

Reports to the 85th (Ordinary) Synod of the Diocese of Quebec

DIOCESAN EXECUTIVE COUNCIL (DEC)

On behalf of the D.E.C., I am pleased to report on some of the topics of discussion and deliberation. Since the 84th (Ordinary) Session and the Election of a Diocesan Coadjutor Bishop in November of 2015, the DEC has met twelve times. The Officers of Synod have met a number of times to approve applications to be forwarded to the Anglican Foundation of Canada for their consideration.

Our DEC face-to-face meetings and conference calls continue to be streamlined and highly efficient. Bishop Bruce has been using an agenda that has helped transform the meetings in a more conducive manner.

There have been a number of significant changes in regards to human resources. The Rt. Rev. Dennis Drainville retired as diocesan bishop in early 2017. Consequently, The Rt. Rev. Bruce Myers, elected as coadjutor bishop on November 27, 2015, was ordained to the Sacred Order of Bishops on May 5, 2016 and as 13th Lord Bishop of the diocese of Quebec on April 22, 2017. The Ven. Dr. Edward Simonton OGS was appointed as Vicar General. The Rev. Canon Jeffrey Metcalfe was appointed Canon Theologian. Me Jacob Stone was appointed vice-chancellor (November 1, 2017), Marie-Sol Gaudreau's previous position as Executive Director is now that of Director General, Isabelle Morin was hired as Executive Assistant (this position has been reduced to that of half-time). Following the spring 2019 resignation of James Sweeny (Editor of the Quebec Diocesan Gazette, Property Manager, Archivist and Registrar) Jody Robinson was appointed diocesan archivist, Matthew Townsend as Communications Missioner, and Dr. Sean Otto as Registrar, *pro tempore*.

The DEC expressed its profound thanks to James Sweeny for his implication and many years of work, leadership and involvement in his multitude of dossiers including that of Registrar, Archivist, Secretary of Synod, Property Manager, Chair and member of numerous committees and sub-committees and Editor of the Quebec Diocesan Gazette as well as other dossiers.

The DEC has been discussing, deliberating and acting on a number of dossiers to name but a few:

- Safe Churches
- Sexual Harassment Policy
- Election process of delegates to diocesan Synod
- Diocesan cemetery policy
- recommendation of engagement of a number of clerics (Canon 13, article 1.C.)
- numerous sales of parish churches, lots and parsonages
- renewal of the Cathedral Complex Project
- Camp Fort Haldimand
- Election of delegates to Provincial Synod
- Policy for Leaves of Absences
- Conveyance of concerns regarding Bill 62 (An Act to foster adherence to State religious neutrality and, in particular, to provide a framework for requests for accommodations on religious grounds)

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- Creation of the Region of St. John, Kawawachikamach
- Sexual Misconduct Abuse Policy
- Criminal records checks
- Creation of a diocesan property committee
- Synod debt to Church Society

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.

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.

Looking ahead, four matters of concern require the DEC's continued attention: property issues, criminal records checks, declining church attendance, and on-going budget-related issues.

In closing and on behalf of the DEC, I would like to express heartfelt thanks and appreciation for the leadership provided by Bishops Dennis Drainville and Bruce Myers as chairs of the DEC along with the Officers of the DEC and Synod, the Chancellor and vice-Chancellor, 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 four years.

Respectfully submitted,

Canon Stephen Kohner
Secretary of Synod

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TREASURER'S REPORT

The financial restructuring of the Diocese, which has been ongoing for the past 12 years, has moved into a new phase since the last Synod. The earlier stages of the restructuring have been about rationalizing expenses, educating parishes that difficult choices may be on the horizon and that investing in pooled funds would increase revenues across the Diocese including benefits to parishes, Synod, Church Society, and the Lord Bishop. It was clear that the only long term viable solution to sustain diocesan operations was a healthy endowment fund. The difficult choices of closing churches and looking for synergies within regional deaneries, also meant that proceeds from the sales would add to the long term sustainability of the Diocese. The latter stages of the financial restructuring have been about investing in mission in order to seek new revenue sources and renew interest in the activities in the Diocese. Without the renewed financial injection of funds into mission, the Diocese would be building up an endowment fund with a diminishing membership. Although investing in mission adds a short term strain on the finances, it was necessary for the future sustainability and potential growth in the Diocese.

The success of the restructuring depended greatly on the timeliness of property divestitures. Unfortunately many uncontrollable factors slowed the divestiture process. Churches in rural areas with little or no demand, urban planning delays, zoning issues, and negotiations with parishes on the timing of closures lengthened the process. In the meantime, cash flow remained the main cause of concern for the administration. In order to steer through the restructuring, approximately 2.3 million dollars in capital, both proceeds from the sales of properties and pooled fund investments, were used to cover deficits and allow the administration to stay afloat by paying out its financial obligations.

Church Society has been supporting Diocesan deficits, through increasing pooled fund revenues. Although Church Society has had operating surpluses in the past few years, it has had to pay down approximately 1.5 million dollars in debt. As Church Society has been financially supporting Synod's deficits over the years, DEC passed a resolution in 2019, to pay back over \$300,000 owing to Church Society through a transfer of investments. Normally this would reduce Synod revenues from distributions by over \$15,000 annually, however Church Society will offset the losses through grants back to Synod. Even if the net result does not affect the operating budgets, this decision shows fiscal responsibility and goodwill as partners in the restructuring process.

Taking into consideration the restructuring strategies remain on course, there are two key elements that will make a major difference. The first element is pooled funds returns. The ten year compounded annual return for pooled funds is 8.87%, and in 2019 alone, the portfolio return, as of October 31, is up an impressive 16.69 %. An increase in global consumption has meant a strong economic cycle and healthy global market performances. Pooled funds is a well-diversified portfolio, however it is not completely shielded from a downturn in the economy. An economic slowdown could mean lower distributions, which remains the greatest risk to diocesan budgets.

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The other key element is the joint property ownership between the Lord Bishop and Trinity Church. A legal dispute between the two parties was settled resulting in an agreement to hold off on a sale of the property until the end of 2022. Although a truly healthy financial position for the Diocese is not possible until the sale of the property, the fact that there are no more legal fees attached to this file is a positive.

Apart from investment revenues, fair share is the second most important income stream for Synod. If market conditions remain stable, and there are no major unforeseen expenses, we can expect diocesan budgets to approach the breakeven level, which translates into fair share percentages remaining the same.

Under the current budget projections, cash flow will continue to be the major concern for the administration. The Diocese can no longer afford to use capital assets to cover its operating deficits as it jeopardizes its financial future. Although this budget comes with a message of caution and inherent risks, we can also be proud that we have reversed the course from unmanageable deficits.

Respectfully submitted,

Michael Boden
Treasurer

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DIOCESAN REGISTRAR

The office of Registrar, which I have held since the first of July, holds responsibility for various Diocesan documents, oversees the Diocesan archives and the Archivist, and is responsible for orphaned cemeteries, that is those cemeteries in the diocese whose local church has been closed. I will report briefly on each of these aspects.

Since I took office, the most pressing (and confounding) issue has been the implementation of the diocesan sexual misconduct (safe church) policy and the collection of vulnerable sector and police record checks. This will be discussed in some detail in a designated session of Synod. Suffice it to say for the purposes of this report, that the obtention of vulnerable sector checks has proved a challenge, and remains a priority moving forward in the short term.

I refer you to the archivist's report for more details of the work that Jody Robinson has been doing there, but I would be remiss if I did not take a moment in my report to express my appreciation for her diligence and hard work. I look forward to working with her to formalize policies and procedures for the archives and to develop forms for document and other archive requests.

Orphaned cemeteries have not been at the top of the priority list in the first few months of my term, but this does not mean that they have been neglected. We are fortunate enough to have several local committees and people on the ground who care about and for our cemeteries. Where there is a parish close by, cemeteries whose parish has closed fall under the care of the active parish, as for example the Brilliant Cove Cemetery, which is overseen by the parish of All Saints by the Sea. Other cemeteries have specific maintenance contracts with the new owners of the parish buildings. Add to this the incredible hard work of Marie-Sol Gaudreau, and our orphaned cemeteries are in good hands. Several cemeteries have been orphaned since the last meeting of Synod, including cemeteries in Lac Mégantic, Lac Beauport, Sherbrooke, and elsewhere. These newly orphaned cemeteries will continue to be cared for with the same diligence as the others within the Diocese.

On a final note, my priorities moving forward will be to resolve the issues around vulnerable sector checks in the short-term, and to develop policies and procedures in the longer-term to ensure smooth personnel transitions and continuity of service.

Respectively submitted,

Sean A. Otto
Registrar *pro tempore*

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COMMUNICATIONS MISSIONER

The past four years have brought a number of changes to communications in the Diocese of Quebec—some related to the visible products and presence of the diocese, others more strategic and, thus, existing “behind the scenes.” It is difficult to quantify cultural changes and strategic shifts, but I believe they are evident in the tools we offer within the diocese.

At present, the diocese’s communications efforts can be seen as existing across four platforms:

- Traditional print publication—primarily, the *Quebec Diocesan Gazette*
- Digital and social tools, including social media
- Exposure in the wider media, both religious and secular
- Inter-congregational communications—the ways in which churches communicate with each other, across regions and within clusters

Each of these platforms, along with communications staffing, warrants discussion.

Quebec Diocesan Gazette

The *Quebec Diocesan Gazette* remains an effective way of reaching Anglicans in our geographically large diocese—though questions exist about the future of the publication, given changes occurring with the *Anglican Journal* and in the national church. The *Journal* has nearly completed substantial updates to its circulation list—requiring subscribers to confirm that they indeed want print editions mailed to them—which are slated to drop its mailing list by nearly two-thirds.

This process will impact the *Gazette*, which is likely to drop below 1,000 subscribers, potentially raising our overall cost per issue. More important, though, is the lack of clarity around the *Journal*’s long-term future: will it be printing in three years? Five? Ten? This question is critical, as the *Gazette* is mailed as an insert within the *Journal*. That is, the national church handles printing, mailing and maintenance of our circulation database. Were printing of the *Journal* to cease, the *Gazette* would also cease publication—and we would need to consider some alternative means of printing or of reaching our people.

The *Gazette* has gone through a few iterations over the years—changing editorship and format, including a magazine style, for a season. In my own recent tenure, I’ve tried to enrich the content and diversify voices within the *Gazette* while holding to a familiar format. Whether and how the *Gazette* changes, in the future, may entirely depend upon the decisions of the national church around the *Anglican Journal*. On the question of print publication, we are “along for the ride.”

I should note here that the *Gazette*’s only current revenue comes from a share of the *Anglican Journal* Annual Appeal—\$1,574 in 2018, a small offset against \$10,004 in publication expenses and \$11,890 in staff expenses. While I have the utmost respect for the *Journal* and those who serve it (historical note: I am the current editorial supervisor of the *Anglican*

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Journal), I do have concerns that 2018 saw no donation, advertising or subscription revenue for the *Gazette*. Simply put, we are relying on the Office of General Synod to print, distribute, track and fund “a means of encouragement, communication, and community building among the regions” in the Diocese of Quebec, as stated in the *Gazette*’s mandate. Given current statistical and budgetary trends within the national church, we may wish to consider sustainability issues around this arrangement.

Digital and social tools, including social media

Since 2015, the Diocese of Quebec has made a number of strides in its web presence, including the launch of a renovated website in 2018. This new website, launched with help from the Office of General Synod, has improved not only the physical appearance but also multilingual support for the website—including strong support of syllabics used in Naskapi. While French and Naskapi versions of the site presently lag the English version in content, both the capability and the desire to expand their presence exist.

The diocese’s activity on social media has waxed and waned, partly based upon the availability of staff to post. At present, the bishop and communications missioner share the task of posting to Facebook—which has generally increased our presence of the platform. The diocese’s presence at General Synod 2019 serves as a fine example; the bishop and I posted frequently, and we offered daily video interviews of delegates—unusual and perhaps unique among all the dioceses present. We are also considering ways to reach people across new and different platforms. Each new Facebook-related controversy in the press instills among staff a sense of unease—that some of our people rely upon Facebook to hear from the diocese, while we also question the sanctity and sanity of the platform itself. More work remains.

Exposure in the wider media, both religious and secular

The Diocese of Quebec has managed to secure somewhat significant attention from secular and religious media since 2015, in no small part due to its support of our Muslim sisters and brothers following the mass shooting at the Grande Mosquée de Québec in 2017. The diocese has been a visible partner of the Muslim community in the wake of the shooting, garnering attention from the CBC, *The Living Church* (historical note: from me, when I was its news editor and before I came to this position) and the *Anglican Journal*, among others. The diocese continues to receive attention as it speaks out for those on the margins of Quebec society.

This work continues around other issues. As the Diocese of Quebec engages political and social issues impacting the poor and the marginalized, I will be doing my best to support connections with the media. Fortunately, our bishop—a former journalist—is experienced and well-connected in this arena.

Inter-congregational communications

This is, perhaps, a leading edge of our communications efforts—thinking about how we connect our congregations using “none of the above.” In what ways might churches increase their connections without the use of print tools or social media? How might we continue to

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build a sense of community across the diocese using techniques we've yet to consider—either because they don't yet exist or because we think they are “too outdated.”

In the upper echelons of the church, video teleconferencing is the excitement du jour, but I recognize that the vast diversity of our diocese could mean that more frequent telephone conferencing or even arranged letter-writing could be a way of “innovating” how we feel connected as a church. In any event, I continue to wonder how we might think outside of the print and Internet boxes, to imagine our lives as Christians connected by faith and history in this diocese.

Staffing

I informally began my work as communications missioner in April 2019 and more formally at General Synod 2019 in July; my first issue of the *Gazette* was September 2019. Before this, I spent three months living in the Diocese of Quebec in 2018, when I worked for Milwaukee-based *The Living Church*. In that time, I got to know the diocese and its people, its challenges. I've been excited to take up this work.

A few curiosities around my appointment to the role—made by Bishop Bruce Myers with the counsel and support of the Diocesan Executive Council—bear mention. The first, as noted above, is that I presently serve as editorial supervisor for the Anglican Church of Canada and, thus, editor of the *Anglican Journal*. My cross-appointment is likely a first in the life of the *Anglican Journal* and certainly must be in the life of the *Gazette*. The second is that I live in Halifax, not Quebec—a condition of my wife's education at Dalhousie University. We both worship at St. Paul's, Halifax. The third is that I don't speak French—a condition of my upbringing in Florida, where Spanish is a more common avocation among secondary students. (I am, however, keen to learn French as I am able.) The fourth, discernable by mention of my upbringing, is that I am originally from the United States.

In my view, these curiosities are more than that—they are connections that enable me to better serve in my various vocations, among which I consider work in the Diocese of Quebec essential to my life as a Christian and a servant of the church. The church in Quebec is, I believe, the Anglican church of the future: struggling and hopeful, honest and faithful.

It's hard to say how long my work in the Diocese of Quebec will continue—work for the national church is demanding, and as I noted, our structure for producing the *Gazette* will likely change in the future, perhaps radically. But I'm grateful to have a place in the life of the diocese in this moment in time—in which we all serve in the interim, striving as finite beings to serve an infinite God. Thank you.

Matthew Townsend
Communications Missioner

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DEANERY OF ST. FRANCIS

The Deanery of St Francis has seen a number of changes since the last report to Synod in November of 2015. There have been several personnel changes, and some exciting initiatives that show positive developments in the Deanery.

The entire Deanery is overseen by the Deanery Ministry Committee (DMC) which is composed of the Ven. Dr. Edward Simonton, the Rev. Canon Giuseppe Gagliano, Jane Bishop, a deanery layreader, and Ruth Sheeran, the Rural Dean. The Committee meets regularly to develop new methods of ministry, manage the financial situation and provide oversight to ensure the Deanery moves forward in a positive direction.

The Rev. Canon Lynn Dillabough left the Diocese in June 2016 to join the Diocese of Ontario. She was replaced in January 2017 by the Father Giuseppe who, together with Father Edward and our faithful layreaders, provide ministry to over twenty parishes in the Regional Ministry. Father Giuseppe is also the Canon for Layreaders and is responsible for training and pastoral oversight of the layreaders across the Diocese. Following the consecration of Bishop Bruce, Father Edward was appointed Vicar General and Archdeacon of Quebec so has assumed a number of additional administrative responsibilities. One of our deanery layreaders, Gabriel Kwenga, was ordained deacon in November of 2017 and has been fulfilling his duties with the Regional Ministry as well as serving as the administrative assistant. Sadly for the Deanery, Deacon Gabriel and his family will be moving to Winnipeg in December.

Several of our clerics have retired since the last synod. The Ven. Heather Thomson retired from her position as chaplain for Bishop's University and Champlain College after over 30 years of service. She has been replaced by the Rev. Jesse Dymond, who is also responsible for the ecumenical congregation worshiping at St Mark's Chapel. The Ven. Dean Ross and his wife Deacon Gene retired in January 2019. Due to their departure The Church of the Advent (Sherbrooke) and St George (Georgeville) have joined the Regional Ministry. A number of our retired priests have died: the Rev. Bob Bryan, the Rev. Keith Dickerson, the Rev. Keith Perry-Gore, the Rev. Ron Owens, Deacon and the Rev. Harold Brazel.

The Regional Ministry continues to flourish. Services are provided by the Worship Team composed of the clerics and layreaders; the Regional Ministry Committee, which is analogous to a parish council, meets twice annually. In addition to the Church of the Advent and St George, St Matthias (Fitch Bay), St George, (Ayer's Cliff), St Stephen, (Coaticook), and Church of the Epiphany (Way's Mills) have joined the team. There are only three parishes in the Deanery that are not members, St John's (Waterville), All Saints (Hereford) and Christ Church (Stanstead).

Several churches have closed in the last few years. The pastoral community of St Luke's (Magog) now worships with St Matthias while the congregation of Christ Church (Eustis) closed last summer. Unhappily, St James Church in Hatley no longer has a congregation so the responsibilities of the corporation have been assumed by the DMC, and the finances are overseen by the Diocese. The DMC decided not to close this church due to its designation as a provincial historic site and its role in the history of the Diocese.

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Under Father Edward's leadership, the Deanery has developed a close relationship with St Ephrem's Syrian Orthodox Church in Sherbrooke. The first initiative was to contribute funds to sponsor refugee families from Syria. For the past four years, the Deanery, with the financial assistance of the Anglican Foundation, has sponsored two weeks of summer daycamp at Quebec Lodge for the Syrian children. A number of shared activities have brought together members from both churches including social events, fundraising dinners and a church service, led by the Orthodox bishop.

One of Deacon Gabriel's very successful initiatives has been a quarterly service and supper for the local African community at St George's Church in Lennoxville. Plans are under development to ensure this important ministry continues after his departure. Other regular events in the Deanery include country gospel hour services at St Augustine's (Danville), quarterly sung evensongs at St George (Lennoxville), Messy Church, Lenten study groups, movie and discussion nights, participation in the Montreal Diocesan College online courses, blessing of the animals services, summer barbeques and the recent creation of a small but enthusiastic deanery choir.

Ruth Sheeran
Rural Dean

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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 2015.

The deanery continues to finance a number of initiatives; the deanery is grateful to Synod, Church Society, and the Bishop for their financial support through the various grants we receive. The bulk of our allocated budget goes to help with stipend, travel expenses, visiting clergy expenses, lay incumbent honoraria, fair share and community initiatives/partnerships. We had continued to support the pastoral care services coordinated in the Quebec City region up until 2017.

Pursuant to a Synod 2015 motion, Bishop Bruce allowed the Parish of St. John, Kawawachikamach to form a region of its own, in accordance with the canons of the diocese. This took effect on April 20, 2018.

The deanery, in the past couple of years, has been an annual member of The Anglican Foundation of Canada (AFC). In addition, the deanery has purchased AFC “Hope Bears” and the book “Children’s Prayers with Hope Bear”; both of these gifts are given out to children and their families who are baptized in our parishes.

The Rev. Francie Keats, since our last Synod, has taken a very active role in providing ministry to a number of parishes on the Lower North Shore. Bishop Bruce has made regular visits to the deanery (sometimes bringing the inclement weather along with him...). Two lay incumbents continue to preside at baptisms, funerals, weddings and regular services in the parishes of Baie-Comeau and Sept-Iles. Layreaders provide an essential support to a number of parishes, in particular at St. Clement’s West.

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 D.E.C.

Respectfully submitted,

Canon Stephen Kohner
Rural Dean/Secretary

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RAPPORT DU DOYENNE 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). Cinq membres du clergé y exercent leur ministère, la révérende Carol Edgar, la révérende Adèle Finlayson, le Père Walter Raymond, OGS, le révérend Michel Royer, le vénérable Pierre Voyer. Quatre ministres laïques apportent leur soutien dans le ministère.

Le vénérable Pierre Voyer, archidiacre du Saint-Laurent, est responsable de la paroisse de Tous les Saints qui fêtait cette année ses 20 ans d'existence comme paroisse, mais aussi ses trente ans comme communauté 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 dominical deux fois par mois.

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 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 de 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. Le Père Walter Raymond, OGS, apporte aussi sa collaboration dans le ministère bilingue à Thetford Mines, en plus de son ministère dans le Doyenné de Québec.

Pour les statistiques des trois dernières années :

- Paroisse de Tous les Saints : 1 baptême, 2 mariages, 1 réception dans l'Église, 3 funérailles;
- Portneuf : 1 baptême, 1 mariage, une célébration de funérailles;
- Trois-Rivières : 1 funérailles, 2 baptêmes;
- Thetford Mines : 2 baptêmes, 1 réception dans l'Église, 2 funérailles.

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, et à ceux qui l'ont fait pendant quelques années : le vénérable Garth Bulmer, le révérend Yves Samson, le révérend Denis Gévrly.

Le Vénérable Pierre Voyer
Archidiacre du Saint-Laurent

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DEANERY OF QUEBEC

Quebec Deanery Council has met regularly with meetings in the spring and fall, and social events during summer and winter.

During the meetings we have focused on exploring the Marks of Mission. Thanks to The Ven. G. Bulmer, The Rev. E. Stretch, The Rev. A. Finleyson and The Rev. C. Edgar for their presentations and leading us in study and discussion sessions.

Activities and support during the last four years:

MINISTRY SUPPORT

- Ministries of Mr. G. Jackson and Mr. G. Marcotte;
- French ministry at St. John the Evangelist Portneuf;
- Ministry at St. James Trois-Rivières;
- Pastoral care programme and workshop;
- Chapel ministry.

MISSION SUPPORT

- Sunday school, Youth groups at St. Michael, Sillery and Parish of Quebec;
- Youth (7) participants in CLAY (Canadian Lutheran Anglican Youth) conference in Winnipeg;
- Support for Maison du Marine;
- Sunday school teacher training course;
- St. James, Cacouna 150 yrs celebration;
- Christ Church, Valcartier 150 yrs celebration;
- St. James, Cacouna music programme.

OUTREACH

- Deanery refugees programme;
- Food programme for homeless;
- Cemetery validation programme Christ Church Valcartier;
- St. Peter, Stoneham deanery programme;
- VEQ Christmas hampers.

Members of our deanery are very active in the Maison du Marine, leading a revival mission in St. Peter Stoneham, the refugee programme and the Pastoral Care Programme. The Rev. T. Ntitivamundi is exploring intercultural ministry and has been named Bishop's Missioner.

We are sad to say adieu to The Ven. G. Bulmer and The Rev. E. Stretch who are continuing their ministries in the Ottawa area. Ms. S. Bender of the Parish of Quebec has returned home to Winnipeg. Canon G. Jackson retired as Lay Incumbent of St. John the Evangelist and St. Bartholomew, however we welcome M. G. Marcotte as his replacement. It was with great pleasure that we nominated Graham to the Order of the Diocese of Quebec. I wish to thank them all for their dedication to the life of the Church in the Deanery of Quebec.

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We mourned the passing of our treasurer Mr. K. Boeckner, who introduced a virtual prayer circle to our Deanery, also Mrs. M. Johnston the representative for Christ Church Valcartier. May they Rest In Peace.

Finally I wish to thank all members of the Council for their participation and support during the last few years.

Respectfully submitted,

Anne Chapman
Rural Dean

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CANON FOR LAY MINISTRIES

I have been blessed to take on the position of Canon for Lay Ministries in the Diocese of Quebec since February 2018. The creation of this role represents the vitally important ministry of the laity throughout the vast regions of our diocese. And, I must say, as I have been invited into the lives and work of various people throughout this region, it has become increasingly apparent to me how the life of our diocese is energized by an engaged and active laity.

An important change in recent years for training lay people has been my travelling roadshow of **workshops and educational retreats** for Lay Readers. In the past, the diocese would sponsor a singular event, and Lay Readers would travel from their respective parishes to a central location. I have instead been sent out to the various regions of the diocese to provide pastoral, liturgical, and educational support. This regional approach allows for a local focus as the topics of conversation in one area may not be as pressing in another. As well, it saves considerable time and resources to send one priest elsewhere than to transport, lodge, and feed over sixty participants.

Thus far, I have conducted five such events. In the Deanery of St Francis, I organized a one-day workshop on funerals and burials in September 2018 and another on preaching in September 2019. In October 2018, I held a three-day retreat with Lay Readers from the Gaspé and Magdalen Islands, where we discussed prayer and study, end-of-life care, funerals and burials, and preaching. This past June, I joined the Lay Readers in the Diocese of Montreal to do a one-day workshop on funerals. In November, I conducted two days in the Deanery of Quebec, focusing on Anglican piety, preaching, and prayer and study.

My task has not simply been one of travel and teaching, but also one of documentation. Over the course of two years, I have drafted and refined the diocesan ***Guidelines for Lay Readers***, incorporating input from the Bishop, Vicar General, diocesan clergy, lay people, and the Diocesan Executive Committee. Their general thrust is to provide a structure for lay readership while also respecting the diverse needs and cultures of our diocese. They also recognize that, given the sundry necessities of our parishes, the role of Lay Reader is broader than simply a liturgical charism. I have also created **planning documents** for funerals and burials, collects, prayers of the people, and sermon-writing, which I have provided at workshops (and are available to anybody interested). I have also generated a **database of Lay Readers**, which I update regularly so that I and diocesan personnel can keep track of licenses and participation in lay ministry events.

If there is one aspect I could emphasize in this synodical report, it is the importance of **continuing education**. As the new *Guidelines* stipulate, all Lay Readers are required to attend workshops and, in conversation with the Canon for Lay Ministries and their parish clergy, to continue their study of the faith and its practices. To put it more directly, a Lay Readers' license is contingent upon continuing education and the above-mentioned workshops are mandatory events. This ensures not only more effective ministry, but accountability as leaders in the Church.

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As is evident, my role thus far has focused primarily on lay readership, but I look forward to seeing how this canonry evolves. My lines are open to anybody who has questions, concerns, or comments regarding how lay people can better minister in our churches, to the glory of God.

Respectfully submitted,

The Rev'd Canon Giuseppe Gagliano
Canon for Lay Ministries

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DIOCESAN HISTORIAN

As always, one aspect of my role as Diocesan Historian appears to be answering questions—whether formal or informal—of a historical nature. For example, during the interval since the last Synod I have replied to enquiries about particular deconsecrated churches and the location of their records, to questions about the correct terms of address for Anglican clergy, and questions about the Church Society of the Diocese of Quebec and whether that in the Diocese of Nova Scotia still functions (it does not) and questions about whether certain documents are best sought from the Archivist or the Registrar. I have received several queries about Anglican burials in or near the city of Quebec—where the actual place of interment might be if not specified in the records. This is often impossible to determine if the burial predates 1860. There have also been a variety of queries of a genealogical nature. In some cases, I've encountered enquirers who expect that all the names and dates of their family members will be readily extracted for them from Diocesan parish registers with no further effort on their part! It is a matter of considerable tact and diplomacy to point out that this is not the Diocesan Historian's function.

In several instances I have been consulted by historical researchers within the Diocese attempting to obtain access to material held in Archives elsewhere and to advise them in how best to proceed. This I have done gladly.

In the ongoing effort to preserve documents and other materials pertinent to the history of the Diocese I have mediated between descendants of former clergy and the then-Archivist in efforts to secure papers and records still in their care. This is ongoing at the present time, however, and has not yet borne fruit. I have informed the new Archivist of this opportunity.

Since the last Synod, there have been changes in the ranks of those responsible for the Archives, the *Diocesan Gazette* and the position of Registrar. All of these have had an impact on the production of my monthly “Gleanings” column. It had been of great benefit to me that the Editor-Archivist was able and willing to provide appropriate and enhancing illustrative material with no effort on my part. For this I continue to be grateful, but am happy to report that the transition to the new Editor and new Archivist has been seamless that the Archivist has been most helpful in providing what illustrations I suggest. The “Gleanings” column continues to be my chief concern and focus as Diocesan Historian and the research and preparation for the monthly columns gives me great joy and satisfaction, particularly in the positive feedback that I frequently receive that the offerings are read and enjoyed.

Respectfully submitted,

MEB Reisner
Diocesan Historian

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CANON THEOLOGIAN

As Canon Theologian, my work can roughly be broken into four principal categories. 1) I serve as theological advisor to the Bishop and diocesan decision-making bodies; 2) I facilitate discipleship formation; 3) I assist in ecclesial vocational discernment; 4); I pursue theological reflection in response to the needs of the church and the world.

Theological advisor to the Bishop and diocesan decision making bodies

Serving as an advisor and facilitating within the Church House Office has taken up the largest portion of my work time. This has included:

Theological and Ethical Advising of Staff

- At the request of the Bishop, I have been asked to provide theological and ethical council on a number of issues of significant concern to the leadership, often working in collaboration with the Director General, the Chancellor, and the Vicar General. Due to the sensitive and pastoral nature of the kind of situations in which such advice is sought, much of this work remains necessarily confidential.
- At the request of the Bishop and a parish priest within the diocese, I was brought into a parish in order to help facilitate a theological reflection on intra-parish conflict. This group reflection led to a biblically based methodology of conflict transformation that is now helping to guide that particular parish in its response to a specific conflict, and may be generalizable to future conflicts.
- At the request of the Director General, I help to facilitate her reflection on the creative and theologically faithful forms of property redevelopment.

Staff Retreat

- I plan and facilitate the annual senior staff retreats, which include the Bishop, Vicar General, and Director General. I assist the senior staff in critically reviewing their past year of work, its achievements and failures, as well as the priorities and principles for their next year of work.

Voting Methodologies Report

- At the request of the DEC, I drafted a detailed report on potential voting methodologies for the new synod structure, their benefits and limitations, including a short theological reflection on them.

Report on Missional Leadership

- By request of the Vicar General, I wrote the Report on Missional Leadership requested by and submitted to Provincial Synod that has helped to shape our diocese' response to reforming that level of church structure.

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Sexual Misconduct Policy

- By request of the DEC, I participated in the committee responsible for revising the diocesan sexual misconduct policy, adding a theological preface, making some minor changes, and researching the potential ways of structuring how complaints are received.

Diocean Executive Council

- I sit as a non-voting member on this body, both to offer counsel in relation to the content of its meetings, as well as the ways in which the meetings are themselves conducted.

Discipleship Formation

Diocesan Clergy Gathering

- Alongside the senior staff, I helped to plan and lead the diocesan clergy gatherings, where I was specifically responsible for organizing a series of dialogic workshop on rules of life for clergy.
- In response to the federal and provincial government's institutionalization of Medical Aid in Dying (i.e. euthanasia) I prepared a study package on the theology of death and dying to help clergy think through their own pastoral response to MAiD. This has been distributed to the clergy digitally (see table package).

Young Clergy Gathering

- I initiated, and with the Bishop, hosted a gathering of young clergy families to begin reflection on the role of families in the church and society, and in particular, the needs of clergy with young families in our diocese. This meeting helped to facilitate the development of relational supports for regionally isolated clergy families, as well as identify a need to engage in deeper reflection on methodologies of discipleship formation for children.

Lay Reader Workshop

- At the request of the Canon for Lay Ministries, I helped to launch the first of a series of regional lay reader training events, offering a lecture and discussion on the theology of death and dying and the challenge of living this theology out in our modern context.

Continuing Education

- I contacted almost every centre for Christian education connected to the Anglican Church of Canada to speak to their deans/principals about how their distance

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education programs might assist the diocese's clergy and lay readers, especially those in our more remote regions. This information was then merged with the list compiled by the Canon for Lay Ministries to create a guide to assist lay readers searching for further education.

- I assisted one of the lay readers on the Magdalen Islands in creating and initiating her own continuing education plan.
- I assisted both the Director General and the Dean in crafting, and helping to facilitate elements of their sabbatical programs. I continue to advise the Director General in an executive MBA program, to assist her research design to better contribute to her diocean work and the life of our church. I have recently begun conversations with the cathedral close's Project Manager on how he might frame his sabbatical project to make similar contributions.

Baptismal Preparation

- At the request of a diocesan priest, I reviewed the material being used for baptismal formation, and found its continued use adequate for the time being. However, over the long term, I would like to create a new curriculum more contextually appropriate for our contexts.

Montreal Diocesan Theological College

- I assisted the Montreal Diocesan Theological College in restructuring their distance education program to make it more relevant to the contemporary ministerial situation of Quebec, and our diocese more specifically.
- I wrote the ethics module of this new program.
- I now serve on the college's Academic Committee, to help better orient their program offerings for our diocean context.

Ecclesial Vocational Discernment

St. Luke's, Magog

- By the request of the Bishop and the Vicar General, I helped to facilitate the leadership of St. Luke's, Magog, in a communal theological reflection on their ministry in light of their context of declining numbers and an aging church membership. Rather than provide advice of *what* to decide, this discernment instead produced, using the parishioners' own reflections, a theologically informed methodology of *how* they might faithfully make such a decision. They subsequently implemented that framework, and came to the conclusion that they ought to sell their property, while finding new ways of worshiping outside a building for which they are responsible to maintain.

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St. Peter's, Stoneham

- At the request of the Bishop, I met with the Incumbent and wardens of St. Peter's, Stoneham, to reflect on their continued ministry in light of similar demographic realities seen at St. Luke's. After some theological reflection, the leadership decided to start a new ministry connecting their worship to the seasons of creation, while engaging in outdoor activities in relation to the nearby National Park. While this ministry has had a significant degree of participation from Anglicans around the deanery far exceeding the normal attendance of regular Sunday worshippers, the parish is continuing to discern, in collaboration with the Bishop, whether this ministry actually requires the traditional church structures (i.e. a corporation and a building) to continue.

Cathedral Close

- At the request of the Bishop, I brought together a committee to help discern potential new ministries for All Saints' Chapel. Informed by the Bishop reflections on the space, the committee envisioned a ministry of hospitality that includes providing space for extra-ecclesiastically Anglican activities in the neighbourhood, as well as to increase the presence of Anglican ministries that take place there. This has included the development of a monthly Taizé service, a weekly Bible study, a weekly intercultural Eucharistic worship service, and a monthly Quaker Meeting. In the New Year, the All Saints' Chapel will also begin hosting two new quarterly ministries: a Bishop's Solemn Mass with an invited guest preacher, and liturgical workshops led by the bishop.
- I assisted the bishop in reflecting on the vocation of Bishopthorpe, including helping to host a meeting with the local city councillor to discuss how the Cathedral close might better serve the needs of the community. One outcome of this reflection was the bishop's decision to maintain Bishopthorpe as his principal residence while continuing to develop its ministry of hospitality within the neighbourhood and diocese.

St. Michael's, Sillery

- At the request of the Bishop, I conducted an ethnographic theological study of St. Michael's Sillery to assist them in renewing their ministry. While the resulting report has been published (see table package) the discernment work continues to be ongoing. In order to help free up the Bishop's Missioner for his new ministry, and to recognise the significant amount of time this project has taken up, St. Michael's has begun contributing $\frac{1}{3}$ of my stipend, and I have been made their Interim Priest-in-Charge.

Theological reflection

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Doctoral Studies

- I completed my doctoral examinations, specializing my scholarship in theological race theory, migration, and hospitality, as well as ethnographic methodology.
- I completed and defended my doctoral proposal, giving my PhD “All But Dissertation Status.” The question governing my research is: ‘How might Willie James Jennings theological anthropology help interpret racialized xenophobia in the Quebec context, and help Anglicans to identify (or craft) practices that cultivate a hospitable sense of belonging?’
- I have begun writing my first chapter, as well we preparing for fieldwork research.

Priorities Moving Forward

Reviewing the past two years of work, it remains clear to me that out of the four spheres of my work, I have put most of my time into 1 and 3. Thus moving forward I would like to strengthen my work in 2 and 4: theological reflection and discipleship formation. Jesus never called us to be powerful, populous, or popular. He did call us to be and to form faithful witnesses. As the recent statistics on membership in the Anglican Church of Canada suggest, we need to be more thoughtful and intentional about how we do this.

Two themes of particular import in our context by which both theological reflection and discipleship formation will need to take place is the continued presence of white supremacy in our society and climate change. These are not two separate issues, but indeed, are intimately bound up in what theologian Willie James Jennings has called our “diseased imagination.” To engage in faithful discipleship formation (so as not to simply reproduce this diseased imagination) will thus require us to identify and to craft practices that confront this imagination in the light of Christ.

The Reverend Canon Jeffrey Metcalfe
Canon Theologian

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DIOCESAN ARCHIVIST

Since being appointed as archivist for the Diocese of Quebec in July 2019, the job has presented some unique and unexpected challenges as well as opportunities for learning. Much of my time each week is devoted to responding to a variety of requests from within the Diocese, the public, and the Quebec government as well as creating a more comprehensive inventory of the materials housed in the archives. To date, I have been able to inventory approximately half of the Quebec Diocesan Archives collection.

Types of requests

Firstly, it is worth noting that the Quebec Diocesan Archives (QDA) receives many more requests than I anticipated based on my background with other institutions (which includes religious archives from other denominations) and the nature of the requests/expectations of the requesters is somewhat unique from what I have previously encountered. Some examples of the requests received have involved cemeteries in New Carlisle and Pointe-Bleu, where there has been a lack of comprehensive cemetery burial records and the registers of baptisms, marriages, and burials will be necessary to fill in the gaps. Other requests have involved researchers conducting academic research on hymns in the Anglican church and for the preparation of the history of a parish.

During these short few months, I have identified a few areas of focus for the coming months and years.

Short-term objectives:

- 1- Complete a preliminary inventory of the entire archival collection.

Primarily, this is necessary for me to be able to serve the Diocese and external researchers. Secondly, this is necessary for me to complete a collection assessment in order to identify key needs and to be able to estimate the time and resources required to move forward on specific projects.

- 2- Put into place formal administrative and archival procedures.

- 3- Increase awareness within the parishes and local clergy/lay clergy about the procedures and requirements for requesting copies of acts (baptisms, marriages, and burials).

Long-term:

- 1- A large-scale reorganization/organization of the collection in order to better preserve the materials, facilitate access to the collection,
- 2- Apply for grants in order to secure the resources required for the above objective.
- 3- Implement an archival collection management system (software to facilitate and standardize collection management. This will also help ease transition in cases of personnel turnover).

Respectfully submitted,

Jody Robinson
Diocesan Archivist

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BISHOP'S UNIVERSITY/CHAMPLAIN COLLEGE LENNOXVILLE CAMPUS MINISTRY

It's fair to say that, like many other ministries in the Diocese of Quebec, chaplaincy on the campus of Bishop's and Champlain is undergoing a period of transition. Following nearly 30 years of service by the Ven. Heather Thompson, The Rev. Jesse Dymond left the Diocese of Huron and his position at the General Synod office in Toronto, taking on campus ministry in September 2017.

The time that has followed has been one of establishing new relationships on campus—retirements have been widespread, and as the College and University have looked ahead, positions have been filled or reinvented by a new generation of staff and faculty who bring different training, cultures, and traditions to the community. Unsurprisingly, that has inspired healthy conversations about the place of faith and religious tradition (Anglicanism notwithstanding) in the public sphere, much less in Quebec.

Campus Ministry has responded accordingly, leading discussions and action around Bill 21 and its implementation—while supporting students, the campus chaplain fostered academic and media connections, inviting faculty to sign an open letter in *Le Devoir* alongside some 400 academics and researchers. Tragedies like the accidental death of a senior Bishop's student, or the 2018 Pittsburg synagogue shooting opened the campus to ecumenical and interfaith responses.

Meanwhile, the chaplaincy has been firmly established, not as a stand-alone mission, but as an important element of a multi-disciplinary student support team, alongside counsellors and psychologists, the campus medical clinic, accessibility and accommodations, and Indigenous student support. Rev. Dymond works closely with, and is consulted by, each of these teams to integrate spiritual care and/or chapel life into the lives of Lennoxville's post-secondary students, faculty, and staff. He has been added to the BU Wellness Committee, a group planning a campus-wide mental health policy alongside other universities and colleges in the Eastern Townships, as well as a number of other campus committees that focus on student need and mental health.

Much of that work comes in light of Rev. Dymond's ability to work as part of the campus counselling team—alongside his doctoral studies in clinical assessment, trauma therapy, emotionally focused therapy, etc. as tools for pastoral counselling, Bishop's University has provided further continuing education in solution-focused therapy through a series of workshops and conferences, as Student Services moved towards a stepped model of care. In that light, the counselling element of chaplaincy is informed by best practices in hospital and military chaplaincy, as well as by consulting with other campus chaplains across Canada.

In the coming years, Divinity House, the building that once housed the Diocese of Quebec's seminary students, will be converted into an Indigenous Gathering space. Rev. Dymond has been part of these conversations—primarily through partnership with the campus' Indigenous Student Support and Community Liaison, since they began. Meanwhile, he has represented Campus Ministry as the Indigenous Cultural Alliance (ICA) was granted its own meeting space, at visits to the Abenaki community in Odanak, and in staff support for those providing Indigenous Support at both Bishop's and Champlain. In fall 2019, Rev. Dymond was invited to help teach part of an interdisciplinary course on the Truth and Reconciliation Commission: specifically, the class titled, "What

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is Reconciliation?” Students were introduced to reconciliation as a theological concept, and a spiritual discipline established in South Africa and some 45 other countries. In the future, the class may be offered to staff and faculty—conversation that may further inform the campus (and Chapel) response to the Truth and Reconciliation Commission of Canada.

Each year, Rev. Dymond is called upon by both campuses to help provide “active bystander training”—a reminder for students on the necessity of consent in sexual relationships, aimed at equipping those who witness the harassment or assault to play an active role in prevention. Unfortunately, sexual assault and misconduct have been a common theme in pastoral counselling and student support. Campus ministry looks to this synod for clear direction around implementing Safe Church policies, to bring the practices of St. Mark’s Chapel in line with those of other churches and educational institutions.

World University Services Canada (WUSC)’s Student Refugee Program (SRP) continues on the Bishop’s and Champlain campuses, bringing in two refugee students each year, and helping them to establish new lives in Canada while completing post-secondary education. Following the lead of other campuses, the SRP is moving to a student-led, community supported model, and in 2019, Bishop’s University provided the chaplain with its first-ever SRP student intern. That student, a formerly sponsored student, is working closely with Rev. Dymond, not only to develop leadership skills and build a record of Canadian experience, but to network with other campuses, to liaison with the Alumni office in reaching potential donors, and to reform the SRP program into one that is institutionalized, self-sustaining, and student-centred.

Finally, St. Mark’s Chapel remains a vibrant place of worship in the Lennoxville community—one of the community’s largest mainstream congregations, despite its uniquely academic focus. While the student body changes, organically, from year to year, the support network of faculty, staff, and community members remains committed, and has even grown to include faculty from the neighbouring University of Sherbrooke. The congregation makes good use of its context, drawing on music students and faculty to provide a strong choir, and religion and humanities faculty (as well as student clubs) to lead religious discussions and non-Eucharistic liturgies. Outside of worship, the congregation and its ecumenical/interfaith partners are active in providing student support: free weekly dinners for students, financial relief by way of grocery cards and a small food bank in the Champlain’s office, treats in the library during exams, and beginning in 2018, a Christmas Eve dinner on campus for those who are alone: international students, those without family or social support, and those for whom travel is impossible.

For two years running, St. Mark’s has hosted the ICA’s vigil for missing and murdered Indigenous women, as well as the Gender Equity club’s women’s vigil to honour victims of gender-based violence. St. Mark’s also extends its hospitality to non-religious activities, like the yearly Maple League debates, musicians in need of practice space, and seekers in search of something sacred and yet unknown.

Doctoral Studies

In the spring of 2019, Rev. Dymond completed the coursework for his PhD in Human Relationships (Spiritual Care and Psychotherapy), and received approval the first draft of his research proposal. Following a successful comprehensive exam defence, he will begin research towards his dissertation, “Managing the In-between: A Phenomenological Study on the Inevitability of Multiple Relationships and the Fluidity of Relationship Ethics in the Lennoxville Professional

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Community.” This work will examine the unique form of relationships lived out by caring professionals in the Lennoxville community, as interpreted through the lens of Emmanuel Lévinas’ ethical phenomenology and Robert Kinast’s method of theological reflection.

These studies have not only provided important tools for appropriate pastoral work in campus ministry, but have afforded a helpful structure for continued theological reflection on the ethical and vocational responsibilities of all who serve in the academic environment. The research project will be completed with the goal of contributing to the current discussion on the place of the church in secular spaces.

The Diocese of Quebec’s continued support for chaplaincy at Bishop’s University and Champlain College, Lennoxville has had immeasurable impact on countless students, as well as on faculty and staff who must continually discern how to best live out their vocations. Indeed, your support has impacted the whole community, and beyond.

Thank you.

The Rev. Jesse Dymond

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PROPERTY COMMITTEE REPORT

Since the last meeting of Synod the following changes took place for the various properties within the Diocese. Until June 30, 2018 James Sweeny was the property manager and since his retirement from those functions a property committee was created as a sub-committee of the Diocesan Executive Council represented by:

- Mr. James Sweeny, until February 2019
- The Ven. Dr. Edward Simonton – current member
- Mr. Michael Boden – current member
- Mrs. Marie-Sol Gaudreau – current member
- Mr. Sean Otto – current member

Property changes by year and by owner:

2015 – Church Society of the Diocese of Quebec:

- Sold the Cookshire rectory – funds used to cover cash flow
- St. Peter's Sherbrooke Condo was acquired when the corporation closed

2015 – Lord Bishop Corporation Sole:

- Harrington Harbour Rectory – invested in Pooled Funds, interest goes to parish
- Old Harry – sold to a local committee for \$1
- Lawrence church – sold in 2014 with a balance paid in 2015 – invested in pooled funds, interest goes to St. Francis Deanery
- South Durham – invested in Pooled Funds, interest goes to St. Francis Deanery

2017 – Lord Bishop Corporation Sole

- Lac Beauport - invested in pooled funds, interest goes to Quebec Deanery
- St. Paul's Gaspé – part of property sold to CRII – invested in pooled funds, interest goes to Parish

2018 – Lord Bishop Corporation Sole

- Part of the Lot of St. Micheal's Church was sold with a balance of sale, portion of income received used to pay off parish debts as per canon 16
- Emphyteutic lease with Kinnear's Mill Historical Society signed for 99yrs

2019 – Church Society of the Diocese of Quebec

- Acquired Cap à l'aigle from a Historical Society

2019 – Lord Bishop Corporation Sole

- Emphyteutic lease signed with two parties concerning the St. George's Drummondville property
- Eustis Hall sold – invested in pooled funds, interest goes to St. Francis Deanery

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On going:

- St. Michael's Hall – business plan being developed to keep the hall and convert it into a cultural building. Grant applications being done to find funds to do renovations. As well as options being envisioned to have a not-for-profit organization run the project
- St. Luke, Magog – current offer on hold while awaiting permits. City currently doing a visioning project to see what other potential offers might exist.
- Lower Ireland – Offer expected from the local historical society at the end of 2019
- Fitch Bay – Fund raising efforts to renovate and restore the property from a local group working with the parish
- Gaspé – more land around the church of St. Paul's property to be zoned off and sold
- Trinity-Ste-Foy – moratorium ending Oct 2022

Respectfully submitted,

Marie-Sol Gaudreau