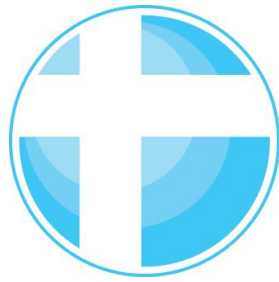


The Journal of the  
Eighty-sixth (Ordinary) Session of the  
Synod of the Diocese of Quebec



ANGLICAN  
DIOCESE OF QUEBEC

---

DIOCÈSE  
ANGLICAN DE QUÉBEC

Monastère des Augustines,  
Quebec, QC

October 31 – November 3, 2024



## TABLE OF CONTENTS

Officers of Synod .....	p. 5
Auditors .....	p. 5
Diocesan Office .....	p. 5
Parishes and Congregations .....	p. 6
Members of Synod .....	p. 9
Invited Guests .....	p. 10
The 86 <sup>th</sup> (Ordinary) Session.....	p. 12
Schedule of Enactments .....	p. 42
The Bishop’s Charge (English) .....	p. 46
Appel de l’évêque (en français) .....	p. 57
Reports to Synod .....	p. 69
Diocesan Executive Council .....	p. 70
Constitution and Canons Working Group.....	p. 73
Diocesan Treasurer.....	p. 76
Diocesan Registrar / Property Committee.....	p. 78
Canon Theologian .....	p. 81
Diocesan Archivist .....	p. 87
Diocesan Historian .....	p. 89
Diocesan Canon for Lay Ministries.....	p. 91
Campus Ministry: Bishop’s University/Champlain College	p. 94
Deanery of the North Shore.....	p. 103
Deanery of St. Francis.....	p. 105
Deanery of Gaspé .....	p. 107
Doyenne du Saint-Laurent .....	p. 110
Rapport de fin du ministère Communauté multiculturelle anglicane du Québec .....	p. 112
End of Ministry Report for the Communauté multiculturelle anglicane du Québec .....	p. 112
Anglican Foundation of Canada .....	p. 115
Primate’s World Relief and Development Fund (PWRDF)	p. 118
Conseil patrimoine religieux du Québec (CPRQ) .....	p. 122

Appendices.....	p. 124
Synod Agenda.....	p. 125
Index of all Motions.....	p. 128

**OFFICERS OF SYNOD**

The Lord Bishop	The Right Reverend Bruce Myers OGS
Chancellor	Me Malcolm McLeod
Secretary	Canon Stephen Kohner
Treasurer	M. Sylvain Laperrière
Registrar	Dr. Sean Otto

---

Auditors: Ernest & Young

Church House: 29, rue des Jardins  
Québec, QC G1R 4L6  
[info@quebec.anglican.ca](mailto:info@quebec.anglican.ca)  
418-692-3858

[www.quebec.anglican.ca](http://www.quebec.anglican.ca)

## PARISHES AND CONGREGATIONS

### DEANERY OF QUÉBEC:

Parish of Quebec worshipping at the Cathedral	Québec
St. Bartholomew	Bourg-Louis
St. John the Evangelist	Portneuf
St. Paul	St. Malachie
Église St. Michael Church	Québec (Sillery)
Trinity Church	Québec (Ste-Foy)
Christ Church	Valcartier
St. James the Apostle	Cacouna
St. Bartholomew	Rivière-du-Loup
St. George	Metis Beach
Ascension	Inverness
Holy Trinity	Maple Grove

### **Deanery of the North Shore:**

St. Andrew & St. George	Baie-Comeau
All Saints	Sept-Îles
St. Christopher	Bradore Bay
St. Peter	Old Fort Bay
St. Paul the Apostle	St. Paul's River
St. Augustine	St. Augustine
St. Michael and All Angels	Chevery
Christ Church	Harrington Harbour
St. Philip	Kegaska
St. Andrew	La Tabatière
St. Clement	Mutton Bay

**DEANERY OF ST. FRANCIS:**

All Saints	Hereford
St. George	Ayer's Cliff
St. Matthias	Fitch Bay
St. James	Hatley
Christ Church	Stanstead
Church of the Epiphany	Way's Mills
Church of The Advent	Sherbrooke
St. George	Georgeville
St. George	Lennoxville
St. Barnabas	Milby
St. Barnabas	North Hatley
St. John	Waterville
St. Mark	Acton Vale
St. Paul	Sydenham Place
St. Augustine	Danville
Holy Trinity	Denison Mills
St. George	Drummondville
Holy Trinity	Kirkdale
St. John	Brookbury
St. Paul	Bury
St. Peter	Cookshire
St. Mark's Chapel	Lennoxville

**DEANERY OF GASPÉ:**

Parish of Gaspé	
St. Paul	Gaspé
St. Matthew	Peninsula
St. John and St. Philip	Sandy Beach
St. James	Wakeham
St. Andrew	York
Parish of the Magdelan Islands	
All Saints' Memorial	Entry Island
Holy Trinity	Grosse Isle
Parish of All Saints by the Sea	
St. Paul	Barachois West
St. Peter	Malbaie
St. Paul	Percé

Chaleur Bay

St. James

St. Paul

Port Daniel

Shigawake

Parish of New Carlisle & New Richmond

St. James

St. Andrew

Hopetown

New Carlisle

**DOYENNÉ DU SAINT-LAURENT:**

Tous les Saints

St. James

St. John the Divine

Québec

Trois-Rivières

Thetford Mines

**REGION OF ST. JOHN KAWAWACHIKAMACH:**

St. John

Kawawachikamach

**SUMMER CONGREGATIONS:**

St. James

St. Bartholmew

St. George

St. Peter's-on-the-Rock

Murray Bay Protestant Chapel

Tadoussac Protestant Chapel

Cacouna

Rivière-du-Loup

Metis Beach

Cap-à l'Aigle

La Malbaie

Tadoussac

## MEMBERS OF SYNOD

### Officers

The Right Reverend Bruce Myers OGS	Bishop
Me Malcolm McLeod	Chancellor
M. Sylvain Laperrière	Treasurer
Canon Stephen Kohner	Secretary of Synod
Dr. Sean Otto	Registrar

### **LAY MEMBERS OF SYNOD ELECTED AS PER CANON 5**

(names appear in alphabetical order)

#### **DEANERY OF QUÉBEC**

Johanne Jutras (Parish of Quebec worshipping at the Cathedral)  
 Christa Keppel-Jones (Parish of Quebec worshipping at the Cathedral)  
 Glen Marcotte (St. Bartholomew's, Bourg Louis)  
 Rosemary Minich (St. John the Evangelist, Portneuf)  
 Mitzi Ratsimba (St. Michael's, Sillery)  
 Andrew Reeve (St. James, Cacouna)  
 Meb Reisner (Trinity Church, Ste-Foy)

#### **DEANERY OF ST. FRANCIS**

Katherine Archer (St. George, Drummondville)  
 Jane Bishop (St. Paul's, Bury)  
 Linda Hoy (St. Peter's, Cookshire)  
 Marilyn Mastine (St. Augustine, Danville)  
 Spencer Nadeau (St. George's, Lennoxville)  
 Peter Provencher (St. Barnabas, North Hatley)  
 G. Roy Stinson (Church of the Advent, Sherbrooke)  
 Brian Wharry (St. Matthias, Fitch Bay)

#### **DEANERY OF GASPÉ**

Elisabeth Baird (Parish of Gaspé)  
 Janet Harvey (All Saints by the Sea)  
 Margaret Ann Mauger (St James, Port Daniel)  
 Vera Welsh Clark (Holy Trinity, Grosse Ile)

**DEANERY OF THE NORTH SHORE**

Dale Keats (St. Paul's, St. Paul's River)

Stephen Kohner (St. Andrew & St. George, Baie-Comeau)

Mary Spingle (St. Peter's, Old Fort Bay)

**DOYENNÉ DE ST-LAURENT:**

Donald Crépeault (Paroisse de Tous les Saints)

Richard Jones (Paroisse de Tous les Saints)

**REGION OF ST. JOHN KAWAWACHIKAMACH:**

Robert Swappie

Maggie Mokoush Swappie

**CLERICAL MEMBERS OF SYNOD ELECTED AS PER CANON 5**

(names appear in alphabetical order)

The Rev. Jesse Dymond

The Rev. Melissa Frankland

The Rev. Canon Giuseppe Gagliano

The Rev. Francie Keats

The Rev. Canon Jeffrey Metcalfe

The Rev. Deacon Anne Morrissette

The Rev. Deacon Silas Nabinicaboo

The Rev. Joshua Paetkau

The Very Rev. Christian Schreiner

The Ven. Dr. Edward Simonton OGS

**INVITED GUESTS:**

(in alphabetical order)

The Rt. Rev. Mary Irwin-Gibson Bishop of Montreal

Mark Gibson Diocese of Montreal

Eloah Roberge Diocesan Comptroller

Me Jacob Stone Vice-chancellor

The Rev. Dr. Jesse Zink Principal, Montreal Diocesan Theological College



**THE 86<sup>TH</sup> (ORDINARY) SESSION  
OF THE  
SYNOD OF THE DIOCESE OF QUÉBEC**

**October 31 – November 3, 2024**

**MONASTÈRE DES AUGUSTINES, QUÉBEC, QC**

**THURSDAY, OCTOBER 31, 2024**

The Eighty-sixth (Ordinary) Session of Synod of the Diocese of Quebec commenced with a service of The Holy Eucharist at 7 p.m. celebrated by the President, the Right Reverend Bruce Myers OGS, Lord Bishop of the Diocese of Quebec at Monastère-des-Augustines, Québec, Québec. During the Eucharist, the Bishop welcomed everyone and presented his charge.

Synod was called to order by Bishop Myers at 8:44 p.m. The meeting was opened with prayer.

Territorial acknowledgment:

We acknowledge that the vast territory upon which the Diocese of Quebec today stands includes the traditional lands of the Abenaki, Atikamekw, Haudenosaunee, Huron-Wendat, Innu, Malecite, Mi'kmaq, and Naskapi First Nations.

The Secretary read aloud the names of all clerics entitled to seats and entered in the Journal the names of those clerics present.

The Secretary announced the names of the lay delegates duly elected and, the roll having been called, entered in the Journal the names of those delegates present.

The Secretary advised the Bishop that there was quorum.

F. Keats, a member of the Nominating Committee, presented the first report and thanked all those who were nominated and consented to run for the various positions within the diocesan governance structure.

Canon Stephen Kohner is acclaimed as Secretary of Synod.

Sylvain Laperrière is acclaimed as Treasurer.

Voting will take place Friday, November 1<sup>st</sup> from 12:30 p.m. to 2 p.m. for the diocesan delegates to Provincial Synod, General Synod, and the Board of Triers. The vote for DEC will be held on Saturday.

All eligible clergy are automatically on the ballot for the Board of Triers. The exception is the Ven. Dr. Edward Simonton, due to a conflict of interest, is not on the ballot. Only clergy vote in that election. There is a distinct ballot for this election.

For Provincial Synod, three clerics put in their names before the deadline, but one has since withdrawn their nomination. Therefore, the Rev. Canon Giuseppe Gagliano and the Rev. Melissa Frankland are acclaimed. The clergy will vote to determine the two clerical alternate delegates.

For Provincial Synod, two lay members put their names in before the deadline: Sean Otto and Spencer Nadeau. They are acclaimed as delegates. We are looking for two alternates. The laity will be voting for their lay alternates.

For General Synod, the clergy will vote for one alternate delegate. The two clerics who sent their names in beforehand are clerical delegates: The Rev. Canon Jeffrey Metcalfe, and The Ven. Dr. Edward Simonton OGS.

The laity will also vote for two delegates and one alternate. There are three nominees: Stephen Kohner, Spencer Nadeau, and Sean Otto.

Several nominations for DEC were received but require further nominations from the following deaneries:

- Gaspé: requires three nominations - one for the regular member and two for the alternates (the vote will determine who will be the regular member and who will be the alternate)
- North Shore: requires three nominations: one for the regular member and two for the alternates (the vote will determine who will be the regular member and who will be the alternate)
- Quebec: requires two nominations for the alternates
- St Laurent: requires nominations. No one has sent their name in for nomination.
- St. Francis: requires two nominations for the alternates
- Kawawachikamach: requires nominations. No one has sent their name in for nomination.

Nominations must be returned to a member of the Nominating Committee before 11 a.m. Friday morning. DEC nominations can be made later on and the deadline will be announced.

**Motion: Privileges of the House #1**

**DS-24-01**

Moved by: L. Hoy

Seconded by: F. Keats

Be it resolved that this Diocesan Synod grant Privileges of the House to The Rt. Rev. Mary Irwin-Gibson, Mark Gibson, Eloah Roberge, Me Jacob Stone, and The Rev. Dr. Jesse Zink.

**CARRIED**

Bishop Myers asked the Secretary to read the names of members appointed by the Bishop to the various Sessional Committees of Synod (names appear in alphabetical order).

- Agenda Committee: S. Kohner, J. Metcalfe, S. Otto, E. Simonton
- Resolutions Committee: M. Frankland, C. Keppel-Jones, Me M. McLeod, E. Simonton
- Scrutineers: G. Gagliano, L. Hoy
- Nominations Committee: F. Keats, S. Kohner, S. Nadeau, J. Paetkau
- Vote of Thanks Committee: S. Kohner; S. Otto

S. Kohner declared that the deadline for all motions is set for 1:30 p.m. on Saturday, November 2.

Bishop Myers called for a moment of silence to remember those members of Diocesan Synod who had died since its last meeting:

Clerical Members:

The Rev. Deacon Lorna Baird

The Ven. Malcolm Evans

The Rev. Deacon John LeGresley

The Rev. Garth Morrill

The Very Rev. Walter Raymond

The Rev. Alfred A. Salt

The Rev. Peter Spackman

The Most Rev. Alexander Bruce Stavert

Lay Members:

Mrs. Sheila Bellam

Mr. Glenn Coates

Mrs. Phyllis Gauthier

Mrs. Joan Gibb

Canon Graham Jackson

Mr. John Rasmussen

Mr. Ed Vining

Mrs. Serena Wintle

**Motion: Approval of the Agenda**

**DS-24-02**

Moved by: S. Otto

Seconded by: M. Mastine

Be it resolved that this Synod approve the agenda.

**CARRIED**

**Motion: Reading of the Minutes of the 85<sup>th</sup> Ordinary Diocesan Synod**

**DS-24-03**

Moved by: C. Schreiner

Seconded by: S. Otto

Be it resolved that this Diocesan Synod dispense with the reading of the minutes of the 85<sup>th</sup> (Ordinary) Session of the Synod of the Diocese of Quebec held at Monastère des Augustines, Québec, Québec on November 21-24, 2019.

**CARRIED**

**Motion: Adoption of the Minutes of the 85<sup>th</sup> Ordinary Diocesan Synod**

**DS-24-04**

Moved by: D. Keats

Seconded by: S. Nadeau

Be it resolved that this Diocesan Synod adopt the minutes of the 85<sup>th</sup> (Ordinary) Session of the Synod of the Diocese of Quebec held at Monastère des Augustines, Québec, Québec on November 21-24, 2019 with the following corrections:

- page 13: correction to the spelling of “Perry-Gore”
- page 10: correction to the spelling of “Vice-chancellor”
- page 6: addition of Christ Church, Eustis to St. Francis Deanery list

**CARRIED**

### **Motion: Reports to Diocesan Synod**

**DS-24-05**

Moved by: G. Gagliano

Seconded by: J. Bishop

That this Synod receive the following Diocesan reports (see appended documents):

- Diocesan Executive Council (DEC): S. Kohner
- Constitution and Canons Working Group: E. Simonton/S. Kohner
- Diocesan Treasurer: M. Boden
- Diocesan Registrar / Property Committee: S. Otto
- Canon Theologian: J. Metcalfe
- Diocesan Archivist: J. Robinson
- Diocesan Historian: MEB Reisner
- Diocesan Canon for Lay Ministries: G. Gagliano
- Campus Ministry: Bishop’s University and Champlain College: J. Dymond
- Deanery of the North Shore: S. Kohner
- Deanery of St. Francis: R. Sheeran
- Deanery of Gaspé: J. Paetkau
- Doyenné du Saint-Laurent : P. Voyer
- Rapport de fin du ministère *Communauté multiculturelle anglicane du Québec* / End of Ministry Report for the *Communauté multiculturelle anglicane du Québec* : M. Gibson and T. Ntilivamunda
- Anglican Foundation of Canada (AFC): S. Kohner
- Primate’s World Relief and Development Fund (PWRDF): S. Kohner
- Conseil patrimoine religieux du Québec (CPRQ) : J. Sweeny

Diocesan Synod was adjourned for the evening at 9:08 p.m.

## **Friday, November 1, 2024: All Saints' Day**

G. Gagliano led Synod in a Morning Prayer at 8:30 a.m.

Bishop Myers called the Friday morning Sitting of Synod to order at 8:50 a.m. Synod members were reminded that they are welcome to address Synod in English, French, or Naskapi.

A video by Archbishop Anne Germond, Acting Primate was viewed. Greetings were received from Soeur Carmelle of the Monastère des Augustines and Cardinal Gérard Cyprien Lacroix, Archbishop of Québec. An announcement was made regarding elections and nomination deadlines.

Bishop Bruce introduced the Constitution and Canons working group and invited S. Otto to begin the process of presenting the proposed amendments to the diocesan Constitution and Canons.

Two consecutive sessions of an Ordinary Session of Synod are required to approve the proposed amendments (source: Constitution, article 15). There are 13 proposed amendments to the Constitution.

The final text of the Constitution and Canons remains subject to a final review for spelling, grammar, and punctuation but not for substantive changes.

### **Motion: Constitutional Amendment #1: Article 1 DS-24-06**

Moved by: S. Otto

Seconded by: J. Harvey

That Constitution Article 1 be amended to read:

“The Diocese of Quebec was founded to, and continues to, uphold, support, and promote the doctrine, discipline, and sacraments of Christ as the Anglican Church of Canada has received them and as they are set forth in the Holy Scriptures and in the Book of Common Prayer of the Anglican Church of Canada.”

**CARRIED**

**Motion: Constitutional Amendment #2: Article 2  
DS-24-07**

Moved by: S. Otto

Seconded by: J. Harvey

That Constitution Article 2 be amended to read:

“Synod derives its power, purpose, and authority from Statute Law, namely Act 6 Victoria, Chapter 32 as amended from time to time, for the regulation of the affairs of this Diocese in matters relating to discipline and for the convenient and orderly management of the property, affairs, and interests of the Church as necessary to order and faithful witness.”

**CARRIED**

**Motion: Constitutional Amendment #3: Article 3  
DS-24-08**

Moved by: S. Otto

Seconded by: J. Harvey

That the first sentence of Constitution Article 3 be amended to read:

“The people of the Diocese of Quebec are grouped into Parishes for the administration of the sacraments and for fellowship and mission, but they remain one body.”

**CARRIED**

**Motion: Constitutional Amendment #4: Article 5  
DS-24-09**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 5 be amended to read:

“The Bishop is the president and chairperson of Synod. However, the Bishop may from time to time appoint a deputy *pro tempore* to act as president of Synod.”

**CARRIED**

**Motion: Constitutional Amendment #5: Article 6  
DS-24-10**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 6 be amended to read:

“A quorum of Synod at its Ordinary meetings shall consist of not less than one-fourth of the Clerical Delegates and one-fourth of the Lay Delegates, respectively.”

**CARRIED**

**Motion: Constitutional Amendment #6: Article 7**

**DS-24-11**

Moved by: S. Otto

Seconded by: J. Harvey

That the first paragraph of Constitution Article 7 be amended to read:  
 “Synod shall consist of the Bishop, Officers of Synod, Clerics licensed by the Bishop and not under ecclesiastical censure, Lay Incumbents licensed by the Bishop, and Lay Delegates, all of whom must be communicants, with the exception of the Treasurer and the Chancellor.”

**CARRIED**

**Motion: Constitutional Amendment #7: Article 8**

**DS-24-12**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 8 be amended to read:  
 “No act or resolution of Synod shall be valid unless it receives the concurrence of the Bishop and a majority of the members present and voting at the meeting. The votes of each order shall only be taken on a particular proposition when requested in writing by ten (10) members present and voting, provided that in the election of Clerical and Lay Delegates to the General and Provincial Synods it shall suffice that the elections be made by each order respectively, no concurrence of the Lay Delegates in the clerical choice, nor concurrence of the Clerics in the lay choice being necessary to the validity of such elections.”

**CARRIED**

**Motion: Constitutional Amendment #8: Article 9**

**DS-24-13**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 9 be amended to read:

“The Officers of Synod shall be: The Bishop, the Vicar General, the Chancellor, the Secretary, the Treasurer, and the Registrar. Officers who are communicant Anglicans have the right to vote at Synod.”

**CARRIED**

**Motion: Constitutional Amendment #9: Article 11**

**DS-24-14**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 11 be amended to read:

“The Secretary shall be elected by Synod and shall keep regular minutes of the proceedings of Synod; shall preserve all papers, Memorials and other documents; shall certify the Journal of Synod; and shall deliver all current records and documents to a successor.

The Assistant Secretary shall be elected by Synod and shall assist the Secretary or shall perform the duties of this office in the case of the absence or incapacity of the Secretary.

The Secretary and Assistant Secretary shall hold office until their successors are elected.”

**CARRIED**

**Motion: Constitutional Amendment #10: Article 12**

**DS-24-15**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 12 be amended to read:

“The Treasurer shall be elected by Synod and shall receive and disburse all monies collected and paid under its authority.

An Assistant Treasurer may also be elected by Synod and shall perform the duties of this office in the case of the absence or incapacity of the Treasurer.

Two auditors properly certified as accountants, or a firm of properly certified accountants, shall be appointed by Synod and shall inspect and report on the condition of the accounts at each meeting of Synod.

The Treasurer, the Assistant Treasurer, and the auditors shall hold office until their successors are elected or appointed.”

**CARRIED**

**Motion: Constitutional Amendment #11: Article 13**

**DS-24-16**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 13 be amended to read:

“The Registrar shall be elected by Synod and shall have custody of all the Diocesan Archives, documents, records and completed Parish registers; shall keep the Land Register and see that the various Parishes and missions keep their respective Parish registers written and up to date; shall report to each Session of Synod on the state of our records and make recommendations thereon.

The Registrar shall hold office until a successor is elected.”

**CARRIED**

**Motion: Constitutional Amendment #12: Article 14**

**DS-24-17**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 14 be amended to read:

“Synod shall elect a council to be known as the Diocesan Council; which shall meet at least twice in each calendar year. When Synod is not in Session the Diocesan Council shall have and exercise all the powers vested in Synod by statute law, save the election of the Bishop or the amendment of the Constitution and Canons. The Diocesan Council may pass regulations, which are ancillary to and not inconsistent with the Canons of Synod for the purpose of furthering the witness of the Church and the management of the affairs of the Diocese. The Diocesan Council shall function in accordance with the provisions of the Canon on the Diocesan Council.”

**CARRIED**

**Motion: Constitutional Amendment #13: Article 16  
DS-24-18**

Moved by: S. Otto

Seconded by: J. Harvey

That the Constitution Article 16 be amended to read:

“For the purposes of the Constitution and the Canons of the Diocese of Quebec, the words “full legal age” shall mean a person of at least eighteen (18) years of age.”

**CARRIED**

Synod broke for a coffee break at 10 a.m. and reconvened at 10:20 a.m. with a video presentation from the Anglican Foundation of Canada. Bishop Bruce encouraged all diocesan Anglicans, parishes, ACWs, etc. to become an annual member. The diocese has benefitted immensely from the AFC but its membership is lacking.

Synod returned to the presentation of amendments to its Canons. J. Harvey presented highlights of the proposed amendments. Members were asked to keep notes on those Canons that they feel require further discussion or may require a friendly amendment. Following the presentation, Synod discussed a number of proposed Canonical amendments and suggested friendly amendments.

Synod recessed for lunch with a hymn and an announcement that elections for the Board of Triers and General Synod taking place between 12:30 p.m. and 2 p.m.

Synod re-convened for its Friday afternoon Sitting of Synod at 1:30 p.m. with a video presentation by Mr. Will Postma, Executive Director of PWRDF / Alongside Hope / *Auprès de l'espoir*.

Synod returned to deliberate on a series of proposed Canonical amendments.

**Motion: Canonical Amendment #1: Canon 1 (2019): Definitions and Interpretation**

**DS-24-19**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 1 (2019), Definitions and Interpretation, be rescinded and replaced by Canon 1 (2024), Definitions and Interpretation.

**CARRIED**

**Motion: Canonical Amendment #2: Canon 2 (2019): The Bishop**

**DS-24-20**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 2 (2019), “The Bishop”, be rescinded and replaced by Canon 2 (2024), “The Bishop”.

**CARRIED**

**Motion: Canonical Amendment #3: Canon 3 (2019): The Election, Appointment, Consecration and Resignation of Bishops**

**DS-24-21**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 3 (2019), “The Election, Appointment, Consecration and Resignation of Bishops”, be rescinded and replaced by Canon 3 (2024), “The Election, Appointment, Consecration and Resignation of Bishops”.

**CARRIED**

**Motion: Canonical Amendment #4: Canon 4 (2019): Summoning Synod**

**DS-24-22**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 4 (2019), “Summoning Synod”, be rescinded and replaced by Canon 4 (2024), “Summoning Synod”.

**CARRIED**

**Motion: Canonical Amendment #5: Canon 5 (2019): Procedures for the Election of Clerical and Lay Delegates to Synod**

**DS-24-23**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 5 (2019), “Procedures for the Election of Lay Delegates to Synod”, be rescinded and replaced by Canon 5 (2024), “Procedures for the Election of Clerical and Lay Delegates to Synod”.

**CARRIED**

**Motion: Canonical Amendment #6: Canon 6 (2019): Motions to be Brought Before Synod**

**DS-24-24**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 6 (2019), “Motions to be Brought Before Synod”, be rescinded and replaced by Canon 6 (2024), Motions to be Brought Before Synod.

**CARRIED**

**Motion: Canonical Amendment #7: Canon 7 (2019): Duties of the Secretary of Synod**

**DS-24-25**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 7 (2019) “Duties of the Secretary of Synod” be rescinded, and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Canonical Amendment #8: Canon 8 (2019): Diocesan Executive Council**

**DS-24-26**

Moved by: Janet Harvey

Seconded by: Sean Otto

That Canon 8 (2019), “Diocesan Executive Council”, be rescinded and replaced by Canon 7 (2024), “The Diocesan Council”\*.

**CARRIED**

\* The term “Diocesan Council” is a Constitutional amendment and will take two Synods to approve.

**Motion: Canonical Amendment #9: Canon 9 (2019): Joint Audit Committee**

**DS-24-27**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 9 (2019) “Joint Audit Committee” be rescinded, and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Canonical Amendment #10: Canon 10 (2019): Parish Obligations**

**DS-24-28**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 10 “Parish Obligations” be rescinded and replaced by Canon 8 (2024), “Parish Obligations”.

**CARRIED**

**Motion: Canonical Amendment #11: Canon 12 (2019): Discipline**

**DS-24-29**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 12 (2019) “Discipline” be rescinded and replaced by Canon 9 (2024), “Board of Triers”.

**CARRIED**

**Motion: Canonical Amendment #12: Canon 13 (2019): Procedures for the Appointment, Termination of Incumbents  
DS-24-30**

Moved by: Janet Harvey  
Seconded by: Sean Otto

that Canon 13 (2019), “Procedures for the Appointment, Termination of Incumbents”, be rescinded and replaced by Canon 10 (2024), “Procedures for the Appointment of Clerics”.

**CARRIED**

**Motion: Canonical Amendment #13: Canon 14 (2019): Deaneries and Regions  
DS-24-31**

Moved by: Janet Harvey  
Seconded by: Sean Otto

that Canon 14 (2019) “Deaneries and Regions” be rescinded and replaced by Canon 11 (2024), “Deaneries and Regions”.

**CARRIED**

**Motion: Canonical Amendment #14: Canon 15 (2019): Vestry Meetings, Church-wardens and Corporations  
DS-24-32**

Moved by: Janet Harvey  
Seconded by: Sean Otto

that Canon 15 (2019) “Vestry Meetings, Church-wardens and Corporations” be rescinded and replaced by Canon 12 (2024), “Vestry Meetings, Churchwardens and Corporations”.

**CARRIED**

**Motion: Canonical Amendment #15: Canon 16 (2019): Church Property  
DS-24-33**

Moved by: Janet Harvey  
Seconded by: Sean Otto

that Canon 16 (2019) “Church Property” be rescinded and replaced by Canon 13 (2024) “Church Property”.

**CARRIED**

**Motion: Canonical Amendment #16: Canon 17 (2019): Of the Temporalities of the Church in this Diocese**

**DS-24-34**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 17 (2019) “Of the Temporalities of the Church” in this Diocese be rescinded.

**CARRIED**

**Motion: Canonical Amendment #17: Canon 18 (2019): Amalgamation of Parishes**

**DS-24-35**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 18 (2019) “Amalgamation of Parishes” be rescinded and replaced by Canon 14 (2024), “Amalgamation of Parishes”.

**CARRIED**

**Motion: Canonical Amendment #18: Canon 19 (2019): Authentication of Records and Canons**

**DS-24-36**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 19 (2019) “Authentication of Records and Canons” be rescinded and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Canonical Amendment #19: Canon 20 (2019): Delegates to General and Provincial Synods**

**DS-24-37**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 20 (2019) “Delegates to General and Provincial Synods” be rescinded and replaced by Canon 15 (2024), “Delegates to General and Provincial Synods”.

**CARRIED**

**Motion: Canonical Amendment #20: Canon 21 (2019): Pension Plan and Continuing Education**

**DS-24-38**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 21 (2019) “Pension Plan and Continuing Education” be rescinded.

**CARRIED**

**Motion: Canonical Amendment #21: Canon 22 (2019): Quebec Diocesan Gazette**

**DS-24-39**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 22 (2019) Quebec Diocesan Gazette be rescinded and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Canonical Amendment #22: Canon 23 (2019): Parish Records and Statistics**

**DS-24-40**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 23 (2019) “Parish Records and Statistics” be rescinded and replaced by Canon 16 (2024), “Parish Records and Statistics”.

**CARRIED**

**Motion: Canonical Amendment #23: Canon 24 (2019): Diocesan Archives  
DS-24-41**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 24 (2019) “Diocesan Archives” be rescinded and replaced by Canon 17 (2024), “Diocesan Archives”.

**CARRIED**

**Motion: Canonical Amendment #24: Canon 26 (2019): The Care and  
Administration of Cemeteries  
DS-24-42**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 26 (2019) “The Care and Administration of Cemeteries” be rescinded and integrated by the Diocesan Council into the “Diocesan Handbook” as per motion DEC-24-07.

**CARRIED**

**Motion: Canonical Amendment #25: Canon 27 (2019): Respecting Trinity  
Church, Ste-Foy**

**DS-24-43**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 27 (2019) “Respecting Trinity Church, Ste-Foy” be rescinded.

**CARRIED**

**Motion: Canonical Amendment #26: Canon 28 (2019): Appointment of a Bishop's Commissar**

**DS-24-44**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 28 (2019) "Appointment of a Bishop's Commissary" be rescinded.

**CARRIED**

**Motion: Canonical Amendment #27: Canon 30 (2019): Canonical Amendments**

**DS-24-45**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 30 (2019) "Canonical Amendments" be rescinded and replaced by Canon 18 (2024), "Canonical Amendments".

**CARRIED**

**Motion: Canonical Amendment #28: Canon 32 (2019): The Order of the Diocese of Quebec**

**DS-24-46**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 32 (2019) "The Order of the Diocese of Quebec" be rescinded and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Canonical Amendment #29: Canon 33 (2019): The Election, Appointment, Consecration and Resignation of Bishops**

**DS-24-47**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Canon 33 (2019) “The Election, Appointment, Consecration and Resignation of Bishops” be rescinded.

**CARRIED**

**Motion: Canonical Amendment #30: Appendix A (2019): Order of Proceedings at Meetings of Synod**

**DS-24-48**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Appendix A (2019) “Order of Proceedings at Meetings of Synod” be rescinded and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Canonical Amendment #31: Appendix B (2019): Rules and Orders at Meetings of Synod**

**DS-24-49**

Moved by: Janet Harvey

Seconded by: Sean Otto

that Appendix B (2019) “Rules and Orders at Meetings of Synod” be rescinded and that the text and procedures be updated and integrated by the Diocesan Council into the Diocesan Handbook.

**CARRIED**

**Motion: Appendix A (2024): Legislation Applicable to the Anglican Church in the Province of Québec**

**DS-24-50**

Moved by: Janet Harvey

Seconded by: Sean Otto

that new Appendix A (2024) “Legislation Applicable to the Anglican Church in the Province of Québec” be received and included at the end of the Canons.

**CARRIED**

**Motion: To accept friendly amendment to DS-24-26 to correct a transcriptional error to Canon 7 (2024), The Diocesan Council, previously passed.**

Synod agreed to delay this until later.

**Motion: Diocesan Handbook and Rescinded Canons  
DS-24-51**

Moved by: S. Otto

Seconded by: J. Harvey

that the following 2019 Canons and 2019 Appendices A and B be rescinded and approved as policies until such time as the Diocesan Council amends them:

- Canons 7: Duties of the Secretary of Synod
- Canon 9: The Joint Audit Committee
- Canon 19: Authentication of Records and Canons
- Canon 22: The Quebec Diocesan Gazette
- Canon 32: Order of the Diocese of Quebec
- Appendix A: Order of Proceedings at Meetings of Synod
- Appendix B: Rules of Order at Meetings of Synod

**CARRIED**

**Motion: Gratitude to the Constitution & Canons Working Group  
DS-24-52**

Moved by: G. Gagliano

Seconded by: M. Mastine

That this Synod extends its deep gratitude to the Constitution & Canons Working Group for all of its diligent work in preparing the amendments.

**CARRIED**

The Bishop invited the Canon Theologian to speak to some of his diocesan initiatives. J. Metcalfe spoke of Gospel-based Discipleship, PWRDF/Alongside Hope's Mapping Exercise, and "Pillars and Pathways".

G. Gagliano, Canon for Lay Readers spoke to the ministry and training development initiatives including Montreal Diocesan Theological courses, a 2-year curriculum to train lay readers that features and accessibility, local training

and the five aspects to the curriculum, and on-line Baptism and Confirmation preparation.

Following a break, Bishop Bruce invited the Rt. Rev. Mary Irwin-Gibson of the Diocese of Montreal to address Synod. She noted a critical factor: we must be disciples of Jesus Christ who are guided and propelled in a direction we might not be aware of. Despite the uncertainty, hope is ever-present.

The Ven. Dr. Edward Simonton OGS, Vicar General, spoke of his recent time with the Anglican-Orthodox dialogue recently held in Armenia. Over a decade, a small team has engaged in theological dialogue with some of the most ancient Christian faith communities. The Oriental Orthodox persecution is deeply concerning as it experiences persecution, trauma, and denial of persecution. Churches are being torn down, graveyards desecrated, and the population is being displaced. We are asked by the Armenian Orthodox Church Patriarch to pray for them and remember them in solidarity.

S. Kohner presented an update on the election results for Provincial Synod, General Synod, and the Board of Triers.

Before breaking for supper, Synod met in Deanery Councils and Regions to consider. The following points: Nominate a Rural Dean and secretary; fill the DEC positions; plan strategy on how to elect parochial members (vestry meeting required); pass around a contact list for deanery; establish a time-frame for the first meeting; and discuss some hopes, desires, pre-occupations, needs, etc.

Following supper, Synod reconvened at 7 p.m. with the singing of a hymn. A friendly amendment to Canon 7 was presented along with a motion to table.

**Motion: Canon 7: The Diocesan Council**

**DS-24-53**

Moved by: M. Frankland

Seconded by: G. Gagliano

That this Synod table the friendly amendment regarding Canon 7: The Diocesan Council.

**CARRIED**

Bishop Bruce introduced diocesan treasurer Sylvain Laperrière and diocesan comptroller Eloah Roberge. E. Roberge thanked Synod for the invitation as a guest. She commented that transitions are in progress but will require 2-3 years of work. The priorities are to ensure pooled-fund disbursements, stipend agreements, and deanery budgets.

S. Laperrière and E. Roberge proceeded to present the 2025 operational provisional diocesan budget.

A question-and-answer period ensued. Gratitude was expressed by Synod to S. Laperrière and E. Roberge for their work and professionalism.

Following Night Prayer led by the Very Rev. Christian Schreiner, Synod adjourned at 8:20 p.m.

### **Saturday, November 2, 2024: All Souls' Day**

M. Frankland led Synod in Morning Prayer at 8:30 a.m.

Bishop Myers called the Saturday morning Sitting of Synod to order at 8:50 a.m. and wished Elisabeth Baird a “happy birthday”. Following a review of the agenda, an announcement in regards to the deadline for all motions at 12:30 p.m. Saturday, Bishop Bruce introduced guest speaker, the Rev. Dr. Jesse Zink of the Montreal Diocesan Theological College.

His talk to Synod was based on his most recent book, “Faithful, Creative, Hopeful: Fifteen Theses for Christians in a Crisis-Shaped World”. He noted that we are living at a time of democratic decay, catastrophic conflicts, wide-spread humanitarian migration, housing issues, racism & white supremacy, mental health crises, environmental anxiety, and climate change. Thus enters the term for these simultaneous crises: we are living in a time of poly-crises.

Given this context, what is the shape and nature of Christian witness? Where is the Good News for the Church and the world?

Breaking off into our table groups, three questions were discussed:

- What do you make of this word, polycrisis? Que pensez-vous de ce mot ploycrise?
- How does it feel to live at a time of polycrisis? Quel effet cela fait-il de vivre à une époque de polycrise?

- What are we losing in this time? What are we gaining? Qu'est-ce que nous perdons en ce moment? Que gagnons-nous?

Following a short period of feedback, J. Zink returned to his talk.

- There is no single set of magical things the church can do to turn things around, yet it has a rich collection of Christian resources.
- Need to try things out, to test things out, an invitation for conversation and discussion and response
- Structures may be impeding our responses
- Failure and defeat are not the same; God is weaving and working in ways God has always done.
- We need to see how we are being defeated

Breaking off into our table groups, two questions were reflected upon:

- What are the powers of this world? Quels sont les puissances de ce monde?
- Where are they present in this time of polycrisis? Ou sont-elles présentes en cette période de polycrise?

Following a short period of feedback and a break, Synod returned to J. Zink's talk that focussed in on answering the question: What is the Christian hope? Taking the example of the Québec statement that was prevalent during the pandemic, "Ça va bien aller", eschatology, essentially, gives hope now. It affirms that God has acted, God is acting, and God will act in the future.

The Christian hope is to live with confidence in newness and fullness of life and to await the coming of Christ in glory, and the completion of God's purpose for the world" (1979 BCP, p. 861). If we want to talk about hope, we need to talk about eschatology. That means talking about the future, about what God will do, and about what we do now in light of what we believe God will do. Eschatology sets up a dynamic relationship between right now and the future.

Hope is not optimism. Despair and cynicism stem from a lack of hope, future, and confidence. Belief in the future gives us hope and shapes our actions and our life now. Living with uncertainty, God's faithfulness remains steadfast.

Breaking off into table groups, a number of questions were discussed:

- "Live with confidence": what is an example of confident living (either in the church or not) that you find interesting or inspiring? "Vivre avec confiance": quel est l'exemple d'une vie confiante (dans l'église ou non) que vous trouvez intéressante ou inspirante?

- Where do you see the church living with confidence today? Ou voyez-vous des chrétiens vivre avec confiance aujourd'hui?

In a crisis-shaped world, hope can feel in short supply. So too can a sense of the future. The challenge of living in a crisis-shaped world is not to give in to cynicism or despair.

We can find hope by:

- Living foolishly: living without regard for ourselves but for others
- Bearing witness to the pain of the world: to truly feel it
- Drawing close to others in self-surrendering love.

Following a lunch break, Synod reconvened at 1:30 p.m. and sang a hymn.

**Motion: Approval of the provisional operating 2025 Synod budget  
DS-24-54**

Moved by: M. Mastine

Seconded by: P. Provencher

That Synod approves the provisional operating 2025 Synod budget

**CARRIED**

**Motion: Appointment of Auditors**

**DS-24-55**

Moved by: S. Laperrière

Seconded by: S. Otto

That on the recommendation of the Audit Committee, the firm Ernst and Young will be reappointed for one year as the auditors for the Synod of the Diocese of Quebec for the 2024 financial year.

**CARRIED**

**Motion: To accept friendly amendment to correct a transcriptional error to Canon 7 (2024), The Diocesan Council, previously passed previously  
DS-24-56**

Moved by: S. Kohner

Seconded by: S. Otto

That Synod accept the friendly amendment as follows:

A.ii Elected members: two representatives and one alternate representative from each Region or Deanery who shall be elected during Synod from among its members. No more than one-third of the elected members of the Diocesan Council shall be Clerics. The alternate representative would attend a Diocesan Council meeting with full voting rights only if one of the two elected members from the Region or Deanery was unable to participate.

**CARRIED**

The election results were presented as follows:

**Secretary of Synod:** Stephen Kohner (acclaimed)

**Treasurer:** Sylvain Laperrière (acclaimed)

**Delegates to Provincial Synod:**

- Lay: Spencer Nadeau; Sean Otto
- Clerical: Rev. Melissa Frankland; Rev. Canon Giuseppe Gagliano

**Delegates to General Synod:**

- Lay: Stephen Kohner; Spencer Nadeau; Sean Otto (alternate)
- Clerical: The Rev. Canon Jeffrey Metcalfe; The Ven. Dr. Edward Simonton OGS

**Diocesan Council:**

- Gaspé: The Rev. Melissa Frankland; Margaret Ann Mauger; Elisabeth Baird (alternate)
- North Shore: Dale Keats; Mary Spingle; The Rev. Francie Keats (alternate)  
St. Francis: The Venerable Dr. Edward Simonton OGS; Mr. Spencer Nadeau; Marilyn Mastine (alternate)
- St-Laurent: Donald Crepeault
- Quebec: Christa Keppel-Jones; Andrew Reeve; Glen Marcotte (alternate)
- Kawawachikamach: Maggie Mokoush Swappie; The Rev. Silas Nabinicaboo Robert Swappie (alternate)

**Board of Triers:** The Rev. Jesse Dymond; The Rev. Canon Giuseppe Gagliano; The Rev. Canon Jeffrey Metcalfe; The Rev. Joshua Paetkau; The Very Rev. Christian Schreiner

**Motion: Election Results****DS-24-57**

Moved by: L. Hoy

Seconded by: J. Jutras

That Synod approve the election results of the Secretary of Synod, the Diocesan Treasurer, General Synod Lay and Clerical delegates, Provincial Synod Lay and Clerical delegates, the Diocesan Executive Council and substitutes, and the Board of Triers

**CARRIED**

**Motion: Destruction of ballots****DS-24-58**

Moved by: A. Morrisette

Seconded by: S. Nadeau

to destroy all Synod election ballots.

**CARRIED**

**Motion: Synod Journal Proofreaders****DS-24-59**

Moved by: S. Kohner

Seconded by: MEB Reisner

to appoint Dale Keats and Jane Bishop as proofreaders of the 2024 Synod Journal.

**CARRIED**

After a short break, C. Schreiner spoke of the “Blessing of Motorcycles” event held at Christ Church, Valcartier on Pentecost Sunday. As a new type and form of ministry, it filled a need, and gratefulness was expressed in various ways as well as simply “being where we were needed”.

Bishop Bruce & cie hosted a “Question and Answer” session. Questions and discussion ensued regarding:

- Follow-up structures of the Synod
- Acts Victoria
- How to increase the use of French in our churches

- “Back to Church” initiatives
- Sharing spaces
- Development of the same-sex marriage policy
- Planned Giving
- ANiC
- Sexual Misconduct policy

### **Motion: Vote of Thanks**

#### **DS-24-60**

Moved by: S. Otto

Seconded by: S. Kohner

That this Synod express its sincere thanks to:

- The Rt. Reverend Bruce Myers OGS, Presider
- Me. Malcolm McLeod, Chancellor
- Me. Jacob Stone, Vice-Chancellor
- M. Sylvain Laperrière, Treasurer
- Dr. Sean Otto, Registrar
- Canon Stephen Kohner, Secretary
- The Ven. Dr. Edward Simonton OGS, Vicar General
- Eloah Roberge, Diocesan Comptroller
- The Rev. Dr. Jesse Zink, guest speaker (Principal, Montreal Diocesan Theological College), for hope in a crisis-filled world
- The Rt. Rev. Mary Irwin-Gibson, Bishop of Montreal, for her presence, interactions and sermon at the Closing Eucharist
- The Rt. Rev. Anne Germond, Acting Primate, Dr. Scott Brubacher, AFC, and Mr. Will Postma, PWRDF/Alongside Hope for their video messages
- To the Parish of Quebec worshipping at the Cathedral, who graciously and warmly welcomed us at Sunday's Closing Eucharist and reception
- all those who assisted with the worship services: The Rev. Canon Giuseppe Gagliano, The Rev. Melissa Frankland, The Very Rev. Christian Schreiner, and the readers
- Constitution and Canons working group: The Ven. Dr. Edward Simonton, Me Malcolm McLeod, Me Jacob Stone, Janet Harvey, Sean Otto, and Stephen Kohner
- The Nominating Committee and the Scrutineers (list of names in Journal)
- The Agenda Committee (list of names in Journal)
- The Resolutions Committee
- All those who prepared Synod reports
- Proofreaders of the Synod Journal: Dale Keats & Jane Bishop

- Soeur Carmelle, Mme Francine, and all staff at Monastère des Augustines, for their hospitality and sharing of their sacred space and conference facilities
- The Rev. Melissa Frankland for the sweet treats
- Ecclesiastical Insurance for sponsoring the Saturday banquet
- Members of Synod for their presence and the treasures they bring forth, and their active participation in the life, mission, and ministry of our Diocese
- The observers who have taken an interest in Synod proceedings
- We thank God for calling us as servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown, giving us faith to go out with good courage, not knowing where we go, but only that His hand is leading us and His love supporting us.

**CARRIED**

**Motion: Adjournment**

**DS-24-61**

Moved by: M. Frankland

That this Synod be adjourned.

**CARRIED**

Synod adjourned at 3:53 p.m.

Diocesan Council met at 4 p.m.

A banquet was held at the Garrison Club, sponsored by Ecclesiastical Insurance.  
M-S Gaudreau

**Sunday, November 3, 2024**

The Holy Eucharist was celebrated at 11 a.m. at the Cathedral of the Holy Trinity. The guest preacher was The Rt. Rev. Mary Irwin-Gibson. The four Officers of Synod were installed. At the very end of the service, Bishop Myers prorogued Synod after signing the Schedule of Enactments as presented to him by the Secretary of Synod.



---

The Right Reverend Bruce Myers OGS  
President



---

Canon Stephen Kohner  
Secretary

---

Dale Keats  
Proofreader

---

Jane Bishop  
Proofreader

## SCHEDULE OF ALL ENACTMENTS

The following have been adopted and sanctioned by The Rt. Rev. Bruce Myers OGS at the 86th (Ordinary) Session of Synod of the Diocese of Quebec.


- Election/Acclamation of Stephen Kohner as Secretary of Synod
- Election/Acclamation of Sylvain Laperrière as Treasurer
- Motion: Privileges of the House granted to The Rev. Dr. Jesse Zink, The Rt. Rev. Mary Irwin-Gibson, Mark Gibson, Eloah Roberge, and Me Jacob Stone
- Motion: Approval of the Agenda
- Motion: Dispense with the reading of the Minutes of 85th Ordinary Session of the Synod of the Diocese of Quebec
- Motion: Approval of Minutes and Journal of the 85th Ordinary Session of the Synod of the Diocese of Quebec with correction
- Motion: receive Synod reports
- Motion: Constitutional amendment #1: Article 1
- Motion: Constitutional amendment #2: Article 2
- Motion: Constitutional amendment #3: Article 3
- Motion: Constitutional amendment #4: Article 5
- Motion: Constitutional amendment #5: Article 6
- Motion: Constitutional amendment #6: Article 7
- Motion: Constitutional amendment #7: Article 8
- Motion: Constitutional amendment #8: Article 9
- Motion: Constitutional amendment #9: Article 11
- Motion: Constitutional amendment #10: Article 12
- Motion: Constitutional amendment #11: Article 13
- Motion: Constitutional amendment #12: Article 14
- Motion: Constitutional amendment #13: Article 16
- Motion: That the following rescinded 2019 Canons and 2019 Appendices A and B be approved as policies until such time as the DEC amends them:
  - Canons 7: Duties of the Secretary of Synod
  - Canon 9: The Joint Audit Committee
  - Canon 19: Authentication of Records and Canons
  - Canon 22: The Quebec Diocesan Gazette)
  - Canon 32: (Order of the Diocese of Quebec
  - Appendix A: Order of Proceedings at Meetings of Synod
  - Appendix B: Rules of Order at Meetings of Synod

- Motion: Canonical amendment #1: That Canon 1 (2019), Definitions and Interpretation, be rescinded and replaced by Canon 1 (2024), Definitions and Interpretation
- Motion: Canonical Amendment #2: That Canon 2 (2019), The Bishop, be rescinded and replaced by Canon 2 (2024), The Bishop
- Motion: Canonical Amendment #3: That Canon 3 (2019), The Election, Appointment, Consecration and Resignation of Bishops, be rescinded and replaced by Canon 3 (2024), The Election, Appointment, Consecration and Resignation of Bishops
- Motion: Canonical Amendment #4: That Canon 4 (2019), Summoning Synod, be rescinded and replaced by Canon 4 (2024), Summoning Synod
- Motion: Canonical Amendment #5: That Canon 5 (2019), Procedures for the Election of Lay Delegates to Synod, be rescinded and replaced by Canon 5 (2024), Procedures for the Election of Clerical and Lay Delegates to Synod
- Motion: Canonical Amendment #6: That Canon 6 (2019), Motions to be brought before Synod, be rescinded and replaced by Canon 6 (2024), Motions to be Brought Before Synod
- Motion: Canonical Amendment #7: That Canon 7 (2019) Duties of the Secretary of Synod be rescinded, and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook
- Motion: Canonical Amendment #8: That Canon 8 (2019), Diocesan Executive Council, be rescinded and replaced by Canon 7 (2024), The Diocesan Council
- Motion: Canonical Amendment #9: that Canon 9 (2019) Joint Audit Committee be rescinded, and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook.
- Motion: Canonical Amendment #10: that Canon 10 Parish Obligations be rescinded and replaced by Canon 8 (2024), Parish Obligations
- Motion: Canonical Amendment #11: that Canon 12 (2019) Discipline be rescinded and replaced by Canon 9 (2024), Board of Triers
- Motion: Canonical Amendment #12: That Canon 13 (2019), Procedures for the Appointment, Termination of Incumbents, be rescinded and replaced by Canon 10 (2024), Procedures for the Appointment of Clerics
- Motion: Canonical Amendment #13: that Canon 14 (2019) Deaneries and Regions be rescinded and replaced by Canon 11 (2024), Deaneries and Regions
- Motion: Canonical Amendment #14: that Canon 15 (2019) Vestry Meetings, Church-wardens and Corporations be rescinded and replaced by Canon 12 (2024), Vestry Meetings, Churchwardens and Corporations
- Motion: Canonical Amendment #15: that Canon 16 (2019) Church Property be rescinded and replaced by Canon 13 (2024) Church Property

- Motion: Canonical Amendment #16: that Canon 17 (2019) Of the Temporalities of the Church in this Diocese be rescinded.
- Motion: Canonical Amendment #17: that Canon 18 (2019) Amalgamation of Parishes be rescinded and replaced by Canon 14 (2024), Amalgamation of Parishes
- Motion: Canonical Amendment #18: that Canon 19 (2019) Authentication of Records and Canons be rescinded and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook.
- Motion: Canonical Amendment #19: that Canon 20 (2019) Delegates to General and Provincial Synods be rescinded and replaced by Canon 15 (2024), Delegates to General and Provincial Synods
- Motion: Canonical Amendment #20: that Canon 21 (2019) Pension Plan and Continuing Education be rescinded.
- Motion: Canonical Amendment #21: that Canon 22 (2019) Quebec Diocesan Gazette be rescinded and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook.
- Motion: Canonical Amendment #22: that Canon 23 (2019) Parish Records and Statistics be rescinded and replaced by Canon 16 (2024), Parish Records and Statistics
- Motion: Canonical Amendment #23: that Canon 24 (2019) Diocesan Archives be rescinded and replaced by Canon 17 (2024), Diocesan Archives
- Motion: Canonical Amendment #24: that Canon 26 (2019) The Care and Administration of Cemeteries be rescinded and integrated by the DEC into the Diocesan Handbook as per motion DEC-24-07
- Motion: Canonical Amendment #25: that Canon 27 (2019) Respecting Trinity Church, Ste-Foy be rescinded.
- Motion: Canonical Amendment #26: that Canon 28 (2019) Appointment of a Bishop's Commissary be rescinded
- Motion: Canonical Amendment #27: that Canon 30 (2019) Canonical Amendments be rescinded and replaced by Canon 18 (2024), Canonical Amendments
- Motion: Canonical Amendment #28: that Canon 32 (2019) The Order of the Diocese of Quebec be rescinded and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook
- Motion: Canonical Amendment #29: that Canon 33 (2019) The Election, Appointment, Consecration and Resignation of Bishops be rescinded
- Motion: Canonical Amendment #30: that Appendix A (2019) Order of Proceedings at Meetings of Synod be rescinded and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook

- Motion: Canonical Amendment #31: that Appendix B (2019) Rules and Orders at Meetings of Synod be rescinded and that the text and procedures be updated and integrated by the DEC into the Diocesan Handbook
- Motion: Amendment #32: that new Appendix A (2024) Legislation Applicable to the Anglican Church in the Province of Québec be received and included at the end of the Canons.
- Motion: That, on the recommendation of the Audit Committee, the firm of Ernst and Young be reappointed for one year as the auditors for the Synod of the Diocese of Quebec for the 2024 financial year
- Motion: to approve the provisional 2025 Synod budget.
- Motion: to approve the election results of the Secretary of Synod, the Diocesan Treasurer, General Synod Lay and Clerical delegates, Provincial Synod Lay and Clerical delegates, the Diocesan Executive Council and substitutes, and the Board of Triers
- Motion: to destroy all Synod election ballots
- Motion: to appoint Dale Keats and Jane Bishop as proofreaders of the Synod 2024 Journal
- Motion: Vote of thanks
- Motion: Adjournment

Signed on Sunday, November 23, 2024



The Right Reverend Bruce Myers OGS  
Diocese of Quebec



It was only a few months after our last diocesan Synod that a global pandemic was declared. Out of an abundance of caution (a phrase we got used to hearing), churches were among the public buildings closed to prevent the spread of the coronavirus—and then opened and closed and opened and closed, to varying numbers of people subject to varying and ever-changing guidelines, over the course of the following two years.

It was an exhausting and distressing time for many of us. Especially difficult was when it wasn't possible to be at a parishioner's or loved one's side in their final moments, or when funerals had to be delayed or their attendance heavily restricted.

And yet there were moments of grace in the midst of it all. In an instant, our diocese went digital. Every Sunday, from March 15, 2020 (the first Sunday following the declaration of a global pandemic) until June 26, 2022, "Home Prayers" were streamed on the diocesan Facebook page, along with additional services for Holy Week and Christmas—190 online services in total prepared and presented by clergy from across our diocese, most of whom had never once led an online service in their lives. (And those don't count the other online offerings prepared in individual parishes.) Hundreds (and, in the first months of the pandemic, thousands) of people from across the Diocese of Quebec (and beyond) viewed the services (or listened in by telephone) and even developed a unique form of fellowship in the comments section of each online service. It was no permanent substitute for in-person worship, but it clearly helped sustain many in their forced isolation, attracted people online who rarely if ever darken the doors of our churches, and created an unprecedented sense of communion across the vast geographic expanse of the diocese.

A few months into the pandemic, in May of 2020, I wrote the following in my report to the Diocesan Executive Council (DEC): "The church that emerges from the other side of this pandemic will not be the same church that went into it—not in Quebec, not anywhere. Nor will the world that emerges from the other side of this pandemic be the same as before."

One proof of that is that when the health emergency ended, and our church buildings were finally able to open as they had before COVID-19, not everyone came back. Across the entire Anglican Church of Canada, there has been a 26 percent drop in Sunday attendance since the pandemic, and other religious groups report similar reductions in participation.

During the course of the pandemic, a number of congregations in the diocese asked to close. The responsibilities of maintaining a building and all of the related costs were growing increasingly great for an increasingly small number of faithful (often elderly) parishioners. These decisions are rarely easy to make, but they reflect what I call a pragmatism laced with hope—a pragmatism that acknowledges that it’s okay to set down a burden of maintenance that has become too much to carry for too few people; hope that the funds generated by the sale of some of these properties will help support Anglican ministry in our patch of God’s kingdom for generations to come, and that the Church will nevertheless continue her life and work.

Early on in my time as your bishop, some informal guiding principles were developed to help orient the diocesan leadership in our decision making. They include the following, which you might call a kind of “vision statement”: “We strive to cultivate a vibrant and sustainable Anglican Christian presence in eastern and central Quebec.”

It’s simple and straightforward, and perhaps also sounds naïve or unrealistic as we confront declining attendance, closing churches, and shrinking finances. But if you don’t think there’s potential for a vibrant and sustainable Anglican Christian presence in our part of the world—if you think there’s no potential for our church to grow numerically, rather than just continue to shrink—I’d invite you to look at the latest census.

It says (unsurprisingly) that there aren’t a lot of Anglicans in the province of Quebec these days. A little less than one percent of all Quebecers (0.7%) self-identify as Anglicans (55,290 out of a total population of 8,308,480). Nearly three-quarters of Quebecers who self-identify as Anglicans are located in and around metropolitan Montreal. Just over 10% of the province’s Anglicans (just over 6,000) live within the geographical bounds of the Diocese of Quebec, concentrated in clusters in the Eastern Townships, Quebec City, the Gaspé Peninsula, and the North Shore—our four geographic deaneries.

Our own statistics suggest that the number of “active” Anglicans in our diocese is just over 1,300 (a number I know to be inaccurately low because a number of parishes don’t provide complete statistical returns each year). That suggests that there are at least a few thousand people in our communities who we rarely or never see in our churches, but who nevertheless consider themselves somehow a part of us. In those numbers I see opportunity, possibility, potential, and hope.

Someone else who sees those things for our church in this time and place is Jesse Zink, an Anglican theologian and principal of Montreal Dio, who we welcomed at our last Synod, too. He'll be sharing with us on Saturday a vision of what it might mean, in a world beset by rapid change and unrelenting crises, to be a church that is creative, faithful, and hopeful.

\* \* \*

Even as we seek to draw new people into our fellowship, we are mindful of the need to nourish those who are already a part of our church communities, and to help them deepen their Christian understanding, commitment, and engagement so they can still better join in the work of revealing God's kingdom in our midst. At the Lambeth Conference in 2022, the bishops of the Anglican Communion recommitted our churches to a "season of intentional discipleship." This means making a still more concerted effort to help those already a part of our church grow in their Christian faith so they can live as fully as possible what is sometimes described as a "Jesus-shaped life."

It was striking (and also strangely encouraging) to hear bishops at the Lambeth Conference who come from fast-growing churches in the Global South say things like, "We make disciples but we don't nurture them; we baptize people but we don't see them again," or to describe the Christian commitment of many of their members as "a mile wide and an inch deep." These are descriptions that sometimes resemble our own situation here in Quebec.

There is no catch-all program or formula for Anglican Christian discipleship formation; it is highly contextual. In their reports to Synod, Canon Theologian Jeffrey Metcalfe and Canon for Lay Ministries Giuseppe Gagliano have outlined some of the ways we've attempted, at a diocesan level, to help our people grow into a life of genuine Christian discipleship, and plans for new kinds of Christian formation still to come—using the gifts already present in the people of our diocese, and building on lessons learned during the pandemic about using technology to bring people together across great distance.

In the midst of all of the other preoccupations and demands on our attention, energy, and resources as a church, it can be easy to forget that making and nurturing disciples of Jesus Christ is really what we're supposed to be about. As fellow Anglican C.S. Lewis once put it, "The church exists for nothing else but to draw [people] into Christ, to make them little Christs. If they are not doing that, [then] all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became [human] for no other purpose."

\* \* \*

As always, much good work is being carried out in every corner of the diocese, a lot of it happening in quiet and unheralded ways. If you haven't already, I strongly encourage you to read the written reports provided to you over the past few weeks, which recount in detail the mission and ministry being lived out in a variety of ways by our diocese's dedicated clergy and faithful laity.

One story I would like to share does not appear in any of those reports, but is of importance to our diocesan life. By now most of us are well acquainted with the Anglican Church of Canada's participation in the residential school system, which forcibly removed Indigenous children from their communities as part of a state-sponsored program of assimilation and cultural genocide.

One such school operated in our diocese, in La Tuque, between 1963 and 1978. A nine-year-old girl named Juliette Rabbitskin died of pneumonia during an outbreak at the school in 1966. Though from the Cree community of Mistissini (about 500 kilometres north of La Tuque), her body was buried by Anglican clergy in the Anglican cemetery in La Tuque—without Juliette's parents even being informed of their daughter's death. They found out months later, from their other children, when they returned home for the summer, without Juliette.

Among the Calls to Action of the Truth and Reconciliation Commission of Canada is, when requested by the family, the reburial in their home communities of children who died at residential schools. Our diocese's participation in this repatriation process began in 2021, working with the family, the provincial and federal governments, and the Cree Nation. Juliette's body was exhumed from the La Tuque Anglican cemetery on September 20 of this year, and her earthly remains were reburied in Mistissini on September 30, the National Day for Truth and Reconciliation. At the invitation of the Rabbitskin family, I was present on both occasions, and offered a formal public apology to the family, to the survivors of the La Tuque residential school, and to the Cree Nation.

Reconciliation with the Indigenous peoples and communities our church has harmed is a long and uneven journey. Helping bring Juliette home was a small but significant step on that journey. Emily Rabbitskin, who attended the residential school with her cousin Juliette, said this after the reburial: "It's like a load from my soul was lifted, that's how happy I was. [...] I felt peace after."

\* \* \*

Our last diocesan Synod explicitly mandated two tasks to be completed before we met again.

One was a “request that the Bishop of Quebec authorize the solemnization of the marriage of same-sex couples in the Diocese of Quebec.” Notwithstanding the overwhelming vote in favour of this motion in 2019, I asked Synod for time to consult with some in the diocese who might find such an innovation challenging, in hopes of developing a policy that both honours Synod’s request and the consciences of those who do not agree with it.

The result is a new diocesan policy on marriage that took effect on July 1 of this year. It is grounded in a set of affirmations adopted by the 2019 General Synod of the Anglican Church of Canada, which had the effect of permitting individual dioceses to exercise a so-called “local option” with respect to offering same-sex marriage in the church. The new policy seeks to respond to Synod’s request by stating simply and clearly our diocese’s guidelines on marriage, regardless of the genders of those being wedded. The policy reiterates an existing long-standing provision which does not oblige any minister to act contrary to their conscience in presiding over any marriage—again, regardless of the genders of those being wedded.

The second task mandated by the last Synod was “to critically examine, review and edit the Constitution and Canons of this diocese in order to propose amendments to the next Ordinary Session of the Synod of the Diocese of Quebec.”

An incredibly diligent and dedicated six-person Constitution and Canons Working Group was duly appointed by the Diocesan Executive Council and began its work in the fall of 2020, meeting online no fewer than 70 times to come up with the proposals that will take up the bulk of Synod’s time tomorrow. They represent the first major overhaul of our constitution and canons in a generation—and they are long overdue.

If the idea of constitutional and canonical amendments doesn’t exactly get your blood racing, try thinking of our diocesan constitution and canons like your computer, smartphone, or tablet, each of which uses an operating system—whether its Windows, iOS, or Android. When they’re kept up to date, they operate smoothly in the background, letting you do what you need to do. But

you know what happens when you don't do those updates? Your device slows down, software bugs accumulate, certain things don't work, or it crashes.

Our diocesan constitution and canons are a bit like that. Occasional patches and upgrades over the years have helped, but now we're at the point where we require an entirely new operating system—one that allows us to be more nimble, and one that reflects the church we are today and expect to be in the future, rather than the church we haven't been for generations.

Computers, smartphones, and tablets aren't ends in themselves. They're tools that allow us to do things. The same goes for our constitution and canons. As stated in one of the documents that guided the working group: “[Canon] law exists to assist a church in its mission and witness to Jesus Christ. A church needs within it laws to order, and so facilitate, its public life and to regulate its own affairs for the common good. Law is not an end in itself. Law is the servant of the church.”

And so when we're discussing what might seem like a pedantic point of canonical minutiae tomorrow, remember that what we're ultimately doing is helping our diocesan church better fulfil its mission and witness to Jesus Christ.

A third important piece of work emerged organically from our last Synod. Valuable critical feedback was received after a presentation at Synod concerning an earlier update to our diocesan sexual misconduct policy. This led to the Diocesan Executive Council establishing a seven-person Safe Church Working Group in 2020. They were assisted by Mary Wells, a social worker and the Anglican Church of Canada's representative to the Anglican Communion's Safe Church Commission. Together they undertook a more extensive revision of our diocesan sexual misconduct policy, *Creating a Safe Church*, which was approved by the DEC in 2023. Such policies are always a work in progress, and feedback aimed at further improving the policy continues to be received, always with the goal of protecting vulnerable people in our midst.

I am deeply grateful to the members of both of these working groups, the majority of whom are lay volunteers, for their commitment and the seriousness with which they conducted this work on our behalf.

\* \* \*

A number of transitions have marked our diocesan life since we last gathered as Synod. I won't name them all, but will highlight a few.

One involves the building formerly known as Bishopthorpe, which since the 1970s served as the bishop's residence. I started living in a house of my own a couple of years ago, and earlier this year Bishopthorpe was rebranded Church House, and is now home to the Synod Office—a change in vocation that should result in financial savings for the diocese, since the building is owned by the Church Society.

Another transition concerns our venerable diocesan publication, the *Gazette*. After a publishing hiatus following the departure of editor Matthew Townsend, the *Gazette* has resumed publication, with a thematic issue each quarter in the format of a magazine. It remains a primary means of communication for our diocese.

A number of significant members of our diocesan family have retired or in some other way changed roles, and merit mention.

Ruth Sheeran and Anne Chapman have each served as rural deans and members of the Diocesan Executive Council, for their respective deaneries of Saint Francis and Quebec, for many, many years. For those of us who have been around a while, it's difficult to imagine a diocesan Synod without either Ruth or Anne. Each in their own way remain involved with the life and work of our church in their communities, but to recognize their longstanding involvement and commitment to our diocesan church, it is my distinct pleasure to name them each as rural deans emeriti.

Malcolm McLeod will also be retiring after a decade as our chancellor, a role in which he's provided sound legal counsel to our diocesan church on a wide variety of matters. I rarely dealt with lawyers before becoming a bishop, so wasn't quite sure what to expect. Malcolm has proven a sound, wise, and kind counsellor, with a genuine heart for the church. Though stepping back as chancellor, Malcolm has kindly offered to continue to be available to offer us legal counsel from time to time. In recognition of this kindness, and his faithful service, I am pleased to name him as our chancellor emeritus.

Stepping into the role of chancellor is Jacob Stone, a member of the parish of Quebec who has been serving alongside Malcolm as our vice-chancellor. (Jacob will be joining us tomorrow.)

There have also been transitions on the finance and administration side of diocesan life. Our registrar, Sean Otto, has been a welcome addition to the team at Church House, serving in the multifaceted role of operations coordinator.

This past summer, after a dozen years as our diocesan director general, Marie-Sol Gaudreau chose to move on to new challenges. (She'll be joining us at the closing banquet on Saturday.) Marie-Sol's departure allowed us to re-evaluate the position she held in the office before proceeding with a new hire, resulting in the newly defined role of diocesan comptroller. Eloah Roberge has been in that role since August, and has been very busy finding ways to bring added clarity, efficiency, and best practices to our diocesan finance and administration.

Michael Boden also stepped back as our diocesan treasurer this summer, a position he held since 2007. He had been expressing for a few years now his desire to progressively step back from his duties with the diocese, so that he can focus on his demanding full-time work overseeing the foundations that support Quebec City's English-speaking community. This is a process that began with Mike retiring as treasurer of the Church Society in 2021. He has nevertheless generously offered to continue to be available as a resource for us going forward.

Following Mike's departure I appointed Sylvain Laperrière as our interim treasurer. Sylvain has been an active member of our church for many years, serving as a lay reader and as a warden at St. John the Evangelist in Portneuf. A professional accountant, Sylvain is currently the financial manager of an established business in the Quebec City region. He has already been working closely with our new diocesan comptroller, Eloah, in managing and overseeing the diocese's finances. I'm grateful that Sylvain has allowed his name to go forward to serve in the role of treasurer on a more permanent basis.

Stephen Kohner has also allowed his name to go forward for another mandate as the secretary of Synod. As we'll be reminded over the next few days, Stephen faithfully wears a number of hats in our diocese. As secretary of Synod, he is instrumental in making this gathering happen, often in behind-the-scenes ways.

Another unheralded faithful servant of our diocesan church is Archdeacon Edward Simonton. It's the nature of the job of a vicar general to work quietly yet vigilantly in the background, which Edward does while also helping oversee and minister to a multi-parish regional ministry—a balancing act that no other diocese in the Canadian church asks of its executive officer, and one I'm not sure

many others could manage. I am deeply grateful for the support he offers me as your bishop, and that he offers to our diocesan church.

Like our constitution and canons, the diocesan staff, office, structures, and officers are not ends unto themselves. We exist to assist and serve our diocesan church—the congregations and parishes and people of the Diocese of Quebec—in fulfilling our mission and witness to Jesus Christ in this time and place.

\* \* \*

What does that mission and witness look like? What does “a vibrant and sustainable Anglican Christian presence in eastern and central Quebec” resemble? A more basic question might be: what does the future hold?

My honest answer is: I don’t know. What I *do* know is that all that we are doing—updating our governance, emphasizing discipleship formation, setting up new ministry structures, implementing robust financial systems, welcoming new staff and officers—we are doing not to keep busy or to kill time or run out the clock, but because we believe *we have a future*.

A few years ago someone shared with me a letter they once received from a previous bishop of Quebec, which included the following line: “I am sure,” wrote the bishop, “that I don’t have to tell you the future of our church in the diocese looks grim, but we must work at it.”

The author of the letter was Bishop Allen Goodings and the year was 1977. God clearly wasn’t finished with the Diocese of Quebec 47 years ago, and God isn’t finished with us now. As long as we’re open to the leading of the Holy Spirit, God will continue to use this church to accomplish God’s good purposes in the world.

\* \* \*

In my charge to the last Synod, I began with a prayer that I then described as realistic but encouraging, honest but hopeful. It’s the prayer that concluded each of those 190 online services of Home Prayers during the pandemic. I still love the prayer because it doesn’t deny difficult truths or succumb to sterile pessimism. It’s a prayer that I think still speaks to where we are as a church in this time and place. As we together begin this sacred gathering that is Synod, I’d invite you to join me in praying this prayer:

**O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go forward with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord. Amen.**

*The Rt. Rev. Bruce Myers OGS*



pour mener la vie et l'œuvre de notre église diocésaine dans et pour le monde que Dieu a créé et qu'il aime.

Alors que nous entamons ce rassemblement sacré de notre église diocésaine, j'aimerais passer un peu de temps à revenir sur certains des événements qui se sont déroulés depuis notre dernier synode (certains, pas tous!), ainsi qu'à regarder vers l'avenir.

\* \* \*

Ce n'est que quelques mois après notre dernier synode diocésain que l'état de pandémie a été déclaré à l'échelle planétaire. Par mesure de précaution (une expression devenue familière), les églises ont fait partie des bâtiments publics auxquels on a empêché l'accès pour faire obstacle à la propagation du coronavirus – puis elles ont été à nouveau ouvertes et à nouveau fermées, puis encore ouvertes et encore fermées, permettant l'accès à un nombre changeant de personnes soumises à des directives variables et en constante évolution, et ce pour les deux années suivantes.

Ce fut une période épuisante et pénible pour plusieurs d'entre nous. Et ce fut particulièrement difficile lorsqu'il n'était pas possible d'être aux côtés d'un proche ou d'un paroissien pendant ses derniers instants, ou lorsque des funérailles ont dû être retardées ou assujetties à de fortes restrictions quant au nombre de participants y ayant accès.

Et pourtant, au milieu de tout cela, nous avons connu des moments de grâce. En un instant, notre diocèse est passé au mode numérique. À chaque dimanche, entre le 15 mars 2020 (le premier dimanche suivant la déclaration de la pandémie mondiale) et le 26 juin 2022, des « Prières à domicile » (« Home Prayers ») ont été diffusées sur la page Facebook du diocèse, ainsi que des célébrations supplémentaires pendant la Semaine sainte et à Noël – 190 célébrations au total, tenues en ligne, préparées et présentées par des membres du clergé de partout dans notre diocèse, dont la plupart n'avaient jamais présidé à une célébration en ligne de leur vie. (Et cela ne tient pas compte des autres propositions accessibles en ligne préparées dans les paroisses individuelles.) Des centaines (et, dans les premiers mois de la pandémie, des milliers) de personnes de tout le diocèse de Québec (et d'ailleurs) ont regardé les cérémonies (ou les ont écoutées par téléphone) et ont même développé une forme unique de fraternité dans la section des commentaires en ligne de chaque célébration. Ce n'était pas un substitut permanent au culte en personne, mais cela a clairement aidé à soutenir de nombreuses personnes dans leur isolement forcé; cela a attiré

l'attention de gens qui ne franchissent que rarement, voire jamais, les portes de nos églises et a contribué à créer un sentiment de communion sans précédent dans la vaste étendue géographique de notre diocèse.

Quelques mois après le début de la pandémie, en mai 2020, j'écrivais ce qui suit dans mon rapport au Conseil exécutif diocésain (« *DEC* ») : « L'église qui se manifestera de l'autre côté de cette pandémie ne sera pas la même que celle qui y est entrée – ni au Québec, ni nulle part ailleurs. De même, le monde que nous connaissons de l'autre côté de la pandémie ne sera pas comme celui que nous connaissions auparavant. »

La preuve en est que lorsque l'urgence sanitaire a pris fin et que nos églises ont finalement pu rouvrir dans les mêmes conditions qu'avant la COVID-19, tout le monde n'est pas revenu. Dans l'ensemble de l'Église anglicane du Canada, la fréquentation dominicale a chuté de 26 % depuis le début de la pandémie, et d'autres groupes religieux présentent des baisses similaires de fréquentation.

Pendant la pandémie, plusieurs congrégations du diocèse ont demandé à mettre fin à leurs activités. Les responsabilités liées à l'entretien d'un bâtiment et les coûts qui y sont rattachés devenaient de plus en plus lourds pour un nombre de plus en plus restreint de fidèles (souvent âgés). Ces décisions sont rarement faciles à prendre, mais elles reflètent ce que j'appelle un pragmatisme teinté d'espoir – un pragmatisme qui reconnaît qu'il est acceptable de poser un fardeau d'entretien devenu trop lourd à porter pour trop peu de personnes; un espoir que les fonds générés par la vente de certaines de ces propriétés aideront à soutenir le ministère anglican dans notre coin du royaume de Dieu pour les générations à venir, et que l'Église poursuivra néanmoins sa vie et son œuvre.

Au début de mon mandat d'évêque, certains principes directeurs informels ont été mis en place afin d'aider à orienter le leadership diocésain dans notre processus de prise de décision. Il s'agit notamment de ce qui suit, que l'on pourrait appeler une sorte « d'énoncé de vision » : « Nous nous efforçons de cultiver une présence chrétienne anglicane dynamique et durable dans l'est et le centre du Québec. »

C'est simple et direct, et cela peut aussi sembler naïf ou irréaliste alors que nous sommes confrontés à une baisse de la fréquentation, à la fermeture d'églises et à une diminution des capacités financières. Mais si vous ne croyez pas qu'il existe un potentiel pour une présence chrétienne anglicane dynamique et durable dans notre partie du monde, si vous pensez que notre église n'a aucune

possibilité d'augmenter la participation, plutôt que de continuer à la voir diminuer, je vous inviterais à consulter le dernier recensement.

Il indique (sans surprise) qu'il n'y a pas beaucoup d'anglicans dans la province de Québec ces jours-ci. Un peu moins d'un pour cent de tous les Québécois (0,7 %) s'identifient comme anglicans (55 290 sur une population totale de 8 308 480). Près des trois quarts des Québécois qui s'identifient comme anglicans vivent dans la région métropolitaine de Montréal et ses environs. Un peu plus de 10 % des anglicans de la province (un peu plus de 6 000) vivent dans les limites géographiques du diocèse de Québec, concentrés en grappes dans les Cantons-de-l'Est, dans la région de la Capitale-Nationale, en Gaspésie et sur la Côte-Nord, nos quatre doyennés géographiques.

Nos propres statistiques suggèrent que le nombre d'anglicans « actifs » dans notre diocèse est d'un peu plus de 1 300 (un chiffre que je sais être sous-évalué, car un certain nombre de paroisses ne fournissent pas de rapports statistiques complets chaque année). Cela suggère qu'il y a au moins quelques milliers de personnes dans nos collectivités que nous ne voyons que rarement ou jamais dans nos églises, mais qui se considèrent néanmoins comme faisant partie de notre communauté. Dans ces données, je vois des opportunités, des possibilités, du potentiel et de l'espoir.

Dans ce groupe de personnes qui croient voir des choses positives pour notre église en ce moment et en ce lieu figure Jesse Zink, théologien anglican et directeur du Séminaire diocésain de Montréal (« Montréal Dio »), que nous avons également accueilli lors de notre dernier synode. Il partagera avec nous samedi une vision de ce que pourrait signifier d'être, dans un monde soumis à des changements rapides et à des crises incessantes, une Église créative, fidèle et pleine d'espoir.

\* \* \*

Alors même que nous cherchons à attirer de nouvelles personnes dans notre communauté, nous sommes conscients de la nécessité de nourrir ceux qui font déjà partie de nos collectivités ecclésiales et de les aider à approfondir leur compréhension, leur engagement et leur implication chrétiens afin qu'ils puissent encore mieux se joindre à l'œuvre de révélation du royaume de Dieu au milieu de nous. Lors de la Conférence de Lambeth en 2022, les évêques de la Communion anglicane ont réengagé nos églises dans une « période de discipulat délibéré ». Cela signifie faire un effort encore plus concerté pour aider ceux qui font déjà partie de notre église à grandir dans leur foi chrétienne afin qu'ils

puissent vivre aussi pleinement que possible ce qui est parfois décrit comme une « vie façonnée par Jésus ».

Il était frappant (et aussi étrangement encourageant) d'entendre des évêques de la Conférence de Lambeth provenant d'églises en pleine croissance dans le Sud global dire des choses comme : « Nous formons des disciples mais nous ne les nourrissons pas; nous baptisons des gens mais nous ne les revoyons pas », ou décrire l'engagement chrétien de nombre de leurs membres comme « beaucoup de bruit pour pas grand chose ». Ces descriptions ressemblent parfois à notre propre situation ici au Québec.

Il n'existe pas de programme ou de formule fourre-tout pour la formation des disciples chrétiens anglicans; tout dépend du contexte. Dans leurs rapports au synode, le chanoine théologien Jeffrey Metcalfe et le chanoine des ministères laïcs Giuseppe Gagliano décrivent certains des moyens avec lesquels nous avons tenté, au niveau diocésain, d'aider nos gens à grandir dans une vie de véritable discipulat chrétien, et des plans pour de nouveaux types de formation chrétienne encore à venir – en utilisant les capacités déjà présentes chez les gens de notre diocèse et en s'appuyant sur les leçons apprises pendant la pandémie concernant l'utilisation de la technologie pour rassembler les gens malgré de grandes distances.

Au milieu de toutes les autres préoccupations et demandes qui requièrent notre attention, notre énergie et nos ressources en tant qu'Église, il peut être facile d'oublier que de former et nourrir des disciples de Jésus-Christ est vraiment ce que nous sommes censés faire. Comme l'a dit un jour l'anglican C.S. Lewis : « L'Église n'existe pour rien d'autre que d'attirer [les gens] dans le Christ, d'en faire de petits Christs. Si cela ne se produit pas, alors toutes les cathédrales, le clergé, les missions, les sermons, même la Bible elle-même, ne sont qu'une perte de temps. Dieu ne s'est fait homme pour aucune autre raison. »

\* \* \*

Comme toujours, bien des choses extraordinaires se réalisent dans les divers recoins du diocèse, souvent de manière discrète et effacée. Si vous ne l'avez pas encore fait, je vous encourage vivement à lire les rapports écrits qui vous ont été fournis au cours des dernières semaines, car ils relatent en détail diverses expériences de mission et de ministère vécues par le clergé dévoué et les laïcs fervents de notre diocèse.

Une histoire que j'aimerais partager ici n'apparaît dans aucun de ces rapports, mais elle s'avère importante pour notre vie diocésaine. La plupart d'entre nous sont désormais bien au fait de la participation de l'Église anglicane du Canada à ce qui a été appelé le système des pensionnats, qui a, par la force, retiré des enfants autochtones de leurs communautés dans le cadre d'un programme d'assimilation et de génocide culturel parrainé par l'État.

Un de ces pensionnats opérait dans notre diocèse, à La Tuque, entre 1963 et 1978. Une fillette de neuf ans, Juliette Rabbitskin, y est morte d'une pneumonie lors d'une épidémie s'y étant déclarée en 1966. Bien qu'elle ait été originaire de la communauté crie de Mistissini (à environ 500 kilomètres au nord de La Tuque), son corps a été enterré par le clergé anglican dans le cimetière anglican de La Tuque, sans même que les parents de Juliette ne soient informés du décès de leur fille. Ils ne l'ont appris que quelques mois plus tard, de la bouche de leurs autres enfants, lorsque ceux-ci sont rentrés chez eux pour l'été, sans Juliette.

Parmi les appels à l'action de la Commission de vérité et réconciliation du Canada figure, si la famille devait en faire la demande, la réinhumation des enfants décédés dans les pensionnats dans leur communauté d'origine. La participation de notre diocèse à ce processus de rapatriement a débuté en 2021, en collaboration avec la famille, les gouvernements provincial et fédéral et la nation crie. La dépouille de Juliette a été exhumée du cimetière anglican de La Tuque le 20 septembre dernier et ses restes ont été inhumés à nouveau à Mistissini le 30 septembre, Journée nationale de la vérité et de la réconciliation. À l'invitation de la famille Rabbitskin, j'étais présent aux deux événements et j'ai présenté des excuses publiques officielles à la famille, aux survivants du pensionnat de La Tuque et à la nation crie.

La réconciliation avec les peuples et les communautés autochtones qui ont été lésés par notre église est un long périple souvent accidenté. D'avoir aidé Juliette à rentrer chez elle représente une modeste mais importante étape de ce cheminement. Emily Rabbitskin, qui avait fréquenté le pensionnat avec sa cousine Juliette, a déclaré ceci après la réinhumation : « C'est comme si un poids avait été enlevé de mon âme, c'est à quel point j'étais heureuse. [...] J'ai ressenti de la paix après. »

\* \* \*

Notre dernier synode diocésain avait explicitement demandé la complétion de deux mandats spécifiques avant la tenue du prochain synode.

Le premier était une « demande à l'évêque de Québec d'autoriser la célébration du mariage de personnes de même sexe dans le diocèse de Québec ». Malgré le vote écrasant en faveur de cette proposition en 2019, j'avais demandé au synode de m'accorder un délai pour consulter certaines personnes au sein du diocèse qui pourraient trouver une telle innovation malaisée, dans l'espoir d'élaborer une politique permettant de respecter à la fois la demande du synode et la conscience de ceux et celles qui n'adhèrent pas à cette idée.

Il en résulte qu'une nouvelle politique diocésaine sur le mariage est entrée en vigueur le 1<sup>er</sup> juillet de cette année. Elle est fondée sur un ensemble d'affirmations adoptées par le synode général de l'Église anglicane du Canada de 2019, qui ont eu pour effet de permettre à chacun des diocèses d'exercer une soi-disant « option régionale » en ce qui concerne la possibilité de mariage de personnes du même sexe en église. Elle cherche à répondre à la demande du synode en énonçant simplement et clairement les lignes directrices de notre diocèse en matière de mariage, quels que soient les genres des personnes désirant se marier. La politique réitère une disposition de longue date qui n'oblige aucun(e) célébrant(e) à agir à l'encontre de sa conscience en présidant à un mariage – encore une fois, quels que soient les genres des futures conjoints.

La seconde réalisation demandée par le dernier synode était « l'examen, l'analyse et la révision critique de la Constitution et de la loi canonique de ce diocèse afin d'y proposer des amendements lors de la prochaine session ordinaire du synode du diocèse de Québec ».

Un groupe de travail sur la Constitution et les Canons, composé de six personnes incroyablement diligentes et dévouées, a été dûment créé par le DEC et a amorcé ses travaux à l'automne 2020, se réunissant en ligne pas moins de 70 fois pour élaborer les propositions qui occuperont la majeure partie du temps de notre synode demain. Elles représentent la première refonte majeure de notre constitution et de nos canons depuis une génération, et elles s'imposaient depuis longtemps.

Si l'idée de discuter d'amendements constitutionnels et canoniques ne vous excite pas beaucoup, essayez de penser à notre constitution diocésaine et à nos canons comme à l'équivalent de votre ordinateur, de votre téléphone intelligent ou de votre tablette, qui utilisent tous un système d'exploitation particulier, qu'il s'agisse de Windows, d'iOS ou d'Android. Lorsque ces systèmes sont à jour, ils fonctionnent sans problème en arrière-plan, vous permettant de faire ce que vous devez faire. Mais vous savez ce qui se passe quand vous ne

faites pas ces mises à jour ? Votre appareil ralentit, les bugs s'accumulent, certaines choses ne fonctionnent pas ou alors, il plante.

Notre constitution diocésaine et notre droit canonique ressemblent pas mal à cela. Au fil des ans, des correctifs occasionnels et des mises à niveau ont aidé, mais nous en sommes maintenant au point où nous avons besoin de mettre en place un système d'exploitation entièrement nouveau et repensé, qui nous permette d'être plus agiles et qui reflète l'église que nous sommes aujourd'hui et que nous espérons être à l'avenir, plutôt que celle que nous ne sommes plus depuis des générations.

Les ordinateurs, les téléphones intelligents et les tablettes ne sont pas des fins en soi. Ce sont des outils qui nous permettent de réaliser des choses. Il en va de même pour notre constitution et nos canons. Comme spécifié dans un des documents qui ont guidé le groupe de travail : « Le droit [canonique] existe pour aider une église dans sa mission et son témoignage de Jésus-Christ. Une église a besoin de lois pour s'organiser, et ainsi faciliter sa vie publique et pour régler ses propres affaires pour le bien commun. Le droit n'est pas une fin en soi. Le droit est au service de l'église. »

Ainsi, lorsque nous discuterons demain de ce qui pourrait sembler être un point byzantin de certains détails canoniques, rappelez-vous que ce que nous serons ultimement en train de faire, c'est d'aider notre église diocésaine à mieux remplir sa mission et témoigner de Jésus-Christ.

Une troisième tâche importante s'est manifestée de manière organique à la suite de notre dernier synode. De précieux commentaires critiques ont été reçus à la suite d'une présentation faite au synode concernant une mise à jour antérieure de notre politique diocésaine sur l'inconduite sexuelle. Cela a mené le DEC à créer, en 2020, un groupe de travail sur « l'Église sécuritaire » composé de sept personnes. Ils ont reçu l'assistance de Mary Wells, une travailleuse sociale et représentante de l'Église anglicane du Canada à la Commission des Églises sûres de la Communion anglicane (*Anglican Communion Safe Church Commission*). Ensemble, ils ont entrepris une révision plus approfondie de notre politique diocésaine sur l'inconduite sexuelle, *Créer une église sécuritaire*, qui a été approuvée par le DEC en 2023. De telles politiques sont en constante évolution, et nous recevons encore des commentaires visant à l'améliorer, toujours dans le but de protéger les plus vulnérables parmi nous.

Je suis profondément reconnaissant aux membres de ces deux groupes de travail, dont la majorité sont des bénévoles laïcs, pour leur engagement et le sérieux avec lequel ils ont réalisé cette tâche en notre nom.

\* \* \*

Notre vie diocésaine a connu plusieurs transitions depuis notre dernière réunion en tant que synode. Je voudrais ici en souligner quelques-unes.

L'une d'entre elles concerne le bâtiment autrefois connu sous le nom de Bishopthorpe, qui servait de résidence à l'évêque depuis les années 1970. J'ai commencé à demeurer dans ma propre maison il y a quelques années, et plus tôt en 2024, Bishopthorpe a été rebaptisée la Maison diocésaine (« Church House »), et abrite désormais le bureau administratif diocésain – un changement de vocation qui devrait se traduire par des économies financières pour le diocèse, puisque le bâtiment appartient à la Société d'Église (« *Church Society* »).

Une autre transition concerne notre vénérable publication diocésaine, la *Gazette*. Après une pause de parution résultant du départ du rédacteur en chef Matthew Townsend, la *Gazette* a repris du service, présentant chaque trimestre un numéro thématique sous forme de magazine. Elle demeure un moyen de communication essentiel pour notre diocèse.

Un certain nombre de membres importants de notre famille diocésaine ont pris leur retraite ou ont autrement changé de rôle, et méritent ici une mention particulière.

Ruth Sheeran et Anne Chapman ont toutes deux œuvré à titre de doyennes rurales et en tant que membres du DEC, pour leurs doyennés respectifs de Saint François et de Québec, pendant de très nombreuses années. Pour ceux et celles d'entre nous qui sont là depuis un certain temps, il est difficile d'imaginer un synode diocésain sans Ruth ou sans Anne. Chacune à sa manière demeurera impliquée dans la vie et le travail de notre église dans sa propre communauté, mais pour reconnaître leur implication et leur engagement de longue date au sein de notre église diocésaine, j'ai le grand plaisir de nommer chacune d'elles doyenne rurale émérite.

Malcolm McLeod prendra également sa retraite après une décennie en tant que chancelier, rôle qu'il a rempli en fournissant de judicieux conseils à notre église diocésaine sur une grande variété de questions. Je n'avais que rarement eu

affaire à des avocats avant de devenir évêque, je ne savais donc pas trop à quoi m'attendre. Malcolm s'est avéré être un conseiller avisé, sage et bienveillant, montrant un sincère attachement pour l'église. Bien qu'il quitte ses fonctions de chancelier, Malcolm a très aimablement proposé de continuer à nous offrir des conseils juridiques de temps à autre. En reconnaissance de cette générosité et de ses loyaux services, je suis heureux de le nommer chancelier émérite.

Jacob Stone, membre de la paroisse de Québec, a travaillé aux côtés de Malcolm en tant que vice-chancelier; il assurera dorénavant la relève en tant que chancelier. (Jacob se joindra à nous demain.)

Il y a également eu des transitions du côté des finances et de l'administration de la vie diocésaine. Notre registraire, Sean Otto, s'est avéré un ajout opportun au sein de l'équipe de la Maison diocésaine, occupant le rôle polyvalent de coordonnateur des opérations.

L'été dernier, après une douzaine d'années en tant que directrice générale de notre diocèse, Marie-Sol Gaudreau a choisi de relever de nouveaux défis. (Elle se joindra à nous lors du banquet de clôture samedi.) Le départ de Marie-Sol nous a permis de réévaluer le poste qu'elle occupait avant de procéder à une nouvelle embauche, ce qui a donné lieu à la création du nouveau poste de contrôleur diocésain. Eloah Roberge occupe ce poste depuis le mois d'août et est depuis très occupée à chercher des moyens d'apporter plus de clarté, plus d'efficacité et l'utilisation des meilleures pratiques aux finances et à l'administration de notre diocèse.

Michael Boden a également quitté cet été son poste de trésorier diocésain, un poste qu'il occupait depuis 2007. Depuis quelques années, il avait exprimé le désir de se retirer progressivement de ses fonctions au sein du diocèse, afin de pouvoir se concentrer sur la tâche de supervision à temps plein qu'il exerçait déjà auprès de multiples fondations qui soutiennent la communauté anglophone de Québec. Ce processus a commencé en 2021 avec la retraite de Mike en tant que trésorier de la Church Society. Il nous a néanmoins généreusement offert de continuer à être disponible comme ressource à ce moment-là.

Après le départ de Mike, j'ai nommé Sylvain Laperrière en tant que trésorier par intérim. Sylvain est un membre actif de notre église depuis de nombreuses années, œuvrant comme ministre laïc et comme marguillier à St. John the Evangelist à Portneuf. Comptable professionnel, Sylvain est actuellement directeur financier au sein d'une entreprise établie dans la région de Québec. Il travaille déjà en étroite collaboration avec notre nouveau contrôleur

diocésain, Eloah, pour gérer et superviser les finances du diocèse. Je suis reconnaissant à Sylvain d'avoir accepté de se porter candidat au poste de trésorier de façon plus permanente.

Stephen Kohner a également accepté de se porter candidat pour un autre mandat de secrétaire du synode. Comme nous le verrons au cours des prochains jours, Stephen porte, toujours fidèlement, plusieurs chapeaux dans notre organisation diocésaine. En tant que secrétaire du synode, il contribue largement, et souvent en coulisses, à la tenue et au succès du présent rassemblement.

Un autre loyal serviteur méconnu de notre église diocésaine est l'archidiacre Edward Simonton. C'est la nature du travail d'un vicaire général de travailler discrètement mais avec vigilance en arrière-plan, ce qu'Edward réussit à faire tout en aidant à la supervision et à l'exercice d'un ministère régional multi paroissial – un exercice d'équilibriste qu'aucun autre diocèse de l'Église canadienne n'exige de son dirigeant exécutif, et qui, je crois, ne pourrait pas être géré par bien des gens. Je lui suis profondément reconnaissant du soutien qu'il m'offre en tant qu'évêque, et qu'il offre à notre église diocésaine.

Tout comme notre constitution et notre droit canonique, le personnel, le bureau, les structures et les dirigeants du diocèse ne sont pas des fins en soi. Nous existons pour aider et servir notre église diocésaine – les congrégations, les paroisses et les fidèles du diocèse de Québec – dans l'accomplissement de notre mission et de notre témoignage de Jésus-Christ ici et maintenant.

\* \* \*

À quoi ressemblent cette mission et ce témoignage ? À quoi ressemble « une présence chrétienne anglicane dynamique et durable dans l'est et le centre du Québec » ? Une question encore plus fondamentale pourrait être : que nous réserve l'avenir ?

Je vous donne ma réponse honnête et sincère : je ne sais pas. Ce que je *sais* par contre, c'est que tout ce que nous faisons – la mise à jour notre gouvernance, l'emphase sur la formation de disciples, la mise en place de nouvelles structures de ministère, de systèmes financiers robustes, l'arrivée de nouveaux employés et dirigeants – nous ne le faisons pas pour avoir l'air occupés ou pour tuer le temps, mais parce que nous croyons que *nous avons un avenir*.

Il y a quelques années, quelqu'un m'a fait part d'une lettre qu'il avait reçue d'un ancien évêque du diocèse de Québec, dans laquelle se trouvait la phrase suivante : « Je suis sûr », avait écrit l'évêque, « que je n'ai pas besoin de vous dire

que l'avenir de notre église dans le diocèse semble menacé, mais nous devons y travailler. »

L'auteur de la lettre était l'évêque Allen Goodings et la lettre date de 1977. Il est clair que Dieu n'en avait pas fini avec le diocèse de Québec il y a 47 ans, et Dieu n'en a pas fini avec nous aujourd'hui. Tant que nous demeurerons réceptifs à la direction du Saint-Esprit, Dieu continuera d'utiliser cette église pour accomplir ses bons desseins dans le monde.

\* \* \*

Dans mon appel au dernier synode, j'ai commencé par une prière que j'ai ensuite décrite comme réaliste mais encourageante, honnête mais pleine d'espoir. C'est cette même prière qui concluait chacune des 190 diffusions en ligne des « Prières à domicile » pendant la pandémie. J'aime encore beaucoup cette prière parce qu'elle ne fait pas fi des vérités difficiles à accepter et qu'elle ne sombre pas dans le pessimisme stérile. C'est une prière qui, je pense, s'adresse encore et toujours à l'endroit où nous nous trouvons en tant qu'église ici et maintenant. Alors que nous entamons ensemble ce rassemblement sacré qu'est le synode, je vous invite à vous joindre à moi pour prononcer bien haut cette prière:

**Ô Dieu, tu as appelé tes serviteurs dans des périples dont nous ne voyons pas la fin, par des sentiers encore inexplorés, aux périls inconnus. Donne-nous la foi d'aller de l'avant avec courage, sans connaître notre destination, mais sachant que ta main nous guide et que ton amour nous soutient, par Jésus Christ notre Seigneur. Amen.**

*Mgr Bruce Myers OGS*

# Reports to The Eighty-sixth (Ordinary) Session of the Synod of the Diocese of Quebec

Diocesan Executive Council (DEC)

Constitution and Canons Working Group

Diocesan Treasurer

Diocesan Registrar / Property Committee

Canon Theologian

Diocesan Archivist

Diocesan Historian

Diocesan Canon for Lay Ministries

Campus Ministry: Bishop's University and Champlain College

Deanery of the North Shore

Deanery of St. Francis

Deanery of Gaspé

Doyenné du Saint-Laurent

Rapport de fin du ministère Communauté multiculturelle anglicane

du Québec / End of Ministry Report for the Communauté

multiculturelle anglicane du Québec

Anglican Foundation of Canada (AFC)

Primate's World Relief and Development Fund (PWRDF)

Conseil patrimoine religieux du Québec (CPRQ)

## DIOCESAN EXECUTIVE COUNCIL (DEC)

On behalf of the DEC, I am pleased to report on some of the topics of discussion and deliberation. Since the 85<sup>th</sup> (Ordinary) Session of Synod in November of 2019, the DEC has met thirteen times. The Officers of Synod have met a number of times to approve applications that were forwarded to the Anglican Foundation of Canada for their consideration.

Our DEC face-to-face meetings and conference calls continue to be streamlined. Bishop Bruce has been using an agenda that has helped transform the meetings in a more conducive manner. Despite the COVID-19 pandemic, diocesan services were maintained and adapted to the impact of the pandemic.

There have been a number of significant changes in regards to human resources. Matthew Townsend resigned as Communications Missioner on May 30, 2022, Marie-Sol Gaudreau as Director General on June 28, 2024 and Mike Boden as Treasurer on October 1, 2024. We are thankful for their work in the diocese, especially during some very difficult and challenging times. Stephen Tam (Diocese of Montreal) assisted us with the financial matters (thank you Bishop Mary!) and Ann Martell with subsequent issues related to human resources.

Church House completed its move in the spring/summer of 2024 from 31 rue des Jardins to 29 rue Des Jardins (formerly Bishopthorpe). The first floor is office space, a common space and a conference room. The second floor is administrative offices (Bishop, diocesan comptroller bookkeeper, Dean; Canon Theologian). The third floor will eventually be made available for out-of-town guests; a set of policy and procedures is to be established.

The DEC has been discussing, deliberating and acting on a number of dossiers. A number of reports from a variety of diocesan bodies, sub-committees, and representatives have been consistently presented to the DEC. They have all brought issues and concerns to the attention of DEC. Where necessary, the DEC has acted upon a number of requests and issues emanating from the reports. This work, done by so many people, is an essential part of our ministry within the diocese and the Anglican Church of Canada.

To name but a few, a few dossiers include:

- Safe Churches
- Sexual Misconduct Policy
- diocesan lay and new staff salary scales

- Policy on the Administration of Cemeteries
- Policy on the Anglican Foundation of Canada
- numerous sales of parish churches, lots and parsonages
- Cathedral Complex Project
- Camp Fort Haldimand
- Policy on Marriage
- Quebec Diocesan Policy on Sexual Misconduct
- Vulnerable sector checks
- Synod cash flow issues
- Quebec Lodge
- Applications to the Anglican Foundation of Canada
- Approval of Synod budgets and audited financial statements
- Discussion regarding diocesan structure and, consequently, becoming aware of the limits of our capacity
- Appointment of clergy
- Insurance dossier
- Bill 25 (provincial legislation to safeguard personal and private information)
- St. Lawrence Valley Anglican Ministry and a Deanery Ministry Committee
- Establishment of a Diocesan Policy Committee
- Reports from the Constitution and Canons working group (see separate report)
- Dozens of reports from various diocesan committees and people

In terms of Synod budgets, the Treasurer and Executive Director have repeatedly expressed concern regarding cash flow. Parishes not remitting monthly Synod assessment have created anxious moments. This situation remains problematic.

Looking ahead, the DEC will be working with new people: Eloah Roberge (diocesan comptroller), Sylvain Laperriere (treasurer *pro tem*) and a significant number of new deanery representatives. We must look for ways to communicate DEC decisions and documents in an expedient and efficient manner and in engaging the members of the DEC since they not only represent the deaneries/region but provide an invaluable insight into what is happening in the diocese. We must continue to strengthen and build our foundational work and that will require reflection, strategy, communication, and decision-making for the short and long term.

A number of Canons have been rescinded while some are to be changed to a policy and made part of a Diocesan Handbook. The rationale is that policy is easier to modify than a Canon; some Canons simply are not supposed to be designated as a Canon. A committee has been struck and their work will begin

following Synod 2024. The DEC will be responsible for due discussion and approval of the policies.

We propose that the following Canons be changed to a diocesan policy include:

- Canon 7: Duties of the Secretary of Synod
- Canon 9: The Joint Audit Committee
- Canon 22: Quebec Diocesan Gazette
- Canon 26: The Care and Administration of Cemeteries
- Canon 32: The Order of the Diocese of Quebec
- Canon 33: The Election, Appointment, Consecration and Resignation of Bishops
- Appendix A: Order of Proceedings at Meetings of Synod
- Appendix B: Rules and Orders at Meetings of Synod

The DEC will be bidding farewell to two deanery representatives who have served multiple terms: Ruth Sheeran (Vice-Chair) and Anne Chapman. We thank them for their faithful service, insights, leadership, and involvement in the multiple facets of the diocese. Thank you.

In closing and on behalf of the DEC, I would like to express heartfelt thanks and appreciation for the leadership provided by Bishop Bruce Myers as chair of the DEC along with the Officers of the DEC and Synod, the Vice-Chancellor, the Vicar General, the Synod Office staff and the ever-present collaboration of Church Society. We are grateful for the time and attention deanery representatives have given to a wide range of diocesan matters concerning its mission and ministry over the past five years.

Respectfully submitted,

Canon Stephen Kohner  
Secretary of Synod

## **CONSTITUTION AND CANONS WORKING GROUP** (the “Committee”)

Members: The Venerable Dr. Edward Simonton, Chair; Me Malcolm McLeod; Me Jacob Stone; Ms. Janet Harvey; Dr. Sean Otto; Canon Stephen Kohner, secretary

Diocesan Synod resolution DS-19-05 / DEC resolution 20-05

Mission: simplify the Constitution and Canons in order to make them more comprehensible and to bring them in line with our current diocesan practices.

After 70 meetings since October 20, 2020, the committee has reviewed, edited, and modified the diocesan Constitution and Canons (C&Cs). The Committee’s mission was to simplify the C&Cs in order to make them more comprehensible and to bring them in line with our current diocesan practices.

In carrying out our mission we have sought to:

- (i) use consistent and concise terms;
- (ii) use clear and simplified language so that one who is not familiar with Church practices can easily understand their meaning;
- (iii) provide more flexibility for those carrying out the mission of the Diocese;
- (iv) combine Canons that dealt with similar subject matter;
- (v) eliminate redundancies; and
- (vi) refer to other bodies of Church rules, procedures and policies where appropriate.

Below are some of the major points to note:

- Amendments to the Constitution are being proposed (not just the Canons). Constitutional amendments, however, will take two Sessions of Synod. Therefore, some aspects of the proposed Canonical changes will not be approved at this Synod (example: change of “Diocesan Executive Council” (DEC) to “Diocesan Council” (DC))
- Any term, other than a proper noun or title, that is capitalized now has a definition. Some definitions were changed to align with the definitions of General Synod

- The present 33 Canons plus 2 appendices are reduced to 18 Canons and 1 appendix
- A number of Canons have been rescinded while some are to be changed to a policy and made part of a Diocesan Handbook. It will be necessary to ensure that the pertinent Canon remains in effect until such time as a policy is approved by the DEC. The rationale is that policy is easier to modify than a Canon; some Canons simply are not supposed to be designated as a Canon. Some examples are:
  - Canon 7: Duties of the Secretary of Synod
  - Canon 9: The Joint Audit committee
  - Canon 22: The Quebec Diocesan Gazette
  - Canon 26: The Care and Administration of Cemeteries
  - Canon 32: The Order of the Diocese of Quebec
  - Appendix A: Order and Proceedings at a Meeting of Synod
  - Appendix B: Rules of Order at Meetings of Synod
- Those that pertain directly to Acts Victoria (example: Canon 27 – Respecting Trinity Church, Ste-Foy), are removed since it represents a redundancy and the document is solely focused on the Canons of our Diocese. Acts Victoria remains in place and does not have to be quoted in part in our Canons (why are certain parts included and not others?)
- Punctuation, capitalization, numbering and formatting are all reviewed
- Canonical amendments are not in effect until the Schedule of Enactments and prorogation of Synod are done (at the very end of Synod)
- The presentation at Synod of the proposed amendments will not show the “markups” (it would be a very messy presentation); members will need to consult the 2019 version to make a comparison
- A copy-editor was hired to produce a “clean copy” for presentation
- The DEC met to receive the proposed amendments. Following that meeting, the document was made available to all.
- A series of five (recorded) webinars were held in mid-September to mid-October for Synod delegates and interested others to participate in and

view. Feedback from the webinars was considered and some will require an amendment to the proposed Canonical amendment.

Respectfully submitted,

Stephen Kohner, Secretary  
(on behalf of the C+C Working Group)  
October 18, 2024

## TREASURER'S REPORT

At the 2019 Synod, it was projected that after 12 years of financial restructuring that the Diocese would be approaching break-even budgets. Unfortunately, in 2020, the Covid global pandemic shutdown, changed the course of the Diocesan finances and emergency procedures were put in place to give relief to parishes, by discounting fair share. Loss of fair share revenue was somewhat offset by government programs (CEWS) assisting organizations with loss of revenues. Also, with the economic shutdown, global markets declined rapidly which also reduced pooled funds distributions, a major source of Diocesan funding. Fortunately, pooled funds held up well and recovered by the end of the year. The strategic plan of selling property assets and building up pooled funds also stalled during the pandemic as it was not possible to divest assets in the difficult economic environment. Although the Diocesan administration was able to manoeuvre around the pandemic it was a major financial setback and it brought us back several years, just as the financial crisis did in 2008.

Following the pandemic, discussion returned as to how to divest of certain property assets. Although there are still several property assets to divest, the rural area assets for sale are proving to be very difficult to unload. Most of the larger, more valuable assets have already been sold. One exception is Trinity Church, which must be settled in order for Diocesan debt to be eliminated and for the Diocese to attain break-even budgets. On the operational side, the administration has worked diligently at creating synergies in regional deaneries by sharing resources. Rationalizing expenses is still a priority; however, you can only cut so much without hindering the operations of the Diocese. This balance must continue as efforts must also be made to find additional revenue sources. Synod has not been held for 5 years, nevertheless the Bishop and administration understand fully that this event adds financial stress to the budgets. It is also understood that the work of the Diocese must get done and this important event must take place in order to do so.

Diocesan financial success continues to depend on the performance of pooled funds returns and since the last Synod pooled funds has incurred annual compounding returns of 9.26%. The excellent returns are a testament to quality of the investments held within the portfolio and the risk management strategies implemented by the investment committee. With strong portfolio returns and market risk concerns, it was time to take a more conservative approach to pooled funds withdrawals. In 2023, Central Board, made a responsible yet difficult decision to reduce distributions from a 5.5% floating rate to a 5% floating rate. In order to harmonize the strategy of lowered payouts to better protect the capital, Central Board also reduced the annual management fee from 1.8% to 1.5% of pooled funds assets. Understanding that the decision to cut payouts would have a material negative impact on Diocesan budgets, it was also understood that protecting the capital of pooled funds takes priority over budgetary concerns. Although Parishes, Synod, Church Society, and Lord Bishop

Corporation Sole budgets will all be impacted by this decision, should markets continue to perform well, the upside value will be added to the unitholders. In the case of more volatile markets and a global correction, this strategy will better protect the capital.

Cash flow continues to be the most challenging aspect of managing the Diocesan finances. Although the Diocese has paid down a tremendous amount of debt since 2008, Church Society continues to support the Diocese. The state of the accounts receivable is troubling, and all efforts must be made by parishes to assume their financial responsibilities and pay their fair share, stipend and insurance invoices. In 2024 Church Society was forced to sell \$300,000 of their pooled funds assets in order to cover its financial obligations. Selling pooled funds assets cannot be taken lightly and is the solution of last resort as this has a permanent negative impact on Diocesan revenues.

The administration is going through a human resource restructuring with the departure of Marie-Sol Gaudreau, and the stepping down of its Treasurer, which in my case, has been in the plans for a few years. The Diocese is lucky to have quickly turned around and hired Eloah Roberge as its comptroller and proposing that Sylvain Laperrière to take on the role of Treasurer. Together, this highly qualified team will, with a set of fresh eyes, will insert a renewed energy into the ongoing financial restructuring. As for my role, I will continue to support the Diocese in the capacity that is needed or asked of me. It has been a pleasure and an honour to have held this role since 2007, and I thank everyone in the Diocese for their support over the years.

Respectfully submitted,



Mike Boden,  
Outgoing Treasurer

## DIOCESAN REGISTRAR

In my duties as Registrar, I am involved in several areas of diocesan administration, covering matters such as parish and diocesan records, the Diocesan Archives, and property matters. Orphaned cemeteries, that is, those cemeteries that are no longer attached to a parish, are also my responsibility under the Constitution and Canons 2019. I am also a member of the Constitution and Canons Working Group, which has spent the time since the last meeting of Synod in 2019 rewriting the Diocese's Constitution and Canons. The following report will update Synod on each of these areas of activity.

### CEMETERIES

Our orphaned cemeteries continue to be fairly active, with several burials each year, with St. Peter's in Sherbrooke being the most active. There are local committees in place that take care of maintenance and burial arrangements for several of the orphaned cemeteries, while others are directly managed by myself and the staff at Church House. With the departure of the Director General, some of our institutional capacity has declined, as she was very active in the management of cemetery assets and the arrangement of maintenance. Our local committees are generally staffed by volunteers, and as in other areas of Diocesan life, these volunteers are aging. For example, the two local people managing Kenogami cemetery (Jonquière) are now well into their eighties, and are looking to decrease their involvement.

Given the realities of the situation, I thought it wise to broaden our administrative support of these cemeteries through the creation of a Diocesan Cemetery Committee and the adoption of a Policy on the Administration of Cemeteries (previously distributed to members of Synod for their consideration). This was done as part of the larger work of the Constitution and Canons Committee, and I invite you to read their report and the proposed revisions. The policy, along with the creation of a committee, was approved at the meeting of the Diocesan Executive Council of 19 June 2024 to take effect at the prorogation of this Session of Synod.

The Diocesan Cemetery Committee is established, "for the purposes of supporting local committees in the administration of their cemeteries, to distribute information on best practices and legal requirements, to administer orphaned cemeteries throughout the Diocese, and to administer this policy." The idea is to provide mutual support across the Diocese, to pool resources, and to make the burden of administering cemeteries easier for all.

Anyone interested in sitting on this committee is warmly invited to communicate with the Registrar (sotto@quebec.anglican.ca), and members of Synod are invited to solicit interest in their respective parishes, as we seek membership from all deaneries and regions.

### **ARCHIVES**

The Diocesan Archives are in the able hands of Jody Robinson, whose report I invite you to read for details about the activities of the archivist. I would like to applaud Jody for her work digitizing Church Society Reports and Diocesan Gazette, which should make these important resources available to a wider public. I would also note here my support for the initiative to reach out to parishes about recordkeeping and transfer of materials to the Archives, and will work with Jody to facilitate information sessions for parishes, the first of which is tentatively scheduled for Tuesday, 14 January 2025. This is especially important in light of space constraints in the archives, which although not critical at the moment, will need to be monitored, especially if there are further church closures which necessitate transfer of materials to the archives. One last note about the archives is that we are exploring the possibility of instituting fees for external users, which is a common practice for other archives.

### **PROPERTY**

I chair the Property Committee for the Diocese since 21 November 2023, having taken over from the Director General. With the departure of the Diocesan Treasurer and the Director General, the Committee's membership is currently two: myself and the Vicar General. In this moment of transition in the Diocese, the time is ripe for reflection on the composition and function of the Property Committee.

Nevertheless, the Committee has continued to work diligently on property issues throughout the Diocese, and will continue to do so for the foreseeable future. The sale of several churches in the Deanery of St. Francis is being overseen by the Vicar General, and the completion of the sale of properties in Lower Ireland, Sillery, and on Entry Island are all progressing under my oversight.

### **OTHER COMMITTEE WORK**

After the last meeting of Synod in 2019, the Diocesan Executive Council was asked to examine and revise the Constitution and Canons of the Diocese. It has been my pleasure to take part in this work with my fellow working group members, and to present with them the fruit of much labour for the

consideration of this Synod. I look forward to continuing to work with them as member of the Diocesan Handbook Working Group.

### **OTHER WORK**

Since August 2022, I have been in contact with Donat Savoie, who has been working with Makivik, the organisation which represents the Inuit of Nunavik in Northern Quebec. Mr. Savoie and his wife Jo Ann have been working on a large research project for Makivik entitled Nanilavut (Let's Find Them), which is working to locate the graves of Inuit who were brought south during the tuberculosis epidemic of the 1940s-1960s and who never made it home. With the great help of the Archivist, as well as the Director of Mount Hermon Cemetery, we were able to help them locate several people who are buried there, and were able to provide them with all of the documentation in our possession relating to these matters. In November of last year, myself and the Bishop met with Mr. Savoie, his wife, and representatives from Makivik and from Nunavut to discuss the organization of a ceremony to honour those buried at Mount Hermon. This event took place over two days, 21 and 22 June 2024, as relatives and survivors were able to visit the final resting place of their loved ones and inaugurate a monument to their memory. I continue to be in contact with Mr. Savoie as research continues into the location of other burials.

I welcome any comments or questions on any of these matters.

Respectfully submitted,



Sean A. Otto  
Registrar

# CANON THEOLOGIAN

## Overview

This report provides a synthesis of and reflection on my work as Canon Theologian for the Diocese of Quebec from 2019 to 2024. In sections 1 to 4, I highlight some of the programs and events I have assisted in developing in relation to the four portfolios of my work as laid out in my job description: theological and ethical advisory to the Bishop's office, discipleship formation, vocational discernment, and theological reflection. In section 5, I engage in a short reflection on this work, followed by a note on the work moving forward.

## 1. Theological Advisor to the Bishop and Diocesan Bodies

### **2019-2020: Establishing Advisory Initiatives and Government Policy Responses**

After Synod in 2019, my advisory work continued with helping to shape the Diocese's theological response to Quebec's religious symbol ban, providing counsel for engaging with issues of religious freedom, and public witness.

### **2019-2020: Leadership in Crisis During the COVID-19 Pandemic**

The onset of the COVID-19 pandemic required rapid adaptation. My role evolved into providing daily theological and ethical guidance to diocesan leadership, focusing on navigating public health restrictions while attempting to preserve the church's ministry. I participated in frequent advisory meetings.

### **2021: Theological Engagement with Social Justice**

In 2021, my focus shifted to engaging with systemic racism and the need for reconciliation with Indigenous communities. I took up these themes through an educational series on white supremacy and decolonization both online through a book study and through a workshop in the Quebec Deanery.

### **2022: Navigating National Church Crises**

A significant aspect of my 2022 advisory work involved the #ACCtoo movement and the national church's handling of sexual misconduct. I worked closely with diocesan leadership to formulate the Bishop's response, grounded in theological ethics, and contributed to national discussions on church ethics and journalism as a member of the Editorial Board of the Anglican Journal.

### **2019-2023: Diocesan Structural Changes and Leadership Development**

Throughout this period, I continued facilitating annual senior staff retreats. These retreats allowed diocesan leaders to critically assess past initiatives and set priorities for the future. Notably, in the review of the 2019 year, through this process, the senior staff crafted a unified statement summarizing their operational principles: to foster a “vibrant, sustainable, and faithful Anglican Christian presence in Eastern and Central Quebec.” At its best, this guiding principle is meant to serve as a touchstone for the leadership team to point back to the importance not only of sustaining our ministries over the long term, but to ensure we do so in reference to our virtues and values. (See the appendix for a list of these principles and priorities.)

In 2023, my advisory role focused on the Diocese’s internal restructuring efforts. Working closely with the senior leadership team I facilitated a preliminary review of our operational structures in preparation for an external consultant. I continued to be a part of this consultation process, including subsequent meetings to follow up on the external consultants’ recommendations and implementation strategies.

## **2. Discipleship Formation**

### **2019-2021: Transitioning to Digital Formation**

The pandemic in 2020 necessitated a shift to digital platforms, where I launched several online faith formation initiatives. This included online prayer like Gospel Based Discipleship, workshops and study groups including “Sourdough and Spirituality” and “How to Write a Rule of Life,” and book studies on *The Spirituality of Wine* and *The Death of Race: Building a New Christianity in a Racial World*, provided a few experimental and creative ways to engage parishioners during lockdown, combining theological reflection with everyday practices.

### **2022-2024: Digital Discipleship: ChapeauVert**

Working together with the Rev. Joshua Paetkau, and lay technology leader Christopher Waugh, we used platforms like Minecraft and Discord to create both real and virtual spaces for youth to discuss technology, ethics, and faith. We also taught some basic computer engineering with both hardware and coding. This initiative bridged some geographic divides, including the construction of a computer laboratory in both Quebec City and Baie-des-Chaleurs and participation of youth from both regions, as well as from Montreal.

## **3. Ecclesial Vocational Discernment**

### **2019-2021: Laying Foundations for Regional Ministry in Quebec City**

In 2019 the Bishop tasked me with helping to develop a more sustainable and vibrant regional ministry model in Quebec City. This began with a series of consultations with key leaders in the region, and the drafting of several reports to assess the feasibility of potential models of regional ministry. This work was done collaboratively with the Director General who contributed both a financial and a Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis. It was also through and during this initial phase of research that my work time came to be split with St. Michael's, Sillery as an interim Priest-in-Charge, with the parish taking up one-third of my stipend.

### **2022-2024: Formalizing Regional Ministries and Securing Sustainability**

By 2022-2023, the regional ministry model had been formalized by DEC, with shared ministry structures established between three Quebec City parishes. In July 2024, the first Deanery Ministry Committee meeting took place, and the focus of the work is now on developing a sustainable funding model for the regional ministry, in line with the overall restructuring taking place in the Diocesan offices. In 2024 I was also made the one-third-time Incumbent of St. Michael's, Sillery.

### **2022-2024: Diocesan Gazette Reorganization:**

In 2022, I helped revitalize the Diocese's communications through a reorganization of the Diocesan Gazette, where I now serve as the content editor, the Bishop as the general editor, and with Camille Légaré as a layout designer, ensuring its continuation as a vital diocesan communication tool.

## **4. Theological Reflection and Doctoral Studies**

### **2019-2024: Doctoral Research on White Supremacy and Land**

In 2020, I resumed my doctoral research (after a necessary break due to the requirements of the pandemic), which focused on white supremacy and its theological implications in Quebec. My dissertation was submitted in July 2024, and will likely be moving to defense December 2024.

### **2022-2024: Advancing Theological Engagement and Public Contributions**

My theological research continued to develop in 2022-2023, focusing on contextual theology and the intersection of land, race, and identity in Quebec. I was invited to contribute an article to a book on Anglican mission and ministry, addressing issues such as the future of Anglicanism in Quebec in relation to our colonial history and a pressing ecological concern. Additionally, my participation as a member of the 2023 General Synod allowed

me to engage in national theological discussions, particularly on systemic racism and the church's colonial past. Finally, I assisted in helping to plan an interreligious conference on Faith and Public Space, aimed at engaging the wider Quebec public on the relation between religious communities and urban development, as well as freedom of religion in a secular context. The conference (which took place in French) drew participation from across the province, as well as from the rest of Canada.

## **5. Some Reflections on the work**

Reviewing the activities that have taken place over the last several years, a few themes of interest emerge that I would like to highlight. The first and clearest one is that the pandemic has had a significant and continued impact on the leadership's capacity to live out its defined goal to help foster a "vibrant, sustainable, and faithful Anglican Christian presence in Eastern and Central Quebec." I see this working out in ways both negatively and positively. The early stages of the pandemic created a high degree of daily social instability and increased stress both on staff and on our institutional structures. While society may have moved on from social distancing, the effects of those times continue to linger. We need to be careful that the anxiety of those times do not carry forward into institutional practice for the long term, even as our structures continue to be challenged by the social and economic change wrought by the pandemic.

Looked at positively, the pandemic has also helped to move forward necessary institutional restructuring--without which sustainability and vibrancy would not be possible. Those reforms are working their way through both the diocesan offices as well as in at least two deaneries, in some cases, expedited by necessities born of the pandemic. God redeems all things.

I think it's worth noting that a significant proportion of my work since the last Synod has been engaging with institutional reforms of various kinds. While perhaps necessary, it has also taken away time that might be oriented towards more apostolic work: discipleship formation. Although that work is best done within a parish or congregational setting, due to the limited resources of most of our parishes and congregations, the principle of subsidiarity suggests that there might be a growing role for the diocese to offer formation in this regard. Moreover, due to the ongoing secularization of the Quebec context, this formation needs to take a more basic approach than my previous offerings--which assume a basic knowledge of Christian faith.

## Moving forward

Moving forward, as the large projects of institutional reform continue and mature, I intend to deepen my work in the area of discipleship formation. The challenge will be to do so strategically. There are so many programs we might draw on here, it will be important not to rush into implementation, but rather to take the time necessary to investigate and test potential avenues, in order to decide what we can do well within our capacities.

I intend to explore this practically by experimenting with hybrid (online and in person) faith formation groups, pitched at a more basic level, which I define as any course of study that helps newcomers to faith in Christ to be strengthened in that faith, becoming more rooted and grounded in God's love. This will begin in Advent with a series on the Baptismal Covenant, which can be used as both baptismal and confirmation preparation, as well as an opportunity for anyone who is interested in renewing their baptismal vows.

I will also be organizing an ongoing online series on Anglicanism called "Pillars and Pathways," drawing on the expertise of special guests, to take up a particular pillar of Anglicanism (a theologian, a practice, an idea or tradition), to introduce that resource, and to ask how that resource might be helpful in our faith today.

After these two projects, I will evaluate whether more online and hybrid options ought to be developed, or whether we need to take another approach, including potential in person itinerant models (Notably, the online studies have largely not had a significant attendance, whereas the in-person ones have).

To put it mildly, the past five years have been a period of significant adaptation, reform, and reflection in the world as well as in our church. Just as few could predict the pandemic at our last Synod, we do not know where God is yet leading us as a church. But we do know one thing: God will be with us on the way. In the words of St. Paul, "I pray that, according to the riches of his glory, he may grant that [we] may be strengthened in [our] inner being with power through his Spirit, and that Christ may dwell in [our] hearts through faith, as [we] are being rooted and grounded in love." (Eph 3.16-17).

## Appendix

### Guiding Principles for the Diocesan Leadership (updated January 2020)

**We strive to cultivate a vibrant and sustainable Anglican Christian presence in eastern and central Quebec.**

<b>Support the least, last, lost</b>	<b>Build effective partnerships</b>	<b>Nurture our people</b>	<b>Practice faithful stewardship</b>
<ul style="list-style-type: none"> <li>● Support minority communities, especially in rural and isolated areas of the diocese, especially remnant anglophone communities and the Naskapi</li> <li>● Pursue public witness for justice and peace</li> <li>● Reconciliation with the Naskapi</li> </ul>	<ul style="list-style-type: none"> <li>● Cooperate, share resources, and cultivate relationships with Anglican, ecumenical, and interfaith partners, and with other people of good will</li> </ul>	<ul style="list-style-type: none"> <li>● Recruit and support the right people for key positions</li> <li>● Provide high-quality tools and teaching to build up the Body</li> <li>● Seek to recognize where God is already working through discernment of spiritual and personal gifts in ourselves, all the baptized, and the wider communities in which we minister</li> <li>● Model healthy examples of Christian discipleship: self-care, recreation, meditation, prayer, and sabbath</li> </ul>	<ul style="list-style-type: none"> <li>● Do what we can do best, and do it well</li> <li>● Use our money, material, and people to reflect our priorities</li> </ul>

Submitted by Jeffrey Metcalfe  
Canon Theologian

## DIOCESAN ARCHIVIST

### **Archives Staffing:**

Jody Robinson continues to serve as Diocesan Archivist part-time, working five hours per week. This amount of time is usually adequate to keep up with research inquiries, welcome in-person researchers, and accessioning newly received material. Since 2019, we have benefited from three short-term student employees through the Young Canada Works Program, who worked on archival processing and preservation projects.

### **On-going work:**

-Much of the work done over the last three years has been to gain a better handle on the contents of the collection (largely in order to more effectively reply to inquiries), which was mostly without an inventory in summer of 2019. Additionally, we have completed processing projects for the archives of a few closed parishes.

-I have begun work on digitizing the Church Society Reports and the *Quebec Diocesan Gazette* and adding OCR to make them searchable when time permits. The work is progressing gradually but as these are some of the best sources of early information on individual parishes, it is time well spent.

-With the Anglican Diocese of Quebec facing the closure of parishes, there has been an increase in the amount of records transferred to the Diocesan Archives over the last two years. This increase of archives deposits should be noted as it affects the available space in the archives. Currently, there is currently 17.28 linear meters (l.m.) of available space in the archives. In the last twelve months, the archives received 7.33 l.m. of records. If this rate of growth continues, we could see a lack of space within the next 2-4 years.

### **Research inquiries:**

The majority of our research inquiries fall into four categories:

- 1- requests for copies from the civil status registers from Quebec's Registrar of Civil Status
- 2- internal requests regarding property matters
- 3- parish members working on history projects
- 4- requests from the public (genealogists, researchers, etc.)

**Possible Future Objectives:**

-Once the digitization of the Quebec Diocesan Gazette and the Church Society Reports is completed, it would be interesting to explore ways to make them available to the public online.

-Provide information to the parishes and local clergy/lay clergy about the types of records wanted for the archives, perhaps through information sessions.

Respectfully submitted,

Jody Robinson  
October 1, 2024

## DIOCESAN HISTORIAN

During the interval since the last Synod, I have replied to numerous enquiries received directly or forwarded to me about a variety of questions concerning Diocesan affairs: Church property, Church cemeteries, biographical details of individual Bishops and Clergy (recent or in the distant past) and even about the frequency of particular dedications of churches within the Diocese. I have had enquiries about particularly prominent lay people within the Diocese and requests for further sources of documentation about the careers and service elsewhere of particular Diocesan Clergy. I have even been requested to arrange for visits to particular cemeteries within the Diocese. All these questions I have dealt with as best I could either by letter (usually e-mail) or by telephone. Some were acknowledged, some not.

In one case, when approached by several members of the press on the subject of Residential Schools in the Diocese I was instructed to forward such enquiries directly to the Bishop and have scrupulously done so ever since.

In several instances I have been consulted by historical researchers attempting to obtain access to material held in archives here or elsewhere and to advise them on how best to proceed. This I have done gladly and in at least one case have received a copy of the resulting published article.

In the ongoing effort to preserve documents and other materials pertinent to the history of the Diocese—which I regard as part of my mandate—I am continually on the lookout for publications and primary materials relating to our Diocesan story. To this end I am in contact with the present Archivist who is not only willing but eager to receive and process them. Her interest in the rich collection of our Diocesan papers is very heartening and will be of great benefit to present-day and future scholars.

The chief focus of my efforts as Diocesan Historian continues to be my “Gleanings” column in the *Diocesan Gazette* which, since the last Synod, has come out quarterly in accordance with the new frequency of publication.

To the best of my knowledge, the new thematic approach of the *Gazette* and its magazine format are welcomed by its readership. I have done my best to adapt the historical content of my articles to serve this policy—although I hasten to say I was in no way pressured to ‘change my ways.’ Although adapting my material has been much more challenging than merely dipping into back copies of the *Gazette* of 100 years ago, as I did before, searching for

material to fit the themes chosen so far has sharpened my awareness of the richness of our Diocesan story and the importance of keeping it before the eyes of our members. The positive feedback I have received so far suggests that parishioners across the Diocese continue to be interested in and concerned about, their history.

In conclusion, I wish to thank the Bishop, the Registrar the Archivist, members of the Diocesan Clergy and lay-members alike who have given me help or furnished material of interest during the intervening period since the last Synod. The preservation of our past needs the care, concern and vigilance of everyone.

Respectfully submitted,

*MEB Reisner-Wright*  
Diocesan Historian  
15 September 2024

## DIOCESAN CANON FOR LAY MINISTRIES

Lay ministries are essential to the Christian mission of the Diocese of Quebec. For this reason, the current episcopate created a portfolio to oversee and support lay ministry throughout the Diocese. In my role as Canon for Lay Ministries, I carry out various ongoing tasks:

- Maintain the database of 50 lay readers, including keeping track of each lay reader's license status and continuing education participation.
- Consult with clergy regarding lay ministry matters, including licensing and support.
- Meet with those discerning to become lay readers.
- Provide pastoral and liturgical support for lay ministries across the diocese.
- Promote educational opportunities and facilitate access to diocesan funds.
- Produce and keep up-to-date various diocesan guidelines.
- Maintain regular communication with the Canon Theologian on issues of education and formation.

### CONTINUING EDUCATION

Continuing education is required of every licensed lay reader in the diocese in order to maintain their license. While this is an ongoing part of my role, much has changed since the advent of the COVID-19 pandemic. Before the pandemic, I was visiting various regions of the diocese to bring on-site training, often in the style of a weekend retreat. However, the prevalence of online communication platforms has normalized distance education. While the electronic approach may hinder the personal touch, it is far more cost-effective and efficient for a diocese of our resources and geographical size.

Since the last diocesan synod, lay readers across the Diocese have taken part in a wide range of courses with the help of diocesan or deanery funds. These courses, unless otherwise stated, have been provided through Montreal Diocesan Theological College:

- “Meeting the Messiah: The Gospel of Mark” (October, 2020)
- “Assumptions of Prayer” (workshop by Canon for Lay Ministries) (November 2020)
- “Anglican Origins” (February, 2021)
- “Wholeness and Holiness” (April, 2021)
- *Revive* (year-long course through the Diocese of Montreal) (September 2021)
- “Being Christian in a World That's Not: The Acts of the Apostles” (March 2022)
- “The Christian Gospel and Pop Culture” (October 2022)

- “Practical Preaching: From Preparation to Proclamation” (October 2022)
- “La prédication et l’identité chrétienne dans un monde en mutation” (November 2022)
- “Paul the Apostle” (February 2023)
- “Rekindling the Fire: A Preaching Workshop” (October 2023)
- “Meeting the Messiah: Reading the Gospel of Mark” (November 2023)
- “Perspectives on Medical Assistance in Dying” (February 2024)
- “God’s Spokespeople: Introducing the Prophets of the Old Testament” (February 2024)
- “Reading the Bible in the Season of Creation” (September 2024)

### **LAY READER CURRICULUM & TRAINING**

Most recently, I have been developing a curriculum to train lay readers in our diocese. While I originally set out to simply find curricula from other parts of the Anglican Church of Canada or Anglican Communion, I did not find a program that is accessible and practical for the needs of our vast diocese. To put it briefly, many manuals indicated the learning goals of lay readers but not the content that one needs to teach.

In response to this lack of training materials, I liaised with those who oversee lay formation throughout the Anglican Church of Canada, the Church of England, and the Scottish Episcopal Church to see how this training takes place in various contexts. The final goal of this project—undertaken in conversation with the Bishop, Vicar General, and Canon Theologian—is to have a fulsome lay reader curriculum in 2025 with regular, centralized, online training throughout the diocese.

### **LAY PASTORAL VISITORS**

In addition to my ministry with lay readers, I have also started to compile a database of lay pastoral visitors throughout the diocese and to develop guidelines akin to those of lay readers. In my initial contact with clerics and lay leadership, it seems that this ministry is very rarely utilized. With many of our parishioners entering long-term care homes, it may be time to revive this ministry in various parts of the diocese.

### **DIOCESE OF MONTREAL**

Over the last year, I have connected regularly with the Lay Readers Association of the Diocese of Montreal. Our neighbouring diocese has a rich program of educational opportunities for laity, which are available to any and all lay readers in Quebec. These seminars are made increasingly available by distance, which is helpful for those of us far from metropolitan areas. I will be leading one of these online seminars in January 2025 for lay readers in both dioceses.

As always, I am here to support lay ministry in any way that helps “to equip the saints for the work of ministry, for building up the body of Christ” (Ephesians 4:12). All are welcome—lay and ordained—to reach out to me in this capacity. And I invite all of us to pray, earnestly and thankfully, for our lay ministries throughout the diocese.

Respectfully submitted,

The Rev’d Canon Giuseppe Gagliano  
Canon for Lay Ministries

## **CAMPUS MINISTRY: BISHOP'S UNIVERSITY AND CHAMPLAIN COLLEGE**

This report is intended to offer a broad outline of ministry at Bishop's University and Champlain College in the past five years. That said, it will be heavily weighted to the latter half of that time, with notable changes that occurred moving into the post-pandemic world.

Except for a very short period at the beginning of the Covid-19 Pandemic, the Campus Chaplain, considered a first responder, was on campus daily alongside campus medical and counselling staff for face-to-face meetings, including counselling, crisis response, and support for international and refugee students who did not have the option to return home. During this period of lockdown and isolation, depression and suicide risk in the student body was high.

While the St. Mark's Chapel community worshipped online during the initial period required (sometimes with attendance in the multiple thousands, though I am well aware online number are not an accurate representation of attendance), our doors reopened for regular worship on the first day it was permitted, to the maximum number of worshippers possible with each fluctuation in guidelines. Despite my own discomfort, the change was widely supported by campus administration: due to regulations around public gatherings, St. Mark's Chapel became the only place on campus where the community was permitted to gather. The nave truly became a symbol of protection from the storm!

### **Where we find ourselves: tuition increase, Loi 14**

It goes without saying that the 2023-2024 school year was under the cloud of significant tuition increases and changes to language requirements announced by the Quebec Government in October. While the current student population would ultimately be unaffected, there was significant grief and anger amongst staff and faculty, as well as alumni and those who had looked to Bishop's University for the future. During the fall semester, the Campus Chaplain supported many staff and faculty as they processed the uncertainty, and attended protests with the student body in Montreal. During this period, many other projects and initiatives were cancelled, as the school's mindset turned to one of survival.

In response to the community's activism, the tuition changes were exempted at Bishop's University, but the changes that remain in place suggest a difficult future in the for the next 2-5 years, as the campus changes to meet both language requirements and significant losses.

### **Tragedies on Campus**

Unfortunately, our campus experienced a series of traumatic student deaths in 2022-2024, to say nothing of the number of community members and faculty members lost and celebrated in the Chapel since our last meeting (such as Harvey White, professor of religion, and Pam Eby, campus organist, both grieved in recent months).

Over the winter break leading into 2023, Bishop's University lost a student in residence. This led to a series of campus responses, and pastoral care was an important element of campus grief and healing—for the family and the student community, but also for educators and support staff. Two campus memorials were held, to accommodate those who were unable to attend directly following the event, and a tree planting ceremony took place at the end of May 2024 to commemorate our campus' loss. That event directly led to the epilepsy community on campus being more open about their experience with life in uncertainty. I facilitated a connection with Epilepsy Estrie, ensuring that they were present at the memorial services, and a group of SRC and student leaders on campus built on that connection, hosting Epilepsy Estrie on campus yearly, as the campus recognizes Journée Lavande.

2023 also brought tragedy to the Champlain College community, as a well-known and respected Special Care Counselling student was lost in a motor vehicle accident on the way to campus. Again, pastoral care was needed, as staff and faculty from both campuses were at the scene of the accident, and members across both schools, as well as the neighbouring high school, were deeply affected. Soon after, the community filled the campus chapel for a memorial and open space to grieve. In the days that followed the event, the Campus Chaplain stepped in to cover classes for faculty in Special Care Counselling, addressing relevant issues around caregiver grief and mutual support. This particular tragedy required months of gatherings and individual pastoral counselling for both faculty and students. In March of 2023, the Champlain community grieved the death of yet another student in a motor vehicle accident, as well as the injury of other students onboard. Again, the community called on the Campus Chaplain for care.

## **Chapel life**

St. Mark's Chapel continues to welcome student, faculty and staff, as well as members of the external campus community, each Sunday. Attendance has not fully recovered from the COVID experience, now averaging 48 on Sundays. However, the traditional campus services like Lessons and Carols have nearly returned to their previous numbers, at 265 between two services, and Christmas and Easter at just under 130. Our online broadcasts have continued since they began in 2019—while online participation is low compared to our numbers during

the pandemic, we are aware that retired faculty/alumni/student parents, etc., continue to join us there. This has been especially important for weddings and funeral.

The Chapel regularly hosts other campus activities throughout the year: video and document installations during Reconciliation week, mock parliamentary debates for Political Studies, a series of student video projects, organ recitals, etc. Other traditional (and secular) ceremonies, like Remembrance Day, have been moved outdoors due to their attendance now exceeding chapel space.

In this cycle, we have celebrated a number of alumni/faculty funerals, as well as a number of student and alumni weddings. We have also celebrated a number of baptisms: sometimes, for the families of alumni, but also members of the student body. Most notably, a graduate student from Iran recently chose to answer the call of the spirit, and has joined our community for the remainder of her studies.

One unique task around life in St. Mark's Chapel is that of regular inspections by the Ministère de la Culture et des Communications, ensuring that all furniture, symbols, etc. remain unchanged and in good condition. Damage to the outdoor sign over the school year required careful negotiation between the ministry and Buildings and Grounds. In the end, the sign was temporarily removed for repair, and we will await approval from the ministry following its reinstallation. Recently, Buildings and Grounds staff raised concerns about the condition of the Chapel's main doors—this will require careful fundraising, and likely a connection with the alumni network.

### **Pastoral care and counselling**

In line with my background in mental health chaplaincy and my current doctoral research, a significant amount of my time is dedicated to pastoral care and counselling. As part of a multi-disciplinary counselling team, the Campus Chaplain offers care and guided reflection to students dealing with stress, depression, and anxiety, grief, questions around vocation or self-worth, and relationship issues including abuse and divorce. At times, this has included supporting both students and staff/faculty following survival of a suicide attempt, including weekly visits in psychiatric care in hospital and guided re-entry.

In recent years, I have worked closely with both victims of sexual assault and those accused, and have recently begun working more intentionally alongside the Vice President of Student Affairs and the Sexual Violence Support Centre to support the experience and healing of those on campus who must navigate accusations, imposed boundaries, social exclusion, and legal risk.

Of course, my availability goes beyond the student body, but includes all members of the campus community. This has been important in recent years, especially given political pressures and their impacts on campus life, let alone the day-to-day realities of working alongside adult educators and caregivers: workplace tensions, spousal care, challenges in parenting, etc. Some of this work has been enabled and supported by careful partnership with Equity, Diversity, and Inclusion staff, as well as our campus' Indigenous elder. At other times, it has led to participation in community-wide healing projects, like a major research project, resources and classes on trauma awareness and trauma-informed community living. My work alongside this particular community of caregivers has become the basis of my doctoral research.

As well as one-on-one meetings, pastoral care and “ministry of presence” were extended to meet a variety of campus needs: on Christmas Eve, we have continued a tradition, established post-Covid, of feeding 75-120 international students (and other faculty and staff present) a holiday dinner; I have taken part in multi-staff planning regarding a campus gathering space dedicated to global peace; I have accompanied the outdoors club on trips and individual students on photography excursions; I have supported a Champlain SCC student in launching an addictions support group on campus; I have planned an ice fishing trip with Indigenous students. I schedule regular meetings to check in with new or vulnerable staff and faculty as they navigate the unique demands of life in this community.

## **Teaching**

Regularly over the course of the school year, the Campus Chaplain is called to the role of educator. Some highlights:

- Twice yearly, offered classes on native and non-native pollinators in the Sustainable Agriculture program.
- Twice each year, offered classes of mycology (both foraging/safety, and preservation/preparation) in the Sustainable Agriculture program.
- Offered classes on refugee mental health in the College's SET program.
- Regularly offer overdose response and Naloxone administration training to college students and staff leaders, 3rd year SET students. In the coming year, have also added residence advisors and athletes/coaches.
- Faculty relief following student death, and regularly thereafter: classes offered on grief, countertransference and professional boundaries to College 2nd and 3rd year SCC students.
- Sessions on the history and use of labyrinths in spiritual practice, using the campus labyrinth.
- Invited to teach in classes on ecocriticism (English) and Marvel comics and mythology (English).

- For 4 consecutive years, taught MST511, Pastoral Care to 3rd MDiv students at Montreal School of Theology (the relationship with MST has ended do to staff changes at the college).
- Workshops offered on pastoral care and mental health caregiver care in the Diocese of Montreal.

## **Travel**

Occasionally, work on campus requires travel, and in those cases, costs are covered by the university.

Two significant trips were part of the last school year: the first, sent by the university to offer support to an out-of-province student (NB) as they navigated a traumatic experience; the second, a trip to Acadia University to network with their Campus Chaplain, Marjorie Lewis, and to discuss possible shared initiatives and program sustainability.

Travel to Montreal has been sporadic: as well as teaching at Montreal School of Theology and offering workshops for the Diocese of Montreal, I have met with McGill and Concordia Chaplains on a number of topics, most namely campus responses to conflict in Israel/Palestine and spiritual care following news of tuition increases at our campuses.

## **Ecumenical/interfaith**

The Campus Chaplain functions as the staff supervisor for on-campus religious clubs: primarily the Christian Students Association (formerly Encounter) and the Muslim Students Association. At this time, the Jewish student population have chosen not offer an SRC club, though I remain in communication with a local rabbi about its reestablishment.

While support and liaison with SRC/administration was offered to both groups regularly, the most successful interfaith measure on campus in recent years has been a series of Spirituality and Mindfulness Art Hives, where Christian, Muslim, Jewish, Indigenous and other students met in the campus Art Lab alongside psychology students, as well as the campus Mindfulness and Yoga club. Together, the students took on creative projects, expressing general concepts like “hope” and “peace.” The Campus Chaplain was present to offer pastoral support and mediation, and all found the events to be bridge-building opportunities.

The St. Mark’s Chapel community has continued its usual participation in World Day of Prayer and Day of Prayer for Christian Unity services, but in 2023, joined Lennoxville United at St. Andrew’s Presbyterian for Good Friday. The three

congregations agreed to continue this tradition, meeting at St. Mark's Chapel in 2024, with 90 present for the service.

## **Refugee support**

The Bishop's and Champlain campuses continue to support refugees through World University Services Canada's Student Refugee Program. At WUSC's request just before the COVID-19 pandemic, the program has been changed to make better use of campus services rather than community supports. At this time, the Campus Chaplain serves on the SRP advisory committee, and is responsible for administration at Bishop's University: registration, residence, food support, technology and personal expenses, monthly allowances, liaison with faculty and medical staff, referrals to counselling, career advisors, etc. as needed.

Twice in recent years, I have supervised a student intern to help oversee the program—my current student has found the program to be transformative, but will end her studies in December of this year.

Some sponsored students' experience has been particularly difficult due to medical issues, hospitalization, etc. At present, our campus has three SRP students under its care: new college and university students, and for four months, a Bishop's student whose sponsorship entrance was delayed until January.

In 2023, the campus also hosted Montreal's Jesuit Refugee Services, who visited to offer a refugee simulation to members of both campuses. To my surprise, the group's leader was one of my former MDiv students from Montreal School of Theology! All these overlapping ministries came full circle, as I was able to introduce that leader to one of my current counselling students, who went on in the summer to complete a social justice internship with Montreal School of Theology.

## **Committee work**

Given his connection to student and academia, the Campus Chaplain sits on the Catholic Apostolic Trust, the Anglican Foundation's national committee overseeing bursaries for (graduate) theological education in Canada. Meetings over the course of the past year have been successful, and an impressive list of candidates continues to seek education for leadership.

On campus, I am part of a number of committees: the Student Refugee Program's Advisory Committee, the TLC (Teaching and Learning Centre), the Students of Concern Committee, the Psychological Wellness Committee, the EPG (crisis response team). In addition, through my own concern and intervention, a small

committee of caring professionals was created in winter 2024 to review pending changes to Medically Assistance in Death, especially as it relates to mental health. That committee will regroup in the coming years to monitor new resources, especially as they related to youth and suicidality, in preparation for Canada's 3-year review.

### **Environmental stewardship**

As well as offering classes on mycology and pollinators, I have been invited to participate in BU's Sustainable Agriculture program regularly: identifying mushrooms growing in the crops, consulting about cultivated mushrooms, consulting and troubleshooting around the introduction of solitary, native bees to the sustainable raspberry greenhouse.

In spring of 2023, I was called on to reinstate Bishop's Bees, a club/program that has been abandoned before the COVID period. As well as planning and purchasing equipment and colonies for the campus, I taught sustainability staff and students the art of keeping honeybees, building hives, preparing syrup, making regular inspections and mite treatments, harvesting honey and winterization. Unfortunately, due to medical issues, the staff responsible for the program spent much of the year on leave, and the hives were ultimately my responsibility. As we moved into a second year of campus beekeeping, administration asked that I again take the lead on the project, and we are seeking a sustainable arrangement.

During the same period, a student who felt called to express her faith through environmental activism reached out about an independent study. I agreed to be on board as an advisor, and together we found a faculty supervisor for what became an evaluation of the environmental practices of the campus golf course, and whether they were aligned with the campus' commitments to environmental sustainability.

### **Continuing education**

Since our last gathering, I have participated in a number of continuing education programs or professional certifications unique to my ministry context, though important to the Church as a whole:

- CIUSSE-CHUS, DEBA (Dépistage/Évaluation du Besoin d'Aide, achool/drogues/jeu/internet)
- JEVI, Postvention : Être prêt à agir à la suite d'un suicide
- Mental Health Commission of Canada, Standing Together: Men's Mental Health and Suicide Prevention in the Post-Secondary Years
- Maple League of Universities, Dr. Elizabeth Wells: How to connect with students meaningfully while maintaining boundaries

- Learning Network and Knowledge Hub, The Incel Movement in Canada: Context and Practices of Intervention
- Dr. Angelo Fallu, psychiatre: Discussion avec l'expert - Cas jeune adulte TDAH et/ou comorbidités
- Formation Langevin: Secourisme en milieu de travail
- Lavoie Solutions: Dépressions et rétablissement - pour des solutions durables
- Lavoie Solutions: Troubles anxieux - pour des solutions durables
- Amanda Rocheleau, RSW: Compassion Fatigue Workshop, Protecting our Psychological Health: Strategies for Regulating Stress
- Mental Health Commission of Canada: The Inquiring Mind, Train the Trainer Certification
- Naloxone and Overdose Response Training, Montreal: Train the Trainer Certification
- CAMH: The Centre for Addiction and Mental Health: Immigrant and Refugee Mental Health for Mental Health Service Providers (6 weeks)
- Suicide Action Montreal: Best Practices in Suicide Intervention
- Trafalgar Addiction Research Centres: Addressing Trauma Impacting Veterans, Military Personnel, and their Families
- SFBTA, Dina Bednar: Intégration des pratiques brèves orientées vers les solutions et de la thérapie en une seule session
- Lavoie Solutions: Solution focused brief therapy : Level 2
- Wilfrid Laurier University: Clinical and Pastoral Supervision (36 hours)
- Mental Health Commission of Canada: Mental Health First Aid: Adults Who Interact with Youth
- French: as part of a new measure responding to Government regulations, I took part in online French classes with other staff and faculty, offered online through Université Laval.

These add to other certifications I have acquired in recent years to meet the needs of our campus community: first aid, solution focused therapy, suicide risk assessment, overdose response and Naloxone administration (trainer certification), refugee mental health, TDAH comorbidités, amongst others.

### **PhD studies, Human Relationships: spiritual care and psychotherapy**

My PhD studies at Luther University College/Wilfrid Laurier University focus on the lived experience of caregiving professionals in the Lennoxville minority Anglophone community, in the context of sweeping changes to laws that impact the community directly: those related to language, laïcité, and education. A phenomenological study, guided by the work of Emmanuel Levinas, asks, “how do caregiving professionals in Lennoxville’s minority Anglophone community experience encounters of ethical responsibility in their interactions with students, colleagues, and the community?” Noting my own experience of the same, and as

trusted colleague to participants, I will consider the role of pastoral care within a vulnerable community of caregiving professionals.

After a delay due to complications during COVID, I defended my comprehensive exam during the summer of 2023, and prepared my research plan and ethics board application for approval this past summer. Unfortunately, my neuro Lyme infection has again delayed plans, and I hope to move into interviews and final research steps in Winter 2025.

Submitted by  
The Rev. Jesse Dymond

## DEANERY OF THE NORTH SHORE

It is my pleasure to submit this report on behalf of the Deanery of the North Shore to Synod. The Deanery has been putting its budget to use in supporting the mission and ministry of the diocese in our parishes spread across thousands of kilometres. The Deanery Council has met through conference call intermittently since our last Synod of November 2019.

The Deanery was impacted by the Covid-19 pandemic. The Sunday time of worship provided by Bishop Bruce was proved to be an essential bridge in allowing people to be involved in a virtual manner.

The deanery continues to finance a number of initiatives; the deanery is grateful to Synod, Church Society, and the Lord Bishop Corporation Sole for their financial support through the various grants we receive. The bulk of our allocated budget goes to help with lay incumbent honoraria, fair share assistance, travel for the bishop, and community initiatives/partnerships.

The deanery continues its annual membership with the Anglican Foundation of Canada (AFC). The deanery has been the recipient of a number of grants over the years, in particular in 2023 with a \$10 000 grant to the parish in Baie-Comeau. A number of parishes organize fundraisers for PWRDF.

The Rev. Francie Keats, retired since year 2020, continues to provide ministry to a number of parishes on the Lower North Shore on a part-time basis. As a result, the deanery no longer has any part-time or full-time clergy. Bishop Bruce has made regular visits to the deanery and is visiting the deanery for 10 to 14 days at a time. This allows him additional time in each community to lead worship and meet with parishioners and community members. We are thankful for making time available for these visits.

Two lay incumbents continue to preside at baptisms, funerals, weddings and regular services in the parishes of Baie-Comeau and Sept-Îles. That being said, after 26 years of ministry, Linda Stubbert of All Saints', Sept-Îles has announced her retirement as lay incumbent effective January 1, 2025. We are thankful for her ministry, witness and leadership over the decades. She will continue, with the bishop's permission, to conduct funerals, baptisms and weddings.

Layreaders provide an essential support to a number of parishes, in particular at St. Clement's West. The few ACW's that continue to operate provide an essential role in fundraising and organizing various activities in their respective communities. The deanery's congregations also benefit from the partnerships from organizations that provide a wealth of services to community members. The

North Shore Community Association and The Coasters are two that provide such services.

I want to thank the deanery council members and Synod Office staff who have participated in our endeavours. In addition, I want to thank Dale Keats and Jody Lessard for representing our deanery on the DEC.

We continue to experience challenges in regards to communication, providing pastoral support to our isolated communities, our ageing congregations, and congregational finances. Nevertheless, our faithful work continues thanks to the undying commitment of so many volunteers who support the work, ministry, and mission of the church.

Respectfully submitted,

Canon Stephen Kohner  
Rural Dean  
Deanery of the North Shore

## DEANERY OF ST. FRANCIS

The Deanery of St. Francis was deeply impacted by the Covid-19 pandemic. To mitigate the isolation, the deanery administration reacted quickly. Churches closed and the sense of community threatened so pastoral letters were sent and phone calls were regularly made. The Sunday morning time of worship provided by Bishop Bruce was very popular and many of our members Zoomed in.

When the churches were allowed to reopen, unfortunately, seven congregations voted to dissolve their corporations. The churches are St Anne in Richmond, St Augustine in Danville, St Peter in Cookshire, St Paul in Bury, St Stephen in Coaticook, St Barnabas in Milby and Church of the Advent in Sherbrooke. The process of disposing of these properties is slow but progress is being made. Although these congregations have decided to close, the members are still our parishioners; contact is maintained, and pastoral care continues. To sustain our community, members of the deanery are brought together for regular services, followed by brunch and a time of fellowship, at St George, Lennoxville.

Fr Bob Wilson, a recently retired priest and former rector of St Mark's Episcopal Church in Newport, Vermont, has joined the clerical team and takes services in the churches near the border. Deacon Sam Borsman was ordained a few years ago, and his primary responsibilities include taking services at the local care homes and pastoral visiting with our members who live there. Deacon Gabriel Kawenga, the Administrative Assistant, moved with his family to Winnipeg in 2019 and has been replaced by Spencer Nadeau. Spencer recently completed his MA at Acadia University, and we welcomed him back to the deanery to resume his administrative responsibilities.

A book discussion and soup supper usually take place during Lent, but this year will be a bit different as Father Edward will lead us through the catechism. Deacon Sam is offering a well-attended series of lectures on world religions and facilitates a weekly bible study based on the Sunday lectionary. The Montreal Diocesan College courses are popular as people can Zoom in to the lectures from their homes. Several confirmations have taken place with the necessary preparation sessions. Sunday schools recently began at St Barnabas, North Hatley and St George, Lennoxville.

The relationship with St Ephrem's Syrian Orthodox Church in Sherbrooke sadly languished during the pandemic but efforts are underway to reestablish our connection. A new partnership has been formed with the local Ukrainian community who use the facilities at St George in Lennoxville. Several events have taken place including ones involving members from both communities. St

Barnabas in North Hatley has been working with St Elizabeth, the Roman Catholic church, and has engaged in several joint events.

Two churches are undergoing large renovation projects. St Matthias in Fitch Bay has been completely renovated and plans are developing for the Canon Gustin church hall. Concerts have taken place in the church, and the hall is frequently used for community events. St James, Hatley, an important historical site in our diocese, is currently undergoing an extensive restoration which will be completed over the next several years.

Although churches are closing and many of our members are living in care homes, the life of the deanery endures, and our community remains strong. The regular activities continue including weddings, baptisms, and funerals as well as rummage sales, the blessing of pets, teas and soup lunches. The Anglican Church is alive and well in the Townships.

Ruth Sheeran  
Rural Dean  
Deanery of St Francis

## DEANERY OF GASPÉ

Greetings in the name of our Lord Jesus Christ to the Synod of the Diocese of Quebec.

Following the 85th Session of the Synod of the Diocese of Quebec I was elected to the position of Rural Dean by the members of the Gaspé Deanery Council.

2019 saw the adoption of a governance model proposed by the Gaspé Deanery for Fort Haldimand Camp. The governance structure has a Board of Management chaired by the Rural Dean and composed of 8 members, four of whom are representatives of the Gaspé Deanery and four of whom are members of local subcommittees. The two local subcommittees are the Property Committee and the Program Committee.

The Property Committee looks after the general operations of the Camp, and is responsible for maintenance, rentals, renovations, and to report to the Board of Management. The Program Committee looks after the children's camp, including writing applications for summer projects, hiring a Camp Director, and reporting to the Board of Management.

During the year of 2019 the Parishes of New Carlisle & Chaleur Bay and Fort Haldimand Camp were able to partner with CrossTalk Ministries to host two summer students. They provided a week of Vacation Bible School in the Parishes of New Carlisle and assisted with a week at the Fort Haldimand Camp as well. Two weeks of camp were held at Fort Haldimand Camp with a total of 35 participants.

The Rev. Cynthia Patterson made a suggestion that cards be printed up with a Bible verse on them that could be used for pastoral visitation. This suggestion was put on a hiatus during Covid, but was completed afterwards. The verse chosen was Matthew 11.28-29.

In addition, the Gaspé Deanery Council continued to support the ministry of Lay Readers in the region through a small honorarium.

Due to Covid-19 the following year, 2020, was a very quiet year within the Gaspé Deanery.

In 2021 the Deanery put forward a proposal for a multi-denominational church pilgrimage circuit of Gaspesian churches and related sites such as cemeteries to take place in the summer of 2022. This proposal was set forth by Jennifer Hayes, who worked hard to develop a project outline and apply for funding in a timely manner. The rationale for the project was as follows:

“All of our churches are challenged to varying degrees regarding how to generate social impact in each of their respective communities. This project would generate activity at each

participating church beyond the traditional Sunday service. It would also send notice to regional and local stakeholders that our churches are willing and available partners in local projects and Development.”

The Parishes of Chaleur Bay and New Carlisle were decided on as the location for this project within the Deanery. The United Church was contacted as a partner in this project. We applied for funding for four students and received funding for one. Unfortunately, no applicants came forward, and we were unable to mount the project.

The main project for the Gaspé Deanery in 2023 was the reopening of Camp Fort Haldimand. The Camp was in a state of disrepair due to the aftermath of Hurricane Fiona and heavy winter storms in December. Three years of inactivity and inability to host rentals on site had also left the camp’s financial resources depleted, and we were faced with a lack of human power as well. A major campaign was launched to secure funding and to increase involvement and awareness of the Camp within the Gaspé Deanery at large and particularly in the communities immediately surrounding Gaspé.

The Gaspé Deanery Council approached the Anglican Foundation of Canada for a grant of \$13,000, which we received. This grant was matched in monetary donations as well as donations in kind and volunteer labour by local members, partners, and stakeholders.

On Tuesday March 7, 2023 an event entitled The Future of Fort Haldimand Camp was held at the York River Community Hall from 19:00 -20:30. This was a hybrid event including some participants over Zoom, as well as a full house at the Community Hall, notwithstanding the inclement weather. Presentations were made regarding the governance structure of the camp, challenges that it faces, and opportunities going forward. Martha Costello had printed Membership cards, and many new members were welcomed. The response was overwhelmingly positive.

An Annual General Meeting was held April 20 2023, 7pm at the York River Community Hall. Once again this was a hybrid meeting including both in person and virtual participants.

Fort Haldimand Camp was able to run a week of Children’s Camps in 2023, concluding with a 75th anniversary celebration of the Camp which included an outdoor Eucharist celebration with Bishop Bruce. Plans were made to expand the

Children's Camp to a two-week period including one day of overnight camp on each day for 2024. The camp did run a small deficit and the Deanery voted to allocate some additional funding from its budget.

In 2024 the Fort Haldimand Camp was part of the Anglican Foundation of Canada's Say Yes to Kids Campaign. The Anglican Foundation approached the Gaspé Deanery asking us to be a part of this initiative, and after discussion with the local members of the camp it was agreed upon. As mentioned earlier the camp ran two weeks of Children's camps. The camps were well attended.

On behalf of the Gaspé Deanery Council, I would like to convey my sincere thanks to all the members of the Quebec Diocesan Synod for your support, your prayers, and your partnership in the work taking place within the region of the Gaspé Deanery.

Blessings,

The Rev. Joshua Paetkau  
Rural Dean  
Gaspé Deanery Council

## DOYENNÉ DU SAINT-LAURENT

Le Doyenné du Saint-Laurent existe depuis une vingtaine d'années. Le Doyenné n'est pas géographique mais plutôt linguistique. Actuellement, il offre des services dans quatre communautés chrétiennes : la paroisse de Tous les Saints (francophone), à Portneuf (mission francophone), à Trois-Rivières (bilingue), à Thetford Mines (bilingue). Quatre membres du clergé y exercent leur ministère, la révérende Carol Edgar, la révérende Adèle Finlayson, le révérend Michel Royer, le vénérable Pierre Voyer. Un ministre laïque, M. Sylvain Laperrière, apporte son soutien dans le ministère, à Portneuf.

Le vénérable Pierre Voyer, archidiacre du Saint-Laurent, est responsable de la paroisse de Tous les Saints qui fêtait cette année ses 35 ans comme ministère francophone à la Cathédrale. La paroisse offre des célébrations tous les dimanches, en plus de séances de formation aux paroissiens. Il dessert aussi la paroisse St. John the Divine de Thetford Mines qui offre des services dominicaux en moyenne une fois par mois, à l'exception de l'été.

Le révérend Michel Royer est assistant à la paroisse de Tous les Saints et doyen du Saint-Laurent. Il dessert aussi la communauté francophone à l'église St. John the Evangelist à Portneuf; celle-ci offre deux services en français par mois.

La révérende Carol Edgar et la révérende Adèle Finlayson exercent leur ministère dominical à Trois-Rivières, à raison de deux services par mois, en plus de leur ministère auprès des malades, et des paroisses anglophones de la région de Québec. Leur ministère pastoral comprend les visites des malades dans les hôpitaux de Québec, les maisons pour personnes âgées, auprès des prisonniers, des mini-retraites, la prédication et le service dominical selon les besoins dans les paroisses du Doyenné de Québec et du Saint-Laurent.

Pour les statistiques des trois dernières années :

Paroisse de Tous les Saints : 2 mariages, 3 funérailles;

Portneuf : une célébration de funérailles;

Thetford Mines : 3 baptêmes.

**La Pandémie.** Pendant la pandémie, Nous avons dû modifier la façon de rejoindre les paroissiens. Mais, comme toutes les paroisses du diocèse, nous avons souffert d'une diminution du nombre de nos paroissiens. Pour ce qui est de la paroisse de Tous les Saints, la communauté est restée unie grâce à une rencontre virtuelle, à 9h30 chaque dimanche où on ne nous permettait pas de célébrer en présentiel. Malgré tous nos efforts, quelques paroissiens ont cessé de participer à la vie de la communauté à la fin de la pandémie.

Les communautés chrétiennes du Doyenné du Saint-Laurent sont petites, mais chaleureuses; elles apprécient de pouvoir se réunir le dimanche et de recevoir les services d'un prêtre. Elles participent aussi à différentes activités dans leur grande communauté.

Des remerciements à tous les personnes qui exercent présentement un ministère dans le Doyenné du Saint-Laurent. Un remerciement particulier pour ceux qui ont pris la relève pendant mon absence pour maladie, en particulier, le révérend Michel Royer, la révérende Carol Edgar, M. Donald Crépeault et Mme Nadine Cyr.

Vénérable Pierre Voyer  
Archidiacre du Doyenné du Saint-Laurent

**RAPPORT DE FIN DU MINISTÈRE *COMMUNAUTÉ  
MULTICULTURELLE ANGLICANE DU QUÉBEC /***

**END OF MINISTRY REPORT FOR THE *COMMUNAUTÉ  
MULTICULTURELLE ANGLICANE DU QUÉBEC***

In this report, we seek to briefly describe the learnings from the Communauté multiculturelle anglicane du Québec (Anglican Multicultural Community of Quebec, the CMAQ) initiative, which operated between October 2020 and June 2022.

Following a presentation to the Synod of the Diocese of Quebec in November 2019 on the difficulty of incorporating Anglican immigrants who speak French, an ad hoc study group of four clergy and 2 lay people from both dioceses studied the situation. The report issued in June 2020 invited the bishops of Quebec and Montreal to offer "an enhanced and public mandate...to add to the work done in Quebec and copy it in Montreal".

With the pandemic in full swing at the time, meetings with prayer and sermons began on Zoom in October 2020. A Facebook page was set up. A website was created that listed all the Anglican communities operating in French or in a truly bilingual way, that valued the immigrant experience and that invited newcomers to come and build a community for themselves with us.

The core of the community was the existing Rwandan community that attended Holy Trinity Cathedral in Quebec City, with the participation of several existing Canadian Anglicans (usually, but not always, with personal or family immigration experience).

We adopted a morning prayer format taken from the American Book of Common Prayer (newly available in French), chose songs according to the tastes of the participants, and shared the preaching among the participants for these Saturday evening or Sunday afternoon meetings.

We soon established a support group for Bible study or discussion of the challenges of enculturation in Canada.

We never managed to exceed six participants at any of these meetings. A couple of people

found us on the web, and we succeeded in our goal of helping them build personal support relationships, and in one case, to integrate into a physical community (Christ Church Cathedral in Montreal).

Among the obstacles we encountered were our leadership's limited Facebook network, our contacts' lack of enthusiasm for sharing our posts, and Facebook's change to no longer allow people to be targeted according to their religion.

Despite the richness of the experience and the significant support it offered to the small core of participants, we decided to stop at the end of June 2022. The CMAQ Facebook page and web ad were taken down in August 2023.

Among the lessons learned:

- This format encourages a better understanding of both Quebec and Canadian culture and the immigrant context, values and experience, which everyone appreciated.
- The exchanges brought people closer together and reduced stereotypes and prejudices.
- Without the support of Canadian participants, the experience would have been impossible.
- All the participants would have preferred to meet in person; at the same time, the opportunity to meet virtually enabled them to forge valuable relationships.
- When an Alpha course was offered, we succeeded in integrating participants from the second generation of immigrants from two different countries (Rwanda and Haiti), plus Canada.
- Immigrants bring an active faith and a very enriching outlook and life experience, but change jobs and cities often and need a lot of practical help.
- Second-generation immigrants are strongly influenced by Quebec culture and lack of faith (or at least need to develop their own religious expression).
- It seemed to us that there is relatively little interest within the church structure and among other pastors and parishioners to support a mission or evangelisation initiative; the general attitude seems to be rather "if a community forms and asks us to integrate them, we will welcome them" (as was the case, for example, with the Église de la Nativité).

- We discovered that there are more Anglican communities in French than we thought.
- Differences in education, culture and sources of information have often led to quite profound debates and questioning, but there is a good layer of good will for those (from all cultures) who have the curiosity to listen and share their convictions with respect.
- The cost of this experiment was very low and the contributions received covered all the expenses with a surplus of a few hundred dollars.

Submitted by

Mark Gibson and the Rev. Thomas Ntilivamunda  
January 3, 2024



The AFC's mission is to support ministries of the Anglican Church throughout Canada, by enabling connection, fostering innovation, stewarding resources, and connecting generous donors to their philanthropic goals. It manages a number of projects administering approximately forty trusts and funds:

- bursaries for theological education Grants and loans for buildings
- Say Yes! To Kids
- Sacred Arts Trust
- building grants and loans
- Indigenous Ministries
- and much, much more...

The Foundation's role in the life of the church has gradually moved away from funding a sense of place to funding a sense of purpose. Our church's character, while as steadfast as ever, has become increasingly innovative in responding to the challenges facing communities from coast to coast to coast.

The diocesan representatives meet online four times a year and periodically for launches of special initiatives, new programs and the Annual General Meeting.

The Diocese of Quebec benefits disproportionately-well considering the number of people and parishes that are members. As an example, in 2023, there were 10 parishes and 21 individuals; the AFC granted \$22 000 to two diocesan projects. On October 20, a tailor-made diocesan report is to be issued. With this data, we can help ensure enhanced support to the AFC. **We can do better. We must do better.**

Since the last meeting of the Diocesan Synod in 2019, AFC has financially supported the following:

2019:

- St. Paul, St. Paul's River: building infrastructure (\$15 000)
- St. James the Apostle, Cacouna: building infrastructure (\$15 000)

2020:

- Deanery of St. Francis: Syrian Day Camp at Quebec Lodge (\$2227)
- St. Matthias, Fitch Bay: Heritage Fitch Bay (\$5 000)

2021:

- St. George's Anglican Church and Deanery of St. Francis: Day camp at Quebec Lodge

2022:

- St. James, Hatley: building infrastructure (\$100 000 loan)

2023:

- Gaspé Deanery, New Carlisle: Restoration for the Reopening of Camp Fort Haldimand (\$13 000)
- Church of St. Andrew & St. George, Baie-Comeau: Community Church to Community Space (\$10 000)

2024:

- Say Yes! To Kids (SYTK):
  - o Baie-Comeau: collaboration with École de musique Côte-Nord (\$2100)
  - o Quebec City Area: Les Anges Cordistes (\$3820)
  - o Camp Fort Haldimand (\$2265)
- Cathedral of the Holy Trinity: *Holy Trinity Choral Scholarships* (\$5000)
- St. James the Apostle, Cacouna: Building infrastructure (\$15 000)

Areas that need improvement/attention (to name but a few...)

- The number of members from the Diocese of Quebec (pitifully low)
- Communicating the various programs and opportunities supported by the AFC
- Engaging congregations to participate in the numerous initiatives (SYTK)

The AFC is reflecting on its role as a “Strategic Foundation”, being an integral part of the Anglican eco-system. To that end, the AFC is engaged in reflections, discussions, and time being used to consider transforming itself, integrating a number of principles: community centred; going beyond granting; systems level social change; advocacy, wisdom, influence and impact; strategic partnerships; and being more active than passive. It is asking itself, “where do we need to make strategic decisions rather than adopting a project-based type of foundation?”

Following this Synod, the process for approving grant & loan applications will change:

1. At the beginning of each new mandate, the Diocesan Executive Council (DEC) will appoint an Anglican Foundation Subcommittee consisting of three individuals who together will be delegated the DEC's authority to review, approve and/or decline applications to the Anglican Foundation of Canada (AFC) submitted by

congregations or other ministries within the Diocese of Quebec.

2. If a majority of the subcommittee's members agree, any application it receives may instead be forwarded to the DEC for a decision, along with an explanation for why the subcommittee was unable to arrive at a decision.

3. Neither the Anglican Foundation Subcommittee nor the DEC will consider applications from congregations or ministries within the diocese that are not annual members of the AFC.

Please consider supporting the invaluable work of the AFC by donating and by becoming a member. Sign up for their e-newsletter and stay current about the work that impacts church communities in such a meaningful way. For more information, visit their website at <https://www.anglicanfoundation.org/> or contact me.

Respectfully submitted,

Stephen Kohner  
Diocesan Representative, AFC



The Primate's World Relief and Development Fund (PWRDF) is the Anglican Church of Canada's agency for sustainable development and humanitarian relief. By engaging Anglicans across Canada, PWRDF supports projects to improve the wellbeing of community members and break the cycle of poverty with a focus on health, empowering women and girls, food security and climate change, and Indigenous programs. PWRDF responds to natural disasters and conflicts with humanitarian relief to support affected families and communities.

I was appointed diocesan representative to PWRDF in September 2022 by Bishop Bruce. Our mandate is somewhat extensive and the main purpose is to help promote, facilitate, and communicate the ongoing programs offered by PWRDF.

Overall, there has been a tremendous support in the past few years as people from across Canada have been responding to various international crises. During the past fiscal year, revenues exceeded 11 million dollars. PWRDF has just approved their five-year 2024-2029 Strategic Plan. Strategic networks and partnering are proving an effective tool for program delivery.

Individual parishes are encouraged to hold fundraisers. There is a multitude of print and on-line resources available to parishes. A challenge continues to be dissemination of information to the diocesan membership. The World of Gifts insert widely circulated and has proven a very successful program to raise money through the purchase of various goods (chickens, goats, vaccines; wells; etc.)

I attended a meeting of diocesan reps in Toronto on October 26-28, 2023. I appreciated the time to meet and become much more aware of PWRDF's wealth of resources and programs. The reps now receive a monthly list of parishes who donate; this way, I can mail out timely "thank you" cards.

The diocesan reps meet online periodically to exchange information, be brought up to date on new and existing initiatives and to be consulted on a number of issues.

All parishes and individuals are encouraged to subscribe to PWRDF's newsletters and take advantage of the numerous online resources.

Should you require any information or assistance in accessing PWRDF/Alongside Hope resources, please do not hesitate to contact me.

Stephen Kohner  
Diocesan Rep  
pwrdf.org



**Alongside Hope**

Anglicans and partners working for change  
in Canada and around the world



**Auprès de l'espoir**

Anglicans et partenaires œuvrant pour le changement  
au Canada et à travers le monde

## **A new name: Alongside Hope/Auprès de l'espoir**

After almost two years of listening together and planning, PWRDF has chosen a new name. The new name, Alongside Hope/Auprès de l'espoir, was approved at a Special Members meeting held Tuesday, October 15, 4 p.m. ET, in accordance with our corporate bylaws.

Some background:

In 2022, we selected a Task Team of staff, board members and volunteers from across Canada. **Bishop Bruce Myers was one of the people who contributed to the many ideas, discussions, reflections, and decisions.** This team gathered on Zoom with the goal of identifying a compelling name – a name that better reflects our work, and one that would sustain our work into the future. In these and other discussions with stakeholders and staff, one dominant theme emerged: partnership.

**PWRDF is all about partnerships.** In fact, the former Primate, Archbishop Fred Hiltz, used to say the “P” in PWRDF could have easily stood for partners.

**We partner with local organizations** who carry out the work that you support – life-giving work that improves food security, champions gender rights, provides training on conservation agriculture, and creates income opportunities.

**We partner with membership organizations** that allow us to be part of a larger network. These include the Anglican Alliance, the ACT Alliance, the Canadian Foodgrains Bank, KAIROS, Cooperation Canada, among others.

**We partner with funding agencies** including Global Affairs Canada, businesses and a growing number of private and family foundations.

**We partner with the Anglican Church of Canada, Anglican dioceses, spiritual ministries and ecclesiastical provinces,** through their bishops and their PWRDF Representatives, who support our programs and invite us to spread the good news of PWRDF at synods and other meetings.

**We partner with parish representatives, clergy and countless volunteers** in

the pews across the country, who share our stories and engage others in our ministry.

**We partner with our generous donors**, without whose support none of our partners' work would be possible.

This theme of partnership or accompaniment is woven throughout the Bible, but the task team was drawn to the story of the road to Emmaus. Days after Jesus died, the disciples were walking from Jerusalem to Emmaus, still grieving their loss. As Luke writes, the resurrected Jesus came alongside them, but they did not know it was him. Jesus travelled with them and then accepted their hospitality to dine with them. In the breaking of bread, their eyes were opened and they recognized him. When we walk alongside one another, Jesus accompanies us. We are strengthened and comforted and recognize Jesus when we share in his feast.

As we walk alongside each of our partners, supporting, listening and sharing with one another, we embrace and embody the hope of a better world. Thus, was born our new name:

**Alongside Hope:** Anglicans and partners working for change in Canada and around the world

**Auprès de l'espoir :** Anglicans et partenaires œuvrant pour le changement au Canada et à travers le monde

Alongside Hope conveys the concept of partnership in a simple and uplifting way.

- It is easy to understand and to pronounce.
- It requires no lengthy or clumsy acronym.
- It de-emphasizes the colonial, top-down approach of giving and emphasizes a more collaborative approach.
- It is a name that will carry us forward into the future.

You'll note our new name pairs well with our existing icon. This continuity will improve brand recognition as we transition to Alongside Hope over the coming year. Though you will be hearing people talk about Alongside Hope, the changes to our website and social media will not take effect until March 1, 2025. This will allow us time to complete tax receipts for 2024 under the PWRDF name.

We are excited and energized about the possibilities of Alongside Hope and look forward to your support. For more information, please visit [pwrdf.org/our-new-name](http://pwrdf.org/our-new-name).

(source: Will Postma, Executive Director & Mark Hauck, Board President)

## CONSEIL PATRIMOINE RELIGIEUX DU QUÉBEC (CPRQ)

First a little history to set the context for the report. In 1993 Pierres vivantes/Living Stones was created as an interdenominational association to promote religious heritage. The following year the Quebec government gave 75 million dollars to carry out work on 42 Catholic churches, five Anglican churches, three United churches, and three synagogues all in Montreal. In 1995 the Québec Religious Heritage Foundation was created and has operated ever since assisting with the restoration and preservation of Quebec's religious heritage. The organization has since changed its name to the Conseil du patrimoine religieux du Québec ("CPRQ")

In early 2000s the CPRQ conducted a survey of existing church building across the province and they were ranked from A to F for heritage value. Those building whose ranking is A, B, or C can apply for restoration funding from the CPRQ. The types of work the CPRQ may subsidize include: cladding of outer walls, foundations, roofing, bells and carillons, bell tower, stained glass, fire detection and extinguishing systems, protrusions, electrical components, other interior repairs in the case of water damage but only after the exterior and structure are repaired) such as decorative finishes and paintings, sculptures, objects of art, pipe organs.

The main source of funding for this work of the CPRQ is the Ministry of Culture and Communication (MCC) and in the period since the last synod the annual amount for restoration has been 15 million dollars.

Each of the regions of Québec has a local "table" which meets 2 to 3 times a year, they review applications from their region and prioritizes these, the CPRQ then creates a listing for the whole province in line with the amount of money available each year. These "tables" range in size from 5 to 15 members and include representatives of various religious denominations, architects, engineers, historians and municipal heritage officers.

I am a member of five of these "tables": Gaspésie-Iles de la Madeline; de la Mauricie-Centre du Québec; Capitale-nationale-Chaudière-Appalaches; Bas St Laurent; and Estrie. Stephen Kohner is a member of the table for the Côte-Nord and, until she left the diocese, Marie-Sol Gaudreau was a member and president of the Capitale-nationale-Chaudière-Appalaches table.

In addition to my role on the local tables, I am a member of the Board of the CPRQ, serving as the vice-president and with two other CPRQ members are part of the comité de coordination with an equal number from the MCC to oversee the agreement with the government.

**Since the 2018-2019 financial year the CPRQ has granted Anglican churches in our diocese more than \$3,262.065.** Those building that the government has “classified” such as the Cathedral of the Holy Trinity or St James, Hatley received grants of 80% of the restoration costs. Among others who have received grants since the last synod are St Andrew and St George in Baie Comeau, St James Cacouna both are granted 70% of the costs.

In the past 25 years there have been many church buildings in our diocese that have received important financial support from the CPRQ program, totally more than \$10 million. With the arrival of Covid and the decrease in church attendance across all denominations many of the smaller rural churches in Quebec are struggling to even stay open and there has been a decrease in applications for funding from our diocesan churches.

This is an excellent program to help churches restore their buildings so that they will continue to serve generations who follow us. If you need more information of help, please contact me. If you feel called to serve on a local table, please speak to me or the diocesan office so your name can be forwarded to the CPRQ. The CPRQ is actively searching for candidates to sit on the regional tables. Please submit a letter of interest and a curriculum vitae by e-mail to the following address: [conseil@patrimoine-religieux.qc.ca](mailto:conseil@patrimoine-religieux.qc.ca)

Respectively submitted,

James Sweeny  
October 2024

Appendices of  
The Eighty-fifth (Ordinary) Session  
of the  
Synod of the Diocese of Quebec

**Synod Agenda**

**Index of all Motions**

## SYNOD AGENDA

### **Thursday, October 31, 2024**

15:30-18:00: Registration

16:45-17:30: Bishop Bruce's meeting with first-time Synod delegates

17:30-18:30: Supper

19:00-20:30: Celebration of the Holy Eucharist - Chapel (2nd floor)  
Bishop's Charge

20:30-20:45: Break

### **20:45-21:15: Thursday Evening Sitting of the 86<sup>th</sup> Ordinary Synod**

- Call to order
- Land Acknowledgement
- Names of clerics entitled to seats
- Names of lay delegates duly appointed with roll
- Verification of quorum
- First report of the Nominating Committee
- Election - Officers of Synod: Secretary of Synod; Treasurer
- Privileges of the House
- Appointment/Announcement of Synod Committees:
  - Agenda Committee
  - Resolutions Committee
  - Scrutineers
  - Nominations Committee
  - Vote of Thanks Committee
- Deadlines: Nominations and notices of motion
- Remembrance of those members of Synod who have died since the last meeting of Synod
- Adoption of the agenda
- Reading, corrections, and adoption of the minutes of the 85<sup>th</sup> (Ordinary) Synod
- Notices of motions
- Presentation of reports

### **Friday, November 1, 2024**

- 7:00-8:00: Breakfast
- 8:30-8:50: Morning Prayer
- 8:50-10:00: **Friday Morning Sitting of Synod**  
Video greeting from Archbishop Anne Germond, Acting Primate  
Constitution and Canons: Overview & Presentation and  
Constitutional amendments
- 10:00-10:20: Break
- 10:20-12:00: **Friday Morning Sitting of Synod (continued)**  
Video greeting from Dr. Scott Brubacher, Executive Director,  
Anglican Foundation of Canada (AFC)  
Constitution and Canons: Overview & Presentation
- 12:00-1:30: Lunch  
Elections (12:30-2:00 p.m.):  
Board of Triers, Provincial Synod, General Synod
- 13:30-15:00: **Friday Afternoon Sitting of Synod**  
Video greeting from Will Postma, Executive Director, Alongside  
Hope (PWRDF)  
Constitution and Canons: Canonical amendments (motions)  
Diocesan Education  
Development of Lay Ministry Training & Development
- 15:00-15:15: Break
- 15:15-17:00: **Friday Afternoon Sitting of Synod (continuation)**  
Greetings from Bishop Mary Irwin-Gibson, Diocese of Montreal  
Anglican-Orthodox Dialogue  
Election Results: General Synod, Board of Triers, Provincial Synod  
Deanery/Region meeting time
- 17:30-19:00: Supper
- 19:00-19:30: **Friday Evening Sitting of Synod**  
Budget presentation
- 19:30: Night Prayer

## **Saturday, November 2, 2024**

7:00-8:00: Breakfast

8:30-9:00: Morning Prayer

09:00-10:30: **Saturday Morning Sitting of Synod**

Presentation: The Rev. Dr. Jesse Zink, Montréal Dio

10:30-10:50: Break

10:50-12:00: **Saturday Morning Sitting of Synod (continued)**

Presentation: The Rev. Dr. Jesse Zink (continued)

12:00-13:30: Lunch

Deadline for all motions

13:30-15:00: **Saturday Afternoon Sitting of Synod**

Elections: DEC

Budget; Approval of Auditors 2025

Motions

15:00-15:15: Break

15:15-15:45 **Saturday Afternoon Sitting of Synod (continued)**

Election results

Motions

Q&A with Bishop Bruce & cie

16:00 Diocesan Executive Council meeting

18:00: **Banquet: Sponsored by Ecclesiastical Insurance**

Location: Garrison Club

## **Sunday, November 3, 2024**

07:00-08:00: Breakfast

Checkout (before departure for Cathedral)

11:00: **Closing Eucharist at the Cathedral of the Holy Trinity**

- Preacher: The Rt. Rev. Mary Irwin-Gibson
- Schedule of Enactments
- Proroguing of Synod

## INDEX OF ALL MOTIONS

<b>Motion ref:</b>	<b>Subject:</b>	<b>Status:</b>	<b>Page:</b>
DS-24-01	Privileges of the House	Carried	14
DS-24-02	Approval of the Agenda	Carried	15
DS-24-03	...dispense with the reading of the Minutes of 85 <sup>th</sup> Ordinary Session of the Synod of the Diocese of Quebec.	Carried	15
DS-24-04	Adoption of the Minutes of the 85th Ordinary Synod	Carried	15
DS-24-05	Reports to Synod	Carried	16
DS-24-06	Constitutional Amendment #1: Article 1	Carried	17
DS-24-07	Constitutional Amendment #2: Article 2	Carried	18
DS-24-08	Constitutional Amendment #3: Article 3	Carried	18
DS-24-09	Constitutional Amendment #4: Article 5	Carried	18
DS-24-10	Constitutional Amendment #5: Article 6	Carried	18-19
DS-24-11	Constitutional Amendment #6: Article 7	Carried	19
DS-24-12	Constitutional Amendment #7: Article 8	Carried	19
DS-24-13	Constitutional Amendment #8: Article 9	Carried	19-20
DS-24-14	Constitutional Amendment #9: Article 11	Carried	20
DS-24-15	Constitutional Amendment #10: Article 12	Carried	20-21
DS-24-16	Constitutional Amendment #11: Article 13	Carried	21
DS-24-17	Constitutional Amendment #12: Article 14	Carried	21
DS-24-18	Constitutional Amendment #13: Article 16	Carried	22
DS-24-19	Canonical Amendment #1: Canon 1 (2019): Definitions and Interpretation	Carried	23
DS-24-20	Canonical Amendment #2: Canon 2 (2019): The Bishop	Carried	23
DS-24-21	Canonical Amendment #3: Canon 3 (2019): The Election, Appointment, Consecration and Resignation of Bishops	Carried	23
DS-24-22	Canonical Amendment #4: Canon 4 (2019): Summoning Synod	Carried	23
DS-24-23	Canonical Amendment #5: Canon 5 (2019): Procedures for The Election of Clerical And Lay Delegates to Synod	Carried following consideration of DS-19-24	24
DS-24-24	Canonical Amendment #6: Canon 6 (2019): Motions to be Brought Before Synod	Carried	24
DS-24-25	Canonical Amendment #7: Canon 7 (2019): Duties of the Secretary of Synod	Carried	24

DS-24-26	Canonical Amendment #8: Canon 8 (2019): Diocesan Executive Council	Carried	24-25
DS-24-27	Canonical Amendment #9: Canon 9 (2019): Joint Audit Committee	Carried	25
DS-24-28	Canonical Amendment #10: Canon 10 (2019): Parish Obligations	Carried	25
DS-24-29	Canonical Amendment #11: Canon 12 (2019): Discipline	Carried	25
DS-24-30	Canonical Amendment #12: Canon 13 (2019): Procedures for the Appointment, Termination of Incumbents	Carried	26
DS-24-31	Canonical Amendment #13: Canon 14 (2019): Deaneries and Regions	Carried	26
DS-24-32	Canonical Amendment #14: Canon 15 (2019): Vestry Meetings, Church-wardens and Corporations	Carried	26
DS-24-33	Canonical Amendment #15: Canon 16 (2019): Church Property	Carried	26-27
DS-24-34	Canonical Amendment #16: Canon 17 (2019): Of the Temporalities of the Church in this Diocese	Carried	27
DS-24-35	Canonical Amendment #17: Canon 18 (2019): Amalgamation of Parishes	Carried	27
DS-24-36	Canonical Amendment #18: Canon 19 (2019): Authentication of Records and Canons	Carried	27
DS-24-37	Canonical Amendment #19: Canon 20 (2019): Delegates to General and Provincial Synods	Carried	28
DS-24-38	Canonical Amendment #20: Canon 21 (2019): Pension Plan and Continuing Education	Carried	28
DS-24-39	Canonical Amendment #21: Canon 22 (2019): Quebec Diocesan Gazette	Carried	28
DS-24-40	Canonical Amendment #22: Canon 23 (2019): Parish Records and Statistics	Carried	28-29
DS-24-41	Canonical Amendment #23: Canon 24 (2019): Diocesan Archives	Carried	29
DS-24-42	Canonical Amendment #24: Canon 26 (2019): The Care and Administration of Cemeteries	Carried	29
DS-24-43	Canonical Amendment #25: Canon 27 (2019): Respecting Trinity Church, Ste-Foy	Carried	29
DS-24-44	Canonical Amendment #26: Canon 28 (2019): Appointment of a Bishop's Commissar	Carried	30
DS-24-45	Canonical Amendment #27: Canon 30 (2019): Canonical Amendments	Carried	30
DS-24-46	Canonical Amendment #28: Canon 32 (2019): The Order of the Diocese of Quebec	Carried	30
DS-24-47	Canonical Amendment #29: Canon 33 (2019): The Election, Appointment, Consecration and Resignation of Bishops	Carried	30-31
DS-24-48	Canonical Amendment #30: Appendix A (2019): Order of Proceedings at Meetings of Synod	Carried	31
DS-24-49	Canonical Amendment #31: Appendix B (2019): Rules and Orders at Meetings of Synod	Carried	31
DS-24-50	Appendix A (2024): Legislation Applicable to the Anglican Church in the Province of Québec	Carried	31

DS-24-51	To accept a friendly amendment to correct a transcriptional error to Canon 7 (2024), The Diocesan Council, previously passed previously	Carried	32
DS-24-52	Diocesan Handbook and Rescinded Canons	Carried	32
DS-24-53	Gratitude to the Constitution & Canons Working Group	Carried	33
DS-24-54	Canon 7: The Diocesan Council	Carried	36
DS-24-55	Approval of the provisional operating 2025 Synod budget	Carried	36
DS-24-56	Appointment of Auditors	Carried	36-37
DS-24-57	To accept a friendly amendment to correct a transcriptional error to Canon 7 (2024), The Diocesan Council, previously passed previously	Carried	38
DS-24-58	Election Results	Carried	38
DS-24-59	Destruction of ballots	Carried	38
DS-24-60	Synod Journal Proofreaders	Carried	39
DS-24-61	Vote of Thanks	Carried	40
DS-24-61	Adjournment	Carried	40

**Here Endeth the Journal of  
the Eighty-sixth (Ordinary) Session of the Synod  
of the Diocese of Quebec**