

# CORNERSTONE

January, 2017

20 Young Road  
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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:

- **Message from Rev. Kerri**
- **GIFT Campaign update**
- **Paint Night Feb 23**
- **100th Anniversary of the Battle of Vimy Ridge**
- **Having Doubts**
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- **The Lectionary**

**...and more!**

February edition deadline:  
**Tuesday, January 31, 2017**

Please send submissions to:  
**cornerstone@stpaulshk.org**



## From the desk of Rev. Kerri

### Lessons from the three kings

It's about that time in the new year when we stop wishing people a "Happy New Year." Our Christmas trees have come down; Mary, the sheep, and even the wise men of our nativities have been carefully wrapped and stored away. The sky, which seems endlessly grey, threatens to also dampen our moods, and we long for the fresh breeze and sunshine of spring. Many of us already feel our resolve slipping, and convince ourselves those "striking realizations" we happened upon at Epiphany were less meaningful than we'd led ourselves to believe.

Perhaps that's all the more reason for us to heed the example of those three kings: those men from far away, who refused to sit around waiting for news of hope to come to them, but who instead chose to seek out the good news. They risked the dangers of the journey, stepped out of the ordinary, travelled to a new place, and met new people. Just when they thought their journey was over, they pressed on, eager to have an actual encounter with the divine. They persevered. They saw their journey through to the

end. And it was only upon this finale, the moment their resolve was accomplished, that they became "overwhelmed with joy."

Despite our human ability to trick ourselves into believing the light has dimmed under the veil of winter and routines, the wise men remind us to be people of persistence and perseverance. They encourage us to seek out folks who not only inspire, but join us in our pursuit of an encounter.

I pray in this season after Epiphany, that you lean into, and are relentless in your pursuit. I pray that you are changed, not only in the encounters you have, but also in the journey that you take. I pray that you take a moment to rejoice.

Be well,

*Rev. Kerri*



## A message from Father John

Father John sends his best wishes for a blessed New Year. His messages will resume in the next issue of *Cornerstone*.



## GIFT Campaign Update

### Entering the home stretch

The GIFT (Growing in Faith Together) Campaign is a joint partnership between St Paul's and the Diocese of Ottawa intended to raise funds for specific Parish and Diocesan Ministries. GIFT is now at the end of the 4<sup>th</sup> year of its 5-year program. We at St Paul's have been blessed with an extremely faithful response from our parishioners.

As our parish enters this final year, we rejoice in having accomplished 88.8% or \$464,200 of our currently pledged level of \$522,800. These funds have contributed directly to a reduction of \$300,000 in our mortgage owing to the Diocese, \$50,000 towards a new clerestory roof replacement, \$50,000 to the Diocese as our share of the GIFT partnership, with the remainder designated as our commitment to enhanced growth in ministry and mission at St Paul's.

For more information on the Diocesan component of the GIFT Campaign, please see their web site at <http://www.growinginfaithtogether.ca/>

The GIFT Campaign is not yet completed.

In the year remaining before GIFT completes its mandate, there is ample room for those who have not yet participated to embrace the opportunity to be a contributing presence to the development of Ministry at St Paul's. Please contact either Alison Stortz (613-599-7176) or Francis Christensen (613-519-4848), or



the church office to join in the drive to help make a difference.

For those contributing to GIFT by way of pre-authorized annual or monthly payments, in 2017 you will see your withdrawals finishing, dependent on when your first payment commenced. At that time, you may wish to consider a redirection of these contributions to other important mission work in the Parish or to your ongoing support of Parish operations.

May the light of Christ continue to shine in your hearts and minds throughout this new year. We enter 2017 secure in the knowledge that our St Paul's family is committed to serving God's world in this community and beyond – truly something worth celebrating!

*Francis Christensen and Alison Stortz*

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## Paint Night in February

### Fundraiser for St. Paul's air conditioning

Thank you all for making the recent Paint Night so much fun. We had 6 men and 28 women at the event. If you missed it, you have another opportunity!

There will be a Paint Night on **Thursday, February 23**, from 6:45 to 9:00 p.m., and I hope even more people will come. Tickets are only \$35, and all supplies are provided. Don't consider yourself an artist? No problem – no artistic skills are required. Just come out, enjoy some fellowship and refreshments, get creative and support a good cause!

For tickets, please contact me (Marilyn) at 613-836-5308, or see me at the 11 am service. Or, contact Deborah at 613-878-1791. Tickets are also available from Lorna in the church office.

Happy Painting!  
*Marilyn Holden-Pritchard*



# 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](mailto:mmgreen@live.com) or 613-592-3376



# Having Doubts

by Don Pruner

What does it mean “to doubt”? My old Fifth Edition (1964) of The Concise Oxford Dictionary defines the verb “doubt” in part as follows: “Feel uncertain (about); waver; be undecided about; hesitate to believe or trust; call in question ---.”

In this article, the issue of having doubts about the basic beliefs of the Christian faith is discussed from the perspective of one who believes himself or herself to be a Christian, that is to say, one who essentially is a believer (not an agnostic or an atheist), but who, nevertheless, struggles to accept fully some of the tenets of Christianity. It is emphasized that doubts about basic beliefs are the subject of this article; it is not about the different doctrinal dogmas that define and separate the various Christian denominations.

What are the basic beliefs of the Christian Church? The most straightforward statement of these beliefs is probably given in the Nicene Creed, or if you prefer a more succinct version, in the Apostles’ Creed. For the sake of brevity, these Creeds are not reprinted here; however, the reader may wish to refresh their recollection of them by turning to Pages 188 to 190 in The Book of Alternative Services of the Anglican Church of Canada.

Are there statements in these Creeds that could be the subject of doubts by a so-called believing Christian? Here are a few examples of such possible doubts:

- The Nicene Creed states a belief in “**one**” God. Christianity, like Judaism and Islam, is a monotheistic religion; that is we believe that there is only one God, a belief that is elegant in its basic simplicity. However, unlike Judaism and Islam, we also believe in a deified Jesus Christ and in the Holy Spirit, and to explain this apparent contradiction, we have the “**mystery**” of the Trinity. Turning once again to my Concise Oxford Dictionary, a mystery in the religious sense is a “religious truth divinely revealed, especially one beyond human reason.” So, unless one is a learned theologian (and then perhaps not simply human), the mystery of the Trinity cannot be fully understood and must be accepted as a matter of faith,

and can therefore be the subject at least of confusion, if not outright doubt. In my own struggle to understand the Trinity, I have taken refuge in the rather simplistic view that the Trinity represents the three main ways or manifestations in which the one God has revealed Himself to us. In that sense, an experience of Jesus is an encounter with a personified God.

- “he became incarnate from the Virgin Mary” - A virgin birth is outside human experience and has been a belief incorporated in other ancient religions - once again, another “**mystery**” in the religious sense. Is it absolutely necessary to believe in a virgin birth in order to believe in the divinity of Jesus Christ? Probably not; however, belief in the virgin birth would certainly strengthen belief in the divinity of Jesus. Could God not have employed the usual way of humans to enter Himself into our temporal affairs as a man? Certainly. If it was a virgin birth, why is it said that Christ was from the line of David, which would have been through Joseph? Perhaps because the Jewish view of adoption was to accept the adopted child as a “**full**” member of the family in “**all**” respects, or, Jesus’ Davidic heritage being claimed through his mother Mary. In any case, a subject of some confusion or even doubt.

- “On the third day he rose again” - The Resurrection is certainly a religious “**mystery**”; however, it is so central to the Christian faith that you either have to accept it on faith or not call yourself a Christian; there is no wriggle-room for doubters here. On the other hand, even one of the apostles, Saint Thomas or “Doubting Thomas”, would not believe until he had actually seen the risen Christ with his own eyes, an option not open to today’s doubters.

- “We acknowledge one baptism for the forgiveness of sins.” - This wording seems to suggest that all who have not been baptized in the Christian faith are not forgiven their sins and, therefore, are not granted salvation. To the doubter, that is seen as a rather exclusive claim. One might even hope that people of other faiths, who are seeking in their different ways to

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know God and to obey His will, would be welcome into His Kingdom.

Of course, a doubting Christian need not restrict his doubts to the Creeds. For example, what is your view of the Bible? Is it the Word of God to be understood literally as though dictated word for word by God Himself, or is it a means by which God, through fallible men, has revealed Divine truths. There is the old idiom that, "The Devil can quote Scripture for his own purpose", as exemplified by the Devil, in Matthew 4:5-6, attempting to tempt Christ by quoting Psalm 91: 11-12. There - I have just done it myself.

So is it wrong or sinful to have doubts? Even "Doubting Thomas" is one of the Saints and went on to spread Christianity to the East as far as what is now modern-day India; but admittedly, he got over his doubts, acknowledging Jesus as "My Lord and my God!" And Jesus did remark to him in what could be interpreted as a mild rebuke, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." But of course this was all about the Resurrection.

Is it wrong, even sinful, to have doubts? Is a person who believes in a risen Christ crucified but who struggles with doubts about other aspects of his faith any less a Christian than one who has a rock-solid certainty about it all? Or is this an irrelevant question? Each of us is on our own spiritual journey and we have to find our own way with the support of those around us and primarily with the Grace of God. Christians are in a **communion** with each other and with God, not just a fellowship or friendship. Those of us with personal doubts are still members of that communion and can have our faith strengthened through our active participation in it.

## Valentine's Day Dinner SchoolBOX fundraiser

Please join us on **Tuesday, February 14**, for a Valentine's Dinner hosted by the SchoolBOX Mission team. We are planning our first fundraiser for the school to be built in Nicaragua to honor the memory of Fr. Rick Marples. For more information, please contact Lorna in the church office, 613-836-1001.



## SAVE THE DATE !

*Saturday, March 11, 2017*

*10:00 - 11:30 a.m.*

*A light brunch of muffins, fruit and cheese  
will be served and a few women  
from our parish will share their  
personal stories with us.*

*More info: Lorna Brûlé, 613-836-1001*

## God Squad update January outreach: Centre 454

Winter is a very difficult time because it can be very cold. Some people do not have the items they need to help keep them warm. Jesus taught us that we should help those in need.

During the month of January, we are asking the children of God Squad to help by bring in one or more of the following items:

- Toque
- Mitts or gloves
- Scarf
- Warm socks

These items will be sent down to the Center 454 to help those people who need these items to keep them warm during the cold weather. For more information about Centre 454, please visit their website: <http://www.centre454.ca/index.php/en/>

# The Lectionary, or What are we reading on Sunday?

by Bill Colls

Advent marked the beginning of the church's year, and with the new year, we began a new series of readings. You can find the readings for each Sunday of the year in the Book of Alternate services beginning on page 268. Readings for a 3 year cycle are provided. When the year of the date of Advent 1 is evenly divisible by 3 the cycle starts with Year A, Thus on Advent 1 (27 November 2016) we started year A.. Which is all very nice and convenient, but how did we come up with these selections in the first place?

First, what is a lectionary? It is a listing that contains a collection of scripture readings appointed for use in worship on a given day or occasion. Lectionaries have been in use almost since the beginning of the church. There are Christian references to lectionaries as far back as the the 4<sup>th</sup> century, and the Jewish community may have used a lectionary when Jesus was alive. Our lectionary has more modern roots.

In the mid-1960's North American Catholic and Protestant liturgical scholars began meeting together, partly as a response to the reforms mandated by the Second Vatican Council, with the intention of developing agreed English language texts for liturgical texts such as the Gloria, Lord's Prayer, Creeds, etc. By 1969 the "Consultation on Common Texts" had expanded to 23 churches and communities, including Lutheran, Mennonite, Baptist, and other related groups.. Also in 1969, the Catholic Church published a lectionary "Ordo Lectorium Missae".

In 1971, the work was taken up by the International Consultation on English Texts (ICET) and this group subsequently published three editions of their work in 1971, 1972 and 1975. In 1976, A version of the Psalter was published for liturgical use.

By 1978, the Roman Lectionary was widely used and adapted by a number of communities for their use. The CCT sponsored a meeting of a number of communities on the lectionary. As a result of this meeting, the CCT undertook the task of harmonizing the many variations of the lectionary. In 1983 they published The Common Lectionary, This is the document from which our readings are taken.

But the work didn't stop there. Over the next 9 years, the Lectionary was in wide daily use, and the CCT received many comments, and suggestions. Based on this input, the CCT published a Revised Common lectionary in 1992. One of the main changes in this document was the provision of two tracks of readings from the Old Testament for use in the periods between Candlemas and the 2<sup>nd</sup> Sunday before Lent, and from Pentecost, to the Sunday before the Feast of Christ The King (Together known as Ordinary Time). Track 1 gives voice to a particular writer, with readings selected week by week from one book. Track 2 tries to relate the Old Testament reading to the chosen Gospel Reading. Churches are free to follow either track, but once a track is selected, it should be followed for the whole of the year.

The CCT and the English Language Liturgical Consultation (ELLC - successor to ICET) have published a number of other documents including "A Christian Celebration of Marriage," "Praying Together." and "A Celebration of Baptism." The groups continue with their work, most recently publishing "The Revised Common lectionary 20<sup>th</sup> Anniversary Edition," in 2012. This publication provides notes on convergence and divergence from the original Common Lectionary and "Ordo Lectionem Missae" and some commentary on the selected readings.

## A Note On Source Material.

In preparing this article, I have relied heavily on the following web pages. All provide additional links to related material.

[en.wikipedia.org/wiki/Revised\\_Common\\_Lectionary](http://en.wikipedia.org/wiki/Revised_Common_Lectionary)  
[commontexts.org/history/](http://commontexts.org/history/)  
[en.wikipedia.org/wiki/Lectionary](http://en.wikipedia.org/wiki/Lectionary)

Two useful resources for readings each Sunday (Note that these are US sources, and may diverge from the readings assigned in The Book of Alternate Services)

[lectionarypage.net](http://lectionarypage.net)  
[lectionary.library.vanderbilt.edu](http://lectionary.library.vanderbilt.edu)

## Puppies for sale

submitted by Janet Tonks

A farmer had some puppies he needed to sell. He painted a sign advertising the 4 pups, and set about nailing it to a post on the edge of his yard. As he was driving the last nail into the post, he felt a tug on his overalls. He looked down into the eyes of a little boy.

“Mister,” he said, “I want to buy one of your puppies.”

“Well,” said the farmer, as he rubbed the sweat of the back off his neck, “These puppies come from fine parents and cost a good deal of money.”

The boy dropped his head for a moment. Then reaching deep into his pocket, he pulled out a handful of change and held it up to the farmer. “I’ve got thirty-nine cents. Is that enough to take a look?”

“Sure,” said the farmer, and with that he let out a whistle. “Here, Dolly!” he called. Out of the doghouse and down the ramp ran Dolly, followed by four little balls of fur. The little boy pressed his face against the chain link fence. His eyes danced with delight. As the dogs made their way to the fence, the little boy noticed something else stirring inside the doghouse. Slowly, another little ball appeared, this one noticeably smaller. Down the ramp it slid. Then in a somewhat awkward manner, the little pup began hobbling toward the others, doing its best to catch up.

“I want that one,” the little boy said, pointing to the runt.

The farmer knelt down at the boy's side and said, “Son, you don't want that puppy. He will never be able to run and play with you like these other dogs would.”

With that, the little boy stepped back from the fence, reached down, and began rolling up one leg of his trousers. In doing so, he revealed a steel brace running down both sides of his leg, attaching itself to a specially-made shoe. Looking back up at the farmer, he said, “You see, sir, I don't run too well myself, and he will need someone who understands.”



With tears in his eyes, the farmer reached down and picked up the little pup. Holding it carefully, he handed it to the little boy.

“How much?” asked the little boy.

“No charge,” answered the farmer. “There's no charge for love.”

## Just for fun

Robert asked the televangelist to pray for his hearing. After 3 minutes of violent shaking and trying to push him over backwards, the preacher asked, “How's your hearing?”

“I don't know,” replied Robert. “It's next Tuesday, at the courthouse.”







Young Jesus at Bath Time

submitted by Diane Brown

## 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](mailto:cornerstone@stpaulshk.org)



**BHM**  
Bradley Hiscock McCracken  
Lawyers

[pbradley@bhmlaw.ca](mailto:pbradley@bhmlaw.ca)  
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**Don Belanger**

6569 Harvest Grove Dr., Greely, Ontario, Canada  
Phone: (613) 821-4570 • Cell: (613) 292-0187  
[don@belangerheating.com](mailto:don@belangerheating.com)  
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[rbradley@bhmlaw.ca](mailto:rbradley@bhmlaw.ca)  
[www.bhmlaw.ca](http://www.bhmlaw.ca)

**Richard K. Bradley**  
B.A., LL.B.

Business Law  
Wills and Estates  
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290 Rideau St. (at King Edward)  
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melissa.clark@rbc.com  
melissaclarkandassociates.ca

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www.CouncillorAllanHubley.ca

@allanhubley\_23 | allan.hubley.5

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