

QUEBEC DIOCESAN GAZETTE

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Reporting on our diocese since 1894

NOVEMBER 2002

The Most Reverend Andrew Hutchison Installed as Metropolitan of the Ecclesiastical Province.



Bishops gather to install Archbishop Hutchison. From left to right: Bishop Hockin of Fredericton; Bishop Harvey of Eastern Newfoundland and Labrador; Bishop Whitten of Western Newfoundland; Bishop Stavert, Archbishop Hutchison, Cardinal Turcotte Roman Catholic Archbishop of Montreal; Bishop Young of Central Newfoundland and Bishop Hiltz of Nova Scotia and Prince Edward Island. Photo J. Shanks

On September 26th at Christ Church Cathedral, in a service led by Bishop Bruce Stavert as senior Diocesan Bishop in the Province of Canada, Archbishop Hutchison was installed as the Metropolitan of Canada. The service was also the opening of the annual Provincial Council meeting. Other ministers of the service included a couple of people with diocesan connections. James Sweeny, the Provincial Lay Secretary and Diocesan Registrar read the first reading. The Rev. Louis-Marie Gallant was one of the Archbishop's Chaplains, he and Canon Joan Shanks were the two who originally proposed Archbishop Hutchison's name for election of the See of Montreal in 1990.

The Provincial Council elected the Archbishop last spring in a unique election. The 31 members of the council voted in the Anglican Communion's first electronic election. The vote was held via e-mail and fax and resulted in a savings of \$20,000 over the cost of gathering all the members from the seven dioceses in Eastern Canada for a face-to-face meeting and vote. The Council decided at its September meeting to ask the Chancellor to propose changes to the canons so that all future elections will take place at regular Provincial Council meetings.

Diocesan Executive meets

D.E.C. in May 2002.

On September 13th and 14th, 2002 the Diocesan Executive met in Quebec for its fall meeting. The time was short and the agenda full. The DEC has requested that a summary of the meeting be circulated via the Gazette so that the whole diocese will be aware of decisions made and actions taken. For further information or clarification contact the representatives from your deanery.

D. Blair, the Chancellor reported that there has been no word from the courts concerning the Husk litigation since the meeting of the

The litigation in the matter of the Reverend Lynn Ross and the Corporation of St. Luke's Magog verses the Right Reverend A. Bruce Stavert, The Church Society of the Diocese of Quebec, and the Synod of the Anglican Church in the Diocese of Quebec was settled amicably on June 10, 2002.

Since then, there has been a flurry of irate correspondence, continued on page 2

World wide gathering of seminarians at Canterbury

By Bruce Myers

This past August, I had the privilege to join 20 other seminarians from across the Anglican Communion for a three-week course at Canterbury Cathedral's new International Study Centre.

Reconciling Anglicanism's unity with its diversity was the overarching theme of the course, and our group was certainly representative of the communion's variety. I was the lone Canadian among Anglican seminarians from Bangladesh, Burundi, China, Hong Kong, India, Kenya, Tanzania, Uganda, and the United States. Among our number were liberals and conservatives, anglo-catholics and evangelicals, high church Anglicans and low.

With professors from Botswana, England, and the U.S., we studied and struggled with questions that have been facing Anglicanism for centuries, as well as some newer dilemmas. We spent several days discussing the question of mission and evangelism, particularly in an international context, in an attempt to understand why Christianity – and Anglicanism, in particular – is experiencing such huge growth in places like Africa. The Anglican Communion's growing pains were also a topic of discussion. Though we all have a common history in – and remain in communion with – the Church of England, each of the Anglican Communion's provinces have evolved into independent churches with their own particular flavour and concerns. We celebrated this, but also struggled with the question of how far this diversity can be stretched before a church ceases to be authentically Anglican. Indeed, we spent much time pondering what being "Anglican" really means.

We also wrestled with recent developments in the Diocese of New Westminster. Not surprisingly, our discussions surrounding sexuality proved

the most difficult. People on both sides of issues like same-sex unions held firm views. In many respects, we couldn't have been further apart from each other. However, the discussion never took the adversarial, acrimonious tone that so many other debates in our church appear to have. Rather there was a sincere desire on both sides of the debate to listen to the other, try and understand the other, and to respect the other. We came away from that discussion in particular with a greater respect for each other's views, and a better understanding of each other's backgrounds and contexts. Throughout the discussions – even though we ended many of them still in disagreement – we remained "in communion" with one another.

This was perhaps the strongest and most heartening lesson most of us drew from our three weeks in Canterbury, and one we hope to bring back with us to our respective parts of the Anglican Communion. Debate and disagreement and discord are not always things to be avoided or bemoaned. Indeed, they are often the sign of a Christian community that is vigorous and alive and engaging with other Christians and the world.

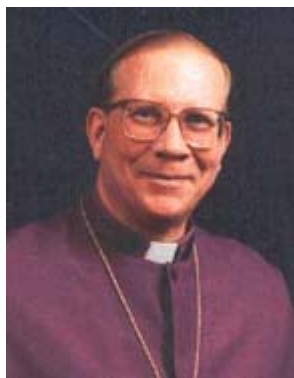
And many of us who took part in the seminarians course at Canterbury are firmly convinced that we were able to overcome our divisions and differences – in geography, culture, language, liturgy, theology – because of the personal relationships we had established during our time together. Over three weeks, we didn't just study and debate together. We lived, ate, and played together. Every day we said morning and evening prayer (often compline, too) and celebrated the eucharist together at Canterbury Cathedral. We truly lived in community for those three weeks. The personal relationships we established in that time allowed us to engage in some difficult and wrenching discussions with one another without breaking those relationships. It's much more difficult to dismiss or condemn someone with whom you disagree when that person is also a friend, one whom you truly consider a brother or sister in Christ.

Summarizing this experience in only a few paragraphs is an impossible task. To be sure, it has impacted me deeply, and will be one of the most formative experiences of my training for ministry. I wish every Anglican – and every Christian – the opportunity to meet with their brothers and sisters from other parts of the world, many of whom are facing challenges that put ours in North America into a certain perspective. Among our number were seminarians from churches under persecution on the Indian subcontinent, from churches losing members daily to AIDS and to civil war in Africa, from churches still living in fear of oppression in China. More than once, those of us from North America were embarrassed at the controversies over things like prayer books and liturgies that are so often our preoccupation, and appear so petty in light of the experience of other Anglicans in the world.

I'll also never pray the Anglican Cycle of Prayer the same way again. Before Canterbury, it was an obligatory list of difficult-to-pronounce dioceses populated by people I thought I'd never meet, faced with concerns that were literally a world away. I may still have difficulty with some pronunciations, but I now know some people from those far-away dioceses, and they've articulated their concerns and struggles to me in a very different way. Just the term "Anglican Communion" has taken on a new and deeper meaning for me. And I could spend another several paragraphs on how deeply significant it was to spend three weeks within the precincts of the Mother Church of Anglicanism, as well as a three-day retreat at the Benedictine Abbey at Bec, in Normandy, a place that has produced such giants of the church as St. Anselm, who would go on to become Archbishop of Canterbury.

My thanks to Bishop Bruce and the Diocese of Quebec for their support – financial and otherwise – in making this trip to Canterbury possible. It was truly a ministry-shaping experience, whose fruits I pray I'll be able to share among Anglicans here.

From the Bishop's desk:



Dear Friends:

As I write I have just returned from meetings of the Bishops of the Province of Canada (the seven dioceses from Montreal to Newfoundland) and the Provincial Council.

One of the things which happens each year at these provincial meetings is a sharing between Bishops but also at the wider level of Council or Synod about what's on the go in each diocese. We talked about new initiatives being undertaken, things and issues which are particular challenges, matters in ministry and mission which are going well and those perhaps not so well. It is always helpful to share experiences and to hear how others are addressing challenges.

It struck me particularly this year as we heard individual diocesan reports how similar problems, challenges and new initiatives are from one diocese to another- ours included. There were reports about concerns to do with clergy wellness and self-care. We have just had a clergy conference on that theme. Three dioceses reported just having begun an employee assistance program for clergy and employees of the diocese. We have just become part of such a programme.

Perhaps the most common challenge reported, requiring much work of various kinds in the dioceses, has to do with the challenges of the cost of ordained ministry, reduced financial resources and the number of separate congregations. In each diocese in the province, whether in large urban areas or in rural settings there is much work being done concerning the change which has to come to address these issues- all with the goal of doing the best job we can at ministry and mission.

Many of you will know that for the last year the St. Francis Deanery in our diocese has been hard at work studying, sharing, learning and dreaming about new ways of doing ministry. The Deanery has had the able help of some outside consultants who have helped us look at ourselves, our identity as Anglicans and do some visioning. A lot of people have been part of this project-called "Potentials" because of the name of our consultants. I think there has been a lot of energy, excitement and hope along the way.

In September a proposal for renewing ministry in the St. Francis Deanery was presented to a large gathering. There will be much to do now to begin the implementation of the proposal and the vision. Most of the excellent and dedicated steering team which has been in place will now become an implementation team and they will ask for lots of help in groups and committees which will be needed.

While the consultants helped actually articulate the final proposal it really involves very local vision and energy because the process involved a lot of consultation and input and there will need to be more.

Perhaps the most important single theme of the ministry proposal is the realization of the need to work together in all aspects of ministry and mission. It has been suggested that every decision about the future should be gauged by the question, "will this help bring us closer together?"

In that vein the proposal suggests a vision and mission statement as follows:

"We, the people of St. Francis Deanery, commit ourselves to work together beyond our congregations as parishes and as a deanery in order to become a viable and attractive Anglican presence."

I want to thank all those who have dedicated themselves for a whole year to this work- which is just the beginning of lots more hard work. I ask the prayers of everyone in the diocese for this undertaking of ministry renewal.

+ *Bruce*

DEC
continued from page 1

newspaper reports, telephone calls, etc. The congregation has expressed its anger in its obligation under the settlement agreement and are refusing to sign the mortgage agreement (contrary to the settlement agreement). The Bishop, as a short-term measure, appointed Reverend Alain Milot as Priest-in-Charge. On August 25th, the Bishop was barred from entering the church. Another attempt on September 8th was made to enter the church for a service and information meeting, but was once again refused entry. A service and meeting on the lawn ensued.

D. Blair is trying to arrange a meeting with parishioners who are earnestly interested in finding a solution.

The Bishop announced the Rev. Dennis Drainville was appointed Archdeacon of Gaspé as of September 1st, 2002. Also that the Rev. Tony Hitsman will be leaving his post as Incumbent of St. Clement's West.

R. Clarke presented an updated 2002 amended and projected budget along with the 2003 budget. He commented that St. Andrew's, La Tabatière is in serious arrears. It was pointed out that La Tabatière was offered debt forgiveness, but due to miscommunication, refused it. It was therefore decided that the Archdeacon of the North Shore transmit the Jubilee Debt Forgiveness proposal to the Corporation and Vestry of St. Andrews, La Tabatière for sums due to Synod up to December 31st, 1999.

It was decided to have the officers of Synod appoint a task force to prepare a new Diocesan Handbook to be reviewed by the DEC at its spring meeting.

The D.E.C. unanimously extended a sincere vote of thanks and commendation for the ministry and leadership shown by Quentin Robinson in his role as director of Quebec Lodge Camp.

D.E.C. approved for forward-

ing to the Anglican Foundation a grant application for \$15 000 from All Saints' Memorial Church, Entry Island.

A request was sent to the Quebec Diocesan Gazette Board asking them to explore the possibility of selling sufficient advertisements to cover costs of publication.

A number of actions were taken as a result of the report of the Finance Committee entitled "Church House Review". These included:

- That the following people be appointed to serve on a Task Force to review the salary and benefits of the Registrar and that a proposal for a more equitable package be brought before DEC by April 2003: the Treasurer, the Archdeacon of Quebec, Bill Boden and Aline Visser.

- That Stephen Kohner and John Rasmussen be asked to study the merits of having a term for the Secretary of Synod and report to DEC by April 2003.

- That a workshop be held annually, or as required, to help all Church House staff revise their Job Descriptions.

- That shared receptionist and secretarial service arrangements with the Cathedral be reviewed by Graham Jackson of the D.E.C. and a report submitted to the DEC in the Spring of 2003.

- That Graham Jackson of the D.E.C. be mandated to research how the entrance to Church House Offices could be modified to make them more attractive, welcoming, and functional, and to report back in the Spring of 2003.

- That the Officers of Synod begin negotiations with the Cathedral for the possible renewal of the lease on Church House and to report back to D.E.C. in the spring of 2003.

- That a "Directory of Services" to describe the various functions fulfilled by Church House be prepared by the office secretary of Church House and be presented to the April 2003 meeting of the DEC, and that upon approval it be distributed to congregations and placed on the diocesan web site and the Quebec Diocesan Gazette.

- That the Diocesan Executive Council designate the signing officers of Synod at its first meeting after

each Synod and that, furthermore it is directed that while the Bishop is a signing officer he not be expected to sign cheques except under exceptional circumstances.

- That the Treasurer be asked to publicize his regular office hours to clergy and parish treasurers in order to facilitate communication.

- That whenever possible committees write, type and distribute their own minutes, notice of meeting and agenda, and that furthermore, in order to save time, all committees who continue to ask Church House to provide secretarial services be required to use standardized word processing software and to use "templates", and the cost of any Church House secretarial services continue to be charged to the committee's budget.

- That a charge be introduced for access to the archives and that the DEC request the Archivist to present a proposed schedule of these charges to the Spring 2003 meeting for its consideration.

- That the DEC request that the Bishop ensure that all current licenses are under his name and seal.

- That the DEC express its encouragement and support of the Bishop in any steps he might take to ensure that he has adequate rest, family time, vacation and occasions for personal renewal and study.

- That the Bishop appoint someone to act in his absences by reading his correspondence and if appropriate delegate action in response to said correspondence.

The D.E.C. asked the Programme Committee to brainstorm ideas concerning a diocesan communication policy and a job description for the web master.

Prior to adjournment the Chair proposed that D.E.C. meet on April 25-26-27, 2003.

Quebec Diocesan Gazette

A Ministry of the Synod of the Diocese of Quebec

Founded in 1984 by the Rt. Reverend A. H. Dunn. Published by the Synod of the Diocese of Quebec ten times a year. Subscription rate is \$10.00 per year.

According to the Diocesan Canons the mandate of the **Gazette** shall be to serve as a means of encouragement, communication and community building among the regions of the Diocese, with special emphasis on regional activities and matters of concern for both laity and clergy. It shall provide an opportunity for the Bishop to address the people of the Diocese directly and seek to cover items from outside the Diocese that bear on its corporate life.

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NOS PREMIERS PAS AU SEIN L'ÉGLISE ANGLICANE

par Claude Lamarre

J'ai été prêtre de l'Église catholique romaine pendant 28 ans. Mon ministère s'est exercé dans le milieu scolaire comme animateur de pastorale dans différentes écoles secondaires de la région de la Mauricie. Rendu au moment de la retraite en 1997, il m'a semblé que le célibat n'était pas une "condition absolument nécessaire" pour la retraite. J'ai demandé à l'évêque et ami, Mgr Martin Veillette de retourner à l'état laïc, afin de recevoir le beau cadeau que le Seigneur me réservait, soit Normande Guimond qui devint mon épouse.

Comme nous tenions à nous unir dans un mariage religieux, nous avons frappé à l'Église anglicane de Grand-Mère qui nous a accueillis les bras ouverts. M. Peter Leach, l'un des responsables laïcs de l'église de Grand-Mère, nous envoya à la cathédrale de Québec où nous avons été reçus au sein de la paroisse de Tous les Saints. Le chanoine Pierre Voyer se préoccupa de nous préparer au mariage durant plus d'un an. La Communauté de Tous les Saints nous a adoptés comme étant des leurs. Nous nous sommes faits de vrais amis, et la participation aux eucharisties de la communauté est pour nous une grande fête. Nous fréquentons également la Communauté de Grand-Mère lorsque le Révérend Rodney vient y faire son ministère.

Le 27 mai 2000 fut pour nous un jour de grandes grâces, de grandes joies et de fêtes. Nous nous donnions l'un à l'autre avec toute la force nos âmes et de notre amour. Avec sa bénédiction notre ami Pierre nous assurait de la présence du Seigneur au sein de notre vie amoureuse. Cette célébration de notre amour, de l'amour de Dieu restera longtemps gravé dans notre mémoire et dans celle des invités car elle était aussi une grande manifestation de notre foi.

Étant depuis quelques temps à la retraite, je ne croyais vraiment pas faire un retour au ministère presbytéral. Mais les voies du Seigneur nous sont inconnues. Une idée germe dans le tête et le cœur

de Pierre et de Rodney. Les deux m'interpellèrent, régulièrement, en me disant qu'ils souhaitaient que je reprenne le ministère dans l'Église anglicane.

Est-ce un appel du Seigneur? Ce pourrait-il qu'il veuille encore de moi? Voilà bien les pensées qui troublaient mon esprit et mon cœur à toutes les fois que mes deux amis



Normande Guimond et Claude Lamarre

m'interpellaient. Le Seigneur se sert-il d'eux pour me faire comprendre ce qu'il veut de moi?... et ma prière était semblable à celles de Moïse et prophète Jérémie: "Je t'en prie Seigneur, je ne suis pas doué pour la parole...J'ai la bouche lourde et la langue lourde" Ex.4,10 "Ah! Seigneur Yahvé vois, je ne sais pas porter la Parole (je connais très peu la langue) je suis trop... (vieux)" Jer.1,6

Pourquoi Seigneur? Pourquoi moi?

Le 18 août, nous devenions Normande et moi, membres à part entière de l'Église anglicane en refaisant notre profession de Foi en Dieu Père, Fils et Esprit Saint en la cathédrale de Québec.

Par l'intermédiaire de Pierre et de Rodney j'ai reçu une convocation de la part de l'Évêque Bruce Stavert. Je m'y suis rendu avec plaisir le 10 septembre dernier. J'étais sûr d'avoir une réponse à toutes mes interrogations. L'évêque Bruce m'a reçu d'une

façon toute fraternelle. Et après un échange cordial mêlé de paroles d'amitié et de prières il m'annonça que, si j'acceptais, je serais réintroduit au ministère presbytéral le 1er décembre 2002 à 16 heures, en l'église St-Stephen de Grand-Mère.

Du 16 au 19 septembre, je me suis rendu à la Bishop's Con-

ference 2002 à Sherbrooke. J'ai été très ému de rencontrer ceux et celles qui deviendront mes collègues le 1er décembre. J'ai grandement apprécié leur accueil chaleureux. Il me fera plaisir de partager avec eux la tâche d'annoncer la bonne parole.

Le 1er décembre, le Seigneur me dira pour une deuxième fois: "Ne crains pas je suis avec toi" Jer. 1,8 Et assuré de l'amour de ma bien-aimée Normande et fort du soutien de l'évêque Bruce, de Pierre, Solange, Rodney, Walter, Johanne, Marcel, les deux Michel, Louise, Francine, Marguerite, Évariste et de tous les autres de la communauté de Tous les Saints j'avancerai avec confiance en étant assuré que "l'Esprit du Seigneur m'a choisi pour étendre le Règne de Dieu parmi les vivants"

Nous nous confions à la Grâce de Dieu et à vos prières.

Synod 2003 is Coming!

Canons to the right of us, Canons to the left of us!

Synods are about much more than just the diocesan canons however they do form an important part of Synod meetings. Canons are the rules that govern our diocesan and church family. They can only be modified by the Diocesan Synod and to help that process along the Diocesan Executive Committee has created a task force. Under the chairmanship of the Registrar, James Sweeny, and with a member elected from each deanery. This task force will help members of diocese prepare amendments for presentation at the next Synod. Normally they are a few minor changes to be made at each synod, if you have suggestions of canonical changes, wish some help in formulating the proper wording or just have a question about our diocesan canons please contact one of the members or e-mail the committee. The Deanery of the North Shore has elected the Rev. D. Painter and Quebec Deanery, Dr. Meb Reisner. St Francis and Gaspé have yet to elect their representatives. The e-mail address for the committee is: registrar@quebec.anglican.ca.

Canonical changes must be deposited with the Secretary of Synod 3 months prior to Synod and before we know it Fall 2003 will be here, beat the rush contact the task force now!

ACW December Meditation

Scripture: Matthew 7:12-15

Jesus gives his followers a recipe for true community. It sounds easy, perhaps, but then He goes on to remind us that the way to Life is narrow and the road is rough. Could it be that we don't know what our real needs are, and that we have a false image of ourselves and others?

Prayer: Heavenly Father we try to build up our self esteem, but we fail to see ourselves as You see us. Give us grace to know ourselves and others as Your children, and part of the same family. Save us from greed, false pride, manipulation and fear. Help us to look to You for strength to find and follow the narrow way. We ask in Jesus' name, who came to show us that way. Amen.

News from the PWRDF

PWRDF Christmas Cards

This year's card depicts an image from Sri Lanka where one of the most fragile movements for peace has emerged in the last year. Artist Naline Jayasuriya, offers "Magi Bring Gifts of Gold, Frankincense and the Dove of Peace". Cards are available for \$10 for a package of 12 cards and envelopes. A selection of cards from previous years is also available.

World AIDS Day

PWRDF has a liturgy, "Partnership for Life" for World AIDS Day, which is commemorated around the world on December 1st every year. The liturgy will be available on the website by the first week in November. Please let us know if your church is planning to host a service and we will publish it on our web site calendar.

No to War in Iraq

Fifteen prominent church leaders - representing a broad spectrum of Canadian church denominations, as well as the ecumenical peace organization Project Ploughshares and the inter-church justice coalition KAIROS - joined together in September to send an urgent message to Jean Chrétien, imploring the Prime Minister to resist growing "pressure" in favour of "a new invasion of Iraq." The Press Release and the Statement can be found on the Kairos website. KAIROS also has a background booklet that provides background on the impact of sanctions on living conditions in Iraq.

For further information on these and other PWRDF activities contact the diocesan representative, Cecily Hinton cecilyhinton@hotmail.com or visit the PWRDF website www.pwrdf.org

Bishop's Calendar

Date	Event	Location
November 3	Joint service – Cathedral and Paroisse de Tous les Saints	Cathedral, Quebec
November 5	Central Board of Church Society	Conference Call
November 8	Morning Service Bishops College School	Lennoxville
November 8	Diocesan Gazette Board	Quebec
November 11	Cenotaph	Quebec
November 13-19	Visitation	St. Clement's Parish East
November 21-23	Anglican-Roman Catholic Bishops	Ottawa

An Introduction to the Basics of Stewardship

by the Rev. Paul Lampman

Stewardship is Not Fundraising. Stewardship is one of the most misunderstood topics in the life of the Church. Poor stewardship education has resulted in the misperception by some people in and outside of the church thinking it is a code word for asking for money. If people think this way, then perhaps we need to look carefully at what it means and what it does not mean. Stewardship is a very broad idea. It is often mistaken for fundraising, but fundraising starts with a need, a lack, a want. We don't have enough money to fix this, that, or the other thing. We raise funds to meet a certain need. Stewardship is all about what we already have, what God has given us. Fundraising is about what we don't have. Stewardship is about what we have already. Our beginning place for understanding stewardship is God's generosity.

Stewardship Begins with the Generosity of God

All that we are and have comes from God. God is generous and loving. God has given us everything we need for abundant living. Even when we turned away from God, God did not cease to care for us. God gave us His Son, to save us from sin and death, and to bring us back into communion with Him. God created our beautiful world, God redeemed the world, and God sustains the world. All that we are and have comes from God and all that we are and have has been entrusted to us by God. Our Lord has been immeasurably generous to us. Christian stewardship is our care of and use of and our thankfulness for the abun-

dance God has given us.

Stewardship is everything we do after we say "I believe."

Stewardship is an essential aspect of Christian living. It is the doing part of our faith. We can ask ourselves important questions. As individuals, How do we take care of our bodies? How do we take care of our families, neighbours, and community? How can we wisely and responsibly use our time, our talents, our possessions, and our financial resources? As churches, communities of faith, In what visible ways is our community of faith reaching out and connecting with the local and wider community for the sake of the Kingdom of God? How do we take care of our volunteers? How do we take care of our children, our people who are elderly and homebound or those in the hospital? Are we visibly present with those who suffer from lack of work, food or shelter? How do we care for the things that have been entrusted to us as a community from our ancestors and forefathers (our buildings, cemeteries, and Church Halls). Sometimes we need to do fundraising in order to care for specific needs and / or repairs. If we are visible in our communities only when we do fundraising, is it any wonder people confuse stewardship with fundraising? It is well known that people are interested in funding worthy causes, not needy institutions. A community of faith which has a clear sense of vision and mission will be visible in the wider community meeting the needs of the local people by caring for them.

Stewardship is about Relationships

Stewardship is about our relationship with a loving and forgiving God. Stewardship is about our relationship with God's creation. Stewardship is about our relationship with ourselves (our possessions) and with one another. Stewardship is about our relationship within our community of faith, within the wider Church and the world. God has been immeasurably generous to us. How do we relate to the abundance that God has given us? How do we act in relation to others, since we have been given this sacred trust? All things come from thee, O Lord ... We respond in thanksgiving and love to God, and we work together for the advancement of God's Kingdom. Our response to God involves caring for ourselves, caring for others, and caring for creation.

Stewardship is about Vision

If we could all borrow the wings of the angels, and we could all fly above this building and this parish, and we could fly into the future, say 5 years from now, 10 years from now, what would you like to see? What are your hopes and dreams for your community of faith? What is God calling us to become as a community of faith? Imagine if you dare to build a vision of a community of faith the way you feel we should be. Who do you want to be in 5 or 10 years? Wearing those angel wings, look down from the heaven of the future, and look through the walls of this building, and what do you see? Every parish needs a vision state-

ment which helps answer the question, "What is God calling us to become?" Once you have your vision of who God is calling you to become, we work on how we get there. We call that mission.

Stewardship is about Mission

The Kingdom of God is all about abundant living in a relationship with God called eternal life. The Messiah, Christ our King has promised to return. In the meantime, we have been given the gift of the Holy Spirit, in order to help prepare for the return of the King. We have been entrusted with the Kingdom while the King is away. We are stewards of creation and we are part of creation. We want the Kingdom of God to be fully realized as part of our vision. Our mission will help us realize God's vision for us as a community. How do we help to bring about God's Kingdom on earth as it is in heaven? The nuts and bolts, the how's and means, are our mission. Our Vision is our destination. Our Mission is like a road map which helps us to get to our destination. Every parish needs a mission statement which helps answer the question, "What is God calling us to do ... right now and in the immediate future?"

Stewardship is about Planning for the Future

When you have a clear sense of your vision, and your mission, you will have a better idea of the priorities in your parish. What are the essentials of our life and work? Example: Worship, Education, Pastoral Ministry, Outreach. We need

a clear set of short term and long term goals. In order to fulfill our mission, what do we need to do? We need a clear set of action plans. What resources do we need to accomplish our goals? Who is doing what, when and how? Our budget is where the rubber hits the road on our pilgrimage to fulfilling our vision. A narrative budget is a way of telling the stories of how funding relates to the mission, priorities, goals and action plans with stories of how financial support and volunteer time make a difference. An essential step in the stewardship planning process is evaluation which leads to a thorough review and new goals and plans.

As you can see, stewardship is an extremely broad category, including many concepts (much more than included in this introduction), which helps us understand and map out our Christian journey. If we have a clear understanding of who we are as disciples of Jesus, and who God is calling us to become, then we have a clear Vision for our Church. Working together, thinking and praying together, we can have a clear understanding of what God is calling us to do, our Mission. I feel joy and exhilaration, knowing that this spiritual journey is one of discovery and caring. My vision for the church is the saints building up caring communities of faith which reflect the Communion of Giving Love which is the Holy Trinity.

Inspired use for former church

It is not up to nine lives yet, but this church building is on its third life in God's ministry. A new Christian bookstore *Inspirations* has opened at 269 Queen Street in Lennoxville Queen Street. Owned and operated by Mary-Ellen Kirby, a lay reader in the diocese, the store sells Christian books, cards, videos, music as well as a selection of handicrafts and home decorations.



St. John's Gallup Hill, June 1950
Photo: Diocesan Archives

Kirby did extensive work on the building for its new vocation. The building was bought from the Pentecostal Church who began using it in 1950 after moving it thirty kilometers to Lennoxville from Gallup Hill, four kilometers from the village of Melbourne, Quebec.

The original Gallup Hill church was built in 1850 on land given by Joseph Gallup in 1845. It was Bishop Mountain's practice not to consecrate churches until they had paid off their mortgage. Thus the church was consecrated St. John's on the 24th of January 1855. By 1878 they needed a larger church a new one was built on the same site to replace the old one. The church roles showed fifty families, an average Sunday congregation of 100 with 58 children in Sunday School.

Mining was the major employer in the region and as the quarries closed the church numbers decreased. By 1935 Bishop Carrington suggested to Kirkdale, South

Durham and Gallup Hill that they merge into a single parish with the priest to live in the Kirkdale rectory. By 1950 diminishing numbers had made it impossible for St. John's to remain open. It was deconsecrated on July 6th and sold at public action

It is nice to see this church, which has had it been through a lot in its 124 years, continuing as a centre for Christian ministry in the Eastern Townships. They are looking forward to serving you.

The store hours will be Monday, Tuesday, Wednesday and Saturday 9:30 a.m. - 5:00 p.m. and Thursday, Friday 9:30 a.m. - 9:00 p.m.

The telephone and fax num-



ber is 819-562-8989 and they have shipped items to people from outside the region.

Two important reminders

This is your paper. The articles are about life in our diocese and serve to inform all Quebec Anglicans of news throughout the four deaneries. The **Diocesan Gazette** happily accepts stories, photos, letters, ideas and comments. Please send contributions to diocesangazette@quebec.anglican.ca or by mail to P.O. Box 247, Waterville QC J0B 3H0. The deadline is the beginning of the month prior to publication, for example December 2nd for the January 2003 Issue.

In the September issue there was an envelope insert from for the **Journal Appeal**. This appeal is a major fundraiser for the national paper and there is still time to donate. All donations received will be shared equally between the Journal and our own Diocesan Gazette. If you had put the envelope aside to deal with later, the time has come. Thank you for your generosity.