

CORNERSTONE

March, 2017

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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
 - Lenten education series
 - Bethesda women’s retreat
 - Christian meditation
 - 100th Anniversary of the Battle of Vimy Ridge
 - PWRDF update
- ...and more!**

April edition deadline:
Tuesday, March 28, 2017

Please send submissions to:
cornerstone@stpaulshk.org



A message from Father John

Lent: a time of renewal and conversion

I was listening to 100 Huntley Street last night when two of the hosts began a conversation around the benefits of engaging in some Lenten disciplines. The man remarked that he had grown up in a Christian home that did not observe the Lenten observances of fasting, almsgiving and study. Just recently he and his wife had discovered the values of practicing a Holy Lent. He seemed happy at the idea of putting his faith journey into a period of time that was intended to reorder and renew. Sometimes we just need an excuse to bring order back in our lives.

We are asked to journey through Lent and deepen our faith so that the celebrations of Easter can be more profound and life giving. The Events of the Cross and Passion of our Lord have deep and significant implications for our life. Unfortunately we can become so preoccupied with the busyness of life and cares of the world that we fail to listen to a God who wants to talk to us. If you are anything like me, we

need the gentle reminders to put our priorities back in line. Lent is an opportunity that can give us an excuse to reflect and reorder.

The purpose of taking on new things or giving up things that we like is to focus our attention on God and take time to reorder our lives around Him. Lent can be a burden if we only think of the disciplines as intrusive and frustrating. When we long for a deeper awareness or encounter with God, Lent can be an opportunity to become more who we were created to be. May your Lent be Holy and may your journey to Easter be filled with encounters that transform.

I wish you all a blessed Lent.



From the desk of Rev. Kerri

Wanting more

“Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished” (Matt 4:1-2).

As I begin my own Lenten journey, I am struck by these three things: very early in his ministry, Jesus followed a call; he chose to listen to the Spirit moving in his life which took him to a place that is empty, silent, and void of human connection; His constant companion is God in Spirit.

Jesus enters the wilderness knowing the purpose is to be tempted. Think about that—he knows he will face attempts to lure and persuade him to give up and turn back. He knows he must face his own weaknesses. And yet, Jesus welcomed the temptation and

he remained steadfast.

After forty days and nights, Jesus was famished. I think the word “famished” implies something deeper than mere hunger for food. It conjures an image of an insatiable appetite for something more. More of what he experienced in the wilderness: a self-assurance of who he is, who he belongs to, and what his purpose is: to worship and serve God.

During your Lenten journey, no matter where the Spirit leads you, may God’s Spirit instill in you the grace to discipline yourself, courage and strength to overcome your weaknesses, an assurance of your purpose, and a ravenous appetite for a deeper connection to God.

Be well in your fast,
Rev. Kerri



Fri, March 31 -
Sat. April 1, 2017
Bethesda Renewal Centre

A quiet time away to refresh, relax,
and explore faith and friendship!

Limited spaces available.
To save your spot or for more info
please speak to Michelle Sutherland,
Email: lyyda@mac.com
613-809-2803



Lenten education series Spiritual Gifts

The Lenten program begins
Wednesday, March 8, at noon,
followed by a Monk's Lunch.

*The
Season
of
Lent*



For those who cannot attend
during the day, the same talk will
be given on Thursday at 7 p.m.

Please note the dates and times in your calendar:

<u>Noon Wed.</u>	or	<u>7 pm Thurs.</u>
March 8		March 9
March 15		March 16
March 22		March 23
March 29		March 30
April 5		April 6

April 9 is Palm Sunday. April 16 is Easter Sunday.



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 Brulé, 613-836-1001

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



Christian meditation: meeting God in silence

Submitted by Owen Owen

Editor's note: The following is an extract of an article in the Practice of Ministry in Canada, June 1984 by Anne Tanner.

The need for solitude and silence is marked among truly creative Christians. Even a small measure of awareness of the presence of God, of being in touch with the holy and the infinite, results in an imperative demand for more solitude, more opportunity.

In the Christian life, silence brings deeper awareness of the presence of God. Silence helps make visible the next step in the undertaking. Silence clarifies inner confusion. It is the ground which makes possible an increasing capacity for response to intuition.

Because silence enables us to meet God, it is a powerful agent in our gradual discovery and acceptance of ourselves, of our capabilities and weaknesses. It seems essential for drawing closer to the one who made us.

For nearly 30 years - with a few notable exceptions - I have tried to keep short periods of silence every day.

As a result of both study and daily practice, some perceptions about becoming ready to meet God have taken shape for me. I share them, not to offer a blueprint for others, but as clues or hints. Flashes of insight matter to me in my own life - they may "click" for others too.

The need to relax, in order to concentrate with the whole self, is basic to practicing the presence of God. Body, mind, heart and spirit, all have to be held still in an active way. There is nothing passive about actively, intentionally, waiting.

I use a simple and ancient method: I repeat a sentence from scripture or understanding, which contains what I believe to be a truth about God. I repeat it firmly and gently until my body and mind settle into a comparative stillness. In the silence, I stay with the stillness, neither thinking about it nor following it with other thoughts. I come back to it gently each time I find that my mind has wandered off elsewhere. My purpose is to become attentive to the presence of God here, with me, at this moment. A brief word of

thanks brings the time of silence (ten to twenty minutes, no longer) to an end.

The effects of this prayer [meditation] period become apparent outside the time of silence. It seems that it is the intention to be still, the effort to attend fully to God at this instant, which has such a profound effect in my life.

There are, of course, other ways of approaching this ancient "practice of the presence of God". Not everyone is drawn to this particular approach. It takes time and patience for each person to seek out a way that is right, and to follow it.

Silence is a gift from God - that is the important clue - however one seeks it. We cannot attain it by our own efforts. It is not under our control. All we can do is put ourselves in the way of it, expectantly, and rely on God to do the rest.

To learn to approach God in this way means, for most people, keeping regular times of silence. Reading about it helps. So does listening to a leader. But these do not replace the actual practice.

Changes will come in one's life as a result of this practice. They may not always seem to be a creative breakthrough, but they are often the soil which encourages the seeds to grow.

Any true meeting with God will result, sooner or later, in growth and change, in some creative happening, some release of energy. Friendship with God involves being lead into new ways of seeing things, new possibilities, new ways of enabling the power of God to be set free in the world.

To learn more about this practice, you are invited to come to a meeting of the St Paul's Christian Meditation group, which meets on Wednesday evenings at 7:00 p.m. in the small room downstairs. We listen to a recorded talk and meditate for about 20 minutes, followed by a short discussion. The meeting lasts about one hour.

Owen Owen
A participant in the Meditation Group.

5 REASONS TO SUPPORT

The Primate's World Relief and Development Fund



1. PWRDF projects:
 - EMPOWER women to have healthy pregnancies
 - PROVIDE training and resources to nurture healthy babies
 - SUPPORT small-scale farmers to feed their families and communities
 - IMPROVE the health of people living with HIV and AIDS
 - PROVIDE micro-financing to help lift people out of poverty
2. PWRDF responds to disasters in Canada and around the world, often with matching funds from the federal government.
3. PWRDF works with Indigenous Canadians to preserve language and culture and improve access to services such as clean water.
4. PWRDF uses a culturally sensitive approach and strives to work with and learn from the people in our programs.
5. PWRDF is the official relief and development agency of the Anglican Church of Canada, YOUR development and relief agency. Together, we can make a world of difference.

2017 DEVELOPMENT AND RELIEF LOCATIONS



To learn more about PWRDF or donate, visit us online at www.pwrdf.org. For up-to-the-minute news and stories, sign up for our monthly Email Update, like us on Facebook @pwrdfcan or follow us on Twitter @pwrdf.

PWRDF update

by Janice Biehn, submitted by Philippa Wilson

PWRDF announces \$50,000 for famine and drought relief in East Africa

In response to the famine in South Sudan and the drought in Kenya, PWRDF has announced two grants of \$25,000 each to Act Alliance, our relief work partner.

On February 20, the United Nations declared a state of famine in the north central part of the South Sudan. Compounded by conflict, unfavourable rains and a collapsing economy, now more than 40% of the population - 4.9 million people - are unsure where their next meal will come from. These already-shocking numbers may increase to 5.5 million if nothing is done to improve access to food.

PWRDF began working with the Sudanese Development and Relief Agency of the Episcopal Church of South Sudan and Sudan in 2016, through ACT Alliance, to fund much-needed supplies to refugee camps in Uganda, such as hygiene items, blankets, clothing and kitchen kits. The grant also covered the costs of building community and school latrines and communal shelters for the most vulnerable, as well as classroom supplies and teacher training. These create safe spaces for children and families. It is critical to provide as much peace and sense of 'normal' as possible.

On February 9, Kenyan President H.E Uhuru Kenyatta declared the ongoing drought a national disaster. Almost half of its 47 counties are in a state of emergency, with the worst affected in rural areas where livestock are dying at the rate of 5% and compromised crop production is predicted in coming months. PWRDF will support the work of ACT Alliance and its partners, Finn Church Aid, Lutheran World Federation, Church World Service and National Council of Churches.

In the months to come, PWRDF will continue to monitor the needs of the people of South Sudan and Kenya as they struggle to survive. We will stay attuned to where the needs are highest and, with our partners on the ground, respond to the best of our abilities.

PWRDF is accepting donations for South Sudan and

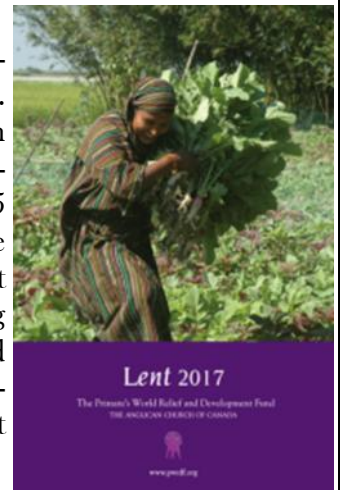


Aid workers perform intake of South Sudanese refugees at Palorinya refugee camp in Northern Uganda, Feb. 15, 2017, photo courtesy of LWF/ C. Kästner

Kenya and will continue to update Anglicans across Canada on the tragedy of this situation, as well as our response and impact. We thank you for your prayers and support. *(When donating through our online giving, please indicate "Emergency Response" in the drop down menu, and type South Sudan and Kenya in the area indicated.)*

PWRDF Lent Resource

PWRDF's 2017 Lent Resource was written by Rev. Susan Spicer, a priest from the Diocese of Toronto, with a focus on the 5 A's of Food Security. We invite you to order Lent 2017 for your parish and dig deeper into issues of food security and food sovereignty. You can download it or read it online at:



https://issuu.com/pwrdf/docs/pwrdf_lentbook_2017_web

You are also invited to [sign up](http://anglican.us1.list-manage2.com/subscribe?u=d120aa8efc4112c7cae41108e&id=cad9cb9b92) to our Lenten resource email list to receive daily devotions at: <http://anglican.us1.list-manage2.com/subscribe?u=d120aa8efc4112c7cae41108e&id=cad9cb9b92>

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Did Jesus have a sense of humour?

by Samuel Lamerson, submitted by David Stortz

“Jesus never laughed,” or so the pamphlet said. An adolescent boy at the time, I found myself laughing at every little thing—too often during church services. Reading that pamphlet I wondered, “So he never laughed? What was wrong with him?”

Perhaps we’re accustomed to thinking of Jesus only as “a man of sorrows, acquainted with grief” (Isa 53:3). His crucifixion is certainly no laughing matter. Or maybe the image of a laughing Jesus offends simply because it makes him too human. Yet Hebrews 4:15 tells us that Jesus is able to sympathize with us because he is exactly like us (minus the sinning). God has gifted us with a sense of humor; it stands to reason that Jesus had one, too.

Every culture has its own idea of what is funny. Watch a random selection of German, Spanish or Japanese comedy shows, and sometimes you’ll be rolling on the floor, and other times you’ll be scratching your head. Why is that funny? First-century Palestine would be no different: it had its own comedic tradition, steeped in the cutting irony of the Old Testament (Job, Jonah or Ezekiel) and the over-the-top parodies of classical Greece (Aristophanes).

Aristotle famously wrote that comedies end with a wedding. That may be so, but the gas that really fuels the fire of Greek comedy is exaggeration: take a simple gag and blow it out of all proportion. Reread some of Jesus’ sayings with this in mind, and you might find a chuckle or two yourself: Your neighbor may have a speck in his eye, but you’ve got a log. The blind are leading the blind—right into a hole in the ground. A priest, a Levite, and a Samaritan are walking down the road . . .



Not Exactly the “A” List

In the parable of the wedding feast (Matt 22:1–10), the king throws a banquet in his son’s honor. It’s the social event of the year. Servants are dispatched carrying invitations to all the VIPs. The powerful. The socially connected. The “in” crowd. The kind of people who know how to dress and how to act at a royal banquet.

But the glitterati—the Pharisees with their clean robes and punctilious manners, the scribes with their jots and tittles all in a row—simply can’t be bothered to attend.

What’s a king to do? Fed up with those who think they’re too good to come, he decides to invite other guests. He sends his servants out to round up the religiously and politically incorrect. The powerless. The socially disenfranchised. The “out” crowd. The kind of people who hang out on the street late at night.

Imagine a royal wedding feast filled with homeless people. Scandalous! This is a comedic break in expectation, exaggerated to drive the punchline home: The outsiders have become the insiders. And if you’re one of the insiders, the joke’s on you.

I’ll Gladly Pay You Tuesday . . .

The parable of the unforgiving debtor (Matt 18:23–35) makes use of what comics today call the topper or call-back. While the audience is still laughing at the last line, you hit them again. Imagine a slave who owes the king some money. Make that a lot of money—10,000 talents, even. We might not get the joke, but Jesus’ listeners would have: That’s more money than the Roman government had! It’s as if your freshman daughter had called up to say she’d run a little money up on the credit card you gave her. How much? The national debt.

Better yet, when the man is called to pay, he says, “Give me a little more time and I will pay all” (18:26). This is like the girl telling her father

(Continued on page 11)

God's phone number

submitted by Allison Brooks

Hello God, I called tonight
To talk a little while
I need a friend who'll listen
To my anxiety and trial.

You see, I can't quite make it
Through a day just on my own ...
I need your love to guide me,
So I'll never feel alone.

I want to ask you please to keep,
My family safe and sound.
Come and fill their lives with confidence
For whatever fate they're bound.

Give me faith, Dear God, to face
Each hour throughout the day,
And not to worry over things
I can't change in any way.

I thank you God, for being home
And listening to my call,
For giving me such good advice
When I stumble and fall!

Your number, God, is the only one
That answers every time.
I never get a busy signal,
Never had to pay a dime.

So thank you, God, for listening
To my troubles and my sorrow.
Good night, God, I love You, too,
And I'll call again tomorrow!



(Continued from page 10)

that she “plans to get a job at Christmas” to pay off that maxed-out credit card. What’s a king to do? Instead of laughing the slave out of his court (or into prison), he simply forgives the debt. She calls the credit card company and whines a little, so they let her off the hook—just like that.

Then the topper: The slave leaves and finds someone who owes him a hundred denarii—a few months’ wages. Not only does he demand the money, but he chokes the poor guy. That goes beyond merely uncharitable; it’s downright cruel. One might even say comically so. In the end, the unjust slave gets his comeuppance—tossed in jail until he can pay in full, which he never can.

Here, Jesus lays one exaggeration on top of another until the audience can’t help but see how utterly ridiculous it is to hold a \$10 dollar grudge against a neighbor when God, the gracious king, has wiped clean a fortune’s worth of sin.

The Divine Comedy

By Aristotle’s rule of thumb, God’s plan for the ages is a comedy, because no matter how tragic this world may seem, it ends with a wedding (Rev 19:6-10). God has chosen for himself a bride made of people who don’t dress or act properly—drug dealers, prostitutes, and even a few recovering Pharisees—former sinners all. Snubbed by the people the world counts as important, God spends his incredible riches on the unwashed masses instead, inviting them to join him in an exquisite meal.

And, one would like to think, more than a few good laughs.

Dr. Samuel Lamerson is professor of New Testament and president of Knox Theological Seminary in Fort Lauderdale, Florida.

https://blog.logos.com/2017/01/did-jesus-have-a-sense-of-humor/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+LogosBibleSoftwareBlog+%28Logos+Bible+Software+Blog%29

The new family member

by Pastor Tim , submitted by Carol Spencer

A few years after I was born, my Dad met a stranger who was new to our small Ohio town. From the beginning, Dad was fascinated with this enchanting newcomer and soon invited him to live with our family. The stranger was quickly accepted and was around from then on.

As I grew up, I never questioned his place in my family. In my young mind, he had a special niche. My parents were complementary instructors: Mom taught me good from evil, and Dad taught me to obey. But the stranger...he was our storyteller. He would keep us spellbound for hours on end with adventures, mysteries and comedies.

If I wanted to know anything about politics, history or science, he always knew the answers about the past, understood the present and even seemed able to predict the future! He took my family to the first major league ball game. He made me laugh, and he made me cry.

The stranger never stopped talking, but Dad didn't seem to mind.

Sometimes, Mom would get up quietly while the rest of us were shushing each other to listen to what he had to say, and she would go to the kitchen for peace and quiet. (I wonder now if she ever prayed for the stranger to leave.)

Dad ruled our household with certain moral convictions, but the stranger never felt obligated to honor them. Profanity, for example, was not allowed in our home... Not from us, our friends or any visitors. Our longtime visitor, however, got away with four-letter words that burned my ears and made my dad squirm and my mother blush.

My Dad didn't permit the liberal use of alcohol. But the stranger encouraged us to try it on a regular basis. He made cigarettes look cool, cigars manly and pipes distinguished. He talked freely (much too freely!) about sex. His comments were sometimes blatant, sometimes suggestive, and generally embarrassing.

I now know that my early concepts about relation-

ships were influenced strongly by the stranger. Time after time, he opposed the values of my parents, yet he was seldom rebuked... And NEVER asked to leave.

More than fifty years have passed since the stranger moved in with our family. He has blended right in and is not nearly as fascinating as he was at first. Still, if you could walk into my parents' den today, you would still find him sitting over in his corner, waiting for someone to listen to him talk and watch him draw his pictures. His name? ...

We just call him, "TV."

P. S. He has a wife now. We call her "Computer."
You may have met their kids, "iphones."

Just for fun

I wanted to share the funniest things I've heard so far today, and Daniel found them on his typing program:

"Right now I'm having amnesia and deja vu at the same time. I think I've forgotten this before."

"If a pen is mightier than the sword, in a duel I'll let you have the pen."

"Why is it 'A penny for your thoughts,' but, 'you have to put your two cents in?' Somebody's making a penny."

Zdena Harder (via Daniel's typing program)





St. Paul's Agora

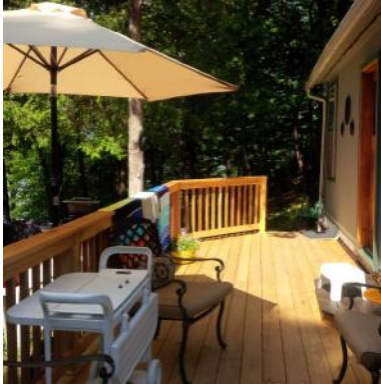
Do you have something you would like to sell, trade, or give away?

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

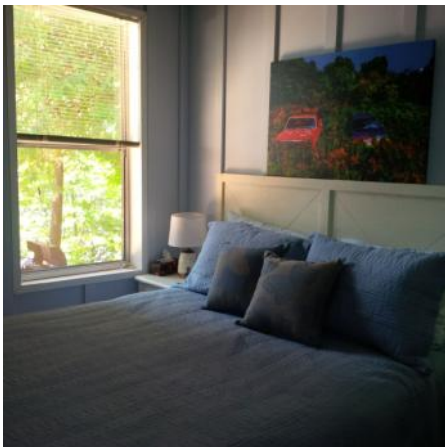
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