

FEBRUARY 2016

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# Straight<sup>+</sup> 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

## PARLIAMENT OF THE WORLD'S RELIGIONS

SALT LAKE CITY, UTAH, OCTOBER 2015

**S**alt Lake City, Utah—city of 19th-century Mormon settlement, of present-day Mormon Tabernacle Choir and Temple—was the host city for the 2015 Parliament of the World's Religions. I was initially overwhelmed, as I stepped into the Salt Palace Convention Centre, by the crowd of over 9,000 people who attended this global conference. The feeling was not simply one of moving within the flow of people in an expansive crowd, but of the many sights and sounds created by the diversity of people represented. There were people of faith from around the world, clothed in traditional dress—the flowing saffron robes of East India, the multicoloured turbans of the Sheiks, the veils and hijabs of the Indonesian and Muslim women, the colourful ribbon shirts of aboriginal leaders, the jingling bells on the clothing of Indigenous dancers, the gently flowing orange and burgundy robes of a parade of Buddhist monks, the collars of the priests and robes of the brothers and sisters of the Christian life. The sounds of music, dance and language of every nation filled the air in grandiose celebration of a vast array of religious and spiritual traditions,

each one expressing love for God the Creator.

Despite this joyous acknowledgement of diversity, the Parliament of the World's Religions was convened not so much to speak to the uniqueness and differences of religious traditions, as to uplift the shared global concerns that unite the interfaith community—poverty, the environment, the rights of women, the circumstances of repressed peoples (in particular the widespread suppression of indigenous peoples)—and to address the religious extremism and violence that we witness within countries and communities around the world.

In the midst of more than 2,000 workshops and panels available at the Parliament, Edmonton was privileged to offer a panel discussion on our Capital Region Interfaith Housing Initiative. Moderated by Ataulah Siddiqui, Associate Professor of Religious Pluralism and Interfaith Relations at the Markfield Institute of Higher Education, Markfield, UK, the panelists included Abrar Ahmd Shareef, a university professor from Saudi Arabia, Pastor Rick Chapman, Michelle

Nieviadomy, ICPM's Oskapew, and Rachael Putt from the Bissell Centre. Professor Abrar spoke about Islamic perspectives on wealth distribution and the elimination of poverty. Pastor Rick spoke on Edmonton's experience of interfaith involvement in the Mayor's 10 Year Plan to End Homelessness and End Poverty



Michelle, Rachael, and Rick



Edmonton's Delegates to the Parliament

## PARLIAMENT OF THE WORLD'S RELIGIONS (CONT'D)

Edmonton. Rachael offered models of community cooperation and action, and Michelle provided an Aboriginal perspective.

Michelle wrote, "Even before I attended any sessions, I personally felt honoured as a Cree woman. Walking to the grounds of the Salt Palace Convention Centre with anticipation, I immediately felt "at home," for there it was: the tipi. Then, as I walked closer, I saw the sacred fire, and, even closer, the Indigenous Elder and his helpers with their medicines. I witnessed a line of people who were waiting to pray with smoke—to smudge, people who were waiting and wanting to pray in a language I understood and value as a Cree woman. The Original People of the land were sharing their gift so graciously and so openly with all of us. The Parliament of the World's Religions was a magnificent experience. My Cree tradition sees the value of all races in the bigger circle. "I was reminded of the sacredness of all

human beings—a beautiful tapestry of nationalities. I witnessed the human spirit at its best, magnificent in the magnitude of the crowd of attendees, and in the rich diversity of people represented and honoured. I welcomed the opportunity to learn about other human beings. As much as we are diverse, at the end of the day we are all human beings trying to live life well in this global village. With my brothers and sisters, I heard and responded to the call for *all* people. I knew *my* part in committing to healing, reconciling, protecting and loving earth and everything in her! Thank you for the opportunity to attend this spirit-filled gathering! Hiy hiy!"

The Parliament of the World's Religions offered a diversity of perspectives regarding the ongoing need for religious, social and political change in our world. We were challenged as faith leaders to celebrate our diversity, yet to unite in action, to be a voice in the development

and liberation of the global community. It was a resounding and affirming call to action on every front!

Acknowledgment and grateful thanks are offered to the organizations that supported the many conference attendees from the Edmonton area: the Edmonton Interfaith Centre for Education and Action, the ICPM Board, the Outreach Ministries Committee of the United Church (Edmonton Presbytery), and the City of Edmonton!

Rick Chapman+  
Pastor, ICPM



## THE BLANKET EXERCISE

The Inner City Pastoral Ministry is deeply aware of the large Indigenous inner city population in Edmonton, a population which is surpassed in size only in Winnipeg amongst Canadian cities. Honouring the diverse cultures and spiritualities of our Indigenous people has long been held as an important value in the ministry of ICPM. We seek to deepen and strengthen our ministry to this community in relevant and life-giving ways. With the release of the report of the national Truth and Reconciliation Commission, we see new opportunities to continue the work of healing and reconciliation. Indeed, there is an urgent need to do so, and our ministry is well placed to respond to this opportunity. As National Indigenous Anglican Bishop Mark MacDonald has noted, "Aboriginal peoples provide a unique and essential prophetic challenge in our world today. Attention to their situation and struggle, at all levels, should be one of the highest priorities for us all."

Michelle Nieviadomy, a Cree Woman born in Saskatchewan, was appointed to the newly created position of ICPM Oskapew (Helper) early in 2015. She embraces within her spirit a deep understanding of both the Christian tradition and the Indigenous tradition of her people. Michelle wishes to share the "Blanket Exercise" with the wider Church and Community as part of her ministry and mission with the Inner City Pastoral Ministry.

The Blanket Exercise is a hands-on way to explore the nation-to-nation relationship with Indigenous peoples in Canada, to work toward reconciliation, and to empower people to build bridges of understanding and respect. Created in 1997, the Exercise is a succinct overview of Indigenous history and rights, designed to deepen understanding of the denial of Indigenous peoples' nationhood throughout Canadian history. It explores the major themes and recommendations of the *Royal Commission on Aboriginal Peoples*, examines how federal policies and programs impact the lives of Indigenous peoples in Canada, and identifies what Indigenous peoples and their allies are doing to bring about positive change.

As the name suggests, the Blanket Exercise begins with blankets arranged on the floor to represent Canada before the arrival of European explorers and settlers. The participants, who represent Indigenous peoples, begin by moving around on the blankets. While a narrator reads from a script, other participants—representing the Europeans, the newcomers—join, and begin to interact with the Indigenous population on the blankets. As the script traces the history of the relationship between Europeans and Indigenous Nations in Canada, the participants respond to cues read from prepared scrolls. At the end of the exercise, only a few Indigenous people remain on the blankets, which, folded into small bundles, cover only

a fraction of the Indigenous peoples' traditional lands. An interactive event, the Blanket Exercise ends with dialogue regarding the history of the Indigenous peoples, from first contact through the Residential School era to the recent Truth and Reconciliation Commission Final Report, and with a call for healing of the rift between the Indigenous and non-Indigenous communities within the nation of Canada.

For information on how to have Michelle host a Blanket Exercise with your community, please call Pastor Rick at 780-424-7652, or send him an email at [info@icpmedmonton.ca](mailto:info@icpmedmonton.ca).

Michelle Nieviadomy  
Oskapew, ICPM



Michelle Nieviadomy





## OUTDOOR WAY OF THE CROSS 2016

GOOD FRIDAY, MARCH 25, 10:00 AM – NOON

### What it is...

The Good Friday Outdoor Way of the Cross is an ecumenical prayer event. Participants walk in procession along a designated route through the streets of Edmonton, stopping at selected “stations” to hear about contemporary issues of concern, to listen to Scripture, and to pray. This reminds us that the events of over 2,000 years ago and the gospel values are of critical importance to our personal lives, and to the political, social, and economic structures that govern our world today.

Edmonton’s first Outdoor Way of the Cross was held on Good Friday in 1981. Its roots are Catholic, the early events having been planned by the Catholic Office for Social Justice, Development and Peace, and the Franciscans. But wide ecumenical interest soon developed, and the event is now planned by an ad hoc committee of the Edmonton and District Council of Churches, and takes place in a spirit of ecumenism.

### Why We Do it...

As North American Christians, we tend to keep worship and prayer inside the church, separated from everyday life in

the world. By moving the traditional “Stations of the Cross” service from the church to the streets of the city, we give a more public expression to prayer and worship. As we commemorate the historic crucifixion of Jesus, we also recall that Christ continues to be crucified today in all who are victims of unjust structures, systems and practices that are beyond their control. Through prayer and reflection, we attempt to link some of the events of Jesus’ life, his teachings, and his death and resurrection to contemporary issues and situations. As we name the injustices in our midst, we also uphold work that is being done for justice. We reaffirm our faith and hope in God and his presence in our broken world, and we embrace our responsibility as Christians to bear witness to God’s presence by actively participating in the struggle to bring his love and justice to all.

### Theme...

Each year, the planning committee decides on a theme, and selects current issues of concern in our city and the world to form the basis of what happens at the stations. The theme this year is “Transformation—of Ourselves and Our World!” It is based on two verses from

the Gospel of Luke: *“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour” (Luke 4: 18-19).* As disciples, we have been baptized into that same ministry, and are called to be a transformative force in our time. The focus at each of the stations this year will be one of the Sustainable Development Goals adopted by the United Nations in September 2015, which “provide a framework for action for justice and transformation of our world.”

### What happens at the stations...

Station locations are chosen to symbolize a particular issue or an aspect of the theme. The format of the presentation at each station traditionally includes providing a brief description of the focus, naming the location and making a statement about its relationship to the focus or theme, reading a scripture passage that speaks to the issue, and offering prayers of petition. Each station stop usually ends with a song. While

## DIAKONIA

The website *Diakonia of the United Church of Canada* describes the nature of Jesus’ ministry in these words:

In the gospels, the concept of ministry personified by Jesus is *diakonia*, a ministry of service. Central to it is the self-emptying of power. “Ministry transforms leadership from power over others to empowerment of others... The abdication of power over others has nothing to do with servility. Rather, ministry means exercising power in a new way, as a means of liberation of one another” (— *Women of Spirit*, by Elizabeth S. Fiorenza). This meaning of *diakonia* is important because it embodies the essence of Jesus’ teaching ministry. Integral to this ministry is a community of mutuality and equality, where “there is no difference between Jews and Gentiles, between slaves and free, between men and women: you are all one in union with Christ Jesus” (Galatians 3: 28). Footwashing, as enacted by Jesus, where the roles are reversed and the honoured guest acts as the servant, is a demonstration of this equality.

~ [http://ducc.ca/our-community-story/diaconal-history/#\\_edn2](http://ducc.ca/our-community-story/diaconal-history/#_edn2)

In the United Church of Canada, there are two orders of ministry, the Ordained Ministry, for those called to a ministry of word, sacrament and pastoral care, and the Diaconal Ministry, for those called to a ministry of service, education and

pastoral care. The Centre for Christian Studies (CCS) is one of two training schools for Diaconal Ministers in the United Church, and an integral component is field education. All prospective ministers complete three practicums, each a year long, in social ministry, education, and pastoral care.

After discerning my call with the United Church of Canada, I entered the formal education process with CCS, and last September began a practicum with Pastor Rick, Michelle and the rest of the ICPM ministry team that will continue through April. To say that this experience is transforming me is an understatement. Using a spiral reflection model of action/reflection, I am able to explore, through our work at ICPM, my actions and the actions of those around me, in the hope that I can work with ICPM, the United Church of Canada, and the global diaconal community toward a vision of justice and liberation for all of God’s children.

It isn’t always easy to be around ICPM. There have been days when we see people at very low places in their lives. Sometimes it is difficult to witness the pain and suffering that many individuals

in the Community of Emmanuel experience on a daily basis. But I believe it is important to be here. As Jesus said in Matthew 25: 35, “I was naked and you gave me clothing, I was sick and you took care of me.” On many other days, my work at ICPM is awe-inspiring. Volunteers bring food every week without fail, and if someone doesn’t bring enough there is always another volunteer or group waiting to offer more. Whether we are handing out sandwiches, socks, or prayers, I have faith that we are all living out Jesus’ mission in its purest form.

To participate in the *diakonia* is a calling. But whether or not one is recognized as a Diaconal Minister, we are all called to serve, and all called to work at making the world a better place. Through the inspiration and hard work of Pastor Rick, Michelle, Linda, Annie, Patrick, and the many other volunteers that come through the doors of ICPM, I am convinced we are doing just that, one sandwich, one pair of socks, and one small prayer at a time.

John Helps  
United Church Diaconal Student  
Practicum Student, ICPM

there may be some variation in this format, we do ask presenters to stay within five minutes, and to ensure that they “Name the Pain, Proclaim the Hope, and Issue the Challenge” to be, through our own lives and actions, agents of God’s justice in the world. The walk begins this year at Station 1, the George Spady Centre, 10015 105A Ave, where the hungry are fed a warm meal and welcomed with Christian hospitality on a daily basis.

### Donations...

Participants are asked to bring a donation of non-perishable food. These are given to appropriate agencies or groups for distribution.

Jim Gurnett  
ICPM Volunteer



# INNER CITY PASTORAL MINISTRY

## ECUMENICAL AND INTERFAITH PRESENCE

One of my great joys as Pastor of the ICPM is the many Ecumenical and Interfaith opportunities that accompany this unique ministry of presence. ICPM was originally envisioned by the United Church, but the Anglican, Lutheran and Roman Catholic Churches were soon added as ecumenical partners. This interdenominational diversity can be seen in the membership of the ICPM Board and the Ministry Team, amongst ICPM's many volunteers and supporters, and indeed amongst the Pastors who have served ICPM over the years. In addition, the Mennonite, Seventh Day Adventist, and Christian Reformed denominations are represented among the Sunday Lunch volunteers, as are Edmonton's many Synagogues.

ICPM's Ecumenical and Interfaith presence is expanded by Pastor Rick's involvement with many of the church and interfaith committees that focus on human care and social justice initiatives, where they offer support, wisdom and leadership. Let's name a few:

### **Anglican Executive Council**

#### *Elected Member*

Elected to the Executive Council by the Synod of the Anglican Diocese of Edmonton, Pastor Rick maintains a critical link with the Anglican Church in Edmonton. In addition to attending meetings of the Council, he has served as a delegate to the Synod of the Diocese of Edmonton, the General Synod of the Anglican Church of Canada, and the Lutheran / Anglican Joint Assembly held in 2013.

### **Anglican Social Justice Committee**

#### *Chair*

As Chair of the Social Justice Committee, Pastor Rick has over the years encouraged several social justice educational initiatives within the Anglican community, including "Homelessness and Housing – Education to Action," "We Believe We Can – End Homelessness," and "Justice Camp 2014." At the 2015 Diocesan Synod, Bishop Jane Alexander invited a motion that established the Social

Justice Committee as an official Standing Committee of the Diocese. Pastor Rick continues to Chair this valuable committee, working alongside John Gee, the newly appointed Community Development Officer of the Diocese.

### **United Church Outreach Ministries Committee**

#### *Reporting Member*

As one of five ministries supported by the Edmonton Presbytery of the United Church, ICPM reports every second month to the Outreach Ministries Committee of the Presbytery. This Committee is our vital link to the United Church both locally (the Edmonton Presbytery) and regionally (the Alberta and Northwest Conference). The other ministries supported by the Edmonton Presbytery are Jellinek House, the George Spady Centre, the Bissell Centre, and E4C.

*How very good  
and pleasant it is  
when kindred live  
together in unity!*

*~ Psalm 133: 1 ~*

### **United Church Inter-Church Inter-Faith Committee**

#### *Member*

The Edmonton Presbytery's Inter-Church Inter-Faith (ICIF) Committee keeps abreast of ecumenical and interfaith activity within Edmonton and beyond. It raises awareness of Edmonton events like the Week of Prayer for Christian Unity and Phoenix Edmonton, of the annual NAIN Connect events offered by the North American Interfaith Network (in Regina last July, and in Guadalajara Mexico in July 2016), and of meetings of the Parliament of the World's Religions, which took

place most recently in Salt Lake City last October. ICIF is an informative committee; ICPM is invited to be present as a member because it has links with several ecumenical and interfaith organizations, and because it has offered workshops at the Parliament of the World's Religions.

### **Edmonton's Parliament of the World's Religions Committee (EPWRC)**

#### *Member*

ICPM's involvement with EPWRC dates back several years, and provided Pastor Rick with the opportunity to attend the Parliament of the World's Religions (PWR) in Melbourne, Australia in 2009. At this conference, Pastor Rick, Lewis Cardinal, and Rev. Travis Enright presented a workshop on "Edmonton's Experience of Reconciliation with Indigenous Peoples." More recently, Pastor Rick accompanied several members of EPWRC to learn about the process for bidding to host the PWR in 2017. (It was ultimately decided that Edmonton would not submit a bid.) Last October, Pastor Rick, Michelle Nieviadomy, and Rachael Putt from the Bissell Centre attended the 2015 Parliament in Salt Lake City, where they presented a workshop on the Capital Region Interfaith Housing Initiative (see the article on page 1 for more on the 2015 Parliament). As many members of EPWRC are active members either of the Edmonton Interfaith Centre for Education and Action, or of the United Church, or of both, the link with EPWRC is an excellent way of maintaining contact with the social justice initiatives of those organizations.

### **National Committees – Anglican and United Church**

#### *Member*

Pastor Rick is present on two National Committees, the Anglican Church's "Public Witness for Social and Ecological Justice," where he focuses on homelessness, and the United Church's "Communities in Ministry." The committees meet by means of teleconference calls in which members from across the country discuss grassroots ministries involving human care and social justice.

### **Outdoor Way of the Cross**

#### *Supporting Organization; Planning Committee Member*

The Good Friday Outdoor Way of the Cross is an ecumenical prayer event. Edmonton's first Outdoor Way of the Cross was held on Good Friday in 1981. Its roots are Catholic, the early events having been planned by the Catholic Office for Social Justice, Development and Peace, and the Franciscans. But wide ecumenical interest soon developed, and the event is now planned by an ad hoc committee of the Edmonton and District Council of Churches, and takes place in a spirit of ecumenism. Each year, the planning committee decides on a theme, and selects current issues of concern in our city and the world to be the subject of the

presentations given in the course of a walk through the streets of Edmonton's inner city. See the article on page 4 for more on this event.

### **Capital Region Interfaith Housing Initiative**

#### *Steering Committee Member; Plenary Member*

This Initiative was a response to Edmonton's 10 Year Plan to End Homelessness, adopted in January 2009, and came into being through the visionary work of two members of the Catholic Archdiocese of Edmonton, Archbishop Richard Smith, and Bob McKeon, who was then Coordinator of the Office for Social Justice. Pastor Rick is both a plenary member of the Initiative, and a member

of the Steering Committee. ICPM is thus afforded the opportunity to maintain links with city-wide programs that centre on interfaith education and action, including the "Welcome Home Program," Habitat for Humanity, and "No Room In the Inn." ICPM is mentioned in the Initiative's **Congregational Housing Action Guide** as a ministry serving the homeless within the inner city.

In conclusion, the community of faith in areas of human care and concern for justice is wide and diverse. ICPM seeks to maintain a strong presence within this community, supporting ministries of human care and social justice both local and national.

*Rick Chapman+*  
*Pastor, ICPM*

## GETTING READY FOR 2016!

We are rich only through what we give, and poor only through what we refuse.

~ Anne Swetchine (1782-1853), Russian Author

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many.

~ 1 Corinthians 12: 12-14

These words of the Apostle Paul say to us that we are the body of Christ. Paul suggests that we deeply need each other, because if any limb or organ of the body ceases to function, the whole is thrown out of gear. I was once asked, "How do you people on the ICPM board function? Doesn't the ecumenical approach cause difficulties?" The truth is, it doesn't. In fact, ICPM's diversity provides great spiritual richness. Its worship services are broadly based in their music and

liturgies. Its work on matters of social justice and poverty provides hope and elicits respect. And for ICPM's staff and volunteers, there are many times when the ecumenical approach lets us know we are not alone. We have much for which to be grateful.

Have you ever noticed how Jesus uses the word *today*? To the thief on the cross, Jesus said, "Today you shall be with me in paradise." To Zacchaeus, "I'm coming to your house today."

When Jesus uses the word *today*, he says to us that there's warning, excitement, history-making salvation ready to happen. What about ourselves? Do we live our lives *today*? Today is like no other—past or future. Unique opportunities await us every day—for receiving grace, for being light and salt, for blessing someone, for being filled with joy in God's presence. And indeed, *today* we can experience richness through what we give.

*David Barnum*  
*ICPM Board Member*

### **A Franciscan Benediction**

May God bless us with discomfort at easy answers, half-truths, and superficial relationships, so that we may live from deep within our hearts.

May God bless us with anger at injustice, oppression, and exploitation of God's creations, so that we may work for justice, freedom, and peace.

May God bless us with tears to shed for those who suffer pain, rejection, hunger, and war, so that we may reach out our hands to comfort them and turn their pain into joy.

And may God bless us with just enough foolishness to believe that we can make a difference in the world, so that we can do what others claim cannot be done.

Amen.

# REMEMBERING

## THOSE WHO LED THE WAY...

In North America, February is officially Black History Month. Despite its name, this month recognizes history that reaches far beyond the story of a single racial group. Black history is also Canadian history and American history. While listening to ICPM Oskapew Michelle Nieviadomy talk one day, I realized what an incredible blessing it is to be able to hear a member of a racial minority speak of both her culture and her Christian faith without one having to cancel out the other.

When our ancestors were brought from Africa to the New World as slaves, they were forced to renounce their former spiritual beliefs, and practice Christianity. Nevertheless, there were individuals who were strong enough to maintain ties with their former religious practices, and this sometimes led to those practices being kept alive through syncretism, as, for example, when Yemanjá, one of the seven Orixas, is venerated alongside the Catholic saint, Our Lady of the Seafaring.

Despite the dehumanizing act of enslaving Blacks, with its dark

place in North American and Latin American history as well as church history, some light managed to shine through. One of the most beautiful gifts given to us, born in the midst of our ancestors' suffering, was Gospel music. Songs on the plantations became Negro Spirituals; these led to Blues music, and then on to Gospel music, beautiful, powerful, unique. The rest, as they say, is (musical) history, both religious and secular.

Allowing the oppressed, the marginalized, those suffering the effects of systemic discrimination both to cry out to God, and to be in a safe community where the stories of their experience won't be silenced—this is what God is calling us to provide for those who are hurting. The Israelites had their remembrance stones in the book of Joshua, African Americans have the spiritual songs of their ancestors, and the Indigenous people of Canada have their sacred land on which we live, as well as their sacred traditions.

From a Christian perspective, Black History Month is a reminder of the devastation that occurs when a

people's culture and religious identity is forcibly taken away from them and replaced by Christianity. As both oppressed and oppressor, we are learning together how to live justly as God has commanded us. It will not be an easy road to walk. But the inherent fears found on both sides can be decreased if we are open to understanding each other, and commit to reconciliation, healing, and spiritual growth. This can be done with God as our guide. As we build community in the inner city, we remember Christ, a member of an ethnic minority, born to poor parents, belonging to a downtrodden religious sect. Despite his situation, he did not hate his oppressors. Instead, Christ taught us how to love, serve, and work alongside others, our oppressors included.

In the spirit of Christ and Black History Month, let us never forget the past. In this way we will not repeat it, but move forward towards inclusiveness, justice, and love.

*Yovella Mizrahii  
Placement Student, ICPM*

## A MESSAGE FROM THE "CHAIR"

One of the exciting components of the ministry of ICPM is the ecumenical nature both of our organization and its base of volunteers and donors. From its earliest days, ICPM has rested on a foundation of support provided by four denominations, United, Lutheran, Anglican and Roman Catholic. While we have in common a commitment to sharing God's love with the residents of the inner city, we also bring a refreshing mixture of viewpoints and ways of doing things. This blending of currents, as we strive to maintain and enhance our ministry, creates an opportunity for all of us to learn from the ideas of others, and a chance to become infected by their contagious excitement and enthusiasm. We are thankful for both!

I have been personally enriched by the many new ways of engaging in social justice ministry that I have experienced and learned about while working with my fellow Directors, many of whom come from church backgrounds different from my own. I have also been enriched by meeting many of the volunteers on the

ground who make our ministry happen, meetings that take place during events such as the "After the Lunch" program hosted by ICPM each year, the volunteer appreciation lunches, Emmanuel Christmas Sack assembly day, and many other activities. I feel truly fortunate and blessed to have learned so much from so many as a result of my time with ICPM.

Another exciting aspect of our shared mission is learning about the many and varied methods that parishes and congregations and donors devise to provide support for the ministry of ICPM. A shining example of this is a recent donation of 282 Edmonton Transit tickets (with a value of \$624.00!) that we recently received from St. Peter's Anglican Church in Edmonton, which was amassed as a result of a request to their congregation. What a brilliant way to support those in need in the inner city community! This gift enables us to give out transit tickets year round, so that adults can get to job interviews or medical appointments, parents can attend a school concert in which their children are participating, or

a family in need can access a food bank depot, to cite just a few examples.

A heart-warming example of how we share jointly in the mission of ICPM is a bequest that we recently received from the Estate of Ella Nicholl. Ella, who passed away in the summer of 2015 at the age of 95, had a long-term interest in ICPM. She took great care to help provide for our ministry after her passing. Thank you Ella for your faithful witness to the most basic calling that we all have—sharing God's love with our brothers and sisters.

We are grateful to all of our readers for your interest in the Inner City Pastoral Ministry of Edmonton. Thank you for supporting our common calling to be witnesses to God's kingdom by ministering to the residents of the inner city and to each other.

*John Campbell  
Chair, Board of Directors, ICPM*

## TRUTH AND RECONCILIATION COMMISSION

### A FOLLOW-UP

With the conclusion of the Truth and Reconciliation Commission's hearings in 2014 and the release of the Commission's Final Report in 2015, the question naturally arises: what's next? As we all know from following the progress of the Commission and from its reports, the process of reconciliation with Indigenous peoples is not something that can be neatly wrapped up in a few months, or even a few years. This is a journey that may last for generations. Where to start?

One place is communication: finding out what others are doing, and finding ways to connect with ongoing efforts in the community. In the fall of 2015, we became aware of a proposal that an Edmonton resident, Harold Robinson, had put forward to the Alberta Government, to establish a Provincial Reconciliation Secretariat. The purpose of the

Secretariat as proposed by Mr. Robinson is to create a point of contact through which individuals and groups can access resources and information that would assist them in building reconciliation relationships. The Board of Directors of ICPM felt that this was an excellent idea, one that the Province should consider. So in November 2015 we sent a letter of support for Mr. Robinson's proposal to the Minister of Aboriginal Relations, Kathleen Ganley.

We received a response from Minister Ganley in early January. Her letter indicated that the Government "is committed to carefully reviewing and considering the recommendations of the final report of the Commission." Minister Ganley went on to say,

"I wish the Inner City Pastoral Ministry continued success in engaging with Edmonton's Indigenous community, and working to bridge the cultural gaps and barriers between

the city's church community and Indigenous peoples."

If you are interested in learning more about the proposal for a Provincial Reconciliation Secretariat, or if you would like to write your own letter of support to the Government, please contact the ICPM office by e-mail at [info@icpmedmonton.ca](mailto:info@icpmedmonton.ca), and we will be pleased to provide you with further information. Letters of support for Mr. Robinson's proposal have already been issued by several organizations, including the Synod of Alberta and the Territories of the Evangelical Lutheran Church in Canada, the Jasper Place Wellness Centre, and Hosanna Lutheran Church. Additional letters of support from members of the community might encourage the Government to create the Secretariat.

*John Campbell  
Chair, Board of Directors, ICPM*

## COMING EVENTS

### Blanket Exercise

A presentation by Michelle Nieviadomy, ICPM Oskapew.

**Friday, February 26**  
(7:30 - 9:00 pm)

*Annunciation Parish*  
9420 - 163 Street NW

**Friday, April 22**  
(8:00 - 8:30 am)

*Edmonton Sunrise Rotary Club*  
*Selkirk Hotel, Fort Edmonton Park*

**Friday, April 15**  
(7:30 - 9:00 pm)

*St. Timothy's Anglican Church*  
8420 - 145 Street NW

For more information, see Michelle's article on page 3

### ICPM Annual General Meeting

**Thursday, March 17**  
(5:00 - 7:30 pm)

*PrayerWorks Hall*  
*Anglican Parishes of St. Faith*  
*and St. Stephen*  
11725 - 93 Street NW

Keynote Speaker: The Rt. Rev. Jane Alexander, Anglican Bishop of Edmonton, and Co-Chair, End Poverty Edmonton.

### Outdoor Way of the Cross

**Good Friday, March 25**  
(10:00 am - 12:00 noon)

Begins at the George Spady Centre  
10015 105A Ave.

For more information, see the article on page 4

### 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.

## EMMANUEL CHRISTMAS SACKS

*Thank-you!*

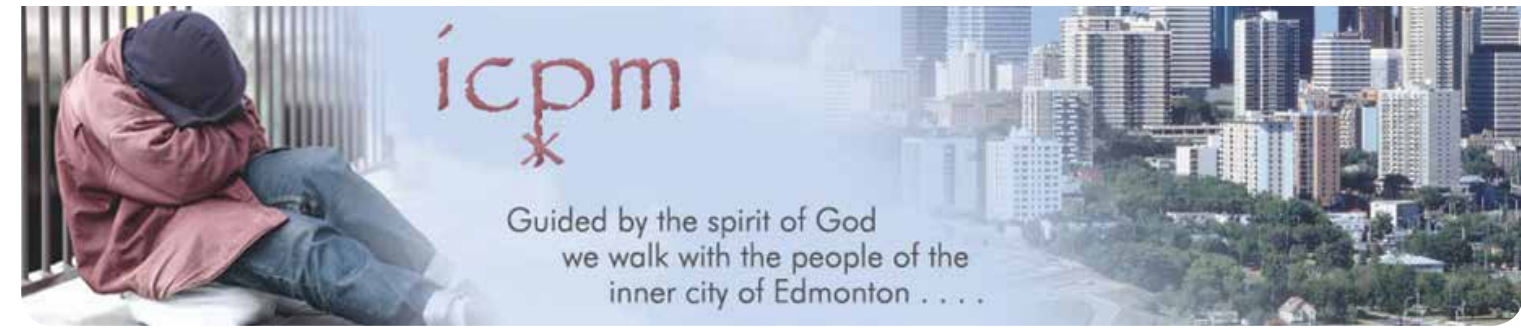
In December the Emmanuel Christmas Gift Sack Ministry was blessed to receive 491 Christmas sacks, as well as many other gifts—"extras" that will continue to provide much needed items throughout the winter.

Rev. Rick Chapman and the Inner City Pastoral Ministry Board wish to thank everyone for their contributions: Annunciation Roman Catholic Parish and Meadowlark Safeway, Ascension Lutheran, Assumption Parish and CWL, Dr. Cathy Flood, Donna Foerster and Mount Zion Lutheran, Glory Lutheran, Holy Trinity Anglican, Holy Trinity Lutheran, Kirk United, Lions Breakfast Club, Mount Olivet Lutheran, Strathcona Child Development Centre, Notre Dame School, St. Columba Anglican, St. George's Anglican, St. Mary's Anglican, St. Philip's Anglican, Stollery Hospital, Royal Alexandra Hospital, and SW526 Oil Kings team members.

We also give thanks to the Bissell Centre for their assistance and for offering storage space, and to Glory Lutheran Church, SW526 Oil Kings, and ICPM volunteers for their help in sorting.

We join with the many individuals who received these gifts to thank all the participating groups, individuals, churches and organizers. May God continue to bless us all through 2016.

*Sue Pasker*  
ICPM Board Member



You can donate to ICPM quickly and easily online! Go to [www.CanadaHelps.org](http://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

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City/Town \_\_\_\_\_ Prov \_\_\_\_\_ Postal Code \_\_\_\_\_  
Ph \_\_\_\_\_ Email \_\_\_\_\_  
Gift Amount \$ \_\_\_\_\_



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## **INNER CITY PASTORAL MINISTRY**

Straight From The Street

c/o Bissell Centre

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