

CORNERSTONE

April, 2024

20 Young Road
Kanata, Ontario
K2L 1W1
613-836-1001
www.stpaulshk.org

St Paul's
ANGLICAN CHURCH



A growing community called to know Jesus Christ and make him known in the world by our presence.

Sunday Services

8:00 a.m. – Said Service and Eucharist.

9:15 a.m. – Traditional/Choral Holy Communion. Nursery available. Children's Ministry meets downstairs for lessons and crafts.

11:00 a.m. – Praise Music Holy Communion. Nursery available. Children's Ministry meets downstairs for lessons and crafts.

All services are available online through the church website. The Book of Alternative Services is also available online:

<https://www.anglican.ca/wp-content/uploads/BAS.pdf>

Other Services

Wednesday 10 a.m. Bible Study In-person on the first week of each month and via Zoom other weeks. See inside for details.

Seniors' Service The second Thursday of each month at 10 a.m.

Memorial Prayers The first Sunday of September, November, January, March and May, at 12:30 p.m.

Inside this issue:

- **Message from Fr. Stephen**
 - **Church Happenings**
 - **Treasurer's Update**
 - **St. Paul's History**
 - **Memory Lane**
 - **Reflection Camino**
 - **Wednesday Bible Study**
- ...and more!

May edition deadline:
Tuesday, April 30, 2024

Please send submissions to:
cornerstone@stpaulshk.org



A message from Father Stephen

How does your Garden Grow?

I'm sure everyone noticed the Spring-like weather we experienced before Easter. Winter's chill largely disappeared and buds began to appear on trees. The early Spring put me in the mood for gardening. In my move to Kanata, I was blessed

with a larger yard. That gives me opportunity to set things growing and to consider how I can turn my drab back yard into a place of beauty and liveliness. It's interesting that, as we celebrate Spring and invite the new life springing from the ground, we also celebrate Easter, when Christ sprang from the cold ground, and appeared to Mary Magdalene as a gardener.

Those of you who have heard the story before will remember some of the details of that Easter morning. Women come to the tomb where Jesus had been laid, only to find it empty. The stone which had sealed the grave had been rolled away, and angels announced that Jesus was not there: He had risen. The women run to tell the disciples, who see the empty tomb but leave bewildered and uncomprehending – unsure what to think about what they just saw. But Mary Magdalene remains at the tomb alone, weeping and afraid. And then she hears a voice.



John's Gospel tells it this way: *She turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).*

We usually read that story and wonder how Mary made such a mistake, supposing her Lord to be the gardener. But what if it wasn't a mistake at all? What if instead, it was a powerful indication of his Jesus' true identity – the one who, like a gardener, brings new life to a world of decay? For the Scriptures tell a long story leading up to this moment in the garden. Notably, that long story began in a garden.

The Bible begins with the Book of Genesis – telling the story of the world's creation. God spoke our cosmos into being: creating light out of darkness, filling the seas with fish and the forests with wildlife. The Lord planted in this creation a garden of delight, and into it placed a man made in His image. Adam, the child of God, was commanded to tend this garden and help it flourish. And he lived there with his wife, in harmony with each other, with nature and with God.

It was not to last. Adam disobeyed the Lord, and ate from a tree he was not permitted to eat from. The fruit of this accursed tree broke the harmony with humans, with God, and with nature. Instead of flowers, thorns sprang from the earth, and the ground was cursed because of the man. The scriptures tell us that, even today, we suffer from the effects of that fall. Now we, the sons and daughters of Adam, live in exile from the garden. We toil and work for our daily bread, until we return to the ground and to the dust from which we were formed.

But on Easter morning, we see something different. That sad movement from the lively garden to the

(Continued on page 3)

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cold, dead ground has been reversed. By the mighty hand of God, we see Christ move from the ground to the garden. As Mary weeps, unaware, we see the Son of God emerge from the ground to take his place in the garden as its worthy keeper. This new Adam, who was nailed to an accursed tree, has made it to be the tree of life, by whose fruit all creation finds redemption.

As we look to Christ this Easter season, do we recognize Him as Mary did? As the second Gardener, come to restore all that the first gardener destroyed? This episode in the garden reminds us that the drama of fall and redemption is more than a drama acted out to win our souls. It is that, but it is far more than that. It is a drama acted out to win back all of creation — marred as it is by sin, death, and corruption.

Christ's death on the cross signals to us how deep sin's rot really goes — it has touched even the trees of the field, and the dust of the earth, and has turned them against us. A tree brought death even to the Son of God, and the cold earth held His broken body. But His rising in the garden signals just as surely how far His redemption reaches. It reaches to every tree of the field, and every grain of dust which groans for the day of redemption. In Christ, the tree of death has become the tree of life. The open grave has become the hope of resurrection.

This scene in the garden tells us that we set our sights far too low if we think only about our own redemption, great though it is. The Scriptures point us to a reality even bigger: that all of nature finds redemption in Christ. Dr. Martin Warner (Bishop of Chichester) expressed it this way in an Easter sermon: “today something new and different is happening. The earth's wound is healed: something of the promise of Eden returns to our relationship with the earth and the indication of the scope of this amazing re-creation is to be found in the Easter gospel as it is narrated by John.”

We praise Christ this Easter for His work in conquering death, and for giving hope to the men and women who lie in its shadow. But we also praise Him for the hope He gives us that nature too will be restored to her former glory. The flowers of the field

and the beasts of the forest have been given hope: that the decay they groan under will be reversed, and that they too will find their place in the resurrection.

This Easter, let us look at our fellow humans in a new light. They are people for whom Christ died, and who one day will share with us in the resurrection. Treat them well. But look also to the creation God has placed us in. It is a creation Christ died for, and we are to treat it well, too. We are stewards of this earth, just as we are stewards of our families and neighbourhoods — tasked with helping them flourish as we await the resurrection. They were bought with the price of Christ's own blood, and we are to treat them as the precious things they are.

As Dr. Warner concludes, “when, at the last, our garden keeper and great high priest, Jesus Christ, finally speaks to each of us by name, may we confidently respond with praise and thanksgiving for a creation redeemed, and, in our hands, stewarded with love and wisdom.”

Happy Easter!

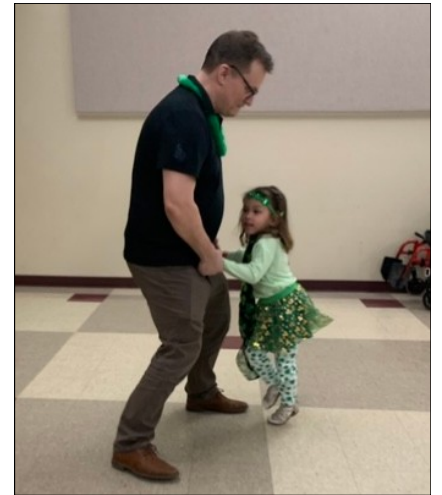
Stephen+

Our Vestry Theme



Church Happenings

On March 15, we celebrated St. Patrick's Day with a Dinner and Dance. 70 people enjoyed an Irish Beef Stew dinner and music by Johnny Vegas. The event raised \$900 for the church. Photos submitted by Danielle Mackenzie.



On March 28, we observed Maundy Thursday with a potluck dinner, worship service and foot washing. Photos submitted by Alison Stortz.



An Archbishop's Life: monasteries, martyrs and media

by Belle Tindall, writing for *Seen & Unseen*, submitted by Fr. Stephen Silverthorne

Archbishop Angaelos, the first Coptic Orthodox Archbishop of London, tells Graham Tomlin and Belle Tindall what life is like as a Coptic Orthodox monk, what makes this church so distinctive, and why, despite the harrowing danger that so many Christians are in, we should not consider them to be victims.

We wanted to discover your background and what has led you to where you are today, yet also about the situation faced by the Coptic Orthodox Church, both here in Europe, but also in Egypt as well.

But I'm just going to start off the conversation by asking you about your own story. You were born in Cairo, in Egypt - did you also grow up there? And how did you become an Archbishop in the Coptic Orthodox Church?

By complete surprise to me.

I was born in Egypt and we migrated as a family to Australia when I was five. I finished my education there, completed my qualifications, worked. And then I decided to go back to Egypt to join the monastery, expecting that I would live the rest of my life in, quite literally, the desert.

How old were you when you decided that?

I was the ripe old age of twenty-two.

And what prompted it? That's quite an unusual decision.

It is, I think, like any sort of ministry, a calling.

And no, there were no bright lights or big voices. But I do remember the exact moment in my room, I was doing some postgraduate studies, so I had my books surrounding me, and all of a sudden I felt this incredible calling, this feeling. I remember I closed my book, put it on the side, and never looked back.

And that was it - I was going to the life of the monastery. But then in retrospect, you realise that the calling has been happening over a long period. That's the wonderful benefit of the hindsight. So many things had been preparing me for that moment, but that's the moment when it became real.



The archbishop with King Charles at the opening of a Coptic Church centre.

And so, you moved back to Egypt, and you joined one of the monasteries, which of course goes back to the days of Antony, back in the second century, and that long tradition of Egyptian desert monasticism?

I did.

The monastery is halfway between Cairo and Alexandria. And it's said that that part of wilderness was a monastic area where there were, at one stage, 10,000 monks and nuns. There were 50 major monasteries and 500 settlements. It has been there for 1,500 years, which is quite the history.

I remember one particular instance when I was there, towards the end of my time (I was there for six years before I was sent to the UK to serve), I was walking down a tunnel, a tunnel that links the back of the church with the refectory. Because, of course, monks would come from the desert, gather for Liturgy in the church, and then after they finished, would move into the refectory to break the fast. And I just had shivers down my spine. I don't know why, but for the first time, it struck me that monks had been walking up and down this tunnel for 1,500 years, and I was the latest generation of monks to do that very thing. It was just such a beautiful feeling.

There's been quite a revival of Coptic monasticism in Egypt in recent decades.

(Continued on page 6)

What has stimulated that revival?

It was stimulated by the late Pope Shenouda III, who was our Pope before the current Pope Tawadros II. He was a monk from the same region, the same area. He had a great love of monasticism, and really did reinvigorate monastic life through small things, such as that he ensured that his residence was in the monastery.

He wanted the monasteries to have more of a presence in people's lives. Because, if you imagine a community that is living under persecution, they need their monasteries as a haven. I remember one particular day, it was 6th October, which is the Egyptian Day of Independence, and a public holiday. I went to the main monastery and spoke to one of the monks who looked after the guests, and he had said that on that day, 10,000 pilgrims had come through the monastery. They come in busloads from all over the country. It becomes their haven, their escape.

Monasticism is one of the three major pillars of the Coptic Orthodox Church, along with theological teaching, and martyrology. So there is still a great space for monasticism, and we have a very specific experience of it, because we have an oversubscription of people wanting to be monks and nuns. For that reason we're constantly building monastic cells in our monasteries and our convents, to keep up with the demand.

It's quite a rigorous life. We wake up at 4am for what we call midnight praises, which are preceded by the Midnight Prayers, one of the seven offices that are prayed throughout the day: a series of psalms, Scripture readings and litanies. That will go through to about 6am, at which point there will be a Eucharistic service, and then monks go back to their cells. Those who don't have to work very early will get a little bit of sleep, others will go straight into their work. All of the monks work.

They do everything from overseeing agricultural work, to construction and maintenance. There is a workforce of about, let's say, two to three hundred, just to oversee these incredible acres of agricultural farmland. We also have livestock.

There are monks who will be responsible for guests, engineering, and so on. So, everyone has a job. It's

like a city. It's a complete community.

In the evening, at sunset, we meet in church again for the evening prayers, where again, we chant the Psalms, read Scripture, and then we literally go out and walk in the desert, and just greet sunset in the desert, then come back and then do our own studies.

Do you miss being there?

Well, I still have my cell there, because monks die to the world. You see, there are two parts of a monastic consecration service. The first half is a full funeral service, where you lie on the ground, are covered with an altar curtain, and there's a full funeral service for you. Your old life has concluded. The second part is a joyous service where you get up, are given a new name, and are welcomed into monastic life. The monastery becomes your family. So, my cell will remain mine in my monastery until I die, because I have nowhere else to go to. It's home.

Tell us a little bit about the Coptic Orthodox Church, what makes it distinct?

Well, Coptic simply means Egyptian.

Christianity has been in Egypt since the first century. In 55 AD, St Mark the Evangelist, the writer of the Gospel, went to Egypt and started preaching Christianity there.

It spread quite quickly because of the foundation of ancient Egyptian theology and mythology. In the Egyptian spirituality, you already have concepts of deities, an afterlife and of judgment. It was easy for Egyptians to absorb and accept the idea of Christ and Christianity.

Within a few centuries, Egypt became 85 per cent Christian. The church has remained there. St Mark is considered our first Pope, and we've had an unbroken succession of priesthood until now; so I can trace my priestly ancestry all the way back to St. Mark, and through him, to Jesus.

We are also a very scriptural church, with the Bible is core to all things. It's also a deeply sacramental church.

While Islam and Arabization in Egypt started in the

(Continued on page 7)

seventh century in Egypt, Christianity went back to the first century. So, our roots are in ancient Egypt.

I think that's important for us because it shows not only the longevity, but the resilience of the Christians in Egypt, who have been persecuted massively. If it wasn't Rome, it was Byzantium, the Turks, and many others. And yet the church remains strong. It still remains the largest Christian gathering in the Middle East, with about 15 million Christians in the Egypt.

You began talking about the reality of persecution. This always strikes me when I meet Coptic Christians. I have a Coptic friend in Jerusalem who has the cross tattooed on his wrist, as all Coptic Christians do.

Yes. It's a proclamation of Faith and a daily witness.

And I suppose, most people's minds go to that horrific event in 2015 when 21 Coptic Christians were lined up on the beach and beheaded by ISIS.

I just want to offer a slight correction, there were 20 Coptic Christians and one of them was a Ghanaian whose name was Matthew.

You must remember that time. Do you remember where you were when you heard that and what your reactions were and what were your feelings around that time?

Absolutely. The Libya martyrs were pivotal in my life.

You were talking about tattooed Coptic crosses, I have one on my right wrist on the inside of the wrist, if you imagine palm facing up.

I didn't have one originally because I grew up in Australia. I had it done in 2015 after the Libya martyrs because I was so moved by their story and I was so moved by their witness. And so this was done in memory of that.

I remember it very well. I was visiting a family and over the course of the day, we were receiving lots of communications backwards and forwards that these men, who had been kidnapped and we didn't know where they were, had died. The Egyptian foreign ministry said they had died. Then they said they hadn't. There was confusion all day.

And then I finally got a call around 8pm from a

news organisation to say that there was a video.

I remember jumping in my car and driving. I stopped along the way because I thought people wanted to know. I posted on my Twitter account that it had been confirmed that these men had died, and that we were praying for their families and communities.

I don't know why, but I felt compelled to write 'father forgive' at the end of my message. It's just what I felt. I went and did this interview, and the interviewer asked - how can you talk about forgiveness? How does a Coptic bishop, who sees this happen to his spiritual children, talk about forgiveness? Quite simply, that's really what we've been taught by our church: forgiveness, resilience, and reconciliation.

I remember, during the next 24 hours, I must have done something like 36 back-to-back interviews between television, radio and press, and the whole conversation became about forgiveness.

Even right up to today, it's remarkable how much the witness of these men has touched so many lives.

We can spend a lot of our Christian lives only pondering the hypothetical. And yet, some of the real tenets of Christianity are laser sharp for those who face persecution. They're focused and their witness is vibrant. Those of us who don't have pressure put on us for our faith have so much to learn from them about the preciousness and resilience of our faith.

This has been the story of Christianity since the beginning, since our Lord Jesus Christ himself walked on this earth. He was rejected and persecuted. He was captured, tortured, killed, and so that is our story. It's one of carrying that cross, but carrying the cross comes with grace.

One thing concerns me sometimes - when we speak of Christians who are persecuted, we speak of them as victims. The language we use is 'survivors', not 'victims'. Christian communities have survived, and survived incredibly well, with great courage and grace.

<https://www.seenandunseen.com/archbishops-life-monasteries-martyrs-and-media>

Treasurer's Update

by Julie Landgraff

At the time of writing, our parish's year-to-date income of ~\$120,000 and expenses of ~\$126,000 were tracking very close to budget.

Income: We have been blessed with many new members in 2024 and strong in-person and online attendance at our Sunday services. The Robbie Burns and St. Patrick's Day dinners raised over \$2900 for our parish.

Expenses: We have only incurred about half of the budgeted snow removal costs due to a very mild winter. Provincial grants received Oct2023 and Feb2024 have been used to upgrade our building's security system.

Especially heart-warming are donations given specifi-

cally to outreach in our community. So far in 2024, St. Paul's has raised over \$2100 for the Kanata Food Cupboard (KFC) School Supplies Initiative, \$400 for KFC Shelving (popup clothing centres), \$550 towards Cornerstone Women's Shelter in Ottawa, and \$1200 for PWRDF (including \$505 to the Branches of Hope Tree Planting in Uganda). A special thank-you to those who gave individually or as a group towards these worthwhile causes.

More formal financial results will be in the bulletin mid-April, once the March figures have been finalized. Thank you for supporting our parish and this community so faithfully with your time, your talent and your financial gifts.

Calling all Knitters! For the Kanata Food Cupboard

We are looking for people to knit or crochet hats or scarves to be distributed by the Kanata Food Cupboard. Yarn will be provided.

If you are able to help, please contact Ann Piche at pkatolson@hotmail.com.



Cenotaph memorial stones Kanata Legion Branch 638

Honour a veteran family member or friend with a memorial stone in front of the Cenotaph on Village Green Memorial Park in Colchester Square, Kanata.. The stones are 6x6 inches in the ground, 4 lines of 12 characters max per line. The cost per stone is \$150. Please contact me for more information. I will be happy to deliver an application to you.

In service,

Moir

613-592-3376, mmgreen@live.com

Lest We Forget



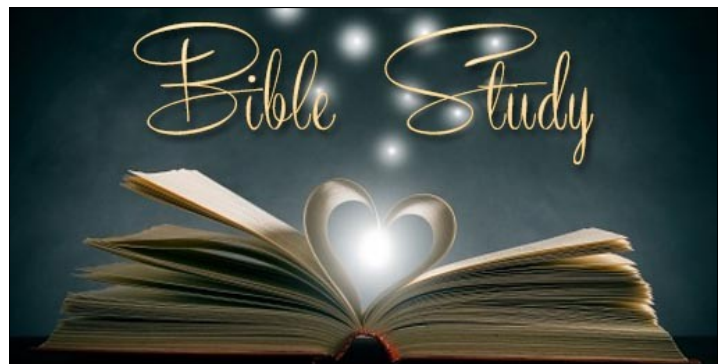
Wednesday Bible Study 10 a.m. In-person or via Zoom

Each week we discuss the Bible passages for the coming Sunday and consider how they apply to our lives. The study is led by one of our clergy. Participation is encouraged, but listeners are always welcome!

On the first Wednesday of each month, the study will be held in person only in the church and will be combined with the Eucharist. On the other Wednesdays, it will be held only on Zoom. To join our Zoom study, please use this link:

<https://us06web.zoom.us/j/82271983630?pwd=REF1dEVQRWJFUVP3VS9yRXBsWENZdz09>
Meeting ID: 822 7198 3630, Passcode: 360679

Every session (in-person and Zoom) will be recorded for our Youtube channel: <https://www.youtube.com/StPaulsAnglicanChurch>

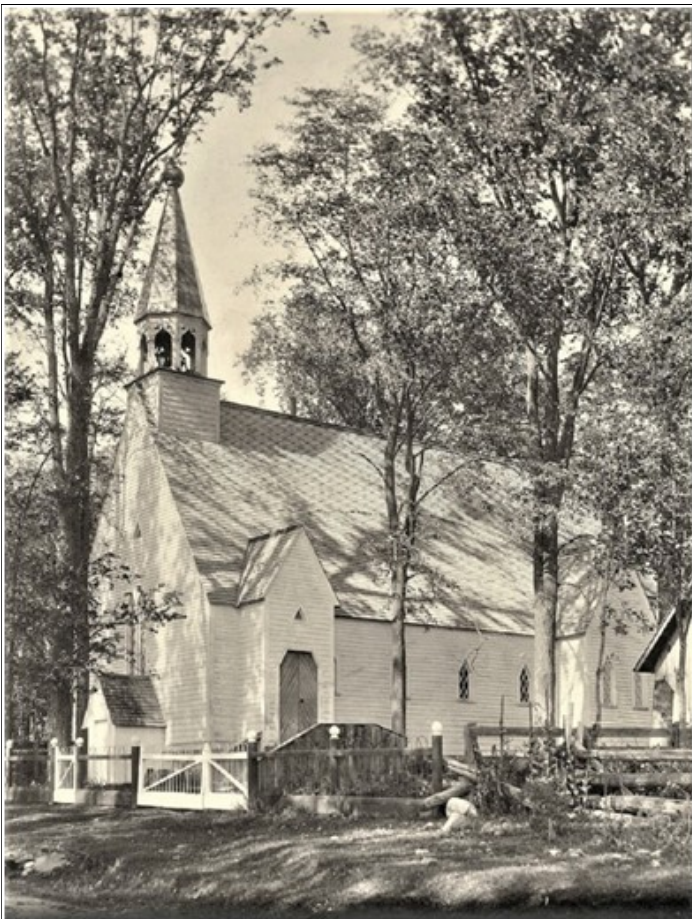


St. Paul's Church Buildings, 1874 to 2004

by Roger Young

Our parish recently commemorated the 150th anniversary of the opening of the first St. Paul's Church in 1874. The first church building from the 1840s, used by all denominations, still stands across Young Road. In 1874 a beautiful new "carpenter's gothic" church of white clapboard, built by the Cummings Brothers, was opened. This tall, graceful, and well-loved building was an inspiration to all who came within its walls and a witness to the joys and sorrows and the faith of the community for sixty years. It was destroyed by fire on Sunday, October 20, 1935. I have heard many stories of that day, since the day their church was lost was long remembered.

It had been a dry autumn and my grandfather, Frank Young, had come early to light the fire in the furnace under the church in the late October chill for the afternoon service, to be led by The Rector, The Rev'd H.O. Hodder, coming from Bell's Corners. The lack of rain meant that the old wooden roof shingles were as dry as tinder when some burning



embers came up the chimney, landing on the roof and igniting them. When my grandfather returned to open the church for the service, he found the roof ablaze. Hazeldean had its own local telephone company and the alarm of one long ring went out to every home. People rushed to the site to help and to save what they could. Milk cans and containers were filled with water from farmyard pumps and brought in wagons. Although there was no local fire department, firefighters from Bell's Corners in Nepean came to try to help extinguish the blaze.

However, there was little that could be done. The fire was well advanced, and the dry timbers of the old frame building were burning fast, fed by the fall breeze. The small amount of water was to no avail, although the firefighters successfully saved the Masonic Hall across the road. The fire was visible for miles and passers-by on the Highway (Hazeldean Road) stopped to watch. Meanwhile, people rushed into the building to remove the stained glass, altar vessels, furnishings, and fixtures. The open door allowed a draught to fan the flames, but time was of the essence, and the men had brought tools to lift the pews and furnishings. Nearly everything of value, including the organ, was carried to safety. A dramatic moment occurred when the burning bell tower collapsed, and the bell sounded one last time as it struck the ground. By the end of the day there remained just smoking ruins. The congregation were also saddened by the loss of the tall, stately elms that had provided such a lovely setting. There were many tears shed by young and old on that day. There was no doubt that they would rebuild, even in the midst of the Depression. The altar and suitable furnishings were moved across the road to the small original stone church, where Anglican services were held once again after sixty years. This building then belonged to the Womens' Institute. Today it is a private home.

In today's St. Paul's we have the same pews that were in that church, which were relatively new in 1935. They were also used in its successor. A few of them still show black burn marks, caused by embers falling

(Continued on page 10)

from the ceiling as they were being carried out of the building. In the chapel, to the left in the present St. Paul's, there are five clear pointed windows from this church. They had been in storage, and my brother, Ron, rescued them from an uncertain fate and preserved them for many years, returning them to the present St. Paul's in 2004.

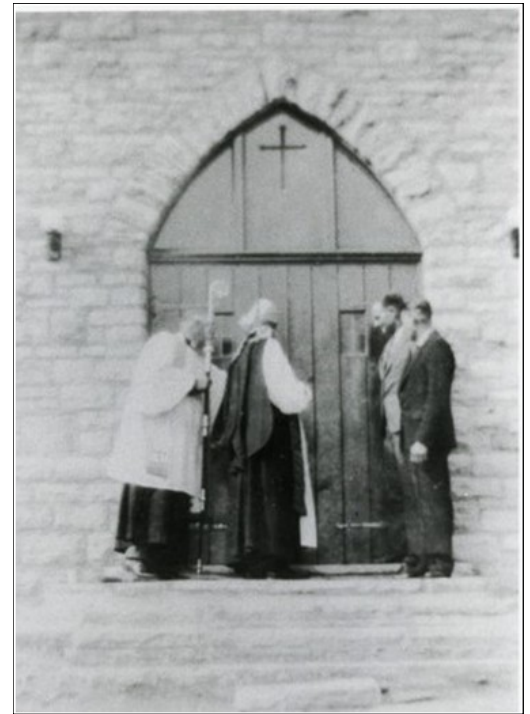
After dealing with many obstacles, including finances during the Depression, a decision was made to rebuild on the same site, originally provided by the Mulligan family. The cornerstone of the new church was laid by Archbishop J.C. Roper on August 22, 1937. This new project was designed by the architect John Bethune Roper (1903-1975) son of the Archbishop. It was built of Nepean Sandstone and was quite ambitious for a small, rural congregation. The architect also designed many public buildings and private homes in Ottawa, including the Saunders Building (1935) at the Experimental Farm and St. Matthias Anglican Church.

Stained glass, furnishings and pews from the old church were used, as well as many new gifts and memorials. The church was debt-free January 14, 1945, and the mortgage was burned October 18, 1945. A Sentence of Consecration, signed by the Rector, The Rev'd H. Alex Irwin and Church Wardens John Wall and Frank Young certified the church free of encumbrance and it was duly consecrated by Bishop Robert Jefferson on Wednesday, September 24, 1947. A new bell was dedicated in 1953. It was demolished in 2004.

Pictures:

- The new church under construction, 1937
- Consecration, 1947
- Interior, new St. Paul's, 1937

(Last two pictures from Goulbourn Township Historical Society)



St. Paul's Hazeldean - 1937.

A Trip Down Memory Lane



This month I'd like to relate some tales of the chicken BBQ, from way back when the BBQ was one of our major fundraisers. Every summer (I think in June sometime) the call would go out for helpers (to the men), and apple pies (to the women), and the tickets would go on sale.

One year, in an effort to boost walk-by sales, a certain member rented a chicken costume and marched up and down outside the church drumming up business. It actually looked more like Big Bird. One parishioner's son definitely was not amused and burst into tears when his dad brought him close!

When it first began, for \$5 you got half a chicken, a tub of coleslaw, a roll and butter and a piece of apple pie. What a deal! We would rent the equipment and the guys would set it up beside the church.

Later, Garry Pritchard made the equipment, and that saved us money. On the day of, the pies would all come in from the ladies and the food from the supplier and men would man the BBQs. One year, to our horror, the chickens all arrived frozen solid! There was a mad rush to get them out to peoples' homes to be defrosted in their microwaves in time to be cooked!

It was always fun to get together. A lot of people actually stayed at the church and had their food sitting at the picnic tables we had there. When all the sales had been taken care of, the workers would sit in the church garden and enjoy their meals. Finally, it was time for the big count-up. We usually made a decent profit from our labours.

If anyone enjoys these stories and you have some of your own dating back to the old church, please email me at bloob1068@gmail.com or call and talk to me at 613-599-2075.

The Church Lady

Reflection Camino

Joyfully through Eastertide!

El Camino de Santiago is an old tradition in Europe, which has lately been revived. It is a pilgrimage route to the church of St. James in Northwest Spain.

While a physical pilgrimage is out of reach for most of us, we are planning a virtual Camino - a journey of reflections - for all to enjoy.

Our Reflection Camino began on April 1 and will end on Pentecost Sunday. Parishioners have been asked to read one chapter in the Gospel of John or Book of Acts and write a brief reflection and a prayer. These reflections - on the chapter, verse, or image received, as guided by the Holy Spirit - will be shared with our community through Fr. Stephen's weekly email update.

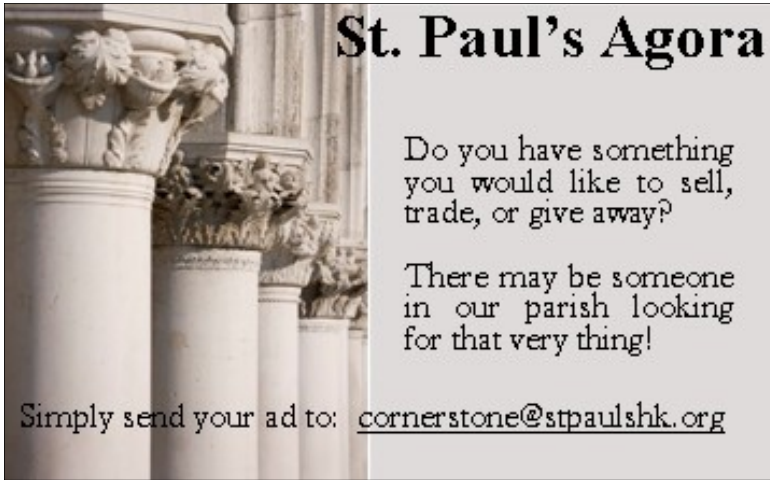
If you do not receive the weekly update, please go to the church website and sign up: <https://stpaulshk.org/communications/>.

As you read these reflections, please add the contributors to your daily prayers.

May I also suggest, if you save these reflections, you can choose to walk your Camino at your own pace at any time!

For more information, please contact Lorna Brule at 613-831-1113 or lorna.brule@sympatico.ca.





St. Paul's Agora

Do you have something you would like to sell, trade, or give away?

There may be someone in our parish looking for that very thing!

Simply send your ad to: cornerstone@stpaulshk.org

'Quilts for Kids'

The Tuesday morning Quilters have beautiful hand-quilted items for sale. Prices range from as low as \$20.00 up to \$55.00. This is a fundraiser for the church. Please support us.



If you wish to purchase a quilt, please contact Joan Ferrier at 613-270-1104.



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