese as the centre of that healing."

Community Helps Harvest Garden for Food Bank

The Rev. Dr. RENEE DESJARDINS
Rector, St. David's, Edmonton

Brother Curtis Almquist, from SSJE, writes:

All of us have a role in reclaiming Eden in this world. Whether we're tilling the soil, sowing seeds, watering, weeding, feeding, beaming light, harvesting, sharing the bounty, we all have a distinct role in the little garden patch of our own life. It's God's garden and we're given a role for a blink in time to help steward the garden's fecundity for all.

Last spring, St. David's, Edmonton planted in our five raised garden boxes: potatoes, carrots and tomatoes.



After a very wet June and then some hot summer weather, we harvested a crop of beautiful little potatoes and lots of snack-sized carrots. (Two more garden boxes full of carrots need a bit more time in the sun.) For the harvesting, the adults were joined by some children from the congregation who worked diligently to find every last potato! Their enthusiasm was inspiring.

A family walking by during the harvest stopped to look, and we were able to share about our church's commitment to grow produce for Edmonton's Food Bank. Their little girl took great delight in helping to find some potatoes before heading home.

The garden gave us an opportunity to connect with neighbours, as well as contribute to feeding the hungry through Edmonton's Food Bank.



Northeast Edmonton Community Comes Together for Heritage Potluck

The Ven. JORDAN HAYNIE WARE
Rector, Good Shepherd, Edmonton

Good Shepherd Anglican Church in northeast Edmonton gathered, on September 9, for our first potluck since before the pandemic.

It was a beautiful night to share food from Chinese, Jamaican, Burmese, Ukrainian, English, Tex-Mex, Kenyan, Sri Lankan, Italian,

and Indigenous cultures. For me, it was a hard choice between the Bannock and the spring rolls for the yummiest offering, and I found myself going back for more chickpea donuts again and again.

We do wish someone had thought to bring a dessert from their culture, but the prosciutto-wrapped cantaloupe was a sweet end to the evening.

All Saints', Drayton Valley 85th Anniversary Eucharist Service

November 6, 10:30 am
5212 47 Avenue, Drayton Valley

The Rt. Rev. Stephen London Presiding



Proceeds from Cookbook and Pie Sales Will be Used to Help Gibbons' Parish Re-Paint Church Hall Interior

Emmanuel Anglican Church in Gibbons took part in the Gibbons Town Wide Garage Sale, held on Saturday, September 10. The church sold pies, and cookbooks and had its own garage sale table.

"You cannot believe it until you see it; there are tables up and down Mainstreet and many home garage sales. Also, the Farmers Market and more tables at the Cultural Center," says parishioner Willa Gorman.

As well as table sales, pie, and coffee, Emmanuel, Gibbons offered parking in the churchyard for a donation. Gorman says the parish will use a profit of more than \$1,000 to paint the inside of the church hall.

"All had a good day," she says, adding: "All are invited to come and join the fun next year on the Saturday after the long weekend in September (if the event is held as usual). In the meantime, Emmanuel still has cookbooks available for \$20."



Pictured left to right: Jean Woodger and Rita Milligan selling cookbooks at the door; table full of pie offerings; Contributed by Willa Gorman, Emmanuel, Gibbons

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Wetaskiwin Community Walks Together for Reconciliation



On September 30, the National Day for Truth and Reconciliation and Orange Shirt Day, members of Immanuel Anglican Church along with their partners: Wetaskiwin District Heritage Museum Centre and Star Store, City of Wetaskiwin, and Wetaskiwin FCSS, gathered with their community to walk through downtown to the Peace Cairn. Elder Ivy Rain and the Rev. Hugh Matheson, rector, offered prayers.

We then moved on to Jubilee Park to remember we are all Treaty People. There we were blessed with the prayers of dancers and speakers, as well as lovingly made Bannock. Reconciliation begins when truth is spoken and heard and when friendships are made and renewed. Thank you to all the photographers who kindly shared their photos with us. *Posted by Fiona Brownlee on Facebook*



Light Horse Park Place of Refuge, Remembrance and Peace

MARGARET GLIDDEN
Edmonton Editor

In the bright midday sun, against a backdrop of trees beginning to shed their golden leaves, Padre Danielle Key and Pastor Erin Thomas blessed a community park in the heart of Edmonton's Old Strathcona neighbourhood.

"We both work close to this space and have seen it used by those in our community who need a place of respite, need to find shade under a tree, to find peace among the flowers, and to remember those who have gone before us through the dedication of the plaques that surround us," said Key, rector of Holy Trinity Anglican Church (HTAC).

"Today we are honoured and privileged to offer a prayer of blessing to this park – dedicating it to the good work that will be done here, to the work that still needs to be done, and to the peace that a space like this provides for all of those in our community, said Thomas who is Pastor of Trinity Lutheran Church.

The Edmonton Police Service (EPS) Drums and Pipes band led the procession, and the EPS Chorus led a large gathering in singing "O Canada" at the official opening of Light Horse Park, located at 104 Street between 85 and 86 Avenues next to the historic Connaught Armoury and just a short walk from Holy Trinity Anglican (HTAC) and Trinity Lutheran churches.

The Flag Party raised the Canadian and Alberta flags, as well as the camp flag of the South Alberta Light Horse Regiment.

"Light Horse Park was created to build community close to Holy Trinity, the South Alberta Light Horse (SALH) regimental church." It is dedicated to "All who have lost or been impacted by war and conflict, including those left to mourn and remember," said Stephen "Sticks" Gallard, a retired sergeant major and retired SALH regiment chief.

The park is now part of the Edmonton Commonwealth Walkway, a 10-km trail system through the North Saskatchewan River Valley. The park's story, and that of the Regiment, the Anne Frank statue, the community movement to preserve Old Strathcona in the 1970s, and notably the visits of Queen Elizabeth to Edmonton have been added to the Commonwealth Walkway app.

As Gallard told the crowd, Light Horse Park has been many years in the making. Named in 2012 in honour of the SALH Regiment, the park has grown to include a plaza incorporating the Alberta shield, an obelisk (the monument's top is black to represent the black beret worn by the soldiers of the SALH Regiment); and the Anne Frank statue (dedicated on the 75th anniversary of the liberation of the Netherlands from occupation), is a lasting symbol of the "enduring and unbreakable bond" between the regiment, Canadians and the people of the Netherlands.

Poppies from Flanders Field, grown from seeds gathered during the Regiment's last overseas battlefield tour, and tulips from Holland, donated by the Edmonton Dutch Canadian Centre, were planted around the Anne Frank statue and at each entrance to the park. The cenotaph rests on a base



Light Horse Park is a place for all community members to remember their losses in peace and acceptance.



Picture clockwise from left: a scout member stands next to the Anne Frank statue dedicated on the 75th anniversary of the liberation of the Netherlands from occupation; Stephen "Sticks" Gallard, a retired sergeant major and retired SALH regiment chief, one of the initiators of the Light Horse Park multi-phase project; the Edmonton Police Service Pipes and Drums lead the procession; South Alberta Light Horse Padre Danielle Key, rector of Holy Trinity, Old Strathcona, and Pastor Erin Thomas, Trinity Lutheran Church, ask for God's blessings on Light Horse Park and all who visit it.



that was established using soil gathered from every war cemetery in Europe where the remains of Canadian soldiers lie.

The original occupants of the old Armouries in Old Strathcona were the 19th Alberta Dragoons, which were eventually rolled into the SALH, and consider Holy Trinity to be their Regimental Church.

"During World War One, soldiers mustered and exercised their horses on the grounds of what is now Light Horse Park," says Gallard. "They would have processed through the armouries across the street to what is now End of Steele Park to board trains. Parish members and clergy would give the troops a sendoff east to the ships that would take them to the battlefields of Europe..."

In recent years, SALH realised the area is becoming home to a greater number of refugees from Syria, Afghanistan, Ukraine, and other places



in the world from which they were forced to flee.

"They bear the mental and physical wounds of war," Gallard says. "We wanted to create a place of reverence and remembrance for all community members. A place where people can go and be welcomed no matter their background. A place where they can go and not feel alone; to remember their losses in peace and acceptance."

The next phase of the park's construction will include the installation of entrance columns displaying the Regiment's history, as well as memorial plaques rescued from neighbourhood buildings prior to their demolition.

Following the program, people were invited to stay for a barbecue in support of refugees and to take in a display of vintage police and military vehicles parked along 104 Street in the shade of the trees.