

CORNERSTONE

April, 2017

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. – Holy Communion Said service

9:15 a.m. – Traditional/Choral Holy Communion. Kids are invited to join the God Squad for children’s worship, crafts and games. Nursery care also available.

11:00 a.m. – Praise Music Holy Communion. Kids are invited to join the God Squad for children’s worship, crafts and games. Nursery care also available.

Other Services

10:00 a.m. Wednesday – Bible Study and Eucharist

2:00 p.m. Thursday – “Seniors’ Afternoon Out” Service and Social

7:00 p.m. every other Friday – St. Paul’s Youth (SPY) Group

Inside this issue:

- **Messages from Fr. John and Rev. Kerri**
 - **Thank you and God Bless you, Simone**
 - **Holy Week services**
 - **Vimy Ridge anniversary**
 - **SPY group events**
 - **Ash Wednesday update**
 - **PWRDF update**
- ...and more!**

May edition deadline:
Tuesday, May 2, 2017

Please send submissions to:
cornerstone@stpaulshk.org



A message from Father John

What are your skills, abilities, and gifts?

For the past three years we have held town halls, vision sessions and priority meetings to try and articulate the areas of ministry that we believe that God is calling us to address or enhance. It is no surprise that hundreds of ideas were put forward. We are blessed with a wealth of information. In addition, I would like to thank the priorities committee that synthesised the materials into five recommendations. This was not an easy task and they deserve our appreciation for their hard work.

One of the main recommendations was to develop a database of our community's Spiritual Gifts and acquired skills. There is a real need to know more about those who make St. Paul's their spiritual home. God calls us to act in the church and world, but sometimes we are not sure who has the skills necessary to do the job.

We can all agree that over the years we gain some

talents and gather experiences that could be used. In addition, we know that God grants us spiritual gifts for the use of the church in its ministry. What we need is a method of creating an inventory of those gifts and skills.

Shortly after Easter, we hope to have a few surveys up on the webpage that will allow you to catalogue your skills and determine your spiritual gifts. Then, it is our hope that you will share that information with the office. This information will be used when we embark on a new ministry, or when we are looking for more volunteers in an existing ministry. Our plan is to help leaders find individuals with the necessary gifts to fulfil the work we are called to offer.

I invite you to look at the survey and complete the inventory, and hopefully share your results.

Peace,



From the desk of Rev. Kerri

Time to reflect on our Lenten journey

At the beginning of Lent, I wrote about how Jesus willingly walked toward temptation and remained steadfast in the midst of it. By choosing a Lenten discipline, you also chose to face temptation. We celebrated our fourth Sunday in Lent this week, which means we are more than half way through our Lenten journey. I wonder if this isn't the time for us to reflect on where our journey has led us so far.

Have you remained steadfast? Have you waived or flat out broken down in your fast? Either way, what feeling rises up? Pride? Accomplishment? Guilt? Insecurity? Or, do you sense a self-assurance building up - the assurance of who you are, who you belong to, and what your purpose is?

Whether you have struggled or not, I also wonder if we shouldn't be reflecting on what we have learned so far in our Lenten discipline. What have you "seen" in yourself and in the world around you by changing your ways? And, do you feel the rumblings of that insatiable appetite for something more - for something to be different than it is right now?

Know that you are not alone but are held in prayer these remaining Lenten days. Be gentle with yourself.

Rev. Kerri

Messy Church is coming!

One of the ministries I have loved developing at the Parish level over the last couple of years has been Messy Church. Messy Church uses hands-on activities to explore Bible stories, liturgical seasons (like Advent or Lent), liturgical feasts (Christmas, Easter, Pentecost), and to reflect on God in creative ways. So I'm thrilled to introduce MC to the West Carleton Ministry Team starting next month!

Messy Church is, after all, church. So it only makes sense that it be modeled after what we participate in on Sundays: gathering in community, hearing a story, praying through song, sharing a meal, and being sent out to the world God loves. Children and youth 13 and under are invited with their families to hear a story told in the Godly Play practice, teaching us to listen for God and make authentic and creative responses to God's call in our lives. Trust that the morning will truly be messy and come in your comfortable clothes!

Saturday, **April 29**

Christ Church, Ashton 9:30-11 a.m.

Saturday, **June 3**

St Paul's, Kanata 9:30-11 a.m.

Saturday, **September 30**

St Paul's, Kanata 9:30-11 a.m.

Saturday, **October 14**

Christ Church, Ashton 9:30-11 a.m.

Saturday, **November 25**

Location TBD 9:30-11 a.m.

Saturday, **December 9**

St Paul's, Kanata 9:30-11:00 a.m.

Rev. Kerri



what a mess!

Easter Breakfast volunteers

We will be doing the prep on Good Friday after the service and it should not take longer than 2 1/2 hours. We need to prepare the scrambled eggs, fruit, organize the meat, do some chopping for other items and generally get breakfast ready. We can set up the tables and set them, ready for Easter Sunday.

If you are at the Good Friday service, please come and help in the kitchen afterwards. Please call me at 613-509-1304 or e-mail me at heather.colls@ncf.ca.

Thank you!

Heather Colls

Holy Week services

Monday, April 10

9 a.m. Morning Prayer

10 a.m. Communion

Tuesday, April 11

9 a.m. Morning Prayer

10 a.m. Communion

Wednesday, April 12

9 a.m. Morning Prayer

10 a.m. Bible Study

11 a.m. Communion

12 noon Lenten Program

Maundy Thursday, April 13

9 a.m. Morning Prayer

2 p.m. Communion with Seniors Afternoon Out

7:30 p.m. Maundy Thursday Service

9 p.m. - 9 a.m. Prayer Vigil (please sign up!)

NOTE: The sign-up sheet for the 12-hour prayer vigil following our Maundy Thursday service is on the welcome desk.

Good Friday, April 14

9 a.m. - 10 a.m. Quiet hour before the Good Friday Service

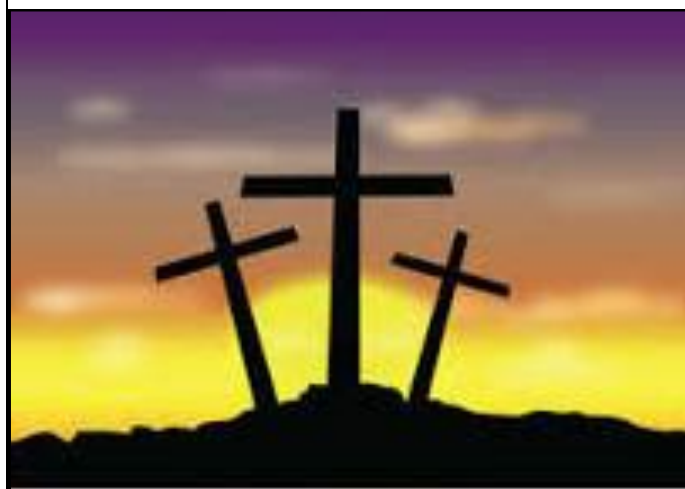
10 a.m. Good Friday Service

Noon Walk of the Cross (starting at St. John's, South March, 325 Sandhill Road in Briarbrook)

Easter Sunday, April 16

6:45 a.m. Sunrise Service, followed by Parish Breakfast

8 a.m. / 9:15 a.m. / 11 a.m. Easter Services



Gifts for women in need

Cornerstone Housing for Women

As many of you know, St. Paul's has a room at Cornerstone Housing for Women on Booth Street, with our name on it. A few years ago, we raised money to furnish one of the rooms available to homeless women. 314 Booth St has 42 apartments, and 20 rooms are for senior women requiring more health care. In 2015, 915 women became homeless in Ottawa and Cornerstone Housing was able to help 507 of them. As you can see, there is a need for help.

If any of you would like to donate items for Easter, I have made up the following list:

- blankets
- face cloths
- towels
- ladies' socks, slippers, pajamas and nighties
- hygiene products for women
- craft supplies
- the following gift cards are also welcome: Tim Horton's, Giant Tiger, Walmart, Metro, Shoppers or Pharma Plus, and OC Transpo tickets.

If you wish to donate, please call Linda Keech at 613-592-5069. I will be delivering some items very close to Easter.

Linda Keech

Our annual Chicken BBQ

June 2, 2017

For those of you who don't know me, my name is Ed Montano and I worship at the 11 am service here at St. Paul's. My wife, Tracy, and I have been members of this vibrant and dynamic community for the last 3 years and we are loving it!

This year, Fr. John has asked me to organize the St. Paul's Annual Chicken BBQ. Needless to say: I need your help! Very soon I will be visiting all 3 services and will be speaking to you in person about the event.

I know that this event is a long-standing tradition here at St. Paul's and there are many of you who help make it a success year after year. I would like to hear from all of you who have volunteered in the past and would like to do so again, as well as those of you who would just like to help out this year. I will be more than happy to speak with you and answer any questions you may have. I look forward to meeting and chatting with you.

Friday, June 2 is the big date. Mark it on your calendars and plan to join us and help out in different and fun ways this year.

Peace and blessings!

Ed



Thank you from Operation Christmas Child

Shoeboxes will be available Thanksgiving weekend

St. Paul's has received this note of thanks from Stacy Forestieri, Samaritan's Purse OCC Regional Manager of Eastern Ontario:

We wanted to take the opportunity to share our appreciation for your continued partnership with Operation Christmas Child and how your shoeboxes are bringing Good News and Great Joy to many children.



The 86 shoeboxes your church packed led to the Ottawa Valley area sending 14,160 gifts, which joined 664,525 collected in Canada!

Each shoebox is a Gospel Opportunity. Last year alone, in countries receiving shoeboxes from Canada, over 121,000 children gave their hearts to Jesus through The Greatest Journey follow-up discipleship program. It started with simple shoeboxes.

I encourage you to visit SamaritansPurse.ca/Celebrate to discover the impact your church is having and to find great resources you can use to share with your church. Thank you for your faithful ministry. I look forward to another great year of Operation Christmas Child together.

Jennifer Frigon

St. Paul's Operation Christmas Child representative

God bless you as you serve Him, Simone

It is hard to believe that seven months have passed since I started my internship last September. What a wonderful experience it has been! I truly feel #blessed to have been part of the life of St. Paul's (and Christ Church Ashton) over these last months. I can think of so many ways this internship has been beneficial not only to my formation but to me personally as well.

First and foremost, the greatest benefit has been getting to know you. Spending time together has been so rewarding. Fr. John's self-admitted initial reluctance to taking on a student (!) did not prevent him from being extremely generous in giving me opportunities to learn from his significant experience and skill. It has also been an absolute joy to be able to again work with and learn from my friend Rev. Kerri. I feel privileged to have witnessed the potential of what team ministry can be, especially how Lorna, Fr. Bill, Fr. Charlie and Rev. Sally's talent and dedication are so key to the vibrant life of the parish.

I have learned so much not only from actively participating on Sunday mornings, but from many Thursday afternoons spent with the amazing Seniors' Afternoon Out participants and ministry team. What a gift to learn from the dedicated Healing Prayer team, from the youth groups, and from observing various parish leaders at Parish Council and Corporation.

I would also like to mention here my appreciation for my Learning Support Group, made up of Ed Gadd, Minx Mulhall and Cathleen Reid. Ed, Minx

and Cathleen not only provided valuable feedback on my sermons, but were always available and supportive.

Your welcome of me, John and our girls has been amazing. From day one in this internship I have felt encouraged, supported and validated in my calling to ordained ministry. Your lively and strong faith is remarkable. St. Paul's will always hold a special place in my heart. What an amazing community you are! Let's keep in touch, and I hope you can join me on May 25 at the Cathedral to celebrate my ordination to the diaconate (God willing).

Many blessings,

Simone



Announcement from the Bishop's Office Ordination to the diaconate, May 25

Bishop Chapman is pleased to announce, God willing, that Ms. Simone Hurkmans and Ms. Rosemary Parker will be ordained to the diaconate at Christ Church Cathedral on the Ascension of the Lord, Thursday, May 25, 2017 at 7 p.m.

Clergy are invited to robe; the liturgical colour will be white.

The Master of Ceremonies will be the Rev'd Canon Catherine Ascah, assisted by the Rev'd Gregor Sneddon. The Venerable Ross Hammond will preach.

The Office of the Bishop of Ottawa
The Anglican Diocese of Ottawa
71 Bronson Avenue
Ottawa, Ontario
K1R 6G6

100th Anniversary of the Battle of Vimy Ridge

April 8 and 9, 2017

April 8, 2017

The Royal Canadian Legion Kanata Branch 638 cordially invites you to commemorate with them, The Battle of Vimy Ridge. A special gala dinner will be held on Saturday, April 8, at the legion hall in Kanata.

The 100th Anniversary of Vimy will be honoured on this occasion by a celebrated speaker, a delicious dinner and much more. Tickets are limited to 100, and will be available in March at a cost of \$50 per person. Net proceeds to the Poppy Trust Fund.

Please help us commemorate this celebration of perhaps the defining time in Canadian history when Canada became a nation.

April 9, 2017, 7pm

Canadian War Museum Lebreton Gallery
THE UNKNOWN SOLDIER by Canadian composer Andrew Ager featuring the choirs of Christ Church cathedral under the direction of Matthew Larkin.

A reception with light refreshments will begin at 8:15 p.m. The museum's Vimy exhibits will be open to guests. Adults: \$30 / Students: \$20 / Children 12 and under: \$1

"The Unknown Soldier", Andrew Ager's moving work for choir, baritone, and orchestra is presented as the centerpiece of the evening. Using poetry by young WW I combatants from Canada, France, England, and Germany, the music evokes not only the loss of those promising lives, but also the very real feelings they had in the midst of conflict.

As well, excerpts from journals and letters written by soldiers in moments of rest are read between movements. In this way, the Battle of Vimy Ridge, now a century past, is brought into the present.

<https://www.friends-amis.org/index.php/en/>

For more info about either of these events, please contact Moira Green at:
mmgreen@live.com or 613-592-3376



Vimy Ridge: April 9-12, 1917

by Alan Fowler

In northeastern France, there is a sole prominent ridge called Vimy. In 1914, the German Army seized it and fortified it with deep trenches and dugouts creating an excellent defensive area. Three times in 1915 and 16 the French Army attempted to recapture the position. Each time they failed, losing thousands of soldiers.

After the Somme battles, the British Army took over the area opposite the ridge. The 4 Canadian Overseas Divisions were put together as the Canadian Corps and Lieutenant- General Julian Byng (British Army) was appointed as Commander. Byng was well respected and liked. The Canadian Corps numbered about 100,000 men.

Byng, with his force opposite Vimy Ridge, quickly appreciated that the ridge would soon be his objective. Therefore, he sent his best general, Major-General Arthur Currie, to study the French and British lessons learned from the Somme battles with their many casualties and few successes. (Canadian Divisions had lost 24,000 soldiers.) Currie's report became the blue-print for the Canadian way of battle. Command became more decentralized. The infantry were given more firepower including machine guns, grenade launchers, rifle grenadiers, and mortar men. All ranks were required to know the duties of their immediate superiors. They were schooled in how to follow a creeping barrage, how to conduct raids, and how to advance into battle with only the most essential equipment. The artillery received the new point

detonating fuse for their ammunition allowing for better wire cutting of German barbed wire. Counter-battery fire planning was improved by Lt. Col. Andrew McNaughton through air observation from airplanes protected by fighter planes above. The field artillery made contact with the infantry to ensure each could talk to the other with mutual understanding. The artillery was given 1.6 million rounds of ammunition for the battle, and 983 artillery pieces were placed in support of the Canadians. The British Major Alan Brooke (later Field Marshall Alan Brooke, Chief of the Imperial General Staff WWII) devised the detailed artillery fire plan. One group of engineers built and maintained the supply roads, gun positions, and casualty collection points. Another group dug tunnels of up to 1.7 kilometers to allow the attacking troops protection to their start lines. Miners from Nova Scotia and British Columbia were particularly noted for their expertise.

The Canadian Divisional positions were situated from right to left: 1st Division (Major-General Arthur Currie), 2nd Division (Major-General Henry Burstall), 3rd Division (Major-General Louis Lipsett), and 4th Division (Major-General David Watson). The 1st Division had the furthest to go to the objective line - 4,000 metres. The 2nd Division, 3500 metres; the 3rd Division, 2500 metres with more of a hill to climb; and the 4th Division, only 700 metres, all uphill including Hill 145, a very strong redoubt. The Canadians appreciated that they would have to attack hard and fast.

On 2 April, the artillery ratcheted up their rate of fire on the Germans. On the night of 8-9 April, the first wave of infantry entered the thirteen underground tunnels. The temperature fell below 0 degrees Fahrenheit and snow squalls blasted down from the ridge. The infantry was well rested and confident of success. Needless to say, they were nervous. H Hour was 5:30 a.m. Two minutes before, the Vickers machine guns opened fire on the enemy lines to keep the Germans in their dugouts. At 5:30 a storm of steel rained down on the Germans. A series of mines blew under the defenders and the heavy guns targeted enemy batteries. Observation aircraft spotted German batteries



The Battle of Vimy Ridge, a painting by Richard Jack. Canadian War Museum.

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firing. The cacophony of war was shocking. Nothing could be heard above the din of the passing shells. Lieutenant Gregory Clarke wrote,

"I have seen something of the terror, the vast paralyzing, terrific tumult of battle; a thing so beyond humanity, as if all the gods and devils had gone mad and were battling, forgetful of poor frail mortals as they tramped upon."

The Canadians marched into the explosions as the creeping barrage set off toward the enemy lines leaping 100 yards every three minutes. The barrage was effective along most parts of the front tearing up enemy lines and driving Germans into their dugouts. Hundreds died from these fires. Others were buried alive. Some platoons had to fight their way forward while others merely marched to their objective.

The Canadians reached the first objective line (Black) at 6:10 a.m., rested and reorganized behind the static barrage, and moved forward again at 6:45 a.m. The 1st and 2nd Divisions reached their second line (Red) at 7:15 a.m. Some Germans were still firing. The follow-on units 'mopped them up' and took prisoners. The 3rd Division reached its final objective after 90 minutes of battle. The 4th Division faced the fiercest defense particularly from the area of Hill 145. The Division advance stalled. By the afternoon, Major-General Watson had only one battalion in reserve - the 85th Battalion from Nova Scotia. Two companies were ordered to attack. The Commanding Officer, Lieutenant Colonel A. H. Borden, and the Divisional Commander cancelled the artillery fire



Machine gunners operating from craters on the plateau above the ridge. (Wikipedia)



2nd Canadian Division soldiers advance behind a tank. (Wikipedia)

plan for the sake of the exposed Canadians in the danger area. Messages were sent to the company commanders but only one commander received the message. At H hour the commanders blew their whistles to charge the enemy. The companies charged with bayonets fixed. Fortunately, the Germans were taking a break. The Canadians broke into the enemy position. For a few minutes there was a "ding-don donnybrook" and then the Germans broke and ran. Hill 145 fell to the Canadians at sunset. 'Mopping up' continued until the 12th. The German army withdrew 7 kilometers. It was a clear victory. Casualties were surprisingly light considering the terrain. There were 10,602 casualties of which 3598 were killed.

The Vimy Ridge battle was important for the Canadian Army Overseas in that it proved to all that the Canadian Corps was an efficient and capable formation. This capability was proven again and again until the lead unit of the Canadian Corps, the Royal Canadian Regiment, under the command of General Arthur Currie, entered Mons on 11 November 1918.

After the war, the Great War Veterans chose 9 September as the day to hold a Vimy Remembrance dinner. Those veterans lobbied the government to place a monument on Vimy Ridge. Today, Walter Allward's stunningly beautiful design sits on the crest of Hill 145. The monument was unveiled by King Edward VIII on 26 July, 1931 and has since been visited by tens of thousands of people.

Pro Patria
Alan Fowler

PWRDF update

submitted by Philippa Wilson

Note from Philippa: PWRDF is the Canadian Anglican response for emergency relief, refugees, development and justice and it is making a difference in the world. Many parishioners at St Paul's are regular donors to PWRDF. On March 8 we celebrated International Women's Day and as your PWRDF parish representative, I want to share with you the stories of two women.

Women empowering women in Burundi

March 6, 2017 | By Will Postma, Executive Director PWRDF

"It's my passion, my hope for all of us to be healthy and educated and to help others." Virginie Nizigama

Virginie Nizigama is one of many exceptional local women who volunteers at the Village Health Works clinic in Kigutu, Burundi. She is a bundle of energy and involved in every aspect of the clinic. There she is explaining new varieties of maize, onion and beans and how they can best grow with organic fertilizers. "No outside fertilizer needed!"

There's Virginie again, with other women, milking the cows, tending to the pigs and the chickens and collecting the eggs (there were 32 on the day we visited with her) to give to the patients. As for the milk, that's also for the patients who need it.

There's Virginie, telling women and men, both, how to diversify their diets, grow the best varieties of vegetables so they won't need to come to the clinics as often and to keep their children healthy for school. "We can't eat manioc all the time," she patiently explains to the others. It grows easily and quickly on the hills around Kigutu but so can many other plants that are much more nutritious.

"I want to give back, I love being able to share whatever I know," says Virginie. As we mark International Women's Day on March 8, I can't help but be reminded of Virginie's indomitable spirit.

Village Health Works is one of four Maternal, Newborn and Child Health partners in PWRDF's All



Mothers and Children Count program, made possible with the support of Global Affairs Canada and Canadians across the country.

VHW integrates health, nutrition, food security and education programs - and makes sure that the program benefits all 18 communities it serves. Community volunteers organize monthly Health Days with growth-monitoring events, vaccinations and teachings about malnutrition, water-borne diseases and malaria, (which affects half of the population and where the number of deaths in Burundi has doubled in the past year). The medical staff from VHW is ready to meet moms and dads with their children and they do so with a backdrop of music, dance and the famous Burundi drums. This is an important day in the life of the community. Good nutrition and health are key to its future.

Virginie benefited from the support of VHW after her first child died and her second child got very sick in 2005, but was returned to good health with the help of VHW, just as the first room of its clinic was being built. When Virginie's third child was born in 2006, there wasn't maternity support at the time, but VHW medical staff were there. They delivered her daughter, Iteriteka Gloria, on a grassy area under a tree. Today that 10-year-old is known as Gazon, the

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French word for grass, and she stands as proud as the bit of lawn that still grows under that tree. She is following in her mom's footsteps with a smile that speaks joy.

Across VHW's program we see the nit and grit of empowerment. Women meet together to talk about the design of expectant mothers' homes. "Keep the sinks higher so we don't need to bend down too much," they advise. "Space the beds in the houses just so; the windows should be here; let's build the expectant mothers' homes closer to the maternity ward itself." Here mothers can stay in the days before they give birth, get the care they need and not have to walk long distances over the many hills so as to deliver their child in a safe, clean environment.

I continue to hear the encouraging words of Virginie to all around her. *"It's my passion, my hope for all of us to be healthy and educated and to help others,"* she says, then turns to get back to the business at hand. "Now, let me show you how you can plant and grow bananas..."

To learn more about Village Health Works visit: www.villagehealthworks.org

Waiting to go home: an Iraqi woman's story

March 8, 2017 | from a story By [Janice Biehn](#)

PWRDF responds to emergencies through ACT Alliance, an umbrella organization of church-funded development agencies from around the world.

Since 2014, PWRDF has given \$100,000 to an ACT Alliance project supporting refugees in northern Iraq. The key members of ACT facilitating the work are Christian Aid, the Lutheran World Federation, Norwegian Church Aid and Hungarian Inter-church Aid. There are several local partners on the ground working with these ACT members. The overall objective of this \$8-million project is to make life bearable for the refugees. They are in desperate need of the basics: food, water, shelter, hygiene, schools, cash and psychosocial supports.

One such service is the Women Friendly Spaces run by the Lutheran World Federation in Essyan Camp in the region of Kurdistan. That's where Zinab (not

her real name, upon request) shared her harrowing story with Ilona Gajdikova of Lutheran World Relief Iraq last October.

Zinab is in her late 20s and has four children, age 10, 6, 4 and 2. She has been at the camp since last July when she escaped ISIS. Her 10-year-old is still in captivity and she has not seen her husband since the day she was taken. She and her children share the cramped tent space with her husband's uncle and his family.

Ilona and Zinab sipped sweet tea outside the tent as her children played around them, the youngest staying close by. "She really wanted to share her story although she was shy in the beginning," says Ilona. The conversation lasted about two hours and both women were often moved to tears. But there was a bit of laughter too, when they were lost in translation. "I asked the questions in English and partly in Arabic, and it was translated to Yazidi Kurdish or to Kurdish and she answered both in Kurdish Arabic," says Ilona.

Here is Zinab's story as told to Ilona, edited for clarity and brevity:

I lived in Sinjar region, in the village of Hardan, with my husband's parents, his three brothers and their wives (one brother was single) and our children. My husband and I ran a small shop selling ceramics and plastic items. We never went to school and could not read or write, but our two older children went to school and my daughter was the best in her classroom.

The day Daesh came to the village, they came to the square and told us: 'Don't try to escape, the situation is safe, so stay. We don't want civilians, we just want military persons.' But some people didn't believe them and were preparing to escape. I was one of them. We approached the Daesh check-point but couldn't get through, though some people did. We went to an Arab village near us because we knew one family there. They said they would help us. They took the women and children upstairs to the second floor and told the men (with my husband) to stay on the ground floor. But they brought Daesh with them. They took our IDs, phones and everything we had. They took men and women and children to the cars

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and they said they were going to take us somewhere out of Hardan. Then they took the women and children to Tal Afar school.

We stayed in Tal Afar for 10 days. Sometimes Daesh came and took the beautiful girls with them. They took a lot of them. There might have been around 500 women and children there. The rice they gave us was full of glass pieces. I couldn't sleep because I was so afraid that somebody would take my children. Sometimes Daesh men came and looked around for children. It was also extremely dirty.

Then they took us to Badush prison, which is between Tal Afar and Mosul. They put us on big buses and took only younger females. We stayed in that jail for 15 days. Then we went back to Tal Afar and they took us to another school. They brought back some [Yazidi] men and they asked them to identify their families. My husband wasn't among them. I have never seen my husband since then. They told us that because our husbands weren't there, they would sell us to Kurdish Peshmerga.

Only younger women who could get married went. I only had three of my children with me. My daughter was near my mother-in-law. I told them that I want to take my daughter, too, but they said no. I don't know what happened to her, if she is still with my mother-in-law. She was nine years old then. Then they took us to Syria with each bus full with almost 30 women.

We arrived to a farm close to Raqqa. They came and took our names and our children's names. We stayed 15 days on the farm. After that a car came with 10 Daesh men. Each man took one woman and her children.

For more than a year I pretended to be crazy and mute. I acted. My daughter helped me to take a shower, change my clothes, to eat... I was sold four times. Two of these men raped me.

After the fourth time I was sold, they took me to another house where a Daesh widow lived. Her husband had died in the fighting. There was a lot of Yazidis and one man, he was Sorani Kurd, he used to come and teach them Quran.

After some time they changed my ID, and my sons'

and we became Muslims. But not my daughter. They didn't change her religion. They taught me how to be a good Muslim. Because I pretended to be mute and I couldn't read, they used to put a recorded version of the Quran to my ears to listen to it. They used to take boys out to the mosque for Quranic lessons.

On the first floor there were Daesh, we lived on the second floor and the third floor was empty. I asked my daughter to take me up to the third floor because I didn't want to live. I prayed to God, but I didn't want to leave without my daughter. I wanted to jump from the roof with her. So I tried to push my daughter down, but in the end I wasn't able to do it. I was scared. It was in the evening, sunset, Tuesday.

Later they took us to the place where widows, divorced women and women without husbands lived. That same Daesh widow lived there and she became my friend and helped me. On the opposite side of the street I saw a Yazidi woman who I knew. This woman was in touch with her son through the telephone. So I gave my daughter the names of some relatives and sent her to the Yazidi woman. Her son found my uncle in Iraq and they prepared my escape from Syria. It took some time to prepare and on the way we stayed in safe houses. We used the network of smugglers. The Yazidi woman and her five children escaped during the same time, too. When they crossed border in Sinjar, family came for them. We were in Syria for 20 months.

At the end of their conversation, Zinab expressed her frustration to Ilona. "I am very tired. What kind of life is this? I don't know anything about my husband. We don't even have a place to sit down and winter is coming." Yes despite her circumstances, a glimmer of hope: "It is difficult but we still have hope that the whole family will meet and go home."

PWRDF believes our mission is to give voice and support to women like Zinab. Through organizations like the ACT Alliance, we can help people get back on their feet during these very difficult times.

SPY group “sugar-bushing” experience

by Zdena Harder

Sugar was definitely on the menu when our youth group and their families gathered at Chris and Zdena Harder’s place on Sunday, March 26, to help with the making (and consuming) of maple syrup. Despite the drizzly weather, spirits were high as we managed to gather and boil down the season’s first 2L of maple syrup.

The process involved gathering and chopping firewood, boiling the sap in a 90L pan on an outdoor wood stove and then bringing the reduced product indoors for filtering, further boiling and fine finishing. With all the helping hands, the entire process only took 4 hours from sap to golden syrup. Of course, we needed to follow strict quality control procedures afterwards that involved sampling the final product. Surprisingly, everyone was eager to help with that part! We further boiled down some of the fresh syrup and enjoyed taffy on snow. It was heavenly!

In between all the work, the youth were seen scurrying through the woods during the Easter Egg Hunt that was generously supplied and organized by April and Peter Forsberg. Thank you to both of them for adding some extra fun to our afternoon.

A big thank you goes out to all the families that came to help us kick-off maple syrup season, partake in some ‘sugar-bushing,’ share in some laughter and fellowship and end the day in a sugar coma.

See you again next season!

Zdena Harder

PS Future events for SPY group will include a bowling night and a 'Family Feud' game show night. Stay tuned for more details soon!



Ash Wednesday update

by Kerri Brennan

On Ash Wednesday, Simone Hurkmans and I hosted a Lenten activity day for youth ages 9-18. We had eight youth under 13.

We began with icebreaker games. We then built a tomb and talked about how and why we pray, writing our own prayers and burying them each in the tomb. The youth learned about psalms being offered in lamentation, praise, or thanksgiving, each contributing their own verse to a psalm that we then sang together.

DEAP – Drop Everything And Pray held the youth in silent, prayerful activity for an hour. Yes, an HOUR! DEAP activities included walking a labyrinth, making Communion bread, painting, beading, reading, or colouring.

Following lunch, and our conversation around fasting, we celebrated the Eucharist with the imposition of ashes, singing our newly-created psalm and eating the freshly made bread. The youth were engaged and “energetic,” and the adults admitted to learning something new themselves!

I’m looking forward to our next event!

Rev. Kerri



When a grandchild is sick: an emotional journey

by Pieter and Kathy Selst

On February 27, 2015 we welcomed our third grandchild, Thomas John McDermott. He seemed healthy, except for undescended testes. The urologist at CHEO reassured the parents that this was not a big problem and would be easily fixed when he got older, if it wasn't resolved on its own. Around Easter 2016, 13 months later, an ultrasound was done in preparation for the surgery to fix the testicles. It showed "spots" on his kidneys and he was referred to CHEO's nephrology department. We never expected the outcome of the testing that followed, and how very sick Thomas would be. This began a very worrying and emotional journey for our family.

A few days in the hospital for some tests turned into weeks. Instead of the testing refuting the initial diagnosis, Thomas was getting sicker and sicker. Despite treatments to keep his kidneys working, we could see he was getting worse.

Testing verified what the urologist first suspected. Thomas had a congenital form of kidney disease. He was diagnosed with a rare condition called Denys-Drash Syndrome, caused by a mutation of the cells in the kidney. This would lead to total kidney failure and, if the kidneys were not removed, could also lead to cancer of the kidneys (Wilms Tumour). As well as feeling very worried about his deteriorating condition, we had to come to terms with his chronic, life-long kidney disease. Our "healthy" little boy now had a hard journey ahead of him! Fortunately he won't remember this year, although we will never forget it.



While he was in the hospital, Thomas always had one or both parents with him. At home though, the other two children were having a hard time being separated from their parents and little brother. We tried to find ways to help them, and their parents, but everyone felt very helpless!

We asked for prayer from family and friends. Prayer ministries in several churches were also praying for him, including our church family here at St. Paul's.

On April 21, Thomas' kidneys stopped functioning completely and he began having trouble breathing because of fluids that started accumulating in his lungs. He was taken to the Pediatric ICU and was started on emergency dialysis. Even in this crisis, or maybe especially in this crisis, God was with him. We heard later that the doctor on call that night, who started the IV line to do the dialysis, was one of the best pediatric cardiologists in Canada. This saved his life and we are very thankful for the skill of this doctor.

After this, dialysis was a daily part of Thomas's life. Slowly he started to improve. We were so happy to see him smile again and hear his infectious giggles. He was discharged from the hospital after 9 weeks. Thomas continues to visit the Dialysis unit at CHEO, 5 days a week, for 3-4 hours per visit. Life was brought to a new kind of normal.

In July, Thomas went back to CHEO for more surgery to remove both kidneys. Thankfully this was done before there was any sign of cancer. And did you know? When you don't have kidneys, you don't have an appetite. Thomas has no desire to eat. So at this time a feeding tube was also inserted into his abdomen. Every night he gets fed a special solution which is pumped directly into his stomach.

At this time Thomas is growing and happy. He has a charming, friendly disposition. You can't tell he has any issues... when he is dressed. The two older siblings go to school in the morning, Thomas goes to CHEO. Grandmother and grandfather are on standby every day. If Thomas is expected to be late coming home from CHEO, someone has to pick up the older kids from school.

The next step for Thomas is a kidney transplant. Our daughter Tracy, his aunt, generously and lovingly offered to give him one of her kidneys and, after

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many tests, has been approved. The transplant will take place, God willing, on April 26, 2017, in Toronto. Tracy will have one of her kidneys removed at Toronto General and Thomas will have it transplanted in Sick Kids, just across the street.

This is the best treatment option, but not a cure. After transplant Thomas will have to be monitored closely, and will take many medications to prevent rejection of the kidney. These cause suppression of his immune system so he has a high risk of infection. This is his life-long journey.

We are so grateful our health care system. We really don't know how it would be without our universal health care system. At last count, Thomas has had eight different surgical procedures. He has spent 333 out of 365 days of the last year in either CHEO or Sick Kids, as an inpatient or in the clinic for dialysis.

As they say, "it takes a village to raise a child." Thomas and his family, including us, his grandparents, have been helped by many, friends, family, churches, and synagogues. We have been in constant contact with the St. Paul's prayer group. We have e-mailed though every up and down. It's been a blessing to

have such support. We can always count on hugs, shoulders to cry on, and ongoing encouragement and support. Many have shared similar stories of kidney disease and organ transplant. This has been so helpful and has given us hope for the future.

We continue to pray for Thomas, and Tracy also, as we reach the time for the transplant at the end of April. We have learned to put our trust in God. We always thought that we did that, but this was a period in our lives which made us realize how much we took for granted. We see that God knows what we need and hears our prayers. As a friend told us, God has a plan for Thomas. We look forward to seeing that unfold.

Pieter and Kathy Selst

A prayer vigil has been planned to keep 2-year-old Thomas and his Aunt Tracy covered in prayer from April 23 to May 7. God willing, the transplant will take place on April 26. There are slips of paper for you to take as a reminder of the time(s) you're covering. Also in the folder are sheets of prayers prepared by a nurse for family and friends during this very stressful and miraculous time.

⁶ Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.

⁷ And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

Philippians 4:6-7

New International Version

Pilgrimage for Indigenous Rights

Hosted in Ashton on May 10, and at St. Paul's on May 11

Organized by Mennonite Church Canada & Christian Peacemaker Teams Indigenous Peoples Solidarity

What A 600 km walk from Kitchener to Ottawa engaging churches in a series of conversations about the *United Nations Declaration on the Rights of Indigenous Peoples*, exploring why it matters, the hope it offers, and how we can collectively live into it.

We have named this walk a *pilgrimage* to signal:

- our dependence upon the Creator
- our desire to hold the spiritual and the political together
- our attempt to connect this fragile initiative to the rich history of sacred walks seeking reparative change (e.g., the Native American Longest Walk, Chavez' Pilgrimage to Sacramento, the Civil Rights March on Selma, Gandhi's Salt March, and so on).

When A 3 week journey beginning April 23 and ending May 14.

Why

Fostering Awareness of, Conversation and Action on UNDRIP - Article 48 of the Truth and Reconciliation Commission's Calls to Action summons the Church to public dialogue and action in support of the Declaration on the Rights of Indigenous Peoples. No less than 16 Calls to Action lift up the importance of the Declaration as a framework for reconciliation. We want to honour this call by animating awareness of the Declaration within Christian circles. We will also seek to nurture tangible action, sharing ways that congregations can honour the Declaration, including supporting the concerns of local Indigenous nations and advocacy of Bill C-262 (a private members bill which would provide a legislative framework for implementation of the Declaration).

Embodied Witness - As churches we are called to be in solidarity with the marginalized. We long to give an embodied witness to the concerns and priorities voiced by Indigenous peoples; a witness towards healing justice that can also serve as a sign to the church, the larger settler public, and the State.

Who

Church Constituency - We will seek to animate the participation of local churches in support of this pilgrimage. Church members from various communities will be welcomed to join the journey, and churches along the way will be invited to host pilgrims, provide meals, open space for community teach-ins, and so on.

Intergenerational - This pilgrimage will provide an opportunity for people across generations to engage with one another and learn together.

Ecumenical and Inclusive - One significant hope is that this pilgrimage will mobilize Church communities so that we are "doing our own homework." Yet we welcome persons and communities of other religious traditions to join the walk as well, and we will find ways to honour the gifts that such persons/communities bring and would like to share.

Connecting with Indigenous Communities - Wherever we walk, we walk in Indigenous lands. We hope to make respectful connections with local Indigenous communities in a way that gifts and does not burden.

How

Prayer & Ritual - This journey will be rooted in prayer, song and symbols. We are peoples of faith seeking to walk paths of decolonization, and we need the gifts of our traditions to do this well.

Teach-ins - Many of our churches lack a basic awareness of the Declaration. We want to create a space where people can be introduced to it and come away both with a sense of why it is "a blueprint for reconciliation" (TRC) and how they might support it.

To Parliament Hill - In imitation of many Indigenous treks, our pilgrimage will go to Ottawa in order to demonstrate to the federal government our support of the Declaration, calling upon the State to implement the Declaration in meaningful ways (i.e., Bill C262 as the minimum standard).

For more information, please visit our website (www.pfir.ca) and Facebook page (<https://www.facebook.com/pfirCanada/>).

There was nothing good: An open letter to Lynn Beyak

by Anglican Church of Canada, March 20, 2017

Dear Senator Beyak:

Not only in the Red Chamber on Parliament Hill, but across the country, many people – both Indigenous and non-Indigenous – were dismayed by your remarks. You said “I was disappointed in the TRC’s Report and that it didn’t focus on the good,” associated with Residential Schools. Had you, Senator, made these remarks within a discussion of the TRC’s Report, your comments might have been less shocking.

Senator Beyak, you are quite right in saying that for a small minority of survivors, their personal experiences of Residential School were “good”. But in much greater numbers, the personal experiences of children who were housed in those schools were “bad” – very bad in fact. One only needs to have attended a local, regional or national event hosted by Canada’s Truth & Reconciliation Commission to know this. The Commissioners listened to the personal stories of thousands of students – of survivors – all of which bore witness to the horrific experience they had.

There are hundreds of students who went to Residential Schools administered by the Anglican Church of Canada (ACC). They have told their stories at our church’s National Native Convocation and at Sacred Circle Gatherings. We have been rendered speechless by what we heard. We have hung our heads in shame and raised them with remorse over the pain our church inflicted upon those children.

There was nothing good about a federal government policy of forcibly removing children “from their evil surroundings,” housing them in schools with the intent of “killing the Indian in the child...and turning them into a civilized adult.” It was an attempt at cultural genocide, an attempt whose failure bears witness to the courage and resilience of those children and their communities. As elder Barney Williams of the Survivors’ Society has so often said, “We were all brave children.”

There was nothing good about practices of taking away children, removing their traditional dress, cut-

ting their hair, taking away their name, confiscating their personal effects and giving them a number.

There was nothing good about forbidding children to speak their own language, to sing and dance in a powwow, to practice their own spirituality. It was a denial of their dignity and human rights.

There was nothing good about experimenting with children’s diet to monitor the impact on their dental hygiene or their digestive systems. There was nothing good about pressing children into forced labour. It was state-sanctioned cruelty.

There was nothing good about denying a child a celebration of his or her birthday, about separating siblings one from another, not allowing them to be home for Christmas, or to enjoy summer holiday.

There was nothing good about child abuse – and it was rampant in Residential Schools – physical abuse, emotional abuse, sexual abuse, and spiritual abuse. Such abuses were nothing less than crimes against humanity.

There was nothing good about children going missing and no report being filed. There was nothing good about burying children in unmarked graves far from their ancestral homes. It heaped cruelty upon cruelty for the child taken and the parent left behind.

There is nothing good about a lingering and sordid legacy of intergenerational trauma reflected in poor health, the struggle to enjoy healthy relationships, addictions, domestic violence, astonishingly high rates of incarceration and communal dysfunction.

There is nothing good about Indigenous people treated as “second class,” the blatant evidence of which persists in lower funding for health care, education, policing, and emergency health services. It is a travesty.

All these atrocities associated with the Indian Residential Schools have been documented through the work of TRC Commissioners Murray Sinclair, Marie Wilson, and Wilton Littlechild. The several volumes

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of their report attest to this dark chapter in the history of Canada. We encourage you to review them. The ninety-four Calls to Action that complement their report are a “roadmap,” as they put it, for journeying toward healing and reconciliation. It will take years to address these Calls to Action fully, but in our commitment as a country to do so, we must be unwavering. We implore you to share in that commitment.

It is true that there were some glimpses of good, well-intentioned teachers, nurses and staff in those schools. We know a number of them personally and we know something of their own internal turmoil and agree that their stories have to be heard. It is true that some Residential School survivors can speak of a personal positive experience. We do not deny that their stories need to be heard too. But we are compelled to say that while there are those glimpses of good in the history of the Residential Schools, the overall view is grim. It is shadowed and dark; it is sad and shameful.

Senator Beyak, you hold up colonial historic accounts of church-run schools across Manitoba (the Pas, Grand Rapids), northern Ontario (Fort Frances, Fort Albany), and Athabasca. The accounts emphasize the good work of missionaries and the churches’ role in positively influencing the life of Indigenous peoples in these places. While there is no doubt that some good things happened, that is so clearly not the whole story that it demands a response.

What your story doesn’t tell us is of the cramped and unsanitary conditions in schools run by the Church Missionary Society of the Church of England, (the Anglican Church of Canada), in the Pas and Dauphin Manitoba; Lac La Ronge and Onion Lake, Saskatchewan; and Wabasca, Alberta. Conditions in these schools led to fires, to outbreaks of diphtheria, to gas leaks. Children died. We cannot speak about the Residential Schools without acknowledging these truths. To do so would once more silence the witness of thousands of children – some of whom never returned home. It is Indigenous people who have the authority to tell the story. It is our duty to receive that story and allow it to change us.

Our church has offered apologies and will continue to do so. We have supported community-based programmes for healing, through the Anglican Healing Fund, and we will continue that work both as it seeks to foster healing in the lives of persons and families,

and to support the recovery of language, culture and spiritual practices consistent with Indigenous identities and traditions. We recognize that this work of healing and reconciliation will take many, many years and we pledge our very best efforts in being steadfast in that work. We ask for a similar expression of commitment from you, and as a member of the Senate’s Aboriginal Peoples committee.

We say this as leaders in a church that ran a number of these Schools. We say this as leaders in a church that has members who are Indigenous and non-Indigenous, survivors and staff, settlers and First Nations, Inuit, and Métis. In 1993, Archbishop Michael Peers made an apology to Residential School Survivors on behalf of the Anglican Church of Canada. Among his expressions of remorse for what had happened to so many innocent children he said, “I am sorry that we tried to remake you in our image...We failed you. We failed ourselves. We failed God.”

We pray to God that our Church and our country remain firm in its resolve to support healing and reconciliation.

We pray that all the people of Canada – First Nations, Inuit and Métis – and all others who through waves of immigration have come to settle here may with goodwill forge a new future together.

We pray that future will be marked by a profound respect for the dignity with which the Creator has endowed all peoples, and by that harmony with which the Creator would have us live – in relations that are good and right and just for all.

 *The Most Rev. Fred Hiltz*
Archbishop and Primate



The Right Rev. Mark MacDonald
National Indigenous Anglican Bishop



Michael Thompson
General Secretary

Opioid information and overdose prevention workshop

April 20 at St. Paul's

As I'm sure you've followed in the news recently, the use of opioids has been on the rise in the west-end of Ottawa, particularly in our high schools. The presence of fentanyl, an especially dangerous drug, has led to calls to educate ourselves. To that end, we are offering a free information workshop on opioid drugs, harm reduction strategies, and overdose identification and prevention.

When: April 20, 2017 at 7:00 p.m.

Where: St. Paul's Anglican Church, 20 Young Road, Kanata

Time: 7:00 p.m.

With: Mark Barnes, Respect Rx Pharmasave

As a faith community, we understand our community is strengthened when we are healthy, safe, and well-informed. We are committed to the wellbeing of those in our community. We are eager to support those who are vulnerable to or at risk, to provide a venue for information sharing, to foster deeper relationships, and to decrease stigma.

This workshop is free, but registration is required. Each participant will receive a naloxone kit provided for free by the Ministry of Health. Your Health Card is required in order to provide you with your free prescription Naloxone kit. St Paul's will not retain this information on file. If you do not wish to provide your Health Card information, you can pick up your Naloxone kit at a later date.

To register:

<http://stpaulshk.org/workshop/>

Rev. Kerri



Building bridges, not walls

by Joyce Meyer, submitted by Diane Brown

For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us.
- Ephesians 2:14

One day while I was praying, the Holy Spirit showed me that my life had become a bridge for others to pass over and find their place in God. For many years, I erected only walls in my life; but now where there were walls, there are bridges instead. All the difficult and unfair things that have happened to me have been turned into highways over which others can pass to find the same liberty that I have found. I have learned to build bridges instead of walls.

In Hebrews 5:9 Jesus is referred to as "the Author and Source of eternal salvation." He pioneered a pathway to God for us. He became a highway for us to pass over. It is as though He faced a giant forest

and went in ahead of us so that when we came along we could drive right through it without having to fight all the elements and the density of the forest. He sacrificed Himself for us; and now that we are benefiting from His sacrifice, He is giving us a chance to sacrifice for others so they can reap the same benefits we enjoy.

Hebrews 12:2 says that Jesus endured the cross for the joy of obtaining the prize that was set before Him. I like to remind myself of that fact when the way seems hard. I tell myself, *Keep pressing on, Joyce. There is joy ahead.*

Make a decision to tear down your walls and build bridges. There are many, many people who are lost in their messes and need someone to go before them and show them the way. Why not be that person for them? Walls or bridges? The choice is yours.



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