

May 2015

icpm
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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

WELCOME "OSKAPEW"

"Oskapew" Means "Helper" in Cree.

The Inner City Pastoral Ministry is pleased to announce the creation of an "Oskapew" position within the ICPM Ministry Team. In offering this ministry position, we acknowledge that there is a large Indigenous inner city population, and that there is a need to minister amongst this community in relevant and life-giving ways.

Bishop Mark MacDonald, the National Indigenous Anglican Bishop, says "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." And the Anglican Council of Indigenous Peoples, one of the Councils of the Anglican Church of Canada, has this to say about its own mission: "We proclaim and celebrate the gospel of Jesus Christ in worship and action. But through the Grace of Jesus Christ we also affirm our traditional spirituality and our place in God's Creation. We know that Christ has come to fulfill our own traditions too." So we at ICPM see the importance of having an Indigenous staff, to carry an Indigenous "sound" to the people.

The Oskapew will enable ICPM to have a relevant presence in the inner city's Indigenous community by honouring

the traditions and teachings of the First Peoples, and by honouring Aboriginal culture and spirituality. Central to the ministry of the Oskapew is Aboriginal relations. This ministry will seek to bridge cultural gaps by establishing a common understanding of the Indigenous community's world view, both within the inner city community, and in the wider interfaith community. Worship, Gatherings, prayer, and sharing circles will be offered to Indigenous community members in culturally relevant ways through ceremony, storytelling, teaching, and song, worshipping the one Creator and God's Son Jesus Christ.

Michelle Nieviadomy has been appointed to the new position of Oskapew within the ICPM Ministry Team. As a spiritual leader and as a Cree woman, Michelle will offer an authentic voice as she develops a relevant presence within the Aboriginal community of the inner city. As a church and community leader with a wide range of skills and influence, she will be able to forge links with the Aboriginal community in order to develop and implement intergenerational family programs and city-wide Gatherings. The Board of ICPM is pleased to welcome Michelle to the Ministry Team as Oskapew.

*Rick Chapman+
Pastor, ICPM*



My Story

Michelle Nieviadomy is a member of the Kawacatoose Cree First Nation. While her roots are in Saskatchewan, she has been living in Edmonton for the past fifteen years. In 2013 she received from the Institute for the Advancement of Aboriginal Women an Esquao Award (Community Involvement category) for her work within the Aboriginal community. This speaks of her passion for community development and involvement.

She currently serves as the Assistant Director of the Edmonton Native Healing Centre, where she has worked with the urban Indigenous community for over ten years. She is engaged in other community initiatives as well, facilitating or presenting workshops on Indigenous justice, participating in a national committee that lends a voice to Indigenous justice issues, and developing programming for Indigenous children, youth, and women.

Michelle is honoured to step into the role of Oskapew—which means "helper" in Cree—with the Inner City Pastoral Ministry team.

Michelle Nieviadomy

PASTOR RICK'S REFLECTION

As you browse Straight from the Street, you will find that this issue of the newsletter focuses on Aboriginal relations and the ministry of ICPM amongst the Aboriginal community of the inner city.

Exciting things are happening as ICPM seeks to develop more fully a ministry that centres on Aboriginal relations and pastoral ministry! The arrival of Michelle Nieviodomy as Oskapew—Helper—introduces this ministry amongst the inner city's Aboriginal community. Did you realize that 45% of the inner city population is Aboriginal, and that Edmonton ranks second only to Winnipeg as the Canadian city with the largest urban Aboriginal population? It made sense to the ICPM Board to create a ministry that focuses on Aboriginal relations as it seeks both to minister within the inner city and to reach out to the wider faith community. Thanks to a bequest from a generous donor, the hiring of Michelle and the development of this unique ministry is made possible. Please read the articles relating to Michelle and her ministry, Dorothy's "survivor" story called "Remembering Who We Are," and the

reflections on the Truth and Reconciliation Commission by Bob McKeon.

Further, we are in the midst of year-end celebrations with the Women's and Men's Spirituality and Wellness ministries. The annual Women's Retreat, which marks the completion of each year, was held at the Star of the North Retreat Centre at the beginning of May. Twelve women from the Community of Emmanuel attended, enjoying a fun weekend of rest, relaxation, crafts and spiritual reflection. The Men's Spirituality Group, which meets throughout the winter, mentored by Doug Krefting, a Pastoral Ministry Volunteer, enjoyed the Men's Retreat at Star of the North in mid-May. That retreat, called "Wild Men to Wise Men," focused on men's spirituality, the seed of God within, which, as it matures, bears the fruit of wisdom and character.

Sunday by Sunday, the Community of Emmanuel continues to meet in the Bissell Drop-In. In many ways it is a relief that the Winter Warming Program is over. The Ministry Team and the Sunday lunch volunteers no longer need to wade through over 100 men and women who

filled the Drop-In during preparations for Sunday lunch. Now, our arrival time is quiet and almost serene. One can hear oneself think, and there is time for quiet conversation within the Ministry Team and with church volunteers. Then the day begins, with 120 people filling the Drop-In for Sunday Worship, and 250 or more arriving for a nutritious lunch. Glorious!

As we enter the summer months, the streets and the river valley fill with people who are now able to get out and around: the ill and infirm, the many seeking additional financial or food support, as well as the homeless. ICPM continues its ministry of presence with the marginalized, and wholeheartedly gives thanks to God for all the churches, synagogues and supporting volunteers who make this precious ministry possible. May you have opportunity for times of blessed rest and refreshment in the summer months to come. God's Peace!

*Rick Chapman+
Pastor, ICPM*

A MESSAGE FROM THE "CHAIR"

The community in Edmonton's inner city is truly a human mosaic. Its people have a multitude of backgrounds, languages, heritages and experiences. Residents with Aboriginal heritage form a large component of this mosaic. They are a critical and integral part of the web of relationships that make up our community. Unfortunately, many of us have only in recent years started to pay serious attention to the concerns that Aboriginal residents of the inner city face on a day-to-day basis. It is our hope that this edition of the newsletter, with its focus on Aboriginal issues, will help all of us gain greater insight into the lives of our brothers and sisters in the Indigenous community. Thank you for taking time to read the articles. We encourage you to reflect on the messages you have read, and to consider prayerfully how you can assist in building relationships with people of Aboriginal heritage in Edmonton.

The Truth and Reconciliation Commission National Event held last spring in Edmonton made everyone more aware of the issues faced by our city's Aboriginal citizens. This presents an opportunity, and one of the ways in which the ICPM is trying to respond is by creating, within our ministry in the inner city, a specific focus on the Indigenous community. As a one-year pilot project, we have hired a part-time staff member with a dedicated Indigenous ministry mandate. It is a pleasure to have Michelle Nieviodomy serve with ICPM in 2015 in this Oskapew position. "Oskapew" means "helper" in Cree, and that is Michelle's heritage. Thank you, Michelle, for sharing your gifts with the community.

Speaking of gifts, we honoured Bob McKeon as he retired from our Board of Directors at our annual general meeting on March 19. Bob was a long-time member

of the Board, who had served as its Chairperson and in many other roles. He leaves behind the legacy of a strong and vital organization, due in no small part to his dedication and commitment to the ministry of ICPM. We all wish Bob well as he moves on to other endeavours in his "faith-full" life of Christian service. Thank you, Bob, for your wonderful and valuable contribution.

On a closing note, thank you all for your interest and support. It means a lot to everyone involved in our day-to-day operations. Please continue to remember the residents of the inner city and the ministry of ICPM in your prayers.

*John Campbell
Chair of the Board of Directors of ICPM*

STANDING STONES

The Rev. Travis Enright, Canon Missioner for Indigenous Ministry in the Anglican Diocese of Edmonton, says "Standing Stones is a gathering of Aboriginal and non-Aboriginal people to explore God in an Aboriginal (Cree) context. The hope is that this gathering is a means of Christ's reconciling love, to heal ancient wounds and enlighten the next generation of Canadians."

Standing Stones is a ceremony that seeks to honour the spiritual and ceremonial life of both Aboriginal and non-Aboriginal people. Offered in the context of the ceremonial circle connected to and through the sacred centre, Standing Stones honours the Cree understanding of the four directions. Elements of prayer, song, ancestral wisdom, inner healing, and the practice of gratitude are woven into the fabric of this gathering. Aboriginal Elders and non-Aboriginal spiritual leaders minister together. Deeply moving, profoundly healing, and inclusive

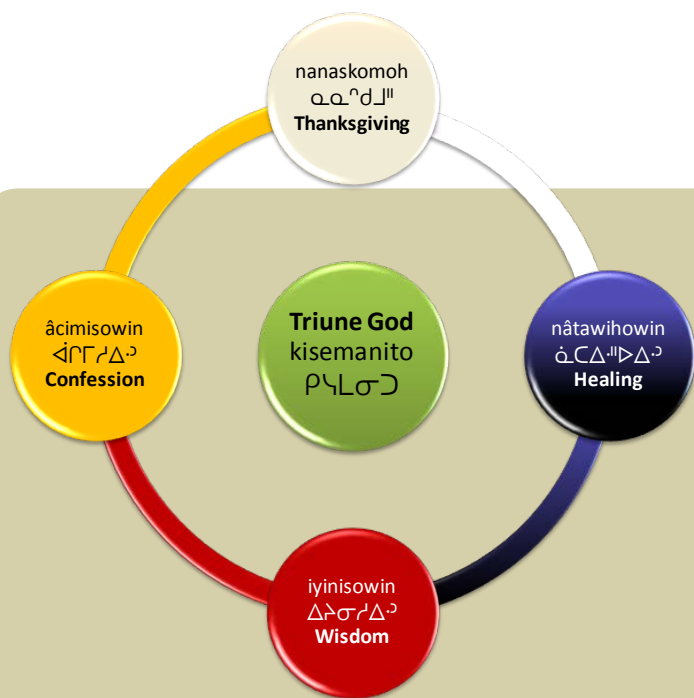
of all cultures, Standing Stones seeks to offer a means of deepening individual spirituality in the context of personal reflection, sharing, and prayer. Pastoral care is offered by a knowledgeable support team to individuals requesting personal prayer. Standing Stones seeks to touch the spiritual heart of each participant.

In recognition of the fact that 45% of the inner city community is Aboriginal, and with the support and guidance of the Rev. Canon Travis Enright, Standing Stones was introduced to the Community of Emmanuel within the context of Sunday Worship in 2010. Initially celebrated on every fifth Sunday in the year, the Standing Stones ceremony now takes place on the fourth Sunday of each month under the leadership of Michelle Nieviadomy, a Cree woman and spiritual leader, who joined the Ministry Team as Oskapew—Helper—earlier this year. The smudge, drumming, prayers thanking the Creator, and Aboriginal legends of the eagle, raven,

rabbit, bear and buffalo stand alongside the Lord's Prayer, scripture readings, and images of sheep, goats, and the Good Shepherd. These are accompanied by spiritual reflection, and offered within the context of the inner city community. All are blessed as we celebrate our life together in Christ, using the symbols and ceremony of two ancient spiritual traditions.

Further, Standing Stones lends itself to smaller gatherings. Through mid-week caring and prayer circles, we share from the heart our struggles and thanksgivings. Offering insight learned from our spiritual journeys, we pray one for another. Two cultures, Aboriginal and non-Aboriginal, offer spiritual worship to God, Creator, Redeemer, and Sustainer, held in balance within the context of the Standing Stones ceremony.

*Rick Chapman+
Pastor, ICPM*



Standing Stones is a gathering of Aboriginal and Non-aboriginal people to explore God in an Aboriginal context. Anglicans traditionally have committed themselves via media which binds us to hearing the proclamation of Christ from others. We come to worship Jesus, infusing Cree symbols into Christian ceremony. We smudge to purify our minds, hearts and spirits to come to a clearer understanding of God, we seek wisdom in Aboriginal story and scripture, we ask for God's healing water and prayer on ourselves and our community and we celebrate God's activities in our lives though the sharing of bannock and berries. The hope is that this Gathering is a means of Christ's reconciling Love to heal ancient wounds and enlighten the next generation of all Canadians.

The Canon Rev Travis Enright

REMEMBERING WHO WE ARE

Our stories have always defined us. They explain, they teach, they show us how to be in harmony with life and the Creator. They show us strength, beauty, honour and humour. They remind us of who we are.

The schools tried to take this from us. They tried to take our stories, our language, and our sense of who we are as a People. They tried to take away our history and culture, explaining to us that we do not need them anymore and it is time to be assimilated. But they were wrong.

Who we truly are can never be taken from us. When we share stories through legends, through songs, through our dancing, our ancestors live through us. Be proud of who you are and where you came from. Our stories are our strength.

My Story...

When my four brothers and I were in the care of our parents, we lived in peaceful surroundings. We were content and happy, with the joy of being able to go camping outdoors with the birds and the flowers, and enjoy outside activities. This life was our life with our parents.

Life changed in 1954 when a black car drove up to our front door, and the agents came to our home to take my brothers and I to St Bernard Indian Residential School, Grouard, near Lac La Biche. In this Residential School, under the supervision of the nuns and priests, we were to spend the next seven years. We lived in a regimented environment with many, many other boys and girls looking to the outside world through wired windows, our play area surrounded by a high wire fence. Although my brothers attended the same school, we were separated, the boys and the girls. We seldom spoke with one another. Visits home to our parents were limited, sometimes once a year. I was seven years old when I entered Residential School.

In 1961, I came home again to attend high school. Back with my parents I found it hard to adjust, to love them again, as I blamed them for leaving me in Residential School. Now I believe they really did not have a choice.

The Residential School offered me an education, learning to read and write, but Residential School took away my family life,

and was very intentional in taking away my Cree language, my culture, my dignity. We were ridiculed with name calling and often made to feel ashamed by the persons who were supposed to be our caregivers.

Within the Aboriginal Community and with my brothers and sister we never spoke of our experience of the Residential School years. For forty years I carried the shameful secret within my heart: memories of physical and sexual abuse received while attending Residential School. Not until news of a class action suit against the Canadian Government and the Churches who ran the Residential Schools did we begin to talk about our experiences.

In time I received a "Common Experience Payment," compensation for my years spent in Residential School. Through our lawyer, my brothers and I were able to enter the "Independent Personal Assessment," where further compensation is paid for documented experiences of physical and sexual abuse. This process has not been easy, as overpowering memories both frightening and shame-filled surface, putting us through again the harmful experiences of Residential School. The process continues to this day as lawyers and adjudicators make final decisions. My brothers are in their later years now and are wondering if they will receive compensation before they die.

I believe in my adult years a lack of pride in my person and Cree heritage resulted in a breakdown in my family relationships and contributed to an abuse of alcohol. However, in 1984 I enrolled in a life skills course and regained my self esteem, my self respect.

Through the wise counsel of my brothers, elders of the Métis people, I have regained my sense of pride in my Aboriginal culture, and deeply value our ceremony and prayer. They taught me the strength of our spiritual way, the Great Spirit, Mother Earth. Through this healing I was able to let go, to carry more lightly my experiences of the past.

I continue to hold as well to my Christian beliefs. For many years now, I have attended the ICPM Community of Emmanuel in the Bissell Centre. Attending church makes my spirit strong. I feel really close to God, and gain a sense of God's presence through the hymns and readings

and the way the Bible story is explained. I forget my struggles and concerns and gain peace of mind. I read the Gospel of the day and support the Pastor, Pastoral Associate and the Sunday Lunch Food Coordinators. Giving thanks for the ministry, the good deeds of Inner City Pastoral Ministry, I presented Pastor Rick and Mary Anne, Pastoral Associate, with a Métis sash, whose colours symbolize the struggle of the Métis people.

Though I have lost much due to the Residential School experience, I am a survivor, and I am now proud to be a Cree woman. "Remembering who we are." "Our stories are our strength."

This is my story.

Dorothy Delorme



Dorothy's Dream Catching

Dorothy Delorme, active member of the Community of Emmanuel remembers the first Pastor's offering ministry within the inner city some 35+ years ago. Dorothy has a very special skill; the making of beautifully crafted Dream Catchers. ICPM suggested to Dorothy that she offer these Dream Catchers for sale to the many people who are Friends of ICPM. All proceeds go to Dorothy to support her home industry. Consider purchasing a Dream Catcher for that special person on that special occasion.



♦ 3 inch diameter
\$20

♦ 4 inch diameter
\$30

For more
information please
contact Pastor Rick
780-424-7653

ICPM AND THE TRC

In a few weeks, in Ottawa, the Truth and Reconciliation Commission (TRC) will come to a close. On June 1, the TRC will present its final report. This event will mark an important moment in the long and challenging story of the Indian Residential Schools, and in the lives of everyone associated with the schools. In Edmonton, many of us still remember the four-day TRC event held a year ago, when nearly 30,000 people gathered at the Shaw Conference Centre. At this event, many Aboriginal people who had been students at the schools spoke of the pain they experienced when, as young children, they were separated from family, community and culture, and in many cases were subjected to physical and sexual abuse. However, almost always, stories of pain and marginalization were accompanied by stories of healing, and by a deeply-rooted hope for the future. This was an important event for ICPM, since it was held only a few blocks away, and directly touched the lives of many Aboriginal men and women associated with ICPM.

The Edmonton TRC event was very much a time of listening to the stories of Aboriginal people, both in public hearings and listening circles, and in thousands of informal personal conversations. This time of listening has continued at ICPM and in the wider Edmonton community in a variety of settings over the past year. Often these conversations have gone beyond the issues specifically associated with the Indian Residential Schools to include the present-day challenges of poverty, homelessness, racism, education, and violence. As the time of the TRC comes to an end, a renewed, long-term, wide-ranging conversation of truth-telling, healing and reconciliation is just getting started. This conversation is of crucial importance to inner city residents, the churches, and the wider society. ICPM, as a bridge between the inner city and the wider church community, can play a major role in moving this conversation forward.

Bob McKeon

STEWARDSHIP ARTICLE

"For the needy shall not always be forgotten, and the hope of the poor shall not perish forever." (Psalm 9:18)

When you sit down at a meal, do you say grace? If you are like my wife and myself, we thank God not only for the food to be served, but also for the day and its blessings. We thank God for our great abundance and shelter. We will praise God, not because it boosts up or changes God, but because it changes us and opens our eyes to the world around us.

However, when we look at our world, we are constantly told that we don't have enough: enough wealth, enough beauty, and enough stuff. And many of us feel we don't have enough time. Yet as we experience God's great abundance, we know too that there are many within our city that struggle with life and appear forgotten.

The line from this psalm is a reminder that we can share. This line isn't an elusive hope, but a statement of what God can do with our help. It is a line that could be added to our graces at meals to keep us

aware and shape our understanding that the enactment of God's justice needs us to make it happen.

One way you and I can make it happen is by giving to the Inner City Pastoral Ministry. We don't have to wait to give our support until the end of the year. We can do right now. We can on a regular basis set monies aside for those who have much less than ourselves. We can send cheques to ICPM. We can add codicils in our wills to make a statement of who we are. We can give to ICPM through the Canada Helps web site. We can do this without reluctance or hesitation, for that's the way God treats us. For the hope of the poor need not perish forever, you and I can make a difference.

*David Barnum
Past Chair of ICPM*

INNER CITY PASTORAL MINISTRY HYMN FESTIVAL

**SUNDAY, SEPTEMBER 27th
2:30 p.m**

The Inner City Pastoral Ministry (ICPM) is holding its 3rd annual Hymn Festival on Sunday, September 27th to celebrate the community and ministry of ICPM. The Hymn Festival is being held at Our Lady of Perpetual Help Catholic Church, located at 13 Brower Drive in Sherwood Park. It will begin at 2:30 p.m., lasting until roughly 3:30 p.m., with a social time with dessert and coffee to follow. This will be a great opportunity to learn more about the ministry of the ICPM, and to lift up your voice and heart in praise for the ministry that is made possible by the dedicated staff of ICPM and the more than 70 congregations from Edmonton and area and the hundreds of volunteers that help to make the Sunday lunch program possible.

There will be a free will offering as a fundraiser to help support the financial needs of ICPM for its ongoing ministry. The Hymn Festival program is being designed by Dr. Joy Berg, who is a Professor of Music at Concordia University, and who is also a member of the Board of Directors of ICPM.

Be sure to join us for an inspiring time of worship and singing. If you have any questions or would like further information, or if you need a ride, please contact :

Phone: 780-424-7652

Email: info@icpm Edmonton.ca



1 PIC = 1000 WORDS

(Men's and Women's Retreats – 2015)

UPDATE ON EVENTS



COMING EVENTS

Hymn Festival!

Sept. 27 (2:30 pm- 3:30 pm)

Coffee and Social Time to Follow

Our Lady of Perpetual Help Catholic Church
13 Brower Drive, Sherwood Park

*Save
the date*

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.

ICPM Board Members 2015

John Campbell	Lutheran - Board Chair
David Barnum	Anglican - Past Board Chair
Nancy Kerr	United - Past Board Chair
Ann Matheson	Anglican - Treasurer
Victoria Wynn	United - Secretary
Sue Pasker	Lutheran - Emmanuel Christmas Gift 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
Doreen Bloos	Roman Catholic

Ministry Team:

Rev Rick Chapman	Pastor
Michelle Nieviadomy	Oskapew
Linda Heywood	Food Coordinator
Tammy Montpetit	Food Coordinator
Tanya Eckenswiller	Admin Assistant



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

Name _____

Address _____

City/Town _____ Prov _____ Postal Code _____

Ph _____ Email _____

Gift Amount \$ _____

HOMELESS AND NAMELESS - FEARED AND FORGOTTEN

I'm one of the many in the crowd, one in the inevitable lineup of the inner city. Homeless, nameless, don't point me out, don't call out my name, for I am "low," very "lowly." I am one who is done unto, one who receives from the hand of another. Please keep me nameless. How did I get here? Hungry, cold, tired, angry, with

a growing hopelessness, I suffer this drudgery. How do I get released from this trap?

Homeless, no place to rest my head, no place to hang my toothbrush, no place where it is safe to lie down and sleep without the loss of my shoes, my back pack, my life. How can I connect with my

inner self when physical survival absorbs my every waking moment, this very dark night? No place of my own where, in the security of my surroundings, I can take out my soul and look at it. My spirit is blistered, an open wound. Sounds become too loud for my ears; every fibre of my hair aches. I am in pain.

Please, look me in the eye. Please, listen to my pain. My heart, a fragile sculpture made of broken glass, I place in your hands. I am homeless. I am nameless, feared and forgotten.

Prayer for the Homeless One

Jesus, Good Shepherd, you know each one of us by name. You know the secrets of our hearts. In the mystery of your saving love, in the mystery of your wounds, heal the wounds of our city.

"Do not be afraid. I am your Creator. I have called you by name and you are mine. I am with you because you are precious in my eyes, and I honour you," says the Lord. — Isaiah 43

Farley Magee



INNER CITY PASTORAL MINISTRY

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

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