

icpm

Straight from the street

A newsletter for friends of Inner City Pastoral Ministry

“WITH WHAT SHALL I COME BEFORE THE LORD?...HE HAS TOLD YOU, O MORTAL, WHAT IS GOOD; AND WHAT DOES THE LORD REQUIRE OF YOU BUT TO DO JUSTICE, AND TO LOVE KINDNESS, AND TO WALK HUMBLY WITH YOUR GOD?”

—Micah 6:6-8

WHAT GOD REQUIRES

Several years ago, when we were discussing biblical passages and ICPM's mission, we felt these verses from Micah capture what the ministry is all about. It's about justice. It's about love. And finally, it is about presence, realizing that God does not want to be distant to the work of ICPM, but directly involved.

Recently ICPM gave a three-day introduction to the inner city to participants from the National Anglican Justice Camp. This issue of our newsletter contains their thoughts and reflections.

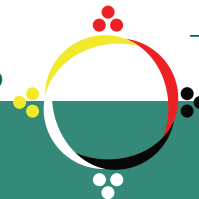
In the closing session, participants were asked two key questions: What did you learn and what will you do? Micah's verse asks us too: What are we prepared to learn? What are we prepared to do? What, for instance, does it mean to “do justice?” Marcus Borg in his recent book “Speaking Christian” discusses righteousness and justice. He talks of how the meaning of justice is shown throughout the Bible in how we humans distribute what God has given to us. Whom do our

systems of government and economy benefit? How are they structured? Who speaks for those who live outside and on the margins? Justice isn't just charity, but something more. And where does God's passion for ourselves and our world really reside?

Micah's question to us is personal and direct. It's not about someone else; it's about me and what I am called to do that will bring justice for those who lack it. It's about how I express kindness and love. Finally, it's about how I see God.

—David Barnum, Chair

Justice Camp
LAND



PRIMATE'S GREETING TO JUSTICE CAMP

Justice Camp is one of the most vital signs of our Church's commitment to the Marks of Mission we share with Anglicans worldwide. This camp's focus on The Land invites us into yet deeper commitment to Mark of Mission #5 — caring for the earth. Your entire time in camp is a living out of our prayer that we “discover new and just ways of sharing the goods of the earth, struggling against exploitation, greed or lack of concern for those who come after us...”

Please be assured of my thoughts and prayers. Know we are with you in a passionate response to our very first calling — to be good stewards of God's glorious creation.

—Archbishop Fred Hiltz
Primate, Anglican Church of Canada



P J Hobbs, Lauren Vanderhout, Julio Martin with Justice Campers from Cuba and El Salvador

INNER CITY PASTORAL MINISTRY HYMN FESTIVAL

The Inner City Pastoral Ministry held its 2nd annual Hymn Festival on Sunday, September 14th to celebrate the community and ministry of ICPM, at Holy Trinity Anglican Church. On a glorious fall afternoon outside, a group of about 55 people gathered inside to take part in an inspiring and moving festival of hymns and readings, prepared by Dr. Joy Berg, one of the members of the Board of Directors of ICPM. A choir made up of members of the Holy Trinity Anglican choir led us in singing, while one of the members of the ICPM Sunday community, Farley, played a moving composition of his own during the offering time. More than \$1,000.00 was raised from the freewill offering taken during the service, which will be a great financial boost to the ministry of ICPM. Plans are already underway for next year's festival service, which will be held at Our Lady of Perpetual Help Catholic Church in Sherwood Park, which is a very large and vibrant parish. We look forward to having you join us next year, and on behalf of the Board of ICPM thank you for your support of the ministry of ICPM throughout the year.

— John Campbell
Board member of ICPM

JUSTICE CAMP 2014 LAND

So much to be thankful for...

Reflecting on the experience of Justice Camp 2014 LAND, I cannot help but be in awe of the creative capacity, spiritual depth and hospitality of the community of faith gathered.

Justice Camp 2014 LAND, after much planning and a wonderful seven days of intensive immersions and vigorous dialogue, was a great success! 73 Campers, ages 18-70, came from across Canada, and to our delight a contingent of young adults representing the Episcopal Church of Cuba! The presence of a significant number of Aboriginal leaders and participants enabled a balanced voice of 1st Nations, Métis and non-Aboriginal perspectives. The wisdom in the room created an atmosphere of worshipful, insightful sharing and the blending of ages enabled an intergenerational sharing and solidarity.

LAND, the overall theme of the Justice Camp, spoke to the interconnectedness of God, Human Community and the LAND, gifted to us by the Creator. Excellent leadership highlighted theological perspectives on LAND, accompanied by three-day intensive immersions into the fields of Oil, Urban Poverty + Homelessness, Inter-religious Perspectives, Food Security, Indigenous Worldview, Ecology and Conservation and the Arts and Justice. Hearts were transformed as Justice Camp participants experienced, shared, deepened in their common concerns for God's call to the care of the LAND and Community.

As Pastor of ICPM I led, with the assistance of Mary Anne Miskolzie, Pastoral Associate, the Urban Poverty / Homelessness Immersion. I cannot help but feel we met our projected goals and more. The Urban Poverty / Homelessness Immersion was designed with three expanding circles in mind. First, to gently meet and immerse with individuals and communities that

experience poverty and homelessness. Second, explore ways the faith community has responded to human care, with the struggles of NIMBY YIMBY. Third, an overview of the City of Edmonton and the Interfaith Community responds to urban poverty and homelessness.

The nineteen participants in the Urban Poverty/ Homelessness Immersion, of which seven young adults came from the Episcopal Church of Cuba, spoke of transformed hearts and expressed a real desire to walk in solidarity with individuals who experience poverty and homelessness. Hearts transformed from fear to faith desiring to follow Jesus' call to love and be present with the "poor."

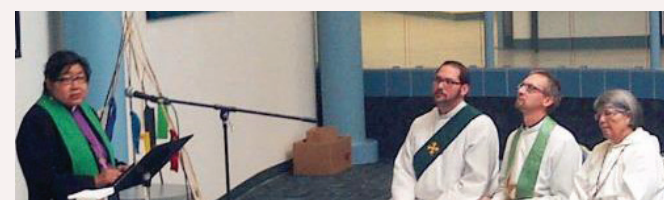
"Blessed are you who are poor, for yours is the kingdom of God."
Luke 6: 20.

So much to be thankful for...Are you humble enough to make a fundamental change in your relationship to Jesus Christ, with your neighbour, with this land?

The Rev. Canon Travis Enright left this thought with the 96 people (campers, staff and guests) attending National Justice Camp promoting a Christian response to social justice with respect to the land God has given us.

ICPM sponsored two participants from the ICPM Community of Emmanuel, Farley Magee and Alf White, and contributed to the sponsoring of Bishop Lydia Mamakwa's travel companion and youth delegate from Kingfisher Lake.

— Rev Rick Chapman+



Through experiential learning opportunities in the areas of the preservation and development of nature, urban poverty, aboriginal concerns, interfaith relations and food security, Justice Campers gained an understanding and appreciation of God's land and our relationship to it. Going forth, participants from across Canada, Cuba and Nicaragua are asked to sow those seeds of wisdom and love in the hearts of others.

JUSTICE CAMP IMMERSION

Inter-religious Perspectives

During Justice Camp 2014, I was pleased to partake in the Immersion Group, "Inter-religious Perspectives" which involved us as Christians listening and learning from local religious leaders from the Islamic Shia, Conservative Judaism, and First Nations Spiritual Communities. At the conclusion of our 3-day Immersion sessions, it was evident that each community had a faith-based desire to see the land that we live on be respected and cared for along with the people who inhabit it.

The Land provides us with life, healing, and wellness and therefore needs to be cared for. In Genesis 2:15 humankind is instructed to "tend" and "keep" his creation. Tend in Hebrew is 'abad' meaning to "work or serve" and keep is 'shamar' which means "to exercise great care." In Genesis 1:26-28, God tells humankind to rule 'radah' over the earth and subdue 'kabash' it. Together, both stories in Genesis have God instructing his creation, humankind, to care for His other creation, the earth. He knows that we are dependent on the land for survival. Caring for the earth is difficult work, it is not easy, hence the acknowledgement of the need to subdue it; however, this is to be fulfilled with care for creation.

When we choose not to care for the land and its living creatures, God's creation fights back against humankind. Genesis 1 and 2 tells the story of humankind being given the type of dominion over the earth that God has over us. This is a dominion that rules with love, compassion, understanding, knowledge and sensibility. We are here to serve the land and, as I have gleaned from the Inter-religious Immersion,



Participants in the "Teachings of the Land: Justice in Cree Ceremony" Immersion work together to construct a teepee.

we as Christians are called to do so alongside people of other faiths. Together we live on this land, intermingling with others whom God calls humankind and He is asking all of us to care for creation.

Knowing this, I now ask fellow Christians: "In order to fulfill God's command to serve Him by tending to and caring for this Land and all of its inhabitants; are you willing to walk alongside humankind of other faiths to accomplish this?"

—Yovella
(Justice Camp immersion participant)

ALFIE'S INNER RETREAT

Alf was one of two individuals of the Community of Emmanuel who was sponsored by ICPM to attend Justice Camp 2014 LAND

"Hello ! Tansi! Welcome to my musings of the past week as I attended Justice Camp 2014 LAND. About 100 people took part in the Justice Camp from across Canada as well as a group from Cuba.

I was in the Inter-Religious Perspectives immersion, 9 of us in all. The week was spent learning of the Aboriginal, Jewish, Muslim and Christian perspectives of religion and understanding of Land. We also visited with John Dowds, Edmonton's City Chaplain. As we visited, in each case, we learned of a desire to share religious customs and beliefs.

We started each day at Kings University where we had excellent and nutritious meals. We met with other Immersion groups each night as we had supper together at local churches; excellent food was supplied. At each of the churches we attended the leadership was well informed and courteous. I plan to go back to each of these churches and learn from each of these leaders.

There were other immersions; trips to Jasper and Fort Mac Murray were made. It was a very positive experience for me and others who attended. It would be nice to see other Justice Camps here in Edmonton. I plan to attend other Justice Camps in the future, held every two years. I give thanks to Pastor Rick Chapman for getting me involved in this event. It was time well spent."

—Alf White

JUSTICE CAMP STRETCHED
FAITH AND MINDS

“Take a risk—and follow something new.”

That challenge from the Rev. Travis Enright to 96 Anglicans and other Christians gathered in Edmonton encapsulated what a unique event called justice camp is all about. Unlike a traditional conference where participants listen passively to experts, justice camp honours the wisdom everyone brings to the event, and challenges them to step outside their comfort zone as they learn about key issues facing society.

Sponsored by the diocese of Edmonton from August 15- 21, this year’s gathering focused on the theme of “land,” where participants learn about issues involving food security, ecology and conservation, and the oil and gas industry, among others.

The camp, held at King’s University, opened with two days of orientation and creative worship, highlighting God’s gift of land and including aboriginal perspectives on creation.

“Everything has spirit in it, because the Creator has blown on it,” native elder Elsie Paul told participants. “Look at what a creator he is! He’s brought us here from different nations.”

Stephen Martin, professor of theology at King’s, outlined the central role that land plays in people’s faith and lives. God’s desire for people to honour the gift of land has become distorted, he said. “Land is not seen as a gift from God, but as a commodity. The land is good, but we have not always been good to the land.”

Later, participants broke into small groups for three days of hands-on learning about issues such as First Nations concerns, homelessness and urban poverty, interfaith relations and other topics. Reflecting the camp’s direct learning approach, a group working on conservation of nature headed for Jasper National Park. Another group travelled to Fort MacMurray to get a firsthand look at the impact of oil sands development and to meet people on both sides of this controversial issue.

The Rev. Chris Brouillard-Coyle, rector at The Anglican Parish of St. Paul’s, Essex and Trinity, in Cottam, diocese of Huron, was part of the group that visited Fort MacMurray. “It’s easy to blame big corporations for ecological damage caused by oil/tar

sands mining,” she said. “But the story is far more complex, challenging us to recognize that we too make choices that encourage development, we too participate in this cycle of raping the land.”

Amidst the rugged beauty of Jasper National Park, the nature conservation group saw the struggle between preservation of nature and development in Alberta parks. The group visited a skywalk viewpoint run by a private company at the Columbia Ice Field, which some Canadians have criticized for being intrusive and disruptive of the natural environment. Participants also saw the impact of climate change—the ice field is much smaller than it was 30 years ago, and continues to shrink.

During a visit to Medicine Lake, Evelyn Day, one of three First Nations members of the group, explained the significance of the lake as a sacred place of healing for First Nations people.

The interfaith relations group attended Sunday worship at St. George’s, Edmonton, which used a liturgy with indigenous elements; worshippers learned about native spiritual traditions from the elders. The group also visited a mosque, as well as a synagogue where a rabbi taught them about Judaism’s understanding of land and the environment.

“Putting everything in the context of land...gives me insights into how we can work together for the environment,” said Elin Goulden, an Anglican social justice staff person from Toronto who also serves as coordinator for an Ontario interfaith anti-poverty coalition. “I’m also intrigued by the idea of thoughtfully incorporating indigenous traditions into our Christian practice.”

This gathering of community at The King’s University came after an intense week that challenged campers to look for beauty and sacredness in all land: from the mountains, forests and lakes of Jasper National Park to the streets of inner city Edmonton to the oil sands of northern Alberta, all the while considering, as resident Justice Camp theologian Dr. Stephen Martin, Kings University said, what it means “to be good in the good land.”



“Take a risk” (cont’d)

The camp attracted 76 participants from across Canada, including young people new to social justice issues as well as seasoned justice advocates, along with 20 volunteer leaders. Several First Nations Anglicans also took part, including Bishop Mark MacDonald and Bishop Lydia Mamakwa, bishop of Mishamikoweesh, the new indigenous diocese in the Anglican Church of Canada.

“I’ve got a real passion for social justice issues,” said Chris Phro, from the parish of St. James, Kentville, diocese of Nova Scotia and Prince Edward Island. “I see our church having a huge role in this area.” He expressed the hope that



Pictured are participants in the “Earth, Sky, Fire, Water” Immersion.

his experience in the food ethics group could strengthen his local efforts to support the Primate’s World Relief and Development Fund’s (PWRDF) campaign for food security. PWRDF is the relief and development arm of the Anglican Church of Canada.

Marcie Rohr from St. Faith, Edmonton, found a sweat lodge visit she took part in as part of the Aboriginal issues group to be a powerful experience. “I felt warmly connected to the fellow humans not only in the space around me, but in all of life,” she says. “The singing and soothing medicinal herbs caused me to feel completely disconnected from the ‘rat race’

that life so easily becomes. I felt a deep reunion with the heartbeat of the Creator.”

With seven Cuban participants and a resident of Nicaragua, this year’s event had a stronger international flavour than previous ones. Cuban participation reflected the Episcopal Church of Cuba Bishop Griselda del Carpio’s vision of encouraging youth leadership in church, said Patricia de la Paz Sarraff, one of the Cuban campers. The Cuban delegation was also here to receive training for a justice camp being planned for Cuba in 2015.

Sarraff said her group was struck by the diversity of cultures they saw in Edmonton. Canada’s respect for diversity reflects the Anglican principle of unity in diversity, she said. Her group also found Alberta’s lush fields of grain impressive, noting that in Cuba, a lot of farmland lies fallow.

After everyone gathered back in Edmonton, the justice camp wrapped up with the sharing of experiences and ideas for follow-up action, and a powerful, joyful closing Eucharist led by Rev. Enright that incorporated First Nations spirituality along with a traditional service.

This Justice Camp was the seventh one sponsored by a Canadian diocese since 2005 as a way to nurture the next generation of social justice activists in the church, to enable them to learn from older justice advocates and to inspire participants of all ages to practise faith-based action for justice.

—Murray MacAdam



Sharon Pasula, Aboriginal Cultural Educational Helper for the Diocese of Edmonton, plays a drum during one of the worship times.

Quotable quote from Sister Mary Clare

“Thank you for the invitation to participate in the “Justice Camp” that you so ably prepared and animated. The positive, life-giving energy in the room witnessed to a very Spirit-filled gathering. I was so touched by the engagement of the representatives from Cuba! My prayer is that it will continue to bear abundant fruit in the heart of each one who was present and that those seeds will “multiply” in the service of justice

Your sister in Christ, M.C.”

“Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. Amen.”

—The Book Of Common Prayer



COMMUNITY LIAISON

Exploring The Ethics Of Food Production

The immersion, “Food: Who Benefits?” took six participants, led by Fiona Brownlee and Dorothy Marshall, on a journey exploring the ethics of food production and the impact of healthy food on our lives. The experience extended from the serving of food in the inner city of Edmonton, to an introduction to permaculture, to the production of food on an organic farm, and to a farm where a former grain farmer gave the farm “back to the land.”

On the first day of the immersion, we visited the Community of Emmanuel at the Bissell Centre, where the Rev. Rick Chapman and Pastoral Associate Mary Anne Miskolzie led the community in a Standing Stones service. Following the service, we served food to the community. Over 300 people enjoyed burgers, vegetables and fruit.

Sunday afternoon, our group helped the Fruits of Sherbrooke harvest an apple tree at a city home. This unique organization rescues unneeded and unwanted fruit in the city, processing some of it into unique, flavourful products that are sold at farmer’s markets. Proceeds from sales support the group’s other programs. Fruits of Sherbrooke provides fruit for the Cherry Soup Program, which teaches low income families to can fruit for their own use. It also supplies agencies in the city that process fruit for their own needs.

During a morning at the Edmonton Food Bank, we learned about operations and sorted some of the food received during the recent Heritage Festival. The Food Bank provides food to many of the agencies providing meals in schools and the community. This vital agency is shifting its organizational focus to address the reasons why people rely on its services.

A tour through consultant Claudia Bolli’s Wild Green Garden revealed the benefits of permaculture. Bolli uses the resources she obtains from composting, vermiculture and rainwater to maximize production on the land covered in native plants and her garden.

A stone’s throw from the North Saskatchewan River at Riverbend Farm, the group visited Lady Flower Garden, a community garden project run by Kelly Mills. This unique project utilizes volunteers from three inner city agencies: the Bissell Centre; the Mustard Seed; and Hope Mission. In return, the produce is given back to the agencies for their meal programs. Plots are also made available to families and groups.

Sunworks Farm, the home of Ron and Sheila Hamilton, was the next visit. The Hamiltons run a large organic farm near Armena AB, producing poultry, eggs, pork, beef and lamb. All of their livestock is free range using a rotational grazing system. They were motivated to start farming organically because of the large number of food allergies their family was experiencing. They sell their products through storefronts and farmer’s markets in Camrose, Edmonton and Calgary.

At Killam AB, a two hour drive east of Edmonton, is Don and Marie Ruzicka’s Sunrise Farm. In 1996, burdened by the high debt load that many grain farmers carry, Don and Marie took their land out of grain production and seeded it to grass. They encouraged the growth of riparian areas around the wetlands on their farm and have planted over 12,000 trees. Their farm, a model for sustainability, produces pasture-raised poultry, beef and pork.

On the journey from the inner city to the organic and natural farming community, our immersion group gained a lot of information about the food sustainability needs of the inner city, the reclamation efforts that are being made with fruit, how food is produced in a more sustainable fashion and the care of the land. While the efforts of those who are producing organic vegetables and meats are applauded, the cost of those products makes them unavailable to a large segment of our society, especially the inner city. As more organic producers enter the marketplace, it is hoped that food prices will drop and healthy, organic produce and protein will be available to all.

— Rev. Arthur Dyck
(St. Faith and St. Stephen the Martyr, Edmonton)

THE MANUFACTURED VEINS OF ALBERTA

Is The Cost Worth It?

Dark and viscous, with an entrancing shimmer, oil courses through the manufactured veins of Alberta. From hospital devices to daily commutes, from feeding our kids to feeding our pensions, our lifestyles are sustained by the oil industry. Are the oil sands the heart of Canada or even, dare we say, the heart of the world, driving economic growth and technological advancement? Or is the industry a brazen atrocity, raping the land and poisoning the people?

Aware of the heated controversy, I arrived at Justice Camp with dragging feet, fearing a barrage of finger-pointing, reports of ungodly ruin, and a forecast of inevitable doom. Instead, I was bowled over by a wave of complex and personal



The “Faith in the Oil/Tar Sands” Immersion spent three days in Fort McMurray, witnessing and wrestling with the impact of the oil industry on land and society. Conversing with church leaders, industry spokespeople, aboriginal relations consultants, and members of the Fort McKay First Nation, they learned that the perspectives are diverse and the issues complex. And, behind it all, lies a covert addiction to consumerism in each of our lives.



narratives, and unexpectedly, I returned home challenged and inspired.

As part of our three-day trip to Fort McMurray, we visited two oil companies: MEG Energy, which uses in-situ mining to pump bitumen from 300-500 meters below the earth’s surface, and Syncrude, which extracts bitumen by scraping off the top layers of earth to expose the tar sands below. During both tours, we were zealously told of all the good these companies are doing, such as sharing financial wealth with aboriginal communities and hiring local aboriginal

contractors, utilizing third parties to investigate environmental concerns, meeting government emissions regulations, successfully raising a herd of bison on reclaimed land (Syncrude), and being the top contributor to Movember (MEG Energy). The message rang out loud and clear, “You should be proud of what you have in your backyard.”

To me, it seems, MEG Energy and Syncrude are indeed taking steps toward corporate social responsibility. Dayle Hyde, Communications Director for the Fort McKay First Nation, said that since 1998 when a compensation agreement was made, partnering with the industries has been helpful.

“We’ve tried to make the best of our situation,” she said. “They do actually fund a lot of great programs, such as the Elders’ Centre, the Step Forward program, and the E-Learning Centre.”

But at what cost to the earth? Hundreds of thousands of acres of soil are being overturned, along with the promise of future restoration. Some reclamation projects are already underway, but only time will reveal the long-term outcomes of our grand experiment. Fens, which make up 30-40% of the land, are particularly difficult to re-create. Will Gibson, spokesperson for Syncrude, said, “We know we’ve got a long way to go. We currently have projects to learn how to restore the wetlands.”

Future scientific innovation is viewed as the omnipotent saviour, but I’m not so confident. Social impacts within Fort McMurray and other communities are another concern, including the spiked price of living, incidental homelessness, and the strain of camp life on families and emotional health.

In addition, traditional aboriginal lifestyles are being eradicated as trapping sites are wiped out and the fish and wildlife accumulate toxins. Melanie Dene, who used to work for Shell and is currently the Consultation Coordinator of the Government and Industry Relations (GIR) for the Mikisew Cree First Nation, fears that the increasing industrial development will be the end of her people. Although companies are required by law to consult with the regional First Nations peoples, this is not well enforced and of the 38 companies whom the GIR is dealing with, only 16 have entered into consultation agreements. “The government says, ‘This [industry] is for the greater good of the economy,’” explains Dene. “But not for us. We’ve always been told, ‘You can just go over there.’ I say no.”

Finally, there are the health effects on downstream communities, although this issue remains controversial. The government maintains that the water and air quality are fine.

But in 2006, a family physician in Fort Chipewyan raised concerns about the high rates of some cancers he observed and suggested the oil sands as the root

cause. Dr. John O'Connor was consequently charged by the Alberta College of Physicians and Surgeons with "causing undue alarm." He could have had his license revoked, but the charges were removed three years later.

Since then, numerous health studies have released contradictory results, with some supporting Dr. O'Connor's stand and others stating that the cancer rates in Fort Chip are nothing out of the ordinary. According to Dr. O'Connor, "Regulatory boards have been taken over by industry itself." Studies aside, it is plain that adequate communication, collaboration and trust are lacking between First Nations people and the government, and that First Nations people are fighting to have their voices heard.

Is the cost worth it? Please, let us not answer with the widespread excuse, "Yes, the industry does impact the land, just like any human activity." Can we stop and consider: does this have to be this way?

What I'm longing for is trust. I long for a society where First Nations people don't have to fight for their health, where residents of Fort McMurray don't have to feel defensive, and where we don't live by the rule: "out of sight, out of mind." I know this is lofty thinking. But I long, nevertheless.

An important realization is that of my own culpability. The oil sands industry is symptomatic of our society as a whole, of which I am a part. John Hiemstra, a professor of Political Studies at Kings' University, who co-led our immersion along with Henriette Thompson, offered the following open-ended questions: "How can we de-structure our need for energy, (which is accelerating) at such an astronomic rate? The narrative we're taught is that we need more stuff, more money to be happy. The gospel story is that Jesus saves, not technological development. How do we reorient our high speed addiction to material things? What am I trying to fill myself with?"

With these questions in mind, I return home and begin to consider how I might change my lifestyle to decrease my demand for oil. Will I choose the inconvenient route? Will I make time to tell the government that I care about responsible resource extraction? Am I willing to surrender my next non-essential purchase? Or will I let faithful living slip back out of sight, back out of mind? May it never be.

— by Rochelle Nieuwenhui



SPIRITUAL STARVATION

A New Insight Into Poverty

At the start of Justice Camp, I was as concerned with finding the right conditions for simultaneous translation as I was with discovering a new insight into poverty. Yet I had little difficulty transitioning into my role as translator for my seven Cuban travelling companions as we found ourselves discovering both the poverty and the spiritual richness that abound among Edmonton's homeless people.

On a walk through downtown, the "other" downtown, we came face to face with spiritual starvation. We followed our guide Jeremiah's powerful voice through the jungle of concrete built by society's insatiable appetite for power, status and money. We witnessed people incapable of seeing the plight of the "other" or hearing their plea for help as they hurried past the motionless body of a dozing homeless man.

Realizing the poor man's distress, one of the Cuban girls burst into tears. "I realize now that perhaps there is more poverty here spiritually than in - let's say - my home country," said another Justice Camper. "I finally understand what people mean when they say we Cubans are rich."

That Sunday the chance to serve a meal to "them" the poor, showed "us" the campers, what community is all about. People were always looking out for one another and we witnessed countless acts of love and grace. This opportunity to see, touch, and listen to the "poor," gave way to the discovery that we are all "together" in this journey. Any one of us can be "poor." Some of "us" are homeless and hungry, too. We might have a house and a fridge full of food, yet we can be starved of love!

Being children of the same God, we share a yearning for love, friendship, solidarity, companionship, charity, hope and faith. The "us" and the "them" are brought together, not only by the misery of the human condition, seemingly devoid of love, but by the redemptive love of God which transforms us all.

The Rev Julio Martin is the Rector of St. Mary and St. George in Jasper. He provided translation for the Justice Camp participants from Cuba.

— Rev Julio Martin

"The Land – Place as Gift, Promise and Challenge in Inter Religious Faith"

—Walter Brueggemann

FROM THE DUST OF THE GROUND

Inter-Religious Perspectives

"For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another." Romans 12, 4-5

Justice Camp 2014 took place over seven days, and for three of those days we worked in "immersion" groups. My group was: "From the Dust of the Ground: Inter-religious Perspectives," which was led by the Rev. David Tiessen and the Rev. Dr. Scott Sharman.

The first day, our group worshiped with the congregation at St. George's Anglican Church in Edmonton, where we participated in the Standing Stones ceremony, a unique rite blending aboriginal elements into a traditional Anglican service. Afterwards, we met with an aboriginal elder in an area near Fox Drive on the first land to be officially designated by a municipality for indigenous ceremony in an urban setting. The project took more than five years to come into being. The elder spoke about the land itself and shared a creation story.

The second day, the group went to the Beth Shalom Synagogue and met with Rabbi Kliel Rose, who led a tour of



Rabbi Kliel Rose shows a Torah scroll at Beth Shalom Synagogue to the "From the Dust of the Ground" Immersion group.

the temple and described a typical Jewish service. Rabbi Rose shared a Jewish faith perspective on the environment in which we live and read from the Chumash (a printed version of the Torah). In the afternoon, the group met with City of Edmonton Chaplain John Dowds who talked about his ministry, the first and only position of its kind in Canada. The group learned that all City Council meetings in Edmonton open with a prayer, and the format of this prayer is a reflection of the different faiths of Edmonton citizens, as indicated by the municipal census. The group ended the day by walking the Prayer Labyrinth in Louise McKinney Park. Shaped like a turtle, the labyrinth symbolizes Turtle Island, an aboriginal term for North America.



Prayer Labyrinth in Louise McKinney Park

On the last day of the immersion, the group visited the Islamic Shia-Asheri Centre where we listened to Imam Dr. Usama Al-Atar. The Imam shared an introduction to the Islamic faith, including a recitation of the Immaculate Conception of Mary, from the Koran. After this, the group went to the IMAX presentation of Jerusalem, which highlights the importance of this holy city from Christian, Jewish, and Muslim perspectives.

At the end of Justice Camp all the "immersion" groups came together to share their various experiences and insights. Out of these discussions a common theme emerged: the need for continued meaningful conversation around the complex issues regarding the land we all share, and the need to listen to all voices.

Alexis Taylor is a member of Christ Church, Edmonton and the Worship Room at St. George's on the University of Alberta Campus.

"In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!"

Colossians 3, 11

— Alexis Taylor
Member

ICPM MISSION STATEMENT

Inner City Pastoral Ministry is an interdenominational Christian Ministry of Presence. In partnership with the community, and guided by the spirit of God, we walk with the people of the Inner City of Edmonton.



“NO ONE GETS GIFTS AROUND HERE, I LOOK FORWARD TO GETTING ONE. THEY’RE A REAL SURPRISE!” – ROSE

Looking ahead, we are thinking about the 2014 Christmas celebrations within the inner city. Once again ICPM anticipates distributing the Emmanuel Christmas Gift Sacks amongst the homeless and those in need within the inner city. As you may be aware, many churches and caring individuals support the annual Emmanuel Christmas Gift Sack appeal.

The gift bags are stuffed with useful and festively seasonal items. The gift bags most effectively used in the past are Ziploc 33cm x 39cm. The Emmanuel Christmas Gift Sacks are filled with the following items:

Standard:

- Waterproof ski gloves (Med. for women Lg. for men)
- toque and scarf
- cotton socks
- comb and/or brush
- small shampoo
- hand lotion (small)
- Kleenex (small)
- deodorant
- toothpaste (small)
- toothbrush
- washcloth (white in color as color bleaches into clothing upon washing)

Also Christmas treat and small gift such as:

- candy cane and / or chocolate bar
- crossword / Sudoku booklet
- little Bible and/or card of hope...

Optional:

- dental floss
- halls cough drops
- animal treat, chew toy for pets
- nail clippers and / or nail file
- lip balm
- make up (female)
- note pad and pencil
- hot shots (hand warmers)
- pkg hot chocolate , cup of soup

Other items needed for the Community cupboard (not included in the Emmanuel Christmas Sacks):

- underwear (male M – L and female S-M-L)
- long johns (male M – L and female S-M-L)
- bus tickets
- hoodies

Delivery

December 15 - 19th (Mon - Fri)
inner City Pastoral Ministry Office
Bissel Center East 10527 96th St

Contact

Pastor Rick Chapman+
780.424.7652
780.934.7144

Sue (Christmas Sack Coordinator)
780.417.3906

ICPM Board Members 2014

David Barnum..... Anglican Board Chair
John Campbell Lutheran Vice Chair
Bob McKeon..... Roman Catholic Past Board Chair
Nancy Kerr..... United Past Board Chair
Ann Matheson Anglican Treasurer
Sue Pasker..... Evangelical Lutheran Secretary
/Emmanuel Christmas Sacks
Sharon Webb..... Anglican Lunch Coordinator

Members at Large:

Joy Berg Lutheran
Linda Boire Roman Catholic
Rev. Nancy Steeves United
Coby Veeken Roman Catholic
Rev. Linda Whittle Anglican
Victoria Wynn..... United Ministry Team

Ministry Team:

Rev Rick Chapman..... Pastor
Mary Anne Miskolzie..... Pastoral Associate
Linda Heywood..... Food Coordinator
Tammy Montpetit..... Food Coordinator
Tanya Eckenswiller..... Admin Assistant

FALLING INTO THE CRACKS

Sometimes God’s ways are slowly revealed to us, other times we see them in a flash of illustration that comes upon us unexpectedly. I had the latter experience some years ago while standing around the altar in my home

congregation of Hosanna Lutheran waiting for the communion elements to come to me. Out of the corner of my eye I noticed that as a young lady was receiving the wafer, it slipped out of her hand and dropped to the floor and into a crack between a riser step and the main altar itself. The young lady quietly but audibly gasped and commenced a panicked and frantic effort to retrieve the wafer from the crack, to no avail. The pastor however had not noticed this and had moved along the row of people. A look of great dismay came over the young lady’s face as she realized that she had lost something which was holy and precious to her - the blessing of the body of Christ as part of the communion. It suddenly dawned on me that God must have the same feelings of loss, anxiety and sadness when any one of us falls into or through the cracks of life, however they may be present in each of our lives. God must have a sense of fear and alarm - will we be able to be redeemed? Saved? Restored to his loving presence? Or will we continue to lie forgotten and hurting in the darkness of the crack into which we have slipped? The ICPM seeks to reach out with a ministry of presence and caring to those of our brothers and sisters in the inner city who may be experiencing a difficult time in their lives. You can be a part of this desperately needed ministry - with your prayers, with your volunteering of your time and talents, and with your donations of money. Please make it part of your own faith commitment this fall to reach out in support of this ministry that we all share. We are God’s hands in this world.

— John Campbell
(Stewardship Committee)



You can donate to ICPM quickly and easily online! Go to www.CanadaHelps.org
Search for “Inner City Pastoral Ministry”. All who donate \$10 or more receive a tax receipt.

ENCLOSED IS MY GIFT FOR INNER CITY PASTORAL MINISTRY

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INNER CITY PASTORAL MINISTRY

c/o Bissell Centre
10527 96 St. NW
Edmonton, AB T5H 2H6

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