

**ALGOMA
SYNOD
JOURNAL
1965**

THE INCORPORATED SYNOD
OF THE
DIOCESE OF ALGOMA
OF THE
ANGLICAN CHURCH OF CANADA

22ND SESSION

JUNE 8 - 9, 1965

SAULT STE. MARIE, ONTARIO

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CERTIFICATE OF APPROVAL

Acting under the authority of the Synod of the Diocese of Algoma (see motion on page 39) we certify that we have examined the Journal of Proceedings of the twenty-second Session as published in this book (pages 18 to 41) and have found it to be an accurate record.

September 7th, 1965

FRANK C. C. BOLAND
DONALD M. LANDON
DONALD M. LAWSON
WILLIAM M. WADLEY

ALGOMA SYNOD JOURNAL 1965

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OF THE

DIOCESE OF ALGOMA

OF THE

ANGLICAN CHURCH OF CANADA

22ND SESSION

JUNE 8 - 9, 1965

SAULT STE. MARIE, ONTARIO

Officers of the Diocese of Algoma

(with year appointed or elected)

LORD ARCHBISHOP

The Most Rev'd W. L. Wright (1944)
Metropolitan of Ontario (1955)

DEAN (5th)

The Very Rev'd F. F. Nock (1957)

CHANCELLOR

D. M. Lawson, Q.C. (1965)

REGISTRAR

E. P. Lee, Q.C. (1965)

TREASURER

W. M. Wadley, C.A. (1962)

LAY SECRETARY

F. C. C. Boland, C.A. (1959)

CLERICAL SECRETARY

The Rev'd D. M. Landon (1965)

ARCHDEACONS EMERITI

The Ven. C. W. Balfour ----- (1926)
The Ven. J. B. Lindsay ----- (1939)

ARCHDEACONS

The Ven. J. S. Smedley, Algoma ----- (1950)
The Ven. C. H. G. Peto, Muskoka ----- (1957)
The Ven. G. Thompson, Nipissing ----- (1957)
The Ven. J. F. Hinchliffe, Thunder Bay ----- (1957)

HONORARY CANONS (RETIRED)

The Rev'd Canon R. Haines	(1941)
The Rev'd Canon H. A. Sims	(1941)
The Rev'd Canon W. A. Hankinson	(1949)
The Rev'd Canon C. Goodier	(1950)
The Rev'd Canon A. W. R. Stump	(1951)

HONORARY CANONS (ACTIVE)

The Rev'd Canon R. F. Palmer, S.S.J.E.	(1956)
The Rev'd Canon C. F. Large	(1958)
The Rev'd Canon D. H. Dixon	(1960)
The Rev'd Canon C. B. Noble	(1960)
The Rev'd Canon S. M. Craymer	(1960)
The Rev'd Canon E. R. Haddon	(1962)
The Rev'd Canon A. J. Thomson	(1962)
The Rev'd Canon G. W. Sutherland	(1964)

RURAL DEANS

The Rev'd H. Morrow, Algoma	(1963)
The Rev'd E. R. Nornabell, Manitoulin	(1960)
The Rev'd N. Hornby, Mississauga	(1964)
The Rev'd Canon G. W. Sutherland, Muskoka	(1958)
The Rev'd F. G. Roberts, Sudbury	(1963)
The Rev'd I. L. Robertson, Superior	(1965)
The Rev'd E. B. Paterson, Temiskaming	(1965)
The Rev'd J. Turner, Thunder Bay	(1965)

EXAMINING CHAPLAINS

The Very Rev'd F. F. Nock	(1947)
The Rev'd Canon G. W. Sutherland	(1957)
The Venerable J. F. Hinchliffe	(1959)

EDITOR — ALGOMA ANGLICAN

The Rev'd D. N. Mitchell	(1961)
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MEDICAL EXAMINER

Dr. L. Hooey

AUDITORS

Arthur A. Crawley and Company

Clergy of the Diocese of Algoma

	DATE ORDAINED PRIEST	DATE ORDERED DEACON
BISHOP		
* Wright, William Lockridge	Sept. 11, 1927	Sept. 4, 1926
(consecrated Bishop May 30, 1944 enthroned as Metropolitan of Ontario April 20, 1955)		
PRIESTS		
° Balfour, Charles Wilfred (retired)	June 30, 1901	Apr. 29, 1900
* Lindsell, John Burder (retired)	Mar. 27, 1907	June 11, 1906
* Sims, Harry Alfred (retired)	June 2, 1912	June 11, 1911
° Haines, Richard (retired)	Dec. 1, 1912	May 22, 1910
* Palmer, Roland Ford (S.S.J.E.)	June 17, 1917	July 9, 1916
* Hankinson, William Archer (retired)	Mar. 28, 1920	July 15, 1917
Ditchburn, Joseph Seymour (retired)	Jan. 23, 1922	June 15, 1921
* Goodier, Cyril (retired)	Oct. 19, 1924	June 19, 1923
Hawkes, John William (S.S.J.E.)	Mar. 22, 1925	June 29, 1924
Smedley, Julian Sale	June 6, 1926	June 7, 1925
° Stump, Aubert Werden Reynolds (retired)	Dec. 16, 1928	Nov. 6, 1927
* Thompson, Gilbert	May 31, 1931	June 8, 1930
* McCausland, John George Alban Patrick (S. S. J. E.)	Dec. 11, 1932	Dec. 13, 1931
Nornabell, Edward Raymond	Dec. 11, 1932	June 21, 1931
Thornton, Norman Hardwick (S.S.J.E.)	Dec. 11, 1932	Dec. 13, 1931
Hemming, David Norman Wirgman (S. S. J. E.)	Feb. 5, 1933	Dec. 20, 1931
* attended Synod		
° not a voting member of Synod (See Article 2)		

	DATE ORDAINED PRIEST	DATE ORDERED DEACON
PRIESTS		
* Garbutt, Harry William	June 11, 1933	May 25, 1932
* Passey, Christopher John	Dec. 21, 1933	Jan. 1, 1933
* Hinchliffe, James Fletcher	Dec. 21, 1936	June 7, 1936
* Peto, Cyril Henry Gilbert	Sept 25, 1938	Aug. 6, 1937
* Frith, Lawrence Edward Cokayne (S. S. J. E.)	May 18, 1940	Mar. 13, 1938
* Large, Charles Frederick	May 18, 1940	Sept 25, 1938
* Nock, Frank Foley	May 18, 1941	May 19, 1940
* Dixon, Donald Harry	June 8, 1941	May 18, 1940
* Haddon, Ernest Roy	May 10, 1942	June 8, 1941
* Noble, Charles Brain	May 9, 1943	Mar. 31, 1942
Garrard, Horace George (S.S.J.E.)	Sept 18, 1943	Sept 29, 1941
* Honour, George Spencer	May 21, 1944	May 31, 1942
* Craymer, Samuel Maitland	June 29, 1944	Sept 18, 1943
* Mitchell, David Nelson	Aug. 1, 1945	July 4, 1944
* Thomson, Alvin James	May 11, 1947	June 16, 1946
* Sutherland, Lorne Reginald Arthur	Feb. 24, 1948	May 1, 1947
* Chabot, Arthur Lionel	May 3, 1949	Apr. 25, 1948
* Doolan, John George Meara	May 3, 1949	Apr. 25, 1948
* Whyham, Anthony Bertram Jarvis	May 3, 1949	Oct. 18, 1948
* Hornby, Norman	May 15, 1949	Apr. 25, 1948
* Coyle, Frank Robert	June 4, 1950	May 1, 1949
* Sutherland, George William	June 4, 1950	May 3, 1949
* Lumley, Robert	Dec. 17, 1950	Sept 25, 1949
* Vallis, Hubert Arthur	June 5, 1951	Oct. 18, 1950
* attended Synod		
° not a voting member of Synod (See Article 2)		

DATE ORDERED DEACON PRIESTS	DATE ORDAINED PRIEST	DATE ORDAINED PRIEST	DATE ORDERED DEACON PRIESTS
* Inshaw, Reginald John Seymour		Apr. 25, 1952	Aug. 24, 1951
° Minchin, Kells Arthur (on leave)		May 3, 1952	May 19, 1951
* Reimers, Alfred Gustav		June 8, 1952	May 20, 1951
King-Edwards, William Bagot Ramsey		Nov. 13, 1952	June 5, 1951
° Fuller, Douglas Harold Traies (on leave)		Dec. 1, 1952	May 20, 1951
* Crisp, Arthur		Feb. 24, 1953	Mar. 9, 1952
* Robertson, Irvin Lawrence		Feb. 24, 1953	May 22, 1952
* Sissenah, Douglas		Feb. 24, 1953	Dec. 16, 1951
* Turner, James		Feb. 24, 1953	June 15, 1952
* Jordan, John Edward		Dec. 16, 1953	Feb. 24, 1953
° Tipping, Murray Jesse Rushton (on leave)		Dec. 16, 1953	Feb. 24, 1953
Fuller, Edgar William		May 2, 1954	May 3, 1953
* Banting Warren Charles Snowden		May 27, 1954	May 14, 1953
* Cuyler, Arthur Robert		June 14, 1954	Dec. 20, 1953
* Gosse, Stephen Baxter Gordon		Sept 5, 1954	Feb. 24, 1953
* Morrow, Henry		Mar. 25, 1955	May 27, 1954
* Park, Peter Stuart		Mar. 25, 1955	May 27, 1954
* Peterson, Leslie Ernest		Mar. 25, 1955	May 27, 1954
* Thistle, William Roberts		May 19, 1955	May 27, 1954
* Hankinson, Michael Roderic		May 1, 1956	May 3, 1951
* Roberts, Frederick Gordon		Dec. 16, 1956	Mar. 1, 1956
* attended Synod			
° not a voting member of Synod (See Article 2)			

DATE ORDERED DEACON PRIESTS	DATE ORDAINED PRIEST	DATE ORDAINED PRIEST	DATE ORDERED DEACON PRIESTS
* Patterson, James Rowan Colebrooke		May 27, 1957	Aug. 26, 1956
* Woodward, Dalton		May 30, 1957	Sept 21, 1956
* Forth, David Selwyn		June 16, 1957	May 7, 1956
* Adair, Nelson Leo		May 1, 1958	May 5, 1957
* Stadnyk, William Robert		May 1, 1958	May 5, 1957
* Clay, Colin Peter		June 1, 1958	June 16, 1957
* Hoover, Lloyd Seymour		Dec. 22, 1958	May 1, 1958
* Smith, David Arthur Pritchard		Dec. 22, 1958	May 1, 1958
* Landon, Donald Mackenzie		June 11, 1959	May 1, 1958
* Paterson, Eric Beaumont		June 11, 1959	May 1, 1958
* Charles, Robert Frederick George		Dec. 21, 1959	Dec. 22, 1958
* Locke, Roy Angus		Dec. 21, 1959	Dec. 22, 1958
* Dunnill, Michael Holmes		Sept 11, 1960	Sept 29, 1959
* Barnes, Ronald Leslie		Feb. 22, 1961	May 8, 1960
* Conliffe, Mark Shankland		Feb. 22, 1961	May 26, 1960
* Robinson, Kenneth Arnold		Feb. 22, 1961	May 8, 1960
* Palmer, Peter Parsons (S.S.J.E.)		July 11, 1961	Oct. 28, 1959
* Gibbs, Graham Kenneth		Dec. 21, 1961	Apr. 25, 1961
* Ellam, William John		April 1, 1962	May 11, 1961
* Porter, Arnold Murray		Apr. 1, 1962	Apr. 25, 1961
* Davidson, Thomas James		June 2, 1963	July 8, 1962
* Francom, Edward James		June 2, 1963	July 8, 1962
* Peever, Johnston Bain		June 2, 1963	July 8, 1962
* Dobney, Frederick John		May 19, 1964	June 2, 1963

* attended Synod

° not a voting member of Synod (See Article 2)

PRIESTS

	DATE ORDAINED PRIEST	DATE ORDERED DEACON
* Brazill, Brock Rodney	Mar. 25, 1965	May 19, 1964
* Rose, Ernest John	Mar. 25, 1965	May 19, 1964
* Kennedy, Robert Brock ° (on leave)	June 6, 1965	May 19, 1964

DEACONS

Moore, Thomas Frank		Dec. 16, 1956
Sauerbrei, Mark		Dec. 4, 1957
* Morris, Stanley Cottrill		June 2, 1963
° Collins, Thomas Edward (on leave)		May 19, 1964
* Hill, Peter Allen		May 23, 1965

CHURCH ARMY CAPTAINS

° Guy, Michael Wallace	May 10, 1963
* Burke, Earl James °	May 8, 1964

* attended Synod

° not a voting member of Synod (See Article 2)

DATE COMMISSIONED

Lay Delegates in Attendance at Synod

ALGOMA DEANERY

John Pine, Garden River
Clarence Kent, St. Joseph's Island
John W. Crawford, All Saints, Sault Ste. Marie
Albert J. Smith, All Saints, Sault Ste. Marie
Norman Henderson, Christ Church, Korah
John Day, Holy Trinity, Sault Ste. Marie
Neil Howson, Holy Trinity, Sault Ste. Marie
H. Johnston, St. John's, Sault Ste. Marie
J. R. Littlefield, St. John's, Sault Ste. Marie
H. J. McCullough, St. Luke's, Sault Ste. Marie
D. Gould, St. Luke's, Sault Ste. Marie
E. Hamilton Smith, St. Luke's, Sault Ste. Marie
W. B. Kidd, Epiphany, Sault Ste. Marie
Ross Pritchard, North of Sault Mission

MANITOULIN DEANERY

Ron Hagan, Espanola
R. Andrews, Whitefish Falls
Frank Coburn, Gore Bay
Earl Bowerman, Manitowaning
H. Haner, Mindemoya

MISSISSAUGA DEANERY

Robert Passley, Blind River
Thomas Irving, Massey
John Way-White, Chapleau
Sydney Mitchell, Chapleau
M. D. Lawton, Elliot Lake
Leslie H. Browne, Elliot Lake
R. Hankinson, Thessalon

MUSKOKA DEANERY

E. P. Lee, Bracebridge
John Gray, Bracebridge
E. V. Elliott, Sprucedale
F. L. Boughen, Gravenhurst
E. Corbett, Gravenhurst
Ran Jupp, Huntsville
Tony Koning, Huntsville
J. G. Stephenson, Lake of Bays
H. George Brooke, Milford Bay
William Gerhart, Parry Sound
F. Hilton, Parry Sound
P. O. Robertson, Port Carling
R. H. Fry, Rosseau
Harry May, Burk's Falls
E. C. Witcombe, Burk's Falls

LAY DELEGATES AT SYNOD (CONT.)

SUDBURY DEANERY

Donald Simmons, Capreol
E. J. Checkeris, Wahnepitei
Alex Godfrey, Copper Cliff
G. Hervey, Copper Cliff
David Cole, Copper Cliff
Wm. Taylor, Falconbridge
Harry Moxam, Lively
R. Dopson, Lively
Frank Bowie, Azilda
Norman Beaton, Onaping
Edward Higgins, Epiphany, Sudbury
A. E. Goring, Epiphany, Sudbury
L. W. Luke, Epiphany, Sudbury
Ted Latreille, St. James', Sudbury
Wm. Heard, St. James', Sudbury
A. Maddison, Resurrection, Sudbury
F. Wood, Resurrection, Sudbury
H. M. Sawyer, Resurrection, Sudbury

SUPERIOR DEANERY

David Timms, Manitouwadge
James Henry, Marathon
P. Reg Bailey, Schreiber
Charles Fearon, Red Rock
Victor White, Wawa

TEMISKAMING DEANERY

G. G. Byerlay, Englehart
Norman Abraham, Haileybury
R. W. Dudley, Christ Church, North Bay
John Smorthwaite, St. Brice's, North Bay
A. Wauchope, St. Brice's, North Bay
Oscar Harris, St. John's, North Bay
Edwin Paterson, St. John's, North Bay
Frank Boland, St. John's, North Bay
J. B. Lake, Powassan
P. Harrower, Sturgeon Falls
A. Couroux Jr., Cache Bay

LAY DELEGATES AT SYNOD (CONT.)

THUNDER BAY DEANERY

E. G. Charnock, St. Paul's, Fort William ,
 F. T. Delgaty, St. Paul's, Fort William
 G. K. Laing, St. Paul's, Fort William
 L. C. Irwin, St. Thomas', Fort William
 L. E. Hastings, St. Thomas', Fort William
 R. A. Morrison, St. Thomas', Fort William
 Peter Dunnill, St. George's, Port Arthur
 Peter Stirling, St. George's, Port Arthur
 J. P. Gaynor, St. John's, Port Arthur
 G. A. Gridale, St. John's, Port Arthur
 L. Hardman, St. John's, Port Arthur
 S. P. Smith, St. Michael's, Port Arthur
 E. S. Williams, St. Michael's, Port Arthur
 H. L. Moffatt, St. Michael's, Port Arthur

Representatives of the Diocese

GENERAL SYNOD DELEGATES

Clerical Delegates

Dean Nock
 Canon Sutherland
 Canon Large
 Archdeacon Hinchliffe
 Canon Palmer
 The Rev'd D. M. Landon

Substitutes

Archdeacon Thompson
 Canon Craymer
 Provost Forth
 Canon Thomson
 Archdeacon Peto
 The Rev'd J. E. Jordan

Lay Delegates

Mr. W. M. Wadley
 Mr. L. W. Luke
 Mr. R. W. Dudley
 Dr. W. Gerhart
 Chancellor Lawson
 Mr. F. C. C. Boland

Mr. L. C. Irwin
 Mr. D. Cole
 Mr. A. E. Goring
 Mr. F. T. Delgaty
 Dr. S. P. Smith
 Dr. D. Gould & (tie)
 Mr. M. D. Lawton (tie)

PROVINCIAL SYNOD DELEGATES

Clerical Delegates

Dean Nock
 Canon Craymer
 Canon Sutherland
 Archdeacon Hinchliffe
 Canon Palmer
 Canon Thomson
 Provost Forth
 Canon Large
 The Rev'd D. M. Landon

Lay Delegates

Mr. W. M. Wadley
 Mr. F. T. Delgaty
 Mr. L. W. Luke
 Mr. D. Cole
 Mr. A. E. Goring
 Mr. L. C. Irwin
 Mr. R. W. Dudley
 Dr. W. Gerhart
 Mr. E. P. Lee

Substitutes

The Rev'd J. E. Jordan
 The Rev'd W. R. Thistle
 Canon Haddon
 The Rev'd L. E. Peterson
 The Rev'd F. G. Roberts
 The Rev'd I. L. Robertson
 Archdeacon Peto
 Father McCausland ()
 The Rev'd D. N. Mitchell ()
 The Rev'd K. A. Robinson (ties)
 Archdeacon Thompson ()

Dr. S. P. Smith
 Dr. L. E. Hastings
 Dr. D. Gould
 Mr. M. D. Lawton
 Mr F. C. C. Boland
 Mr. G. K. Laing
 Mr. R. W. Jupp
 Dr. F. L. Boughen
 Mr. E. J. Checkeris
 Mr. A. Godfrey

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF THE UNIVERSITY OF TRINITY COLLEGE

Archdeacon Hinchliffe
 Canon Sutherland
 The Rev'd W. R. Stadnyk

Committees of the Diocese

EXECUTIVE COMMITTEE

- a) **Ex-Officio Members:** The Archbishop (Chairman)
The Dean
The Chancellor
The Registrar
The Treasurer
The Archdeacons (4)
The Rural Deans (8)
- b) **Elected Members:**
- | | |
|--------------------|-------------|
| Dr. J. W. Crawford | Algoma |
| Mr. E. Bowerman | Manitoulin |
| Mr. T. Irving | Mississauga |
| Mr. R. W. Jupp | Muskoka |
| Mr. L. W. Luke | Sudbury |
| Mr. V. White | Superior |
| Mr. R. W. Dudley | Temiskaming |
| Mr. H. L. Moffatt | Thunder Bay |
- c) **Appointed Members:** Canon Craymer
Canon Thomson
Mr F. C. C. Boland
Mr. A. Godfrey

DIOCESAN COUNCIL FOR SOCIAL SERVICE

- | | |
|----------------------------|------------------------------|
| * Canon Thomson (Chairman) | * Mr. R. Andrews (Secretary) |
| * The Rev'd W. R. Thistle | * Mr. H. May |
| The Rev'd A. R. Cuyler | Mr. H. G. Brooke |
- * Representatives on Council for Social Service

DIOCESAN BOARD OF CHRISTIAN EDUCATION

- | | |
|--|----------------------|
| * The Rev'd L. E. Peterson (Chairman) | * Mr. D. Cole |
| * The Rev'd M. S. Conliffe (Secretary) | * Dr. L. E. Hastings |
| The Rev'd E. B. Paterson | Mr. P. Harrower |
- * Representatives on General Board of Religious Education

DIOCESAN BOARD OF MISSIONS

- | | |
|--|--|
| * The Rev'd R. G. Charles | Mr. E. J. Checkeris |
| The Rev'd F. G. Roberts | Mrs. Ina Priddle (Diocesan President, Woman's Auxiliary) |
| * The Rev'd A. R. Cuyler (D.C.S.S. representative) | Mr. D. Cole (D.B.C.E. representative) |
- * Representative on Board of Management, M.S.C.C.

ARCHBISHOP WRIGHT CHURCH EXTENSION FUND COMMITTEE

(appointed 1965)

Dean Nock	Canon Thomson	Dr. W. Gerhart
Archdeacon Peto	Canon Haddon	Mr. A. E. Goring
Canon Craymer	Mr. L. C. Irwin	Mr. R. W. Jupp
Canon Large	Mr. R. W. Dudley	Mr. W. M. Wadley

ADVISORY FINANCE COMMITTEE (see p. 33) (appointed 1965)

Canon Haddon (Convener)	Mr. G. K. Laing
Canon Thomson	Mr. H. L. Moffatt
Mr. F. T. Delgaty	Mr. W. M. Wadley, ex-officio
Dr. L. E. Hastings	

CENTRAL CAMP COMMITTEE (as at August 1, 1965)

The Very Rev'd F. F. Nock	(Chairman)
The Rev'd F. G. Roberts)
The Rev'd C. P. Clay) (Jr. Boys' Camp)
Mrs. G. Thompson)
Mrs. E. R. Nornabell) (Jr. Girls' Camp)
Mrs. E. Clinch)
Mrs. W. R. Stadnyk) (Sr. Girls' Camp)
The Rev'd L. E. Peterson)
The Rev'd W. R. Stadnyk) (Young People's Camp)
The Rev'd L. E. Peterson)
Mr. D. Cole) (Property Committee)

COMMITTEE ON REVISION OF CANONS (appointed 1963)

Chancellor Lawson (Chairman) Mr. Charles
The Rev'd D. N. Mitchell Mrs. F. G. Roberts
The Rev'd D. M. Landon The Rev'd A. R. Culyer (D.C.S.S.)
Mr. D. Cole (D.C.E. representative)

COMMITTEE ON BASIC STIPEND FOR ALL CLERGY OF THE DIOCESE (see p. 34) (appointed 1965)

The Rev'd W. R. Stadnyk (Convener)
Mr. W. B. Kidd
Mr. H. J. McCullough

COMMITTEE RE COMBINING DIOCESAN BOARDS (to be appointed)

(see p. 34)
Mr. R. W. Jobb
Mr. W. M. Wadley
Canon Haddon
Mr. L. C. Lewis
Mr. R. W. Dadeley
Mr. W. R. M.
Mr. J. H.

ADVISORY FINANCE COMMITTEE (see p. 33) (appointed 1965)

Canon Haddon (Convener)
Canon Thomson
Mr. F. T. Delagaty
Dr. J. E. Hastings
Mr. G. K. Loringham (Secretary)
Mr. L. Moffatt
Mr. W. M. Wadley, ex-officio
Mr. A. W.

CENTRAL CAMP COMMITTEE (as of August 1, 1968)

The Very Rev'd F. F. Nock (Chairman)
The Rev'd F. G. Roberts (Secretary)
The Rev'd C. P. Clay
Mrs. G. Thompson
Mrs. E. R. Normabell
Mrs. E. Clinch
Mrs. W. R. Stadnyk
The Rev'd L. E. Peterson (Young People's Comp.)
The Rev'd W. R. Stadnyk (Young People's Comp.)
The Rev'd L. E. Peterson (Property Committee)
Mr. D. Cole (Property Committee)

Thorneloe University Personnel

ACADEMIC SENATE

The Most Rev'd W. L. Wright, Chancellor
L. T. Lane, President (pro tem.)

V. L. Berg

The Rev'd D. S. Forth

E. G. Higgins

W. A. Inch

The Very Rev'd F. F. Nock

BOARD OF GOVERNORS

E. G. Higgins, Chairman

W. A. Inch, Vice-chairman

G. W. Hewson, Treasurer

The Right Rev'd J. A. Watton

The Very Rev'd F. F. Nock

The Venerable C. H. G. Peto

The Venerable G. Thompson

The Rev'd Canon S. M. Craymer

G. A. Allen

A. M. Clarke

R. P. Crawford

F. H. Flowers

W. D. Gerhart

A. Godfrey

A. E. Goring

F. W. Hutcheson

D. M. Lawson

L. S. Martin

J. A. Pigott

M. I. Speigel

G. E. Wallace

OFFICERS OF ADMINISTRATION AND INSTRUCTION

Acting Provost ----- The Rev'd D. S. Forth

Registrar ----- V. L. Berg

Dean of Men ----- D. J. Hildrup

Treasurer ----- G. W. Hewson

Lecturer ----- The Rev'd C. P. Clay

JOURNAL OF PROCEEDINGS

TWENTY-SECOND SESSION

OF THE SYNOD OF THE DIOCESE OF ALGOMA

Held in Sault Ste. Marie, Ontario — June 8th & 9th, 1965

Synod Service, June 7, 1965

On the evening before Synod the delegates assembled in St. Luke's Hall, and proceeded to the Cathedral for the Synod Service at 8:00 p.m. Evensong was sung by the Dean, the lessons were read by Canons Sims and Dixon and the sermon was preached by the Right Rev'd Ernest Reed, Bishop of Ottawa. (See text of sermon on page 42).

During the service Archbishop Wright, assisted by Archdeacon Peto, installed the Rev'd George William Sutherland as an Honorary Canon of the Cathedral.

Following the service an informal reception for the members of Synod was held at the Deanery.

First Day - Tuesday, June 8th, 1965

Matins was taken at 7:15 a.m. by the Rev'd M. S. Conliffe and the Rev'd J. G. M. Doolan. The Eucharist was celebrated by the Archbishop, assisted by Dean Nock and Archdeacons Thompson and Hinchliffe. At the Offertory His Grace named before God former members of Synod who had departed this life since the last session. (See Inside Back Cover).

INSTALLATION OF CHANCELLOR LAWSON

Prior to the Eucharist the Archbishop, assisted by Archdeacon Lindsell, installed Mr. Donald Malcolm Lawson, Q.C., as Chancellor of the Diocese.

MORNING SITTING

ORGANIZATION OF THE SYNOD

In accordance with the notice in the Convening Circular the members assembled in St. Luke's Hall at 10:00 a.m. for the formal organization of the Synod. His Grace opened the session with prayer.

CLERGY PRESENT

The Clerical Secretary, the Rev'd D. N. Mitchell, called the roll of diocesan clergy. Of the 86 who were eligible to attend, 74 were present. (See page 5).

Regrets for absence were received from Archdeacon Smedley, the Rev'd E. R. Nornabell, the Rev'd E. W. Fuller and the Rev'd W. B. R. King-Edwards.

LAYPEOPLE PRESENT

The scrutineers (the Rev'd N. Hornby and the Rev'd I. L. Robertson), appointed by the Archbishop to examine the credentials of the lay delegates, reported that 87 lay delegates were present. (See page 10). Also present were the Chancellor, the Treasurer and the two representatives of the Diocesan Board of the Woman's Auxiliary.

The scrutineers also reported that of the eleven parishes which had not paid in full their Diocesan Expense Fund and Pension Fund assessments, three were represented by lay delegates. It was ruled that in view of Article II of the Constitution these lay delegates were not entitled to take their seats and vote. (But see reversal of this ruling on page 23).

A quorum of both orders being present, the formal organization of the Synod was concluded.

WELCOMES AND COURTESIES

Bishop Reed of Ottawa was welcomed to the Synod by the Archbishop.

His Grace also welcomed Mrs. C. H. Yeomans and Mrs. G. D. Taylor, representing the Diocesan Board of the Woman's Auxiliary; the Rev'd B. J. Cooper, a former priest of the Diocese; and the Rev'd E. T. Spencer of the Rural Resource Centre, Diocese of Fredericton.

The courtesies of the Synod were extended to Capt. Earl Burke of the Church Army (North-of-Sault Mission); Miss Linda Stanton (Church of the Epiphany, Sudbury); summer students Murray Bradford (Res-toule), Warren Harding (Bear Island), Murray Kramer (Magnetawan) and Walter Peters (C.P.R. Line); and the Rev'd Robert Kennedy (on leave).

ELECTION OF SECRETARIES

For the position of Clerical Secretary of Synod, the Rev'd D. N. Mitchell was nominated by the Rev'd H. Garbutt and the Rev'd D. M. Landon by Canon Haddon. Fr. Landon was elected. For the position of Honorary Lay Secretary, Mr. F. C. C. Boland, C. A., was nominated by Mr. R. W. Dudley and elected by acclamation.

ARCHBISHOP'S CHARGE

His Grace then delivered his Charge to the Synod. (See text on page 50).

APPOINTMENT OF SESSIONAL COMMITTEES

The Archbishop appointed the following committees:

Committee on Archbishop's Charge

Canon Palmer (Convener)	Mr. E. T. C. Witcombe
Canon Sutherland	Dr. W. Gerhart
The Rev'd E. J. Francom	

Press Committee

The Rev'd J. E. Jordan	Mr. T. Koning
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Nominating Committee for the three Diocesan Boards

Archdeacon Peto (Convener)	Dr. F. L. Boughen
Canon Haddon	Dr. L. E. Hastings
The Rev'd W. R. Thistle	Mr. L. W. Luke

MINUTES OF 1963 SYNOD

1) Moved by Dean Nock, seconded by Archdeacon Thompson, that the minutes of the 21st Synod, June 1963, be accepted as circulated. CARRIED.

NEW NOTICES OF MOTION

Nine new notices of motion were then read by the Secretaries of Synod.

TIME LIMIT ON SPEECHES

It was decided, on the suggestion of Dean Nock, that movers of motions should speak for no more than ten minutes and seconders and other speakers for no more than five minutes. The Archbishop suggested that the Lay Secretary be the time-keeper on speeches.

GREETINGS TO THE BALFOURS

2) Moved by the Rev'd F. R. Coyle, seconded by Canon Hankinson, that this Synod send congratulations and good wishes to Archdeacon and Mrs. Balfour on the 55th anniversary of their marriage. CARRIED.

The Archbishop welcomed Mr. L. M. Cochrane (from the Anglican Book Centre) who spoke briefly about his display of literature and supplies.

At 12:20 p.m. the Synod adjourned for luncheon at the Westminster Presbyterian Church Hall. Mayor A. C. Harry brought greetings from the City of Sault Ste. Marie, Mr. H. Campbell from Westminster Church and Mr. S. H. Baldwin (Rector's Warden) from St. Luke's Cathedral.

AFTERNOON SITTING

The Synod reconvened at 2:00 p.m. with prayers by His Grace.

RECEPTION OF REPORTS

The following reports were received by the Synod:

Motion No.	Reports of Those Directly Responsible To Synod:	Mover and Seconder	Found on Page
3)	Executive Committee	W. M. Wadley Archdeacon Peto	63 — 67
4)	Treasurer	W. M. Wadley R. W. Dudley	73 — 81
5)	Auditors	W. B. Kidd T. Koning	68 — 72
6)	D.C.S.S.	Canon Thomson W.C.S. Banting	82
7)	D.B.C.E.	J.E. Jordan D.M. Landon	83 — 85
8)	D.B.M.	Archdeacon Thompson Canon Large	86
9)	Church Extension Committee	L. C. Irwin Canon Haddon	88
10)	Committee on Apportion- ments and Assessments	L. W. Luke Archdeacon Thompson	89
Other Reports:			
11)	Cars for Clergy	R. W. Dudley J.R.C. Patterson	90 — 92
12)	Thorneloe University	Provost Forth Archdeacon Peto	93 — 98
13)	W. A. Diocesan Board	Mrs. C. H. Yeomans Mrs. G. D. Taylor	99
14)	Burwash Chaplaincy	F. G. Roberts Archdeacon Thompson	100
15)	Beaver Creek Chaplaincy	W. R. Thistle Archdeacon Peto	100 — 101
16)	Missions to Seamen	R. Lumley G. K. Laing	86 — 87
17)	A. Y. P. A.	J. E. Jordan Dean Nock	102

VOTING RIGHTS OF CERTAIN LAY DELEGATES

18) Moved by Mr. R. W. Dudley, seconded by the Rev'd L. S. Hoover, that the subject of the voting rights of lay delegates from parishes in arrears be reopened.

CARRIED.

19) Moved by Mr. R. W. Dudley, seconded by Chancellor Lawson, that the lay delegates from parishes in arrears be permitted to take their seats and vote at this Synod.

CARRIED.

Chancellor Lawson, in seconding the motion, pointed out that the delegates from these parishes had some reason to suppose that they could take their seats and vote, despite their arrears, in view of the Executive Committee motion of May 4, 1965, quoted in a letter from the Treasurer.

DEBATE ON MOTIONS IN CONVENING CIRCULAR

WOMEN AS LAY DELEGATES

20) Moved by the Rev'd D. M. Landon, seconded by the Rev'd K. A. Robinson, that in Article 3 of the Constitution the word "male" be deleted and that in the form of Certificate of Election subjoined to Article 10 the word "Mr." be deleted in two places.

An amendment was moved by Mr. L. W. Luke, seconded by Mr. W. L. W. Taylor, that where parishes are entitled to send two or more lay delegates to Synod one may be a woman.

AMENDMENT LOST.

The original motion was then put and CARRIED 91 — 56 (but by less than a 2/3 majority).

21) Moved by Mr. E. J. Checkeris, seconded by the Rev'd A. M. Porter, that the previous motion (20) be reconsidered.

LOST.

ENLARGING MEMBERSHIP OF EXECUTIVE COMMITTEE

22) Moved by the Rev'd J. Turner, seconded by the Rev'd R. Lumley, that Article 17 be repealed and the following substituted:

1. There shall be an Executive Committee of the Synod to consist of the following:

- (a) The Bishop.
- (b) The Dean, the Archdeacons, the Chancellor, the Registrar, and the Diocesan Treasurer.
- (c) One layman from each deanery, to be elected by the lay delegates from the deanery.
- (d) The Rural Dean of each deanery.
- (e) The chairmen of the Diocesan Board of Christian Education, the Diocesan Council for Social Service, and the Diocesan Board of Missions.
- (f) The Canons of the Cathedral.
- (g) Two lay members to be appointed by the Bishop if he so desires.
- (h) Two clerical members to be appointed by the Bishop if he so desires.

2. Five members of the Executive Committee shall be a quorum for the transaction of business.

3. The Bishop shall preside or, in his absence, the Bishop's Commissary, or, in his absence, a member of the Committee elected by a majority of the votes of the members present.

An amendment was moved by Canon Thomson, seconded by Dean Nock, that item (f) in Motion 20 be deleted and that the following sections be relettered accordingly. The amendment was CARRIED 76 — 51 and Chancellor Lawson ruled that the original motion as amended also CARRIED (but by less than a 2/3 majority).

At 4:30 p.m. the afternoon session was adjourned, so that the members of Synod might attend the reception given by the Archbishop and Mrs. Wright at Bishophurst.

Evensong was taken in the Cathedral at 7:30 p.m. by the Rev'd L. R. A. Sutherland and the Rev'd L. Hoover.

DEBATE ON EVENING SITTING

The Synod reassembled at 8:00 p.m. with prayer by the Archbishop.

REPORT ON ARCHBISHOP'S CHARGE

Canon Palmer presented the report of the Committee on the Archbishop's Charge.

23) Moved by Dean Nock, seconded by the Rev'd E. B. Paterson, that this report be received and that the appended resolution be adopted.

CARRIED.

This resolution was worded as follows:

"Be it resolved that the section entitled 'The Parish Priest and Layman' of the Archbishop's Charge to this 22nd Session of the Synod of the Diocese of Algoma be read in every congregation in the Diocese on the third or fourth Sunday of June, 1965, and that copies of the same be supplied for this purpose by the Synod Office".

MESSAGE TO THE QUEEN

24) Moved by Canon Large, seconded by Mr. E. P. Lee, that we, the members of the Synod of the Diocese of Algoma in session assembled, reaffirm our devoted loyalty to Her Majesty, Queen Elizabeth II. Having in mind her recent visit to Germany, we rejoice with all the Commonwealth in her activities of goodwill, which encourages unity among all peoples. We assure Her Majesty of our continued prayers for a blessed and peaceful reign.

CARRIED.

Following the adoption of this motion, the members stood and sang "God Save the Queen".

ACCREDITING OF A LAY DELEGATE

25) Moved by the Rev'd I. L. Robertson, seconded by the Rev'd N. Hornby, that Mr. A. Godfrey be accredited as a lay delegate from St. John's Copper Cliff, his registration having been recorded after ten o'clock this morning.

CARRIED.

DEBATE ON MOTIONS IN CONVENING CIRCULAR (continued)

RURAL DEANS — NOMINATION AND QUALIFICATIONS

26) Moved by the Rev'd M. S. Conliffe, seconded by the Rev'd J. E. Jordan, that Canon 19, section 1, be repealed and the following substituted:

The Clergy of each Rural Deanery shall meet together within the month immediately prior to the convening of Synod to agree upon one of their number as their nominee for the office of Rural Dean. The clergyman then agreed upon, shall be nominated to the Bishop for appointment at Synod.

CARRIED, by a 2/3 majority.

27) Moved by the Rev'd M. S. Conliffe, seconded by Canon Haddon, that Canon 19, section 2, be repealed and the following substituted:

(a) No clergyman shall be eligible for the office of Rural Dean unless he shall have served as a priest in this Diocese for five years, except in the case of a priest of ten years' standing in the Anglican Communion, provided always that the Bishop may suspend this rule whenever circumstances in any deanery may, in his judgment, render it necessary.

(b) The office of Rural Dean may be held by the same clergyman for not more than two consecutive terms, i.e., four years.

(c) In the event of a vacancy in any Deanery, the Bishop shall appoint a successor to serve until the next Diocesan Synod.

CARRIED, by a 2/3 majority.

DIOCESAN BOARD OF CHRISTIAN EDUCATION

28) Moved by the Rev'd J. E. Jordan, seconded by the Rev'd D. M. Landon, that Canon 21 be repealed and the following substituted, and that authorization be given to change the name of the Board wherever else it appears in the Canons from the Diocesan Board of Religious Education to the Diocesan Board of Christian Education.

1. There shall be a Committee of Synod known as the Diocesan Board of Christian Education, hereinafter called the Board.

2. The purpose of the Board shall be:

(a) To study the educational needs of the Church in the Diocese and to recommend such measures as it may deem advisable to advance the cause of Christian education in accordance with the faith and practice of the Anglican Church of Canada.

(b) To unify and develop the educational activities of the Church in the Diocese.

(c) To co-operate with the General Board of Religious Education of General Synod and the Provincial Board of Religious Education of Provincial Synod, and to form a liaison between those boards and the parishes of the Diocese.

3. (a) The Board shall consist of the Bishop of the Diocese, who shall be the ex-officio President, and three clerical and three lay members, elected at each regular session of the Synod.

(b) Any Diocesan Educational Officer shall also be an ex-officio member of the Board.

(c) The Board shall have the power to associate with itself persons who in its opinion will be of special assistance in its work.

4. The Board shall choose from its elected members its Chairman and Secretary, and shall determine its quorum and the time and place and frequency of meeting.

5. The Board shall name from its elected members the required number of representatives to act on the General Board of Religious Education and on the Provincial Board of Religious Education.

6. The Board shall submit a report of its proceedings to each regular session of the Synod of the Diocese.

CARRIED, by a 2/3 majority.

DIOCESAN BOARD OF MISSIONS

29) Moved by Mr. D. Cole, seconded by the Rev'd L. E. Peterson, that paragraph 3 of Canon 29 be deleted and the following substituted:

The Board shall consist of the Bishop, who shall be President ex-officio, and six members (three priests and three laymen). Two priests and one layman shall be elected at each regular session of Synod. The Diocesan President of the W.A. shall be a member of the Board.

Two members (one priest and one layman) shall be appointed by and be a member of the D.C.S.S. and the D.B.C.E. The first appointment from the D.C.S.S. shall be a layman. Thereafter the appointments from these Boards shall alternate between clergy and laity.

CARRIED, by a 2/3 majority.

30) Moved by Mr. D. Cole, seconded by the Rev'd L. E. Peterson, that Canon 29, section 2, be deleted and the following substituted:

The objects and purposes of the Board shall be as follows: (a) To co-operate with the Missionary Society of the Anglican Church of Canada, and to stimulate, and create where necessary, interest in missions and missionary work; and with a view thereto to arrange for missionary delegations and meetings, the distribution of literature, and dissemination of missionary information in such other ways as may from time to time be thought expedient. (b) To review the missionary work of the various boards and committees in the Diocese of Algoma.

CARRIED, by a 2/3 majority.

SPECIAL OFFERINGS — REGULATION REVISED

31) Moved by the Rev'd E. B. Paterson, seconded by the Rev'd J. R. C. Patterson, that sections 2, 3 and 4 and the concluding sentence of the Rules and Regulations concerning Special Offerings be repealed.

CARRIED.

32) Moved by Chancellor Lawson, seconded by Mr. W. B. Kidd, that the motion numbered 9 in the Convening Circular be withdrawn.

CARRIED.

33) Moved by the Rev'd J. R. C. Patterson, seconded by the Rev'd E. B. Paterson, that we eliminate the word "mission" for non-self-supporting parishes and substitute the words "assisted parish" in view of the wider vision of the word "mission" given to us by the Anglican Congress of 1963.

LOST.

34) Moved by Canon Haddon, seconded by Canon Thomson, that the Federal Government be asked to make further study of the \$100.00 automatic deduction for charitable purposes on income tax.

LOST.

35) Moved by the Rev'd A. M. Porter, seconded by the Rev'd G. K. Gibbs, that Canon 6, section 2, be amended to require the Executive Committee to meet prior to October of each year to determine the amount required for missionary expenses in the next year and that Canon 19, section 9, be amended to require the Rural Deanery meetings to be held in September, if possible, rather than in November.

LOST.

36) Moved by Archdeacon Thompson, seconded by the Rev'd F. G. Roberts, that the budgets of the Diocesan Expense Fund and the Algoma Mission Fund be submitted by the Treasurer of the Diocese to the parishes by Sept. 1 of each year for their scrutiny. This would allow our representatives on the Executive Committee of the Diocese to be in possession of the facts from the parishes and missions and allow them to discuss intelligently and realistically, at the October meeting of the Executive Committee, the next year's total budgeted outlays.

CARRIED.

ELECTION OF DIOCESAN BOARDS (See also pages 30 & 36)

Archdeacon Peto presented the report of the nominating committee for the Diocesan Boards. For the Diocesan Council for Social Service, the Rev'd A. R. Cuyler, the Rev'd G. K. Gibbs and the Rev'd W. R. Thistle were nominated by the committee as the clerical members. Canon Thomson was nominated by the Rev'd J. E. Jordan. Frs. Cuyler, Thistle and Thomson were elected. Mr. H. G. Brooke, Mr. H. May and Mr. R. Andrews were nominated by the committee as the three lay members and declared elected.

For the Diocesan Board of Christian Education, the Rev'd M. S. Conliffe, the Rev'd E. B. Paterson and the Rev'd L. E. Peterson were nominated by the committee as the clerical members. The Rev'd J. E. Jordan was nominated by the Rev'd W. R. Stadnyk and the Rev'd D. M. Landon by the Rev'd M. S. Conliffe.

The Archbishop appointed the Rev'd K. A. Robinson, the Rev'd M. H. Dunnill and Mr. C. Kent as scrutineers for the balloting and Frs. Conliffe, Paterson and Peterson were elected. Mr. D. Cole, Mr. P. Harrower and Dr. L. E. Hastings were nominated by the committee as the three lay members and declared elected.

In view of the adoption of Motion 29 by a two-thirds majority, the nomination of members of the Diocesan Board of Missions was referred back to the committee for further consideration.

At 9:45 p.m. the Synod adjourned.

Second Day - Wed., June 9th, 1965

Matins was taken in the Cathedral by the Rev'd H. W. Garbutt and the Rev'd G. K. Gibbs at 7:15 a.m., followed by the Eucharist celebrated by Dean Nock, assisted by Canons Craymer, Large and Thomson.

MORNING SITTING

At 9:30 a.m. the Synod reassembled with prayer by the Archbishop.

WAIVING OF READING OF PREVIOUS DAY'S MINUTES

The Synod accepted Dean Nock's suggestion that General Synod procedure be followed and the minutes of the previous day's sittings not be read.

COMMITTEE TO DRAFT VOTES OF THANKS

The Archbishop appointed the Rev'd G. S. Honour (Convener), the the Rev'd B. G. Gosse, Mr. F. T. Delgaty and Mr. E. V. Elliott as a committee to draft votes of thanks.

WHEN AMENDMENTS TO CANONS COME INTO EFFECT

Chancellor Lawson ruled that when an amendment to a canon or article receives a two-thirds majority, it comes into effect when the Bishop concurs. (See Article 18 of Constitution).

37) Moved by Mr. M. D. Lawton, seconded by the Rev'd W. R. Stadnyk, that discussion be reopened concerning the election of the D.C.S.S. and D.B.C.E.

Chancellor Lawson ruled that in view of the adoption on the previous day of Motion 29, the election of D.C.S.S. and D.B.C.E. members was a nullity and new elections must be held. Motion 37 was therefore OUT OF ORDER.

ELECTION OF GENERAL SYNOD DELEGATES

After the Archbishop appointed the Rev'd P. Hill, the Rev'd R. Kennedy, the Rev'd D. N. Mitchell, Mr. M. D. Lawton and Mr. F. Wood as scrutineers, balloting took place for General Synod delegates.

THORNELOE UNIVERSITY REPORT

Provost Forth, followed by Mr. E. G. Higgins (Chairman of the Board of Governors), reported on the present activities and future plans of Thorneloe University.

38) Moved by Mr. E. G. Higgins, seconded by Provost Forth, that the Thorneloe Report be adopted and that Thorneloe receive support from this Diocese towards its operating expenses up to \$25,000.00 per annum until the next regular meeting of Synod.

After a lengthy debate this motion was LOST.

COMMITMENT TO ASSIST THORNELOE RE OPERATING EXPENSES

39) Moved by Dean Nock, seconded by Archdeacon Peto, that beginning in 1966 the Diocese of Algoma support the operating expenses of Thorneloe University to the extent of \$25,000.00 per year of which approximately \$16,500.00 will come from the income of the P.H.B. Dawson residuary bequest and the remainder from the Diocesan Expense Fund.

CARRIED UNANIMOUSLY.

Canon Palmer suggested that 85 persons give or raise \$100.00 each towards meeting the 1965 operating expenses of Thorneloe University.

REPORTS OF EXECUTIVE, TREASURER & AUDITORS

40) Moved by Mr. W. M. Wadley, seconded by the Rev'd J. E. Jordan, that the report of the Executive Committee be adopted.

CARRIED.

41) Moved by Mr. W. M. Wadley, seconded by Mr. H. J. McCullough, that the Treasurer's report for 1963 and 1964 be adopted.

CARRIED.

42) Moved by the Rev'd J. R. C. Patterson, seconded by Mr. A. Couroux Jr., that the Auditors' report on the balance sheet as at December 31st, 1964, be approved.

CARRIED.

REPORTS OF DIOCESAN BOARDS

43) Moved by Archdeacon Hinchliffe, seconded by Canon Thomson, that on the occasion of the 50th anniversary of the Council for Social Service of the Anglican Church of Canada, we the Synod of the Diocese of Algoma, in our 22nd Session, rejoice with the General Synod in celebrating this notable anniversary, and give thanks for the faithful service of those who on behalf of the Church have expressed her will and intention to such good effect, and we ask that the C. S. S. be notified of this motion.

CARRIED.

BURSARIES FOR CLINICAL AND PASTORAL TRAINING

44) Moved by Canon Thomson, seconded by Archdeacon Hinchliffe, that the Executive Committee be directed to include \$500.00 a year in the Diocesan Budget for bursaries to enable clergy to take clinical and pastoral training.

CARRIED.

45) Moved by Canon Thomson, seconded by the Rev'd W. R. Thistle, that the D.C.S.S. report be adopted.

CARRIED.

Mid-day prayers were said by Dean Nock.

46) Moved by the Rev'd J. E. Jordan, seconded by the Rev'd D. M. Landon, that the report of the Diocesan Board of Christian Education be adopted and that the recommendations contained therein be implemented.

CARRIED.

47) Moved by Archdeacon Thompson, seconded by the Rev'd E. B. Paterson, that the report of the Diocesan Board of Missions be adopted.

CARRIED.

At 12:25 p.m. the Synod adjourned for luncheon at the Windsor Hotel during which Monsignor J. J. O'Leary and the Rev'd A. Holmes (President of the Ministerial Association) brought greetings. Following the meal the members of Synod from each Deanery met in caucus to nominate Rural Deans and to elect lay representatives on the Executive Committee.

AFTERNOON SITTING

The Synod reassembled at 2:10 p.m.

ELECTION OF REGISTRAR

Mr. E. P. Lee, Q.C., was nominated by Chancellor Lawson for the position of Registrar of Synod and was elected by acclamation.

ADOPTION OF REPORTS (cont.)

48) Moved by Mrs. C. H. Yeomans, seconded by Mrs. G. D. Taylor, that the report of the Diocesan Board of the Woman's Auxiliary be adopted.

CARRIED.

49) Moved by the Rev'd W. R. Thistle, seconded by Archdeacon Peto, that the report on the Beaver Creek Chaplaincy be adopted.

CARRIED.

50) Moved by the Rev'd F. G. Roberts, seconded by Archdeacon Thompson, that the Burwash Chaplaincy report be adopted.

CARRIED.

51) Moved by the Rev'd R. Lumley, seconded by the Rev'd J. Turner, that the Missions to Seamen report be adopted.

CARRIED.

52) Moved by Archdeacon Thompson, seconded by Mr. L. W. Luke, that the report of the Committee on Apportionments and Assessments be adopted.

CARRIED.

ADVISORY FINANCE COMMITTEE

53) Moved by Mr. L. W. Luke, seconded by Archdeacon Thompson, that the Executive Committee of the Diocese (or His Grace, the Archbishop) appoint a finance sub-committee made up of five members, preferably laymen, one of whom should be the Treasurer of the Diocese. This committee is:

- (1) to act in an advisory capacity in preparing the Annual Budget
- (2) to deal with and consider submissions from the parishes with regard to assessments and other financial problems
- (3) to consider and recommend to the Executive Committee all financial appeals of a special nature, including offerings and collections
- (4) to be charged with keeping under review the possibility of improving the annual parish return forms of the Diocese.

We would humbly suggest that not more than two of the above committee be members of the Executive Committee. CARRIED.

54) Moved by Mr. L. C. Irwin, seconded by Canon Haddon, that the report of the Church Extension Committee be adopted.

CARRIED.

55) Moved by Mr. R. W. Dudley, seconded by the Rev'd A. M. Porter, that the Cars for Clergy report be adopted. CARRIED.

RESULTS OF ELECTION OF GENERAL SYNOD DELEGATES

Clerical Delegates

Dean Nock
Canon Sutherland
Canon Large
Archdeacon Hinchliffe
Canon Palmer
The Rev'd D. M. Landon

Lay Delegates

Mr. W. M. Wadley
Mr. L. W. Luke
Mr. R. W. Dudley
Dr. W. Gerhart
Chancellor Lawson
Mr. F. C. C. Boland

Substitutes

Archdeacon Thompson
 Canon Craymer
 Provost Forth
 Canon Thomson
 Archdeacon Peto
 The Rev'd J. E. Jordan

Substitutes

Mr. L. C. Irwin
 Mr. D. Cole
 Mr. A. E. Goring
 Mr. F. T. Delgaty
 Dr. S. P. Smith
 Dr. D. Gould &
 Mr. M. D. Lawton (tie)

Balloting then took place for the Provincial Synod delegates.

DEBATE ON MOTIONS TABLED JUNE 8th.**THORNELOE UNIVERSITY**

56) Moved by Dr. F. L. Boughen, seconded by Mr. J. G. Stephenson, that this Synod recommend to the Board of Governors of Thorneloe University that no further commitments for buildings for Thorneloe University be undertaken until such time as the present commitments have been satisfactorily discharged. **LOST.**

BASIC STIPEND

57) Moved by the Rev'd W. R. Stadnyk, seconded by the Rev'd H. Morrow, that this Synod, through the Executive Committee, appoint a committee to investigate the question of a basic stipend for all clergy in the Diocese and report its findings and recommendations to the next Synod. **CARRIED.**

COMBINING DIOCESAN BOARDS

58) Moved by Mr. W. B. Kidd, seconded by the Rev'd H. Morrow, that a committee be set up by His Grace to work out the details of combining the three Diocesan Boards and that this committee bring in the necessary canon at the next Synod. **CARRIED.**

EXPO 67 — MEMORIAL TO GENERAL SYNOD

59) Moved by Canon Haddon, seconded by Archdeacon Thompson, that this Synod request the General Synod to look carefully into the expense of church buildings at Expo 67 in Montreal.

CARRIED UNANIMOUSLY.

CHURCH UNION — MEMORIAL TO GENERAL SYNOD

60) Moved by Provost Forth, seconded by the Rev'd C. P. Clay, that the Synod of the Diocese of Algoma memorialize the General Synod that it endorses the report from the Committee on Christian Unity and the Church Universal of the Anglican Church of Canada and the Committee on Union of the United Church of Canada entitled "The Principles of Union between the Anglican Church of Canada and the United Church of Canada" and looks forward to General Synod taking further steps in the implementation of this report.

CARRIED UNANIMOUSLY.

RELIGION IN PUBLIC EDUCATION

61) Moved by Canon Large, seconded by the Rev. J. R. C. Patterson, that this Synod commends the action of the Minister of Education in setting up a Provincial Committee to study religious knowledge in public education under the chairmanship of the Honourable J. Keiller Mackay.

CARRIED.

CHURCH SIGNS

62) Moved by Mr. M. D. Lawton, seconded by Dean Nock, that this Synod, through the Executive Committee, approach the appropriate authorities to enact legislation permitting approved church signs to be displayed on highway property at the intersection most convenient to the local church.

CARRIED.

ELECTION OF TREASURER

63) Moved by Mr. F.C.C. Boland, seconded by Mr. W.B. Kidd, that Mr. W.M. Wadley, C.A., continue as Treasurer of the Diocese of Algoma.

CARRIED.

The Archbishop commended Mr. Wadley on the very capable way he carries out his duties.

APPOINTMENT OF AUDITORS

64) Moved by the Rev'd W. C. S. Banting, seconded by Canon Large, that the firm of Arthur A. Crawley and Company be reappointed as Auditors for the Diocese of Algoma.

CARRIED.

NOMINATION OF RURAL DEANS

The results of the nomination of Rural Deans were as follows:

Algoma	The Rev'd H. Morrow
Manitoulin	The Rev'd E. R. Nornabell
Mississauga	The Rev'd N. Hornby
Muskoka	Canon Sutherland
Sudbury	The Rev'd F. G. Roberts
Superior	The Rev'd I. L. Robertson
Temiskaming	The Rev'd E. B. Paterson
Thunder Bay	The Rev'd J. Turner

His Grace concurred in these nominations.

ELECTION OF LAY REPRESENTATIVES ON EXECUTIVE COMMITTEE

Algoma	Dr. J. W. Crawford
Manitoulin	Mr. E. Bowerman
Mississauga	Mr. T. Irving
Muskoka	Mr. R. W. Jupp
Sudbury	Mr. L. W. Luke
Superior	Mr. V. White
Temiskaming	Mr. R. W. Dudley
Thunder Bay	Mr. H. L. Moffatt

ELECTION OF DIOCESAN BOARDS

The report of the nominating committee, presented for the second time by Archdeacon Peto, contained the following names: (See also pages 29 & 30).

Diocesan Council for Social Service

The Rev'd W. R. Thistle	Mr. H. G. Brooke
The Rev'd A. R. Cuyler	Mr. H. May
Canon Thomson	Mr. R. Andrews

65) Moved by Archdeacon Peto, seconded by Mr. L. W. Luke, that these nominations be accepted.

CARRIED.

Diocesan Board of Christian Education

The Rev'd L. E. Peterson	Dr. L. E. Hastings
The Rev'd M. S. Conliffe	Mr. P. Harrower
The Rev'd E. B. Paterson	Mr. D. Cole

66) Moved by Archdeacon Peto, seconded by Dr. F. L. Boughen, that these nominations be accepted.

CARRIED.

Diocesan Board of Missions

The Rev'd R. G. Charles
The Rev'd F. G. Roberts

Mr. E. J. Checkeris

67) Moved by Archdeacon Peto, seconded by Dr. L. E. Hastings, that these nominations be accepted.

CARRIED.

(By Canon 29, paragraph 3, the Diocesan President of the Woman's Auxiliary, one clerical member of the Diocesan Council for Social Service and one lay member of the Diocesan Board of Christian Education will also be members of this Board for the next two years). (see page 27).

CAPREOL — GILLMOR HALL

68) Moved by Mr. D. G. Simmons, seconded by the Rev'd T. J. Davidson, that St. Alban-the-Martyr Parish, Capreol, be permitted to lease the lot adjoining Gillmor Hall on the terms and conditions shown in the lawyer's correspondence.

CARRIED.

Mr. D. G. Simmons, the lay delegate from Capreol, assured the Synod that no disposal of proceeds from the sale of the parish hall property would be made without consultation with the living guarantors.

FUNDS FOR ANNUAL CLERGY CONFERENCES

69) Moved by Canon Thomson, seconded by Canon Large, that the income of the \$20,000.00 P.H.B. Dawson Endowment be used to make possible annual clergy conferences and that this matter be reviewed at the 1967 Synod.

CARRIED.

NOMINATING COMMITTEE — LAY DELEGATES

70) Moved by Mr. H. J. McCullough, seconded by Mr. R. Hagan, that a nominating committee be appointed at the next Synod to bring in a slate of lay nominees for General and Provincial Synod and to present these nominees to the Synod members that they may vote more intelligently.

CARRIED.

OBSERVERS AT EXECUTIVE COMMITTEE MEETINGS

71) Moved by the Rev'd J. E. Jordan, seconded by Mr. M. D. Lawton, that the meetings of the Executive Committee of the Diocese be open to the clergy and lay people of the Diocese for purposes of observation.

CARRIED.

RESULTS OF ELECTION OF PROVINCIAL SYNOD DELEGATES

Clerical Delegates

Dean Nock
Canon Craymer
Canon Sutherland
Archdeacon Hinchliffe
Canon Palmer
Canon Thomson
Provost Forth
Canon Large
The Rev'd D. M. Landon

Lay Delegates

Mr. W. M. Wadley
Mr. F. T. Delgaty
Mr. L. W. Luke
Mr. D. Cole
Mr. A. E. Goring
Mr. L. C. Irwin
Mr. R. W. Dudley
Dr. W. Gerhart
Mr. E. P. Lee

Substitutes

The Rev'd J. E. Jordan
The Rev'd W. R. Thistle
Canon Haddon
The Rev'd L. E. Peterson
The Rev'd F. G. Roberts
The Rev'd I. L. Robertson
Archdeacon Peto
Father McCausland ()
The Rev'd D. N. Mitchell (ties)
The Rev'd K. A. Robinson ()
Archdeacon Thompson ()

Substitutes

Dr. S. P. Smith
Dr. L. E. Hastings
Dr. D. Gould
Mr. M. D. Lawton
Mr. F. C. C. Boland
Mr. G. K. Laing
Mr. R. W. Jupp
Dr. F. L. Boughen
Mr. E. J. Checkeris
Mr. A. Godfrey

RETIREMENT OF TWO PRIESTS

The Archbishop spoke fittingly concerning the retirement on August 31st of Archdeacon Smedley and the Rev'd C. J. Passey.

GREETINGS TO QU'APPELLE SYNOD

72) Moved by Mr. R. Hankinson, seconded by the Rev'd N. Hornby, that this Synod send greetings to the Synod of the Diocese of Qu'Appelle, now in session.

CARRIED.

VOTES OF THANKS

73) Moved by the Rev'd G. S. Honour, seconded by Mr. F. T. Delgaty, that this Synod express sincere thanks

(a) to the Dean and Wardens of St. Luke's Cathedral for the use of the Cathedral and Parish Hall during Synod.

CARRIED.

(b) to Mrs. Marguarette Rose, Mrs. Aileen Small and Mrs. Gladys Reed for their assistance in the clerical work of the Synod.

CARRIED.

(c) to the officers and members of the Woman's Auxiliary of the Diocese of Algoma for their continued loyalty, zeal and service on behalf of the Church.

CARRIED.

(d) to Mrs. W. L. Wright and Mrs. F. F. Nock for their gracious hospitality to members of Synod and their wives.

CARRIED.

(e) to the management and staff of the Sault Daily Star, CJIC radio and television and CKCY radio for their news coverage of the Synod proceedings.

CARRIED.

(f) to the Minister and congregation of Westminster Presbyterian Church for their hospitality to the members of Synod at the Tuesday luncheon.

CARRIED.

(g) to the Superintendent of Bellevue Park for the display of ferns.

CARRIED.

(h) to Mr. Ernest McKibbon for supplying and setting up the excellent public address system.

CARRIED.

PLACE OF NEXT SESSION (SUDBURY ?)

74) Moved by Mr. A. E. Goring, seconded by Canon Craymer, that the Archbishop and Executive Committee consider holding the 1967 Synod at the Laurentian University of Sudbury.

CARRIED.

PUBLICATION OF MINUTES

75) Moved by Dean Nock, seconded by the Rev'd W. C. S. Banting, that the Clerical and Lay Secretaries of Synod, the Chancellor and the Treasurer be a committee to review the minutes of Synod and prepare them for publication.

CARRIED.

EPISCOPAL CONCURRENCE

In all decisions of Synod requiring episcopal concurrence the Archbishop indicated such concurrence. (See Article 18).

SUMMARY OF ACTIONS OF SYNOD

The Archbishop asked the Clerical Secretary to read the list of legal enactments and other major actions of Synod.

LEGAL ENACTMENTS

1. Amendment of Canon 19 (nomination of Rural Deans in month prior to Synod; tenure limited to two consecutive terms)
2. Amendment of Canon 21 (constitution of D. B. C. E)
3. Amendment of Canon 29 (reorganization of D.B.M.)
4. Amendment of regulation regarding special offerings
5. Adoption of motion to amend Article 3 (women as lay delegates)
6. Adoption of motion to amend Article 17 (enlarging membership of Executive Committee)
(5 and 6 are not operative unless ratified at next Synod)

ELECTIONS AND APPOINTMENTS

1. Election of Clerical and Lay Secretaries
2. Election of Registrar
3. Election of Treasurer
4. Appointment of Auditors
5. Election of General Synod delegates
6. Election of Provincial Synod delegates
7. Election of deanery lay representatives on Executive Committee
8. Nomination and appointment of Rural Deans
9. Election of 3 Diocesan Boards

OTHER NOTABLE DECISIONS

1. Adoption of Executive Committee report
2. Adoption of Treasurer's report
3. Approval of Auditors' report
4. Commitment to assist Thorneloe University in meeting its operating expenses
5. Adoption of memorial to General Synod urging implementation of report entitled "The Principles of Union between the Anglican Church of Canada and the United Church of Canada"
6. Adoption of memorial to General Synod urging a careful look into the expense of church buildings at Expo 67
7. Provision of \$500.00 per year for bursaries for clinical and pastoral training
8. Provision of funds for annual clergy conferences
9. Decision to reopen meetings of Executive Committee to lay and clerical observers
10. Request that next session of Synod be held at Laurentian University in Sudbury

PROROGATION OF THE SYNOD

Dean Nock commended the Archbishop for the vigorous, self-sacrificing leadership he continues to give within and beyond the Diocese.

The Archbishop in his closing remarks stressed that partnership with God should characterize the lives of Christians as they endeavour to fulfil our Lord's will.

After pronouncing the Blessing, His Grace prorogued the twenty-second session of the Synod at 5:30 p.m.

Evensong was taken in the Cathedral at 5:45 p.m. by the Rev'd K. A. Robinson and the Rev'd F. R. Coyle

Frank C. C. Boland
Lay Secretary

Donald M. Landon
Clerical Secretary

Synod Sermon

Sermon given at Evensong at St. Luke's Cathedral, Sault Ste. Marie, at the opening of the Synod of the Diocese of Algoma, June 7th., 1965, by the Right Rev'd Ernest S. Reed, Bishop of Ottawa.

My first word must be one of appreciation to your Diocesan, our beloved Metropolitan, for his kind invitation to be present at your Synod, to share this opportunity of worshipping together and to have the privilege of speaking to you.

I am all the more grateful if my coming may be some small return for the many times that the Archbishop has generously given of himself to respond to our calls from the Diocese of Ottawa, where he is always a welcome guest and always brings to us a significant message. It also gives me an opportunity to pay tribute in your presence to the manifold contribution he is making to our Church in Canada — and to express one's appreciation to you for sharing him with us all — as the able Chairman of the Executive of the General Synod's Council for Social Service, as a wise counsellor in the important church unity matters, as a valued representative of our Church on Lambeth's Consultative Committee and our Communion's Council on Missionary Strategy and as one of the most esteemed Canadian delegates to the World Council of Churches, and as our beloved Father-in-God as Metropolitan of Ontario

You who have enjoyed and profited from his leadership as Bishop for the past twenty-one years, and we who have had him as our Metropolitan for the past ten years, do not need to be reminded of his sterling qualities, but there is no reason that I can see why we cannot, in the context of our worship, give thanks to God for this great servant of His and pray for him and for you and us many more years of fruitful partnership in the Lord's Business.

This partnership is symbolized in your Synod — for that very word, "Synod", as you know, means a **coming together**. What does this coming together mean in 1965? Every Diocesan Synod must of necessity devote a considerable portion of its time to **household affairs**. Our responsibility as those appointed to represent our congregation and to comprise this Synod properly demands this of us. Concerning these household affairs, I could not, either with knowledge or propriety, make any comment. Yet this much may be said. No household, whether it be a home or a parish or a diocese, can discuss its affairs and make its decisions in isolation. **We live in an interdependent world** whether we like it or not — whether we recognize it or don't. Our particular responsibility in our own Synod needs to be discharged in the context of the society in which we live and in the life of the whole Church of God of which we are a part. Hence the business of a Synod is not only to review our domestic concerns — though it must not neglect these — but to pray that the coming together of Bishop, Clergy

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and laymen may be used of God to lift our eyes beyond the routine duty of the moment to see the purpose of that duty and to catch afresh the vision of God's purpose for His world.

As we seek to do this in our time, we are conscious of ferment and disturbance and radical change in the life of the Church. It may be a time of a new reformation as Bishop Robinson suggested by the question which forms the title of his latest book, "A New Reformation?"

In that little book he refers to the statements made a few months earlier by Canon Roger Lloyd in "Ferment in the Church" and remarks how significant to hear one of Canon Lloyd's mature years suggest that the period of change through which we are passing is likely to be as significant for the future of the Church as were the movements connected with the Reformation of the 15th and 16th Centuries.

It is no doubt impossible to assess adequately the significance of a period in which we are ourselves living. Yet if we are to minister to our world we cannot avoid the responsibility of seeking to understand it and to see what is happening to the Church. As I have tried to think of it for the purposes of this sermon, I keep returning to the insight of the seer of Revelation:

Revelation 21:5 "He who sat on the throne said, 'Behold, I make all things new'."

At a time of dire persecution, when it seemed that the tiny forces of the infant Christian movement were soon to be obliterated by the might of the secular power, this insight came to John — that the one who ruled the universe was the God and Father of Jesus Christ and that what God was doing was to **recreate — to make all things new**. The new age had begun — and from time to time in history God would make clear his dissatisfaction with existing orders that the new age may move forward.

It would be not only naive but erroneous to suggest that all change is for the better — and that God's purpose is necessarily served by trying new things. Yet even such an error might be preferable to the mistaken notion that God is on the side of the **status quo**. Perhaps Anglicanism's besetting weakness has been a too-easy acceptance of things as they are and a failure to respond readily to the reforming and renewing challenges of the Spirit.

We who would preach Christ crucified must always be conscious of the fact that it was the status quo that crucified our Lord. For was it not the state as it was (with its cry "we have no King but Caesar"), the Church of that day, which could not see the purpose of the God it claimed to worship — and we as we are — which brought the Lord of Glory to His Cross?

God calls us ever to **new outlooks** and, as we celebrate this Feast of Pentecost, we are conscious that the gift of the Holy Spirit was to make an *aggiornamento* — an updating of the Church — a constant feature of its life.

If the Church is the Communion of the Holy Spirit — if it is a living organism, the Body of Christ — then it must constantly **be changing**. However inconvenient we find it, **we must learn to live with a changing Church.**

"Behold, I make all things new". The Church is God's organ for proclaiming the unchanging Gospel in an ever-changing world and hence the Church can never be static — and, if it is true to its function, must not seek to hold on to the past simply because it finds it difficult to confront the present or face the future.

Dr. E. L. Mascall begins his latest book, "The Secularization of Christianity" (Darton, Longman and Todd 1965), with a Chapter entitled "The Changeless and the Changing", and says the following: (page 2).

"In the first place, Christians themselves, however well instructed and thoughtful they may be, inevitably share in the intellectual climate of their time, even if they are conscious that it is, in one way or another, uncongenial to their Christian beliefs. The twentieth-century Christian is bound to be a twentieth-century man by the very circumstances of his birth and upbringing, just as the first-century Christian was a first-century man, and the thirteenth-century Christian a thirteenth-century man. Complete independence of the temporal process is just not possible for a being whose existence is rooted in time, even if those roots penetrate below time into eternity."

Mascall goes on to say (p. 4) "clearly, if the Church is to commend its message to those who are outside it, it must speak to them in words that they can understand, even if it is doing this in order to bring about a radical transformation in their outlook and their beliefs. And it is important so that Christians shall be able to see the relevance of their faith to the problems of contemporary society and to bring their influence to bear upon the solution of those problems in accordance with the beliefs which Christianity holds about man's nature, his end, his predicament and his resources."

Such a task of relating the unchanging Gospel to the contemporary situation is of the utmost importance to the Christian theologian and leader; it has always been a task that could not be side-tracked without harm to the purposes God has in mind for His Church in ministering to the world.

Today it is more insistent and more difficult than ever. Change, which has always been a feature of society, has taken dimensions in the sixties that exceed those of any earlier period in

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history. The words 'rapid social change' are familiar to us but their significance is such that only a detailed analysis of our present age — (typified by a gemini space-craft circulating the earth four times in less than ninety-eight hours, with one of its astronauts walking in space) — only a detailed analysis of what has taken place in science, technology and in political developments of the past twenty-five years could make these words really significant.

We could not, if we would, attempt such an analysis here, but I should like to suggest that **such an examination needs to be made by the Church in our time**, if it is to be truly relevant.

What is God saying to us as we seek to do the Church's business in this rapidly changing world? Has He not given us His Holy Spirit to equip us for this very task? **Have our present structures prevented us from hearing what the Spirit says to the Churches?** Is this, at least, one reason why present parochial, diocesan and General Synod structures are being held in question?

Is God perhaps saying to us that the neat and comfortable enclosures which your denominational boundaries have made around the church are no longer adequate for doing my task today? What is the Spirit saying to us in the Anglican Church of Canada? One could not presume to give an adequate answer to such a question — but one may attempt to suggest at least **four actions we must take if we would hear God's voice today.**

(1) **Understand Secularism, not deprecate it.** Secularism seeks to deal with man's world with no reference to God's intervention in it. In some of its manifestations, it is a revulsion against the heresy that religion has to do with an eternal order which is of such importance that the material world is of no real consequence. Such a division of life into the sacred and secular has had such serious consequences that sometimes our very membership in the Church has blinded us to the importance of God's world. He, who beheld the initial stages of His creation and called it good, is speaking through prophetic voices in our time to make us see afresh **the glories of His creativity.**

Surely this message, however muted it sometimes may be, of Tillich, Bonhoeffer, Robinson, Van Buren and others, is that we must enter sympathetically into discoveries of our time and pay tribute to those who make them, however "secularist" may be their motivation.

Of course we are right in testifying that the Church has supplied the motivation and initiative which gave rise to schools, universities and hospitals and provided the faith which made possible the development of modern science by witnessing to the orderliness of nature. But surely we must stop feeling a nostalgic regret that such enterprises have long since passed out of the control or influence of the Church. Let us be honest, and thankfully pay tribute that man has made valuable advances since he was freed from ecclesiastical control. What

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this says to us is that **God is not bound by our structures**. He is a bountiful Creator and His Spirit has gone forth into the world — and we rejoice to live in an age when He has opened out to man a greater knowledge of His universe than in any other period of history. **Seek and you shall find.**

How is the Gospel relevant to such an age, when man seems to be able to have everything he desires without acknowledging God at all? As we try to answer that question we see, of course, that all is not well. Man can navigate amongst the planets in outer space at 17,000 miles an hour, but has not learned to live at peace on the one planet in which he is based. He has more of this world's goods than ever before in some areas — but the gap between the haves and have-nots grows greater. He has greater means for understanding man's ills than ever before but suffers more from mental and emotional distress than in any preceding age.

Our time has witnessed a failure to understand and appreciate those ultimate values without which no affluence can in the long run be a blessing. Yet the Church exists to be the organ of redemption — to make it possible for man to live meaningfully here and hereafter.

What can we do? We can be what the Congress of 1963 said, a **listening Church** — we cannot hope to understand our present world unless we are willing to listen to it. You cannot speak meaningfully to a man unless you are willing to listen to him.

Dialogue must go on between priest and people — also between Church members (clerical and lay) and non-Church people.

(2.) **Our Church must learn again to serve real needs.** I do not mean that we are not serving people. How many persons in trouble would have no one to go to if they could not call on faithful pastors! How many more lonely people there would be in every community if our clergy and people did not supply in their parish fellowship a place where persons count!

Yet sometimes we seem to be serving needs that no longer exist and miss the ones that no one else is meeting. What I mean can be illustrated by the experience of a clergyman who was disappointed at finding that very few of the mothers in his parish made use of the occasional office known as "Churching" in which thanksgiving is made for a new-born child. So he decided to combine it with Baptism. Going down to the font, he saw a young woman holding an infant and invited her to go up to the altar rail where he went through "The Thanksgiving after Childbirth" — only to discover that the one over whom he said it was not the mother, but a maiden aunt who had come to be a godparent!

We should be taking a serious look at the unmet needs in our community — and ask whether the Church may not be called just

because it stands for the supreme value of human worth to take the initiative in meeting them. What is **the real need of our young people**, for instance — is it for so-called recreational activities which the school or the municipality may supply much better than we — or is it for some understanding adult in a parish who will take their questions seriously and seek to understand behind the beatlemania what is the hunger for meaning.

Surely this is what we are bidden to do in the **new Parish Education Program — to look at needs** — and use the resources of the faith to meet them. Let no one minimize what we are being asked to do. It is a **man-sized job** which cries aloud to be tackled with courage, insight and dedication by clergy, churchwardens and parishioners. If anyone thinks that the old instruction courses are any longer adequate, all he needs to do is to look at the many areas of our contemporary life in which the Church has little or no influence. Let him consider how weak is our witness as Christians in business, in influencing the standards of political life at home and in international relations. Let him dwell upon the implications of **our failure to help our young people** to face life today as evidenced by the increased incidence of teen-age marriage in Canada which has risen 25% in the last ten years. 60% of married women under 19 are pregnant on their wedding day. The number of females marrying between 15 — 19 years of age has risen 30% — and of males between 15 — 19 approximately 40%.

What are the needs of our community and how can the Church help to meet them?

What are Canada's needs and what is the Church's responsibility towards them? With the critical state of confederation, are we going to be content to let special interests plead their prejudices — or are we going, as Christians, to face facts and be **the reconcilers** God has called on us to be?

During the past six months, I have been called to say prayers at three gatherings which pointed up to me the failure of our liturgy to speak to contemporary man — one the opening of a technological institute with its computers and other electronic equipment — the other an advanced technical school for training for a wide variety of current occupations — the other a businessmen's conference having to do with purchasing in our modern commercial world. Our Prayer Book contained no guidance for such situations. Speaking of the Prayer Book, we may ask how long our people may be content to have their corporate worship of God couched in Tudor English, however beautifully it reads!

(3) **Having a positive attitude towards ecumenism and Church unity.** In our liturgy, we pray that God may "inspire continually the universal Church with the spirit of truth, unity and concord." I am sure

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that God is answering that prayer in our time, even though prejudice, apathy and pride hold back its complete fulfilment.

Last week there fell upon an unsuspecting citizenry in Canada the publication of principles of union adopted by the unity committees of the United Church and our own, as a charter for any eventual union. About the particulars of that document, I cannot here speak, but what I want to ask is: what will our attitude towards them be? Will it be a negative one or a positive one? Will it be a prejudiced one or an ecumenical one?

By these questions, the last thing I would wish to imply is that they should not be critically evaluated. Of course they must. As we do so, what will our motivation be? Will it be to see if our identity can be preserved in a coming union? Or, rather, what positive contribution have we to make to a finer expression of God's Church, and what do we need to receive from others?

(4) Finally, if the Church is to serve God's purposes for this world in our time — **it must proclaim the Gospel everywhere.**

We can set **no limits on the mission of the Church.** It is here — and everywhere. At last the Anglican Church of Canada has become aware of its worldwide mission! And we have reason for thanksgiving when we see what the two years since the Congress have wrought among us, for our Church is now officially at work in 40 dioceses around the world. We have a solemn obligation to extend further our work in Africa, Asia and Latin America. What we are doing is a drop in the bucket.

Yet our emphasis overseas cannot be a blinker which keeps us from seeing our responsibilities at home. A mistaken preoccupation with "either — or" often prevents us from seeing the significance of "both — and".

Some emphasize "worship" and some "work". "Why was not this ointment sold for three hundred pence and given to the poor?" It was, of course, Judas who said that and the evangelist's comment was that his real concern was not the poor, but that he was the treasurer and controlled the money. But everyone who makes that cry is not a Judas. God knows we need to look at our priorities — and, as a bishop, I have qualms about dedicating an expensive missal which may soon be out of date, or a luxurious carpet, in a church whose congregation underpays its priest or gives but a minimum to world mission!

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The point is, however, what the Holy Spirit promises — a right judgment. The right judgment is often not either — or, but both — and — not which is more important, our worship of God or our service to man. The truth surely is that a true approach to each demands both. We cannot truly worship unless we serve — “if a man does not love his brother whom he has seen, how can he love God, whom he has not seen?” If we are simply activists in our program, we shall soon find that our actions lack direction. Programs without principles end up by being unprincipled programs. Our service to men can soon be circumscribed by concern for our own comfort if it is not inspired by the conviction that it is God Himself who calls us and whom we serve in serving others.

We need, therefore, a deeper faith — a firmer grasp of the Gospel of God. Because we live in an activist society which is going through revolutionary change is all the more reason for finding our roots in the faith, our direction in worship.

In that extraordinary diary of spiritual meditations by Dag Hammarskjöld, published after his tragic death on a U.N. peace mission to the Congo, there occurs this observation:

“In our era, the road to holiness necessarily passes through the world of action”. (Markings, published by Alfred A. Knopf 1964)

That man of action was able to maintain a sense of purpose through all the conflicting claims of competing powers, because he had his roots in faith, and renewed his spirit by worship.

Archbishop's Charge

IN THE NAME OF GOD — FATHER, SON AND HOLY SPIRIT: Amen.

My Brethren of the Clergy and Laity of the Diocese:

I cordially welcome you to this Twenty-Second Session of the Synod of our Diocese..

Constant prayer has been offered during the past few weeks that we may be saved from all error, ignorance, pride and prejudice — that in all our deliberations, we may be directed, governed and sanctified by the Holy Spirit. In the confidence of the presence of the Most High, we meet in order to determine God's will for us in this portion of His Vineyard. And we meet in a spirit of sincere fellowship. The Church is the Family of God and as such, fellowship must predominate. If a diocese does not reveal a deep fellowship, its life, spiritually, is sterile. It is ridiculous to concern ourselves simply with budgets when it is perfectly clear that financial difficulties may well be due to the lack of fellowship, or to forget that fellowship is a by-product of the things we share together in the on-going life of the Church. Almost the worst thing that can be said about the Church for which Christ died is that it is cold, aloof, formal or exclusive. The mark of a true Anglican within the Body of Christ must always be the possession of a warm fellowship with others in the Body and with Christ the Head. It is this spirit that I trust your stay in the See City will be profitable and enjoyable. It is characteristic of Algoma that it is a diocese of good fellowship. As we give thanks to Almighty God for His many Mercies to us in His Church and in this diocese since our last Synod, we especially offer our Thanksgiving and Praise to Him for those of our number who have faithfully served Him and His Church while here on earth and who now rest in the Paradise of God.

O, Almighty God, Who hast knit together Thine elect in one Communion and Fellowship, in the mystical Body of Thy Son, Christ our Lord: Grant us Grace so to follow Thy blessed Saints in all virtuous and godly living that we may come into those unspeakable joys, which Thou hast prepared for Them that unfeignedly love Thee: Through Jesus Christ our Lord. Amen.

We are grateful for the presence of His Lordship, the Bishop of Ottawa, as guest preacher at the Synod Service and as our episcopal guest through the Synod. Bishop Reed is one of the outstanding spiritual leaders of the Canadian Church. He has served faithfully on many General Synod Committees and I am fully conversant with his varied contributions in the realm of Christian Social Service and in the Department of Information and Stewardship. The Bishop of Ottawa is taking a leading role in the Governor General's National Appeal for a deepened approach to the place of the Christian family in modern society. His Lordship is in constant demand as a Missioner and preacher. We wish him well and assure him of our prayers and affectionate regards and thank him once again for coming to us on this happy occasion.

Anglican World Mission

When we last met two years ago, we were on the eve of the Anglican Congress. What a privilege it was to listen to the theme speakers and panel discussions and to meet many of the dedicated representatives of the Church who came from distant countries. The document "Mutual Responsibility and Interdependence" has presented many challenges. Amongst these is the re-examination of our own priorities and the assuming of our full share in prayer, in study and in sharing our resources for the fulfilment of the Church's Mission in the world. I am more than gratified by the interest of our Church people in the call of the hour which has come from the far reaches of the world. It is a call for greater prayer and study and giving. Today is the day of opportunity. Let us face it with faith, courage and sacrifice. Through our Diocesan Committee on Anglican World Mission convened by the Dean, we are trying to implement the Congress Message. This Message must not be primarily interpreted as a call for more money but for sustained interest in the ongoing life of the Churches in the developing nations.

ARCHBISHOP'S CHARGE

As this Charge is being written, there has appeared a document "Mutual Irresponsibility a danger to be avoided", by Douglas Webster. He has some challenging statements which have a bearing on Anglican World Mission for every part of the world. He maintains that if M.R.I. is to achieve its final objectives, it means "Change and Exchange". The change must be in our attitudes and priorities. The exchange — at an ever-deepening level and on an ever expanding scale — must be in our knowledge, our prayers, our ministry (ordained and lay) and our money. Responsibility and interdependence must be in all of our currencies. Webster writes "Money must be kept in perspective. In some Western Churches, the raising of money can be a relatively easy matter once the idea has caught on and been accepted — easier than the acquiring of knowledge, the offering of regular intercession, or the recruiting of a great variety of workers, missionaries, and others, to serve other parts of the Church in many capacities. We have to remember: that money alone is not enough, and that no Church grows primarily as a result of having money poured into it. In South America, the fastest-growing Christian Communities are the indigenous Pentecostal Churches who do not have a cent from the United States, or anywhere else. Money, therefore, can only be given and received wisely and safely if at both ends it is firmly realized that money by itself will not bear a very close relation to spiritual growth. If the money is sacramental rather than substitutionary, accompanied by loving knowledge, fervent prayer, and the availability of human service, then its effects may well be beyond all calculation, greater than all that we ask or think." Again, he writes, "Let us raise all the money we can and do our utmost to encourage a revolution in Christian giving, provided always that we realize the severe limitations of money in achieving spiritual results unless it is given in this context of knowledge, prayer and service. There is less cause for anxiety about a Church which has little money but which knows something of the power of prayer and has a sense of mission, than for a Church which is well supported financially, but knows little of prayer and has no sense of mission." These are mighty thoughts. Mission includes not only money but prayer, knowledge and desire.

This diocese is to be congratulated upon the magnificent financial response during the past two years to Anglican World Mission, but I ask for sustained prayer and study as well in every congregation concerning other parts of the world. My experience has been that when a congregation fails to share in all aspects of Christian Mission such as prayer, study, giving and receiving of personnel, as well as the giving of money, then that congregation fails to meet its own spiritual and financial commitments.

The Frontiers of the Church in Our Own Diocese

The Anglican Congress, through its literature, addresses, and discussions, made it quite plain that the Frontiers on which the Church witnesses and serves, run through every parish and community. This implies that a world mission must be held by each parish and mission within the diocese. The time has come when each parish must consider its own geographical boundaries as nothing short of the World Church. A narrow parochialism will sound the death knell of a vigorous Christian approach to the total mission of the whole Church. I suggest there should be a deepening dialogue between the Diocese and parishes. The lines of communication must be kept open so that all parishes may receive the inspiration which comes from outside their borders. The real work of the Church is done within the parish where individuals are taught the Faith and are nourished in the sacramental Means of Grace. But there is also need for us today to get out from behind ecclesiastical barriers and pre-occupation with parochial affairs, to join in the redemptive activity of the Church on all the frontiers, social, industrial, and cultural, in our communities as well as in the world.

I am a strong believer in the principle of consultation. If we are the Family of God, it is incumbent that all members of the family share in its welfare. Thus, if one member suffers, all must suffer; if one member rejoices, all can rejoice. And this has a definite bearing on the financial structure of the diocese. We have our General Synod apportionments to be met and our objective can only be reached when Deanery Clergy and laity representing each Parish sit down in a spirit of fellowship and guided by God's Holy Spirit, tackle the challenge presented. I do not think that the spirit of consultation has been carried forward in a fervent manner during the past two years. I appeal to members of Synod to support me in my suggestion that the time has come when the links between parish and parish, deanery and Archdeaconry, must be made more intimate and vital if we are to meet the corporate demands of the whole Church. Under the impetus of

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the Anglican World Mission Programme, we are endeavouring to examine our priorities on the diocesan level. We must live within our budget. I will not be a party to continuous deficit financing. Deficit financing is not business-like nor is it in a real sense, Christian. One of the main tasks of the Executive Committee of the diocese is to keep the Church operating within its budget. It is faced with additional difficulties when the parishes of the Diocese fail to pay their Apportionment, Diocesan Expense Fund and Pension requirements. No parish must under any circumstance, penalize its Parish Priest by failing to meet this last obligation. Clergy and Church Wardens are well advised to keep constantly in touch with the Treasurer of the Diocese who is ready at all times to explain and share the problems confronting that particular parish.

Until the past two or three years, we were in the fortunate position of the apportionments being overpaid and the Diocesan Expense Fund being paid in full. This happy state of affairs has now been reversed. I realize the amount is not too substantial (the money not collected), but it impairs the progress of the diocese. We have no hesitation in aiding parishes where assistance is obviously needed, nor have we any intention of sacrificing the Ministry of the Church or the cure of souls to financial considerations. But I would ask that each parish, whether within the category of Church Extension; assisted parish, or self-supporting parish, do all in its power, through a conscientious regard for the Church and its responsibilities, to fulfil its obligations. Sometimes I feel that the thinking in some areas of the diocese is that as long as the Synod Office provides the money, and this means the vast majority of parishes who do meet their obligations, let them do so. Some assisted parishes and Church Extension parishes would be amazed if they were to total the amount of the subsidies, grants and loans which they have received over the years.

Any parish that does not try to do its part, suffers spiritually. It is only as we sacrifice in time, energy and gift, we can receive the full blessing of God. We know that some mission stations and certain rural parishes are facing new problems. We intend to minister to these parishes as long as we can but if the financial receipts do not suffice then other plans must be made. But if we put spiritual things first, material things will look after themselves. Your Executive Committee have laboured conscientiously during the past two years to deal with these matters in a truly understanding spirit.

Now let us look at the other side of the picture. The financial potential in this Diocese for the work of the Church at home and overseas is considerable. It was just ten years ago this month that the Diocese of Algoma became "self-supporting". Instead of receiving a substantial grant from the Canadian Church, we determined to release these monies for other areas of Church concern within the wisdom of the M.S.C.C. Ten years ago our apportionment was negligible. Today we are contributing over \$40,000.00 a year to the General Synod Budget. The number of clergy on our diocesan strength has increased immeasurably. This has meant more money. The Diocese raised a magnificent sum for Church Extension. We have been blessed by being the recipient of two substantial legacies within the past two years, one from the estate of the late P. H. B. Dawson and the other from the estate of our late Chancellor, Fred Babe, Q.C. The Diocese has had an enviable record in its contributions to the Anglican World Mission Fund and to the Primate's World Relief Fund.

All that I plead for is a proper perspective as well as a realistic facing of the facts. We must live within our budget, but our budget cannot be a static one. Has not the time come for a personal confrontation of each Communicant of the Church to once again ask himself if he is fulfilling his duty to God in giving that which is His due? Our giving is to God. It goes through the parish Church, it is true, but it must not depend upon the whims of parochial structure; the like or dislike of the Parish Priest but, because it is our privilege and responsibility — to give to God as He has blessed us. I make no apology for dwelling at length on the financial frontier of the local parish as I believe money possesses a sacramental significance. I also believe that most of those parishes which experience difficulty in raising the Missionary amounts needed, are parishes where little or nothing has been done in Christian Stewardship along modern lines. But praise be to God who has so richly blessed us and Thanks be to God for those thousands within our diocesan family who have so generously and cheerfully given of their substance for the Master's Work.

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The Parish Priest and Layman

Increasing demands are being made upon us all, regardless of our chosen calling in life. It is not an easy time in which to live. Tensions abound everywhere. There is a great uneasiness throughout the world in the hearts of men. They are worried and anxious about tomorrow and what tomorrow may bring. They are anxious about what they believe or can believe. But Christians ought to stand firm in an unsteady time, and not be tossed about by every wind of doctrine. Recently a brother Bishop asked me if I was discovering uneasiness in the minds of Church people generally. I replied by stating that the recent influx of theological works was having a questionable influence on their thinking because of diverse emphasis being placed upon the fundamentals of the Christian Faith. What was really on his mind was that certain Clergy and laity alike were becoming restless.

In our so-called day-by-day parochial life, we must face up to the fact that there is a temptation for worldly standards to assume a new importance instead of steadfastly abiding by Christian standards. For the clergy, there will be times when all work is interpreted in terms of numbers of Communicants, size of congregations and possibilities for "preferment". Laymen are faced by the same temptation. They begin looking upon their parish in terms of buildings, size of congregations, size of collections, numbers of families. All these things have a relative importance to what they can accomplish for God in the world, but the temptation is, and the sin is, that so often these things are merely used to compare Parish "A" with Parish "B" and Parish "C", and we want to be bigger and better, not in the interests of God's Will for us, but for our own sake and because of our worldly pride; and when our Rector is not able to give us the leadership to make us bigger and better than our neighbours, then we begin to complain about our Rector, and the standards of the world begin to be applied by Clergy and laity alike. Then the happiness of the Priest in ministering to the people and being a Priest of God begins to be shattered because of the inroads of the world and the joy and satisfaction of the people of the congregation in belonging to God's family and worshipping at God's altar, begins to be shattered because they are not as big or as progressive as their neighbour. Instead of a strong joy which leads rector and people forward together, there is dissatisfaction and unhappiness and criticism. Does this happen? Of course it does and not only in a brother Bishop's diocese who takes his Metropolitan into his confidence.

Of course we are going to be unhappy and discontented if we indulge in methods diametrically opposed to God's way and God's principles. But we ought to be able to see that Clergy and laity alike possess the Divine Commission to go out and seek God's will and do it in that state of life to which they have been called. When we have caught this Vision we must rededicate ourselves in the power of the Holy Spirit, using the common sense with which we have been endowed, and leave the result to God Himself.

On the one hand, there is the body of Clergy, some of whom relatively young, are zealous without discretion, who in their personal zeal and ministering to laity, many of them beyond middle age, develop a gulf in that loving relationship which should characterize the Shepherd and the Sheep. On the other hand there are the laity, with an occasional tendency to remake the priesthood into something of their own creation. Instead of the Man of God who possesses definite and distinct marching orders from his terms of reference in the Ordinal, the laity sometimes builds up its ideal priest, young, pliable to all the whims and wishes of the laity, a popular preacher, etc., but this image is not to be found in the New Testament or in Christian history. Lest any such temptation should infect Clergy or laity alike in our beloved diocese, I direct you to St. Paul's admonition "Be not conformed to this world, but be ye transformed by the renewing of your mind".

All of us at times are subject to the temptations of the world, the flesh and the devil. Whether we are priests or lay people. We ought at times to take a good long look at ourselves and our faith and see whether or not we are being conformed to the world, whether or not we are trying to found a new Church, our own creation, composed of our own ideas. Then we ought to meditate on what the Church really is and what the Priesthood really is, and what the Christian life really is, and what God says and not what any man says.

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In Contemporary society there is a break between the common standards of the world — wealth — pleasure — status — comfort, and the standards of the Christian life. Clergy and laity must be on their guard. There is responsibility and a heavy responsibility resting on lay people and clergy, to see their lives in terms of ministry, and not just in the common terms of success. Let none of us delude ourselves, for we can be sure, from our own reflection, that most of us face the problem of being seduced by the current standards of our society or culture and of being frustrated and discontented if we do not meet society's standards of success. Essentially, this is what happens — when we are unhappy, frustrated, discontented, uneasy, fearful, then we can be sure our society has seduced us, current standards have taken over and the reflected radiance from the face of Jesus Christ has been dimmed. I am making an appeal for mature Christians. Mature Christians realize they are members of one family. Members of a family take each other into their confidence. They sit down in a spirit of mutual understanding and seek a solution to the family problem. We all belong to Christ's family, the Church. On the one hand, Clergy can give a loving leadership to their people and they can keep themselves so disciplined that the temptations of status and success and pride will not overcome them. And they will be, in the best sense of the word, joyous Christians, eucharistic Christians. On the other hand, the layman will learn and keep on learning. He will learn about his faith and he will see the priesthood in its true perspective. He will expect his priest to be a man of God. The Priest will daily aspire to be a man of God. The layman will make it possible for his priest to be a man of God. And because his priest is a man of God, the laymen will become men of God, and priest and laymen together will go forward shoulder to shoulder in partnership, with the Ascended Christ. Then the individual (whether priest or layman) will automatically do the work God expects him to do, live the life God expects him to live and become the unique person God intends him to be, and the Church will be the Church.

The Woman's Auxiliary

The Diocese of Algoma may be justifiably proud of the accomplishment through the years of our Woman's Auxiliary. I speak advisedly as I have the opportunity to see something "first hand" of the loving service being evinced in all parts of the diocese for Christ and His Church. Women and girls carry out a ministry which is unparalleled in the history of Algoma. From personal observations I understand there is a changing pattern in women's work, but the advent of Workshops and Conferences will be productive of an ever-increasing role in their contribution to the total Mission of the Church. I ask the Clergy to give their support to these Workshops. The W.A. is actively engaged in Anglican World Mission by supporting projects in South America and India. Generous gifts are also made to that worthy appeal, the Primate's World Relief. Within our own diocese, the members have constantly assisted their own parishes and, in particular, have been a tower of strength to me in meeting my appeals for smaller Churches and other items such as Missions to Seamen at the Lakehead, where the Reverend Robert Lumley is doing a splendid work ministering to the ships' crews from all parts of the world. I am grateful to the W.A. for their support of the Bishop's Discretionary Fund, as this is the main source for any monies used to meet diocesan personal needs amongst clergy families in particular. But the main work of this Organization must of necessity be in prayer and study as well as giving. I wish to thank Mrs. A. R. Priddle, our Diocesan President, Mrs. George Taylor, the Treasurer — all the officers and members and the parochial groups for faithful service. "The Love of Christ constraineth us" — undergirds all worth done in His Name.

Thorneloe University

Thorneloe University is now a fact. It has come into operation. We welcome the Rev. David Forth, Ph. D., as Provost. He comes to us well and worthily recommended, with an enviable and scholarly background. He has already made a mark for himself, not only in his own College, but in Laurentian University of Sudbury, Bishop's University, Lennoxville, and indeed, throughout Canada. We welcome him to our midst.

The Rev. Collin P. Clay, M.A. (Cantab), is also lecturing at Thorneloe. He is doing an excellent work, together with assuming the Rectorship of St. James', Lockerby. Mr.

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Victor Berg, M. Sc., was appointed Bursar of Thorneloe University. Supported by a distinguished career in the Air Force, he brings mature wisdom and business ability to his new office. The Synod is indebted to all those who have worked so faithfully in providing the means to place Thorneloe on the Campus at Sudbury. I need not add more in this Charge except to say that I expect the Synod to honour the resolution passed in 1963 and give them all the moral and financial support possible. God is opening a new door in Algoma through the establishment of an Institute of Higher Learning in our midst.

Construction is well underway on the first residence unit of the college. Financing has been obtained through the granting of a loan somewhat in excess of \$300,000.00 from the Central Mortgage and Housing Corporation. Bearing interest at an annual rate of some 5.375%, and with an amortization factor of \$60.00 per thousand over the maximum term of the loan, 50 years, this could mean the eventual repayment of three dollars in debt service costs for every one dollar so borrowed now to finance the actual building.

In this regard, it is well to note that unless and until adequate capital fund resources are made available to retire this indebtedness to the lender, the annual operating budget will have to include provision for the capital amortization payments called for under the terms of the loan.

Viewed in this light, it will be seen that the current so-called operating deficits have three major components:

1. the excess of academic outlays over revenue from tuition fees;
2. administrative and supervisory expenditures; and
3. residence deficits after deducting residence fees from operating costs plus capital cost amortization expenses.

Capital Needs: The first call on the capital funds presently being raised will be for the balance of construction costs, architectural fees, and furnishing costs not covered by the C.H.M.C. advances,

In addition, student aid funds are also required for prizes, scholarships, bursaries and grants to deserving students.

While the initial emphasis has been to solicit contributions and subscriptions based on the present income earning capacity of the donors, it is anticipated that as time goes on, another increasingly important source will be capital benefactions and bequests.

May I ask for your constant interest in and prayer for the welfare of this undertaking.

The Ecumenical Movement

No Synod Charge, in my opinion, in these days, should be without a reference to the Ecumenical Movement which is kept before us in so many ways. The thoughts of the Canadian Church will be focused upon the Report of the Committee "Church Unity and the Church Universal" to be presented to General Synod in Vancouver in August of this year. This will deal with the Report of the Committees of Ten of their Parent Bodies (Anglican and United Church of Canada). Following the recommendation of the Executive Committee of General Synod in Banff and supported by the same body again in Lennoxville last autumn, The Committee on Christian Unity and the Church Universal were asked to bring to General Synod (if possible) a Basis of Union. Two facts must be kept in mind:

- (a) The representatives on the Committee of Ten within our own Church represent various schools of thought.
- (b) The Executive Committee and the Plenary Committee on Church Unity have been kept informed constantly as to the nature of the progress being made.

No attempt has been made at "railroading". It is obvious that any union must be based on agreement in matters of Faith and Order. Subjects which must be studied at the local level or within the parish will need to include (1) The Faith (2) The Church (3) The

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Sacraments (4) The Ministry, if all the members of the Church are to possess an intelligent concept of the vital issues to be considered. We shall await with interest the reaction of General Synod to the Report which will be presented.

Conversations are also being carried on with a Committee of Ten from the Presbyterian Church. There is nothing of importance to report at this time, although the spiritual climate is most conducive to further conversations.

There is still considerable misunderstanding in some quarters on the part of those whom we meet concerning the Office and function of Bishop. We believe the Episcopate to be the God-given safeguard and focus of the unity of the Church in matters of faith and practice. Episcopacy is the symbol of ecclesiastical unity. The view of the early Church was that unity and authority alike were to be found, not in any particular Bishop, but in the Bishops in their Corporate totality. It is upon this ground that our Communion has always taken her stand. The Bishop is the focus of unity and he is a member of a College or a House of Bishops. As Baptism joins the person who is baptized to the one church, episcopal consecration joins the one who is consecrated to the College of Bishops. A Bishop is not only the Bishop of his Diocese, he is a Bishop of the Holy Catholic Church, because he is a member of the Corporate episcopate coming down through history. It does not, however, follow that the possession of the episcopate, or indeed the possession of any of the Church's institutions, guarantees unity or truth. The source of unity, as also of truth, is the Holy Spirit in the Church. It is God reigning in His Church and using His own institutions who creates and sustains the Church's Unity. The restoration of Unity is by the dynamic action of the Spirit of Truth and Unity leading God's people into Unity, Truth and Holiness.

I was privileged in attending a meeting of the Wider Episcopal Fellowship called by the Archbishop of Canterbury last year. Certain Bishops of the Anglican Communion met with Bishops of the Swedish Church, the Finnish Church, the Church of South India, the Spanish Reformed Church, the Church of Portugal, and the Philippine Independent Church, and the Mar Thoma Church. Various aspects of Episcopacy were discussed at this assembly and a closer band of fellowship permeated our respective Communions.

We can be thankful for so many things that have happened inside the last ten years, such as the continued progress of the World Council of Churches in its programme, which by the way, now includes in its membership, the Orthodox Church.

All of us have been impressed by the findings of the Vatican Council and the liberal spirit which marked the decisions. We cannot and must not underestimate the strength of the movement for a true spiritual renewal which is at work in the Roman Catholic Church, and which has found expression in many of the speeches and some of the actions of the Council. We must rejoice that there is so much new thinking, so much readiness to face anew the issues of the task and message of the Church in the modern world and that this new approach is to such a large extent inspired by a new listening to Biblical Witness. But what is important is that both the Roman Catholic Church, the Anglican Church, in fact, all others together are faced with the obligation to reinterpret the task of the Church in an increasingly secularized world. A mere polite and passive co-existence is not enough. There must be the acceptance of responsibility of each other and therefore an intensive conversation. I ask all members of Synod and the Church throughout the Diocese to follow the whole trend encompassed within the Ecumenical Movement and at all times to remember the closer we draw to Christ, the closer we draw to one another.

General Synod — 1965

No diocese can live to itself as no parish can live to itself. Consequently, I ask you to follow closely the deliberations of General Synod which will be held in Vancouver at the end of August of this year. Many important contemporary topics will be under discussion. Need I stress again the top priority which will be given to Anglican World Mission? What direction can you give to your General Synod representatives who will be elected at our own Synod? There is a distinct possibility that a revised Canon will be sub-

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mitted concerning "Marriage and related matters". There is the question of Christian unity which will have a significance in the submission of a Basis of Union with the United Church. Many social problems must be faced. In the field of Religious Education, the new curriculum which comes into being this autumn will be under discussion. These and other subjects will no doubt come up for debate through our own diocesan Committees dealing with Missionary endeavour; Religious Education; Social Service; and Stewardship.

I desire to make special mention of the 50th anniversary of the establishment of the Council for Social Service in the Canadian Church, which will be fittingly observed at General Synod. There will be a series of seminars sponsored across Canada next September by the General Synod, with Miss Mollie Batten, M.B.E., Principal of William Temple College, Rugby, England, as speaker and discussion leader.

The seminar for our ecclesiastical Province of Ontario will be held in Renison College, Waterloo, September 7th — 9th and we have been asked to submit the names of Clergy and lay people from various walks of life who would be approached as representing our diocese. The three main purposes of the seminars are (1) to give people an experience of what is happening to the society of which they are part. (2) to help people become aware of the fact of change and see the need of adaptability in a changing context. (3) to focus on the training of clergy and laity for "Mission" in industrial society.

What is the relevance of the Church in the 20th Century World? May General Synod and the subsequent Social Service Seminars lead us to more earnest prayer for the guidance of the Holy Spirit, as we seek to do the Lord's work in our day.

PERSONAL OBSERVATIONS

(a) Algoma Anglican

Our Diocesan publication meets with wide approbation. It is the medium through which the activities of our large diocese are made known to all our readers. I wish to commend it to every parish and express a word of appreciation to our talented Editor, the Reverend David N. Mitchell.

(b) Youth Camps and Clergy Camp

No more faithful committee in any diocese could be found than the Committee which is charged with the responsibility of organizing these camps. We have received an offer of an additional campsite in the vicinity of Chappleau, through the generosity of Mr. Reginald Thrush. We now have five or six camps, including Parker Island. It is important that our young people meet together; share the Faith together; pray together and play together. It is equally important that the Clergy have their proper holiday. Parker Island was given to assist in this accomplishment. Is it possible within the Diocese to consolidate our efforts in fulfilling our allotted task in seeing that the Youth Camps carry out their rightful function. What is the status of Youth Camps? Are we receiving the full support of the entire diocese in the magnificent work which the Camp Committees are undertaking?

(c) Clergy Retreats

One of the opportunities which I covet most as your Father in God is to meet with my brothers on an Archdeaconry or Rural Deanery level. The purpose? — We meet to share together the riches of the Grace of the Holy Spirit and to share individually those personal problems which confront the life of a Priest and of a Bishop. I am discovering more and more the need of such Retreats, if only for a few hours. I acknowledge my inadequacy as a skilled conductor, but with my limited abilities, you can be assured that at all times, I will use those gifts that God has given me to the best of my ability. I want to be included in this "spiritual companionship". I hope the day will come when someone will set up a Fund so that I can invite lecturers from other parts of Canada and possibly overseas to share with me this basic necessity of keeping the Priest's life spiritually and mentally virile. I deeply appreciate the foresight and wisdom of the Archdeacons and Rural Deans for their preparations, amongst so many other kindnesses, in arranging periodic retreats.

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(d) Meetings For Lay People

I urge that each deanery hold one meeting a year when men and women within that deanery will come together for two or three hours. Information and consultation are two qualities which assist in cementing the fellowship within the Body of Christ. This is the task of the lay people. The corporate nature of such gatherings within the proper environment will produce more fervent prayers, joyous inspiration, additional knowledge and a desire for greater service.

(e) Personal Appreciation

According to the Church's Calendar, "I come of age" today — (Tuesday after Pentecost), as this marks twenty-one years as a Bishop amongst you. I thank God for his many mercies vouchsafed upon me. I give thanks to Him daily. I ask for His guidance. I am never disappointed. I know the meaning of divine patience. I believe love is the strongest force in the world but I know there is the quality of delegated spiritual authority and firmness.

You Clergy are my co-partners. We need each other. A bishop's life can be lonely at times. Yet we are never alone. "Lo, I am with you always". These are the assuring words of the Master.

I thank Clergy and Lay people for sympathetic understanding and loyalty.

This Charge must not be concluded without the warmhearted appreciation of the Diocese to the Synod Office staff. Mr. William Wadley has been an indefatigable worker, ready at all times to further the welfare of the diocese. Although Miss Pamela Bird, my former secretary is no longer with us, having accepted a position in the office of Bishop Dean in London, England, I should wish to record once again my sincere thanks for her personal assistance. She has been succeeded by Mrs. Cecil Rose who is doing an excellent work; thoroughly dedicated in the Master's service. The Synod office staff will no doubt be included in Mr. Wadley's report but I would assure the Synod delegates that they appear to be a happy group in the discharge of their several duties.

CONCLUSION

It must always be remembered that the supreme work committed to the Church is the proclaiming of the Gospel of Christ the Son of God and the Saviour of all men — the building up of men, women and children in that faith, and the leading of them in both Worship and Service to a fuller knowledge of their duty towards God and to their neighbour. We have to seek to apply the principles of Christian faith to the business of every day life and work. Thus it must always be that the Church claims to have something to say in relation to the social ordering of the world's affairs. But we must always remember that the best contribution the Church can make towards the solution of these intricate problems is the sending into public life of men and women of Christian character, imbued with the grace of the Holy Spirit.

We are now in Whitsuntide. It is a good time for Christian men to meet in Synod. The first twelve Chapters of the Book of the Acts are good Chapters to read as a Synod faces the tasks of today. Here we have a standard of Church Work and ideals, and of the spirit which should rule the Church at all times. Here is the measuring rod for every congregation and diocese. The little Apostolic Church of those far-off days struggled with a tremendous task. They went forward to it in the spirit of intense devotion to their ascended and glorified Master, in the power of the gifts of Pentecost, and in prayer so powerful that "When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." The same Lord is at the right hand of God today. The same Spirit of power and renewal is ours. We, too, can pray. We, too, may be filled with that Spirit. Woe betide us if we try to work without Him.

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One of the books in my personal devotions is F. W. Drake's "The Spirit of Glory". I quote a few lines from this book so that we may place proper emphasis on our holy calling. He writes:

"We must hold fast our worship, if we would keep the spring of life fresh and clear; we must hold fast our faith, if we would take our part in that promised Victory that overcomes the world; we must hold fast our life of holiness and love, if we would commend the faith of Christ to all — and to generations yet to come. We will hold fast the fellowship of the Holy Spirit, not merely in order to have a crown to cast before the Redeemer's Throne, but because it is the way in which the Spirit of Glory inspires and empowers us to set forward the coming of Christ's Kingdom and to be worthy of our great and holy calling."

In the strength of that directive, we go forward to the important tasks before us.

STATISTICS

CONFIRMED — May 1, 1964 to May 1, 1965

Male	591
Female	686
Total	1,277
Received from Church of Rome	40

ORDAINED SINCE LAST SYNOD

Deacons	2
Priests	4
Clergy received from other Dioceses	4
Letters Dimissory issued	1
Clergy working full time in Diocese	80

CLERGY — Years of Service

The Ven. J. B. Lindsell	deacon June 11th, 1906 — 59 years
The Ven. J. S. Smedley	deacon June 7th, 1925 — 40 years
The Very Rev. F. F. Nock	deacon May 19th, 1940 — 25 years

THE FOLLOWING CLERGY WERE ORDAINED AT THE SAME SERVICE

AT COLLEGIATE CHURCH OF ST. JOHN THE EVANGELIST, BRACEBRIDGE

The Rev. Canon D. H. Dixon	deacon May 18th, 1940 — 25 years
The Rev. Canon C. F. Large	priest May 18th, 1940 — 25 years
The Rev. L. E. C. Frith, S. S. J. E.	priest May 18th., 1940 — 25 years

BEFORE THE NEXT SYNOD

The Rev. H. C. Garrard, S. S. J. E.	deacon September 29th, 1941 — 24 years
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Report of Committee On the Archbishop's Charge

My Lord Archbishop:

At this twenty-second session of the Synod of the Diocese of Algoma, we, the members of your committee, together with all the clergy and laity assembled, wish again to affirm our continued loyalty to you, your Grace. Especially do we wish to be associated with you in the celebration of the twenty-first anniversary of your Consecration. Our earnest prayer and hope is that you will long remain our Father in God.

We share your gratitude for the presence of the Bishop of Ottawa, The Rt. Rev'd Ernest Reed, at this Synod, and we thank him for his message delivered at the Synod Service.

1. ANGLICAN WORLD MISSION:

We commend your remarks concerning Anglican World Mission. We share your concern that it will not become a mere financial campaign in the Church. We do feel that there should be stronger lines of communication between the General Synod Committee on A.W.M. and our own Diocesan Committee under the chairmanship of the Dean, and stronger lines of communication between the diocesan committees and the local congregations.

2. THE FRONTIERS OF THE CHURCH IN OUR DIOCESE:

Your concern about the finances of the Diocese is one that is shared by the members of this Synod. We agree that there must be greater emphasis upon consultation regarding the Diocesan Budget. Your call to all parishes and missions to do their part must be heard and acted upon. The story of what has been accomplished is an encouragement to all, and we will continue to strive to meet our potential in Christian stewardship.

3. THE PARISH PRIEST AND LAYMAN:

Your words concerning the spiritual aspirations of priest and layman need to be well underlined today. We agree with your Grace that there is a need for mature Christians who realize the meaning of their membership within the family of Christ. We share with you the thought that both priest and people need to see the priesthood in a proper perspective. We think that what you have said in this section of your Charge is of very great importance and should be read to every congregation in the Diocese.

REPORT ON ARCHBISHOP'S CHARGE

4. THE WOMAN'S AUXILIARY:

All of us join with you in expressing thanks to the members of the Woman's Auxiliary for their service to the Church in prayer, work and gifts. We know how generous the W.A. has been in many missionary projects. Their emphasis upon prayer and study and their attempt to deal with the changing pattern of their work need the encouragement of the parochial clergy.

5. THORNELOE UNIVERSITY:

We join with you in your remarks concerning Thorneloe University. Your welcome to Provost Forth is one with which we would like to be associated. We would hope that, as time goes on, there will be a closer liaison between the Executive Committee of this Synod and the Board of Governors of Thorneloe University, so that our financial obligations for this work might be kept in line with the greater picture of our diocesan commitments. While we share with you your call to this Synod to honour prior resolutions about Thorneloe University, we do so with a concern that the present indebtedness of the University must be dealt with realistically through the capital funds campaign. We therefore urge every congregation to give its earnest support to this campaign at this time.

6. THE ECUMENICAL MOVEMENT:

In light of the recent press coverage of the report of the Committees of Ten, your own words about the ecumenical movement are greatly appreciated. We do believe that we, as members of the Church, will need much guidance in assessing the "Principles of Union between the Anglican Church of Canada and the United Church of Canada". We are thankful to your Grace for your words concerning the office of the bishop and pray that such words will always be kept in mind during all discussions about unity. It is a satisfaction to us to know that your Grace was one of the Anglican Ten who produced the report. We shall be looking forward to directions from your Grace as to how we are to make use of this report.

Your attendance at the meetings of the Wider Episcopal Fellowship has brought distinction to our Church and Diocese, as has the role which you have played on behalf of the Anglican Church of Canada in the World Council of Churches. We are grateful for the part which you have personally played on Deanery levels in the various ecumenical gatherings in which our Roman Catholic brethren have shared.

7. GENERAL SYNOD 1965:

In view of the urgent and pressing matters to be discussed at General Synod this year, it would seem that more time should be given in our own Synod to discover the mind of the Church concerning

REPORT ON ARCHBISHOP'S CHARGE

marriage, the unity of the Church, the Christian Education program, as well as the many social problems facing the world today. We would therefore respectfully urge that more time be allotted to the Diocesan Boards for the presentation of their reports, where such matters would most naturally be discussed, and any memorials to General Synod be forthcoming.

We note with interest the anniversary celebrations of the Council for Social Service and trust that our Diocese will have full representation at the General Synod meetings and the subsequent seminar at Renison College.

8. OTHER COMMENTS

(a) We heartily endorse your remarks about our Diocesan paper, the Algoma Anglican, and commend the efforts of the Editor, the Rev'd David Mitchell.

(b) We would suggest that the co-ordination of Youth Camp work should rightly come under the D.B.C.E. and that annual reports should be made to its chairman, but would point out that in our Diocese, centralization of committee work is impractical.

We share with you the warm remarks concerning the members of the Synod Office staff.

We are indebted to you for the vision which you have placed before this Synod.

All of which is most respectfully submitted:

R. F. Palmer, S. S. J. E.
G. W. Sutherland
E. J. Francom

W. Gerhart
E. C. Witcombe

RESOLUTION:

Be it resolved that the section entitled "THE PARISH PRIEST AND LAYMAN" of the Archbishop's Charge to this twenty-second session of the Synod of the Diocese of Algoma, be read in every congregation on the third or fourth Sunday of June, 1965 and that copies of the same be supplied for this purpose by the Synod Office.

REPORTS PREPARED FOR SYNOD

EXECUTIVE COMMITTEE

1. MEETINGS Since its appointment following the last Synod in June 1963, your Executive Committee has held one special and six regular meetings. Another is scheduled just after the Synod Service, Monday, 7 June, 1965.

Copper Cliff	16 October, 1963
Sault Ste. Marie	8 January, 1964
Sudbury	29 January, 1964
Fort William	5 May, 1964
Copper Cliff	22 October, 1964
Sudbury	9 February, 1965
Copper Cliff	4 May, 1965

Minutes of these meetings have been mimeographed and circulated to all the Synod members on the active clergy list in an attempt to provide all parishes with up-to-date information concerning the matters brought to your executives.

Average attendance was 23 per meeting, out of a possible overall total of 28 members. Shortly after the last Synod, the Rev'd N. Hornby joined the Committee in his capacity of Rural Dean of Mississauga, succeeding the Rev'd L. E. Peterson, after his move to Christ Church, north Bay.

2. ANGLICAN WORLD MISSION: The development of the Anglican World Mission program throughout our Canadian Church has been a highlight of the past two years, arising as it did, in response to the Anglican World Congress in Toronto, in August of 1963. Five basic aspects of the program were established in the fall of that year by the House of Bishops and the Executive Council; prayer — study — recruitment — self-examination — and finances. National Committees were established for each of these five areas of activity, and it was decided to follow the same pattern in this diocese.

Accordingly, at a special meeting of the executive on January 8th 1964, the Archbishop announced that the following appointments had been made:

Chairman	The Very Reverend F. F. Nock
Intercession and Prayer Partnership	The Rev. F. Coyle
Study Plans	The Rev. Canon G. W. Sutherland
Priorities	The Rev. Canon A. J. Thomson
Recruitment	The Rev. Canon C. F. Large
Finance	The Rev. Canon S. M. Craymer

Endorsement was given to the principle that each parish in the diocese be urged to work toward the objective of giving as much outside the parish as it spends on itself; and the meeting also accepted the figure of \$12,500.00 as our minimum diocesan financial objective for each of the five years 1964 to 1968, being approximately 2.5% of the overall goal.

3. SPECIAL FINANCIAL APPEALS In financial terms, the initial response to the Anglican World Mission program was most gratifying. The national minimum of \$500,000.00 was oversubscribed substantially, as was our own minimum diocesan goal of \$12,500.00.

At the same time, support for the Primate's World Relief, which had been intensified in the Congress Year, 1963, was even greater during 1964.

CANADA		DIOCESE OF ALGOMA	
\$852,429.62	Anglican World Mission 1964 only	\$15,059.84	1.76%
\$227,747.90	Primate's World Relief 1964	\$ 6,604.76	2.90%
\$200,710.83	Primate's World Relief 1963	\$ 5,556.00	2.76%

4. THORNELOE UNIVERSITY Our term of office has been evidenced by considerable activity on the part of Thorneloe University, our Church sponsored College, now in operation in temporary quarters on the campus of the new Laurentian University of Sudbury.

Capital funds raising programs were launched in the Sudbury deanery in the fall of 1963, and in the Algoma deanery the following spring. These comprehensive campaigns elicited pledges of \$192,500.00 and \$30,500.00 respectively to the end of 1964. Since then, similar canvasses have been instituted in the Temiskaming and Muskoka deaneries, and the ground work laid for a national appeal for capital funds mainly from national business organizations with major operations in various parts of the diocese and Northern Ontario.

A summary of diocesan financial assistance sanctioned by your committee appears in the printed convening Circular at the foot of page 25, and totals \$45,738.71 to date.

5. RECENT DIOCESAN BENEFACTIONS Since the last Synod, we have been the grateful recipients of the following substantial bequests and benefactions:

- (i) **\$20,000. P.H.B Dawson Bequest** (a former member of St Paul's Fort William) This has been placed with the Royal Trust, Toronto, for investment along with the Diocesan endowment; with the income to accumulate for the present as a **loan guarantee fund** primarily for commitments previously entered into regarding the underwriting of advances for Church Extension Purposes.
- (ii) **\$5,000.00 Harriet Cassells Bequest** (a former member of St. Thomas' Parish, Bracebridge). This has been used to augment the capital of the Church and Parsonage Loan Fund.
- (iii) **\$2,000.00 Annie Thomas Bequest** (a former member of St. George's, Toronto). This has been placed in the Discretionary Fund, Special Reserve.
- (iv) **F. Babe** (the former chancellor and member of St. Paul's, Fort William). Notice has been received that upon settlement of the estate, 60% of the residue is to be used to augment the Archbishop Thorneloe Memorial Endowment Fund.
- (v) In addition, the capital of the Divinity Students Trust Fund has been augmented by recent contributions from Archdeacon and Mrs. C. F. Balfour, now of Peterborough, totalling \$500.00 and by gifts in memory of the late Canon F. W. Colloton.
- (vi) In accordance with the terms of the will of the late P.H.B. Dawson, 50% of the residue of his estate is being held in trust for this diocese (with the other half similarly held for the Anglican Foundation of Canada). Quarterly distributions have been received of the share of the income of the estate accruing to the Diocese since his death in August, 1962, although the first actual payments were not received until November of 1963. These monies are directed to be used "for such Church purposes as the Executive of the Diocese may from time to time in its discretion consider advisable".

Reference is made elsewhere to the distribution to date of these monies:

Archbishop Wright Church Extension Fund:	
for repayment of bank loan -----	\$32,909.93
Thorneloe University	
for current operating purposes -----	10,738.71
	<hr/>
33 month total to May 1965 -----	\$43,648.64

While no firm estimate has been given as yet by the Executors as to the overall estimated annual return to the Diocese, it is anticipated to be at least \$15,000.00.

These substantial bequests have been most helpful in assisting the Diocese to meet its overall financial commitments.

GENERAL SYNOD APPORTIONMENT

The following summary sets out the changes in recent years in General Synod Apportionments and the relative Diocesan share.

Canada		Algoma Share	%
1,550,000.00	1962 Apportionments -----	30,500.00	1.96%
100,000.00	1963 Increase -----	2,000.00	
100,000.00	1964 Increase -----	4,500.00	
100,000.00	1965 Increase -----	4,500.00	
<hr/>		<hr/>	
1,850,000.00	1965 Apportionments -----	41,500.00	2.24%
125,000.00	1966 Increase:		
	(Suggested as \$3,900.00)		
	Accepted as	—	
1,975,000.00	1966 Budgeted Outlays -----	41,500.00	2.08%

At its May, 1965, meeting your executive voted not to accept the increase in apportionment suggested to it by the General Synod Budget Committee, but to pay the Diocesan share for 1966 at \$41,500.00 the same figure as was accepted for 1965.

FINANCIAL OUTLOOK

In an attempt to obtain more adequate and accurate parish financial statistics, your executive granted permission to circulate a revised annual report form prepared by the Committee on Assessments and Apportionments set up after the last Synod. It is regretted that some of these returns were very late in being filed, so that it was necessary to include figures from the last available returns from several of our parishes in order to complete the diocesan summary for the General Synod. Accordingly, no dependable figures can as yet be produced to either support or contradict the widely held opinion that the overall parish giving has levelled off in the past several years.

STEWARDSHIP PROMOTION

During the past year an increasing amount of your treasurer's time and effort has been taken up by stewardship promotion on behalf of the Partnership in the Gospel program developed by our Information and Stewardship Department in co-operation with the Canadian Council of Churches. The "Partnership in the Gospel" program lends itself to both individual and co-operative applications. As presently constituted this program involves considerable reliance on the leadership forthcoming in the parish itself, in utilizing the materials and techniques available from Church House.

This spring, a renewed emphasis was placed on the availability of this Stewardship program and much of the responsibility fell on the various rural deans. Possibly a more satisfactory arrangement in the future would be to invite nominations for appointment of deanery or archdeaconry Stewardship Convenors.

ANNUAL BUDGETS

In drawing up both the 1964 and 1965 budgets, your executive found it necessary to reduce the total outlay as originally drafted.

Specifically, in the light of the various demands and overall changes of emphasis following the holding of the Congress in 1963, we were unable to immediately implement the 21st Synod's recommendation of adding a full time Diocesan Co-Ordinator of Christian Education. However, your executive included an extra \$1,000.00 in the 1964 Diocesan Expense Fund budget for the Co-Ordination of Christian Education, "to assist in meeting the expenses of clergy and laity of deaneries in attending training sessions relating to the New Curriculum, when deemed necessary, and for travelling expenses within the respective deaneries for deanery training".

FINANCIAL ARREARS

Despite our efforts to limit our overall budgeted requirements, a disturbing number of parishes failed to meet their 1964 assessments and apportionments by the end of the year.

The report of a special committee to review this situation was received at our May meeting and adopted. It included the recommendation that "we should re-introduce the principle of deanery consultation for "mission" apportionments; and that at the local level the same principle of consultation should be extended to apply between all points within a mission station".

ALGOMA ANGLICAN

The annual subscription cost to the parishes for 1965 was raised from .70c to .90c, at the same time as provision was made to increase the editorial honorarium from \$75.00 to \$200.00 an issue. An informal survey indicated that this latter amount is quite similar to that being paid for editorial services of a number of other diocesan church papers in this province. However, at the request of the editor, the actual increased payment had not taken place before the end of the publications year on April 30th., 1965.

WOMAN'S AUXILIARY

Once again we are pleased to report our gratitude to the members of the Woman's Auxiliary and for their continuing financial support both locally and through their Diocesan Boards. In addition to their \$5,400.00 annual grants to the Algoma Mission Fund in 1963 and 1964, further specific donations were received for summer camps, summer students and special appeals.

PROPERTY MATTERS

A considerable portion of our time at regular meetings was spent in detailed consideration of requests from individual parishes for approval of various plans for improvements to their church buildings and properties. About fifty such applications were dealt with.

In some cases action was delayed by insufficient information or notice having been provided to the Synod Office and to the local Rural Dean and Archdeacon.

The diocesan residence known as Gurney House at 16 Forest Avenue was sold for \$10,500.00 of which \$8,173.69 is still outstanding by way of mortgage loan. The smaller residence, Llandaff, at 94 Lucy Terrace, where the late Canon Colloton lived in later years, has been retained and has been rented.

CHURCH AND PARSONAGE LOAN FUND

Applications were granted:

October 1963	Christ Church, Englehart -----	\$1,000.00
	All Saints, Gore Bay -----	1,200.00
May 1964	St. Aidan's Monetville -----	500.00
	St. George's, Bruce Mines -----	1,200.00
	St. John's, Garden River -----	250.00
	Epiphany, Sault Ste. Marie -----	3,000.00
	Camp Gitchigomee, Sandstone Lake -----	650.00
October 1964	St. Thomas, Orrville -----	2,000.00
	St. George's, Echo Bay -----	3,750.00
	Lake of Bays Mission, Dorset -----	1,200.00
May 1965	Parish of West Thunder Bay up to -----	2,500.00

In some cases, less than the total authorized was required.

CHAPLEAU CAMP SITE

In October, 1963, your executive was pleased to accept the offer of Mr. Reg Thurst, Chapleau, of a gift to the Diocese of a most attractive summer property on nearby Mulligan's Bay to be known as Old Fort Renison.

Definite plans for the development of a summer program for 1964 were not possible and the facilities were utilized under the supervision of the local Y.M.C.A. director.

PENSION FUND APPLICATIONS

During our term of office widow's pension applications were approved and forwarded to the Pension Board on behalf of Mrs. E. F. Pinnington, Mrs. F. W. Colloton, and Mrs. A. J. Vale.

SALE OF LAND ACCOUNT

In October, 1963, tentative approval was given to the sale of a further 5-acre portion of the land north of the Shingwauk school to the local School Board.

Accordingly, some \$10,000.00 was paid over in trust to our solicitors pending completion of the land transfer documents between the Crown, the Church, and the Board.

SYNOD OFFICE STAFF

Reassignment of office duties in the Synod Office was made necessary during the past twelve months, following the resignation of Miss Pamela Bird, now on the staff of the Anglican Executive Officer in London, England.

We wish to record our appreciation for the assistance rendered on a part-time (and in some cases voluntary) basis, during the past year by:

Mrs. Audrey Smith, now Circulation Manager for the Algoma Anglican; Mrs. Gladys Reed, Mrs. Aileen Small, and Mrs. Mary Goodall, accounting assistant (presently on leave of absence).

Respectfully submitted for the Committee,

W. Wadley
Treasurer.

BALANCE SHEET — DECEMBER 31st, 1964

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

ASSETS

GENERAL AND SPECIAL PURPOSE FUND:

Cash on deposit:			
Current account -----	(565.55)		
Savings account -----	42,450.34	41,884.79	
Loans receivable — automobiles -----		1,160.00	
Investments administered by treasurer at par value (Market value \$104,733.00) -		109,700.00	
United Society for the Propagation of the Gospel, London, Eng. — Note 1:			
Cash on deposit -----	1,908.40		
Investments — at cost -----	8,909.50	10,817.90	
Mortgage receivable — Gurney Memorial House -----		8,173.69	
Automobiles for clergy — at cost less depreciation -----		19,844.00	191,580.38

LOAN FUNDS:

Church and Parsonage Loan Fund:			
Cash on deposit -----	7,143.53		
Loans receivable -----	21,215.00	28,358.53	
Archbishop Wright Church Extension Fund			
Cash on deposit -----	648.20		
Loans receivable -----	410,976.03		
Levies receivable — Note 2 -----	15,000.00		
Due from General and Special Purpose fund -----	5,000.00	431,624.23	459,982.76

DIOCESAN ENDOWMENTS — POOLED FUNDS:

Cash held in trust -----		68.89	
Investments administered by Royal Trust at par value (Market value \$379,537.00) --		402,250.00	402,318.89
			<u>\$1,053,882.03</u>

NOTE 1: Investment and cash in pounds sterling are shown at their Canadian dollar equivalent being \$3.00 for each pound sterling at December 31st, 1964.

2: Levies receivable comprise balance of special operating grant made to Thorne-
loe University to be recovered by equal annual levies of \$5,000.00 included in the Diocesan
Expense Fund for the years 1965 to 1967 inclusive.

STATEMENT OF DIOCESAN ENDOWMENTS AND TRUST FUNDS
AND UNEXPENDED BALANCES

GENERAL AND SPECIAL PURPOSE FUND:

Diocesan Purposes —		
Endowments & Trust Funds -----	50,779.12	
Unexpended balances -----	5,264.73	56,043.85
Local Purposes —		
Endowments & Trust Funds -----	63,943.38	
Unexpended balances -----	23,672.45	87,615.83
Diocesan Open Accounts —		
Due to Church Extension Fund -----	42,920.70	
	5,000.00	191,580.38

LOAN FUNDS:

Church and Parsonage Loan Fund -----		28,358.53	
Archbishop Wright Church Extension Fund:			
Bank loan -----	107,000.00		
Interest payable to churches -----	202.30		
Capital -----	324,421.93	431,624.23	459,982.76

DIOCESAN ENDOWMENTS — POOLED FUNDS:

Bishop Sullivan Memorial Fund -----	170,341.83	
Archbishop Thorneloe Memorial Fund -----	121,138.22	
Bishophurst Endowment -----	12,592.58	
Episcopal Endowment -----	76,963.60	
P. H. B. Dawson Endowment -----	21,282.66	402,318.89
		<u>\$1,053,882.03</u>

STATEMENT OF DIOCESAN ENDOWMENTS AND TRUST FUNDS

AND UNEXPENDED BALANCES DECEMBER 31st, 1964

	ENDOWMENT AND TRUST UNEXPENDED FUND BALANCES
Margaret E. Attwater Estate -----	\$ 6,000.00
Bishophurst Income -----	519.10
Julia Dawson Legacy -----	2,000.00
P.H.B. Dawson Residuary Income -----	1,141.90
Divinity Students Trust -----	10,123.00
Educational Trust -----	1,025.00
Eda Green Memorial -----	3,847.24
Gurney House -----	13,200.00
Shingwauk School Endowment -----	1,671.81
U S.P.G. Balance:	
H. H. Wills Legacy -----	6,097.90
Colonel Wells Legacy -----	2,020.05
Algoma Association -----	491.55
Retained Income -----	2,208.40
Maria Sydney Smith Legacy -----	4,302.57
TOTALS — per balance sheet -----	<u>\$ 50,779.12 \$ 5,264.73</u>

**STATEMENT OF LOCAL ENDOWMENTS AND TRUST FUNDS
AND UNEXPENDED BALANCES DECEMBER 31st, 1964**

	ENDOWMENT AND TRUST FUNDS	UNEXPENDED BALANCES
Bala Endowment	\$ 50.00	\$ 12.37
Beardmore Church		223.50
Bear Island		69.50
Beaumaris		40.20
Bracebridge: St. Thomas Cemetry Board	17,554.58	
Broadbent Mission		51.50
Bruce Mines Parsonage		100.00
Capreol Hall Fire Loss		14,035.49
Depot Harbour		144.20
Desbarats Church		106.20
Elk Lake Church		565.75
Emsdale Cemetery	1,232.00	
Franz		92.70
French River		79.50
Goulais Bay Church		9.32
Gravenhurst Cemetery	300.00	12.00
Gregory Cemetery	2,050.00	578.23
Hanbury Church Site		81.90
St. Giles Church Hawk Junction		75.00
Heaslip Church		30.80
Hilton Beach Cemetery	2,107.47	132.50
Huntsville:		
Altar Guild	100.00	
Cemetery Endowment	2,000.00	
Iffracombe		56.00
Jocelyn Cemetery Endowment	2,800.00	65.25
Lochalsh		50.00
Massey Parsonage	1,591.00	
Milford Bay Cemetery	200.00	9.00
Mortimer's Point Bequest	2,000.00	
Nipigon Endowment	800.00	
Nobel Mission		83.40
North Cobalt		2.60
Norway Point Church		561.50
Novar Endowment	350.00	231.55
Hessie R. Palmer Legacy (Lake of Bays)	466.44	
Parkinson		205.25
Phelps		50.00
Port Arthur — St. Michael and All Angels		4,703.00
Port Sydney — Newholme Endowment	2,084.93	
Port Sydney Cemetery	207.00	33.50
Port Sydney — Trollope Bequest		225.00
Rosseau Endowment	6,488.70	
Rosseau Cemetery Endowment	1,000.00	
Sault Ste. Marie — St. Peter's Building Fund	1,000.00	
Sequin Falls		135.30
Sheguiandah, St. Peters	3,107.75	
Sprucedale Property		123.60
Sprucedale Cemetery	60.00	3.00
Stoneleigh Cemetery		34.00
Sudbury Cemetery Endowment	1,950.00	
Sundridge Endowment	2,371.05	
Temagami	1,000.00	119.35
Evelyn Thomas Memorial, Bracebridge	2,023.75	
Tophet		(450.91)
Torrance Endowment	1,089.19	
Uffington Church Endowment	4,758.38	

Ullswater Cemetery -----	1,358.60	150.45
Wanapitei Union Church -----		591.00
Windermere Endowment -----	1,842.54	249.95
TOTALS — per balance sheet -----	\$63,943.38	\$23,672.45

STATEMENT OF DIOCESAN OPEN ACCOUNTS DECEMBER 31st, 1964

Algoma Anglican -----	\$ 3,621.00	
Algoma Mission Fund -----	(222.02)	
Archbishop's Discretionary Fund -----	2,524.49	
Attwater, Margaret E. Estate -----	357.50	
Car loan fund -----	1,250.00	
Cars for clergy -----	14,185.74	
Contingent Fund -----	2,160.42	
Diocesan Boards:		
Missions	300.00	
Religious Education -----	500.00	
Social Services -----	300.00	
Diocesan expense fund -----	(3,058.76)	
Diocesan Missioner -----	4,609.81	
Diocesan Synod travel & expense -----	2,000.00	
The Rev'd F. Dobney -----	(282.75)	
The Rev'd J.G.M. Doolan -----	98.06	
Education, children of clergy -----	108.67	
Fuel -----	439.07	
Garden River Rectory -----	(599.28)	
Group Life Insurance -----	229.23	
Hospital plan -----	(476.41)	
Indian Children -----	63.96	
Interest -----	756.27	
Llandaff -----	(25.86)	
Lambeth travel fund -----	1,600.00	
Manitowaning -----	76.00	
Mission to seamen -----	1,000.00	
Moving expenses of clergy -----	2,643.84	
Ojibway Hymn Book -----	160.40	
Pension board -----	351.70	
Pension reserve fund -----	2,718.99	
Provincial Synod travel fund -----	150.00	
Sale of land -----	3,595.74	
Shingwauk School -----	122.25	
Shingwauk Chapel -----	265.37	
Signs for Mission Churches -----	40.00	
Student Bursary -----	318.90	
Sunday School by post -----	81.63	
Thompson Mission Fund -----	600.00	
Sir Piele Thompson Fund -----	114.43	
Van Work -----	170.00	
Youth Camps -----	72.31	
TOTAL — per balance sheet -----	\$ 42,920.70	

AUDITORS' REPORT

**The Most Reverend William Lockridge Wright, D.D., D.C.L., LL.D.,
Archbishop of Algoma, Metropolitan of Ontario, and
Members of the Executive Committee of the
Incorporated Synod of the Diocese of Algoma,
Sault Ste. Marie, Ontario.**

We have examined the balance sheet of The Incorporated Synod of the Diocese of Algoma at December 31st, 1964. Our examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary in the circumstances with the exception that we did not verify the title to real property acquired in the current and previous years.

We were not presented with details, nor were we able to ascertain the extent of the contingent liabilities of the Diocese at December 31st, 1964.

The books of the Diocese are maintained on a cash basis and revenue is credited to the funds when received and expenses charged to the funds when paid.

As in prior years land, buildings and equipment owned by the Diocese are not reflected on the balance sheet.

With the exceptions relating to the verification of title to real property, and the extent of the contingent liabilities in our opinion the accompanying balance sheet supplemented by the notes appended thereto, presents fairly the financial position of the Diocese at December 31st, 1964, in accordance with generally accepted accounting principles applied on a cash basis and consistent with that of the preceding year.

Sault Ste. Marie, Ontario

ARTHUR A. CRAWLEY AND COMPANY

May 31, 1965

Chartered Accountants

ALGOMA MISSION FUND

RECEIPTS

GENERAL

	1963	1964
Apportionments — prior year -----	2,974.56	6,238.62
— current year -----	70,705.78	72,615.86
Diocesan Woman's Auxiliary — General -----	5,400.00	5,400.00
Diocesan Woman's Auxiliary — Summer students -----	600.00	250.00
Endowment Income -----	7,431.53	8,157.99
Local contributions		
Lake of Bays -----	300.00	
Massey -----	643.50	760.50
North of Sault Mission -----	125.00	200.00
Garden River -----	55.00	
Spanish River Reserve -----		59.50
Webbwood local quota -----	240.00	240.00
Summer work — Restoule -----	140.00	150.00
— Bear Island -----	75.00	75.00
— McGregor Bay -----	450.00	450.00
— Pointe au Baril, Britt -----	573.90	278.66
— Silver Islet -----		42.43
Sundry -----	43.06	14.00
	89,757.33	94,932.56

SPECIAL APPEALS

MSCC — Sunday School Lenten and related offerings -----	1,585.50	2,217.39
Primate's World Relief Fund -----	5,500.00	6,275.61
Theological Education Sunday -----	1,232.29	1,190.75
Canadian Bible Society -----	162.00	120.00
Ash Wednesday, SPCK -----	59.45	107.55
Ascension Day, SPG -----	8.50	28.50

ANGLICAN WORLD MISSION

-----	8,547.74	9,939.80
BALANCES JANUARY 1st -----	6,103.01	15,075.84
	104,408.08	127,033.13

DISBURSEMENTS

General Synod Apportionment -----	32,500.00	37,000.00
Stipend Grants -----	34,049.00	42,196.00
Clergy moving grants -----	1,500.00	1,500.00
Grants to widows -----	1,575.00	1,375.00
Pension assessments -----	4,706.96	3,535.00
Travel grants: -----	10,726.04	
Mission clergy, assisted parishes -----		6,813.20
Car for clergy plan participants -----		3,585.00
Mission to Seamen -----		1,100.07
North of Sault Mission -----		72.00
Clergy Quiet Day, Sudbury -----	514.25	647.50
Ordinations -----	195.41	443.00
Summer students stipend grants -----	2,222.40	2,262.50
travel grants -----		1,247.96
Lake of Bays Missions -----	424.39	
Local expense — Pointe au Baril -----	270.19	92.67
— Garden River -----	132.46	
Van Grant c/o Miss Hasell -----		300.00

Sundry	49.60	76.88
Evangelism, Anglican Mosaic	168.75	
Special appeals	8,288.70	9,948.53
Anglican World Mission Fund		15,059.84
	<hr/>	<hr/>
	97,323.15	127,255.15
Balance (Overdraft) December 31st	7,084.93	(222.02)
	<hr/>	<hr/>
	104,408.08	127,033.13

DIOCESAN EXPENSE FUND

RECEIPTS	1963	1964
Assessments — prior year	3,531.45	2,650.52
— current year	42,156.90	45,720.86
Camp Manitou — re donated sail boat		1,288.00
Year books and supplies	109.96	119.92
Indian Affairs — Shingwauk ins.	199.42	
Burwash stove	100.00	
Interest — transfer	750.71	
	<hr/>	<hr/>
	46,848.44	49,779.30
Balance (Overdraft) January 1st	366.85	(295.31)
	<hr/>	<hr/>
	47,215.29	49,483.99
Add Overdraft, December 31st	295.31	3,058.76
	<hr/>	<hr/>
	47,510.60	52,542.75

DISBURSEMENTS

Thorneloe Working Capital	5,000.00	5,000.00
Synod Office Salaries	12,195.00	12,766.29
Pension Assessment	470.00	1,501.00
Property Expense — Llandaff	381.39	
— Bishophurst, upkeep, utilities	1,812.23	1,605.42
Property Expense — Bishophurst, taxes, insurance	1,491.42	1,491.15
Treasurer — living allowance	1,500.00	1,500.00
Transportation:		
Car allowances, depreciation	2,580.00	2,505.00
Travel expenses — Archbishop	1,014.50	904.85
— Treasurer	207.09	515.90
— Archdeacons, Rural Deans		325.78
— Executive meetings	1,392.65	1,336.25
— Anglican Congress	535.72	
— Anglican World Mission	237.27	402.05
Travel appropriations:		
— Lambeth fund	300.00	300.00
— Provincial Synod	337.35	150.00
— Diocesan Synod	1,390.85	2,000.00
Synod Office — Rent	2,700.00	2,700.00
— Cleaning, Supplies	329.01	394.77
— Printing, stationery, office supplies	683.77	1,111.98
Postage, express	415.00	427.00
Telephone, light	681.87	792.87
Literature		64.72
Audit fee & related services	180.00	360.00

Group Life Insurance — 50% share	1,511.93	1,666.90
Diocesan Boards —		
Missions	181.80	103.90
Religious Education	190.30	840.68
Social Service	120.30	
Marriage & Family Life Conference, North Bay		1,047.10
Camp Manitou, donated boat — see above		1,296.50
grant, taxes, etc.		2,488.10
Youth Camp Grants	400.00	400.00
Camp Parker	1,965.61	1,234.87
Unforeseen	196.60	220.00
Rural Work	15.00	
Deposit box & Treasurer's Bond	20.00	12.00
Contingency Fund	4,000.00	2,000.00
Year Books and library	153.29	107.02
Assessments — General Synod	2,590.65	2,640.65
— Provincial Synod	330.00	330.00
	<u>47,510.60</u>	<u>52,542.75</u>

ALGOMA ANGLICAN

	1963	1964
RECEIPTS		
Subscriptions	\$ 6,886.65	\$ 5,766.60
Balance — January 1st	1,900.22	3,281.68
	<u>8,786.87</u>	<u>9,048.28</u>
DISBURSEMENTS		
Editorial Honorarium	825.00	825.00
Secretarial Services	200.00	120.75
Masthead		50.00
Editorial Expenses	289.73	208.22
Charters Publishing, Brampton	3,135.79	3,246.68
Addressing and Mailing Service	463.74	426.76
Postmaster, Brampton	590.93	549.87
	<u>5,505.19</u>	<u>5,427.28</u>
Balance — December 31st	3,281.68	3,621.00
	<u>8,786.87</u>	<u>9,048.28</u>

BISHOPHURST

	1963	1964
RECEIPTS		
Income from Endowment	512.15	563.82
Transfer from Diocesan Expense Fund	228.05	
	<u>740.20</u>	<u>563.82</u>
Balance, January 1st	115.72	
	<u>855.92</u>	<u>563.82</u>
DISBURSEMENTS		
Repairs, plumbing, etc.	199.72	44.72
Curtain rods	27.20	
Redecorating	629.00	
	<u>855.92</u>	<u>44.72</u>
Balance, December 31st		519.10
	<u>855.92</u>	<u>563.82</u>

CONTINGENCY FUND

RECEIPTS	1963	1964
Transfers from Diocesan Expense Fund -----	4,000.00	2,000.00
Balances, January 1st -----	212.42	495.42
	4,212.42	2,495.42
DISBURSEMENTS		
Anglican Congress Travel -----	1,500.00	
Anglican Congress, Stratford -----	300.00	
Anglican Women's Training College -----	1,567.00	
Church Bible & Prayer Book Society -----	200.00	200.00
Special medical grants -----	50.00	35.00
Mrs. Iris MacKenzie - Smith -----	100.00	100.00
	3,717.00	335.00
Balances, December 31st -----	495.42	2,160.42
	4,212.42	2,495.42

EPISCOPAL INCOME

RECEIPTS	1963	1964
Income Endowments:		
Episcopal Endowment, per se -----	3,134.77	3,445.95
Archbishop Thorneloe Memorial -----	4,934.91	5,423.82
W. J. Thompson Mission Fund -----	89.62	86.25
	8,159.30	8,956.02
DISBURSEMENTS		
Episcopal Stipend -----	8,159.30	8,956.02

CARS FOR CLERGY FUND

RECEIPTS	REVISED		
	1962	1963	1964
Parishes and Missions -----	\$ 3,577.53	\$ 2,226.01	\$ 3,200.00
Clergy -----	1,039.00	1,345.00	1,837.50
Algoma Mission Fund travel -----	3,265.00	3,010.00	3,585.00
Diocesan W,A, re Mrs. Knowles car -----	400.00	200.00	200.00
Sales of cars: 6, 2, 6 -----	7,019.09	1,905.15	5,371.43
	15,300.62	8,686.16	14,193.93
Cash balance (deficit) January 1st -----	2,315.35	(468.76)	(5,728.05)
Cash deficit, December 31st -----	468.76	5,728.05	5,658.26
	18,084.73	13,945.45	14,124.14

DISBURSEMENTS

Insurance -----	572.87	803.08	907.25
Tires, repairs, etc, -----	1,249.16	1,588.64	1,053.02
Licences -----	90.00	110.00	117.00
New motor cars: 6, 4, 4 -----	16,172.70	11,443.73	12,046.87
	<u>18,084.73</u>	<u>13,945.45</u>	<u>14,124.14</u>

NOTE:

Cars for clergy, 12, per balance sheet			
At original cost, less depreciation -----	20,025.00		19,844.00
Less — Equity in fund, audit schedule 3 -----	14,296.95		14,185.74
Year end cash deficits, as above -----	5,728.05		5,658.26

PENSION FUND

	1963	1964
Assessments — Parochial -----	23,967.01	25,197.31
— Personal -----	9,193.67	9,324.69
— Diocesan -----	4,339.96	4,626.00
Clergy Retirement Plan -----	450.35	
Lay Retirement Plan -----	1,135.60	1,156.00

Balances January 1st -----	39,086.59	40,304.00
	151.93	497.10
	<u>39,238.52</u>	<u>40,801.10</u>

DISBURSEMENTS

Pension Board -----	37,605.82	39,293.40
Lay Retirement Fund -----	1,135.60	1,156.00
	38,741.42	40,449.40
Balance, December 31st -----	497.10	351.70
	<u>39,238.52</u>	<u>40,801.10</u>

ARCHBISHOP WRIGHT CHURCH EXTENSION FUND

RECEIPTS

Cumulative - 1956 - 64		1963	1964
140,048.28	Payments on advances, per se	10,859.59	3,698.00
13,362.01	Add: old interest now transferred	1,019.21	12,342.80
<hr/>			
153,410.29	Old interest on advances	1,857.33	
202.30			
	Less: transfers per 63 Synod and refunds	(1,019.21)	(12,342.80)
2,116.75	New interest on advances		2,116.75
461,608.46	Pledges and gifts	4,390.00	1,580.50
15,642.00	Private donations		
71,860.86	Sale of properties, etc.		
	Diocesan Expense Fund — refund		
10,000.00	Thorneloe advances	5,000.00	5,000.00
32,909.93	P.H.B Dawson Estate Income		32,909.93
<hr/>			
747,750.59		22,106.92	38,523.93
107,000.00	Bank Balance, January 1st	3,154.32	1,763.38
	Bank loan, December 31st, 1964		
<hr/>			
854,750.59		25,261.24	40,287.31

DISBURSEMENTS

564,386.32	Advances to parishes		
150,400.23	New sites, portable church		
20,930.95	Taxes, fees, etc., on sites	1,623.72	1,933.83
11,075.15	Cars for clergy		
3,000.00	Student bursary fund	400.00	
1,200.00	Sunday School van		
10,430.33	Welles fees ad expenses		
52,679.41	Bank loan interest	6,474.14	5,705.28
	Bank loan repayments — net	10,000.00	2,000.00
10,000.00	Thorneloe University — grant		10,000.00
25,000.00	— advance re D.E.F.	5,000.00	15,000.00
<hr/>			
849,102.39		23,497.86	34,639.11
648.20	Bank balance, December 31st	1,763.38	648.20
5,000.00	Account receivable, December 31st, 1964		5,000.00
<hr/>			
854,750.59		25,261.24	40,287.31

STATEMENT OF SECURITIES HELD BY TREASURER

31st December, 1964

Name	Maturity	Interest	Principal
Government of Canada -----	1965	3¾%	\$ 100.
Government of Canada -----	1966	3 perp.	1,800.
Government of Canada -----	1966	3%	600.
Government of Canada -----	1983	4½%	17,700.
Government of Canada -----	1988	5%	3,000.
Government of Canada -----	1998	3¾%	2,500.
Canadian National Railway -----	1985	5¾%	3,000.
Canadian National Railway -----	1987	5%	4,000.
Province of Ontario -----	1974	4¼%	500.
Province of Ontario -----	1978	4¼%	500.
Province of Ontario -----	1980	5½%	500.
Province of Ontario -----	1983	5¼%	1,000.
Province of Ontario -----	1984	5¼%	1,000.
Province of New Brunswick -----	1966	2¾%	2,000.
Province of New Brunswick -----	1968	3%	2,500.
Province of New Brunswick -----	1970	3¾%	500.
Ontario Hydro Electric Power Commission -----	1970	3%	3,000.
Ontario Hydro Electric Power Commission -----	1971	5%	5,000.
Ontario Hydro Electric Power Commission -----	1977	5%	500.
Ontario Hydro Electric Power Commission -----	1979	3½%	12,000.
Ontario Hydro Electric Power Commission -----	1980	6%	500.
Ontario Hydro Electric Power Commission -----	1981	5½%	500.
Ontario Hydro Electric Power Commission -----	1982	5%	500.
Ontario Hydro Electric Power Commission -----	1983	5%	10,000.
Ontario Hydro Electric Power Commission -----	1984	5¼%	1,000.
Metropolitan Toronto -----	1983	5¼%	2,500.
Metropolitan Toronto -----	1984	5½%	5,000.
City of Sault Ste. Marie -----	1967	3%	1,000.
City of Sault Ste. Marie -----	1975	6¾%	1,000.
Township of Korah -----	1968-70	6%	4,000.
Township of Michipicoten -----	1969	6¾%	2,000.
Township of Tarentorous -----	1974	5½%	5,000.
Township of Tarentorous -----	1974	5¾%	2,000.
Algoma Steel Corporation Limited -----	1978	5¼%	1,000.
British Columbia Telephone Company -----	1983	5¼%	2,000.
Consumer's Gas Company, Toronto -----	1977	5¾%	1,000.
Northern Quebec Power Company Limited -----	1967	4½%	500.
Canada Permanent Trust -----	1965	5%	\$ 500.
Canada Permanent Trust -----	1966-68	5¼%	1,500.
Canada Permanent Trust -----	1969	5¼%	1,000.
Guaranty Trust -----	1965	5%	1,800.
Guaranty Trust -----	1966	5%	300.
Guaranty Trust -----	1967	5%	400.
Huron and Erie Mortgage -----	1966	5%	500.
Toronto General Trust Corporation -----	1965	5½%	1,000.
Toronto General Trust Corporation -----	1966	5%	1,500.
			\$109,700.

31st December, 1964

STATEMENT OF ENDOWMENT INVESTMENTS — POOLED FUNDS

ADMINISTERED BY THE ROYAL TRUST COMPANY

31st December, 1964

Name	Maturity	Interest	Principal
Government of Canada -----	1972	4¼%	\$25,000.
Government of Canada -----	1979	3¼%	20,000.
Government of Canada -----	1983	4½%	72,000.
Province of Ontario -----	1975	5%	20,000.
Province of Ontario -----	1979	6%	5,000.
Province of Ontario -----	1983	5¼%	30,000.
British Columbia Electric Co. Limited -----	1982	5%	30,000.
British Columbia Electric Co. Limited -----	1986	5½%	8,250.
Manitoba Hydro Electric Board -----	1982	5½%	14,000.
Ontario Hydro Electric Power Commission -----	1974	4%	30,000.
Ontario Hydro Electric Power Commission -----	1976	4%	25,000.
Ontario Hydro Electric Power Commission -----	1982	5%	8,000.
Quebec Hydro Electric -----	1973	3%	3,000.
City of Montreal -----	1970	3%	3,000.
Royal Trust Mortgage Corporation -----	1972	5%	21,000.
Aluminum Company of Canada Limited -----	1973	4½%	4,000.
Shell Canada Limited -----	1976	4¼%	7,000.
Bell Telephone Company of Canada -----	1972	5%	10,000.
Consumers Gas Company -----	1978	5%	29,000.
Ontario Natural Gas Storage & Pipelines -----	1978	5¼%	16,000.
Canadian Pacific Railway Collateral Trust -----	1969	4%	9,000.
Canadian Pacific Railway Collateral Trust -----	1983	5%	10,000.
Bank of Montreal — Capital Stock — 55 Shares			3,000.
			<u>\$402,250.00</u>
Held for Investment -----			68.89
			<u>\$402,318.89</u>

STATEMENT OF SECURITIES HELD BY U. S. P. G.

3,596 shares Central Board of Finance of the Church of England Investment Fund at cost 2,869:16:8 @ \$3.00	\$ 8,609.50
100 Church Illustrated Limited 5% Debenture	300.00
Trust Account 636:2:8	1,908.40
	<u>\$10,817.90</u>

ASSETS OF P. H. B. DAWSON ESTATE

Held in Trust for Diocese of Algoma
by Canada Permanent Trust Company, Toronto
as at December 31st., 1964

			Amount	Probate Value	Market Value
BONDS					
Government of Canada -----	3%	1966	7,500.00	7,016.06	7,357.50
Manitoba Hydro -----	5.50%	1982	12,000.00	11,963.81	12,120.00
Metro Toronto -----	5.50%	1984	15,000.00	14,857.50	15,112.50
Bell Telephone -----	5.75%	1984	7,000.00	7,000.00	7,140.00
C. P. R. -----	3.50%	1966	5,000.00	4,640.69	4,875.00
Credit Foncier Franco-Canadien ..	5.75%	1984	20,000.00	19,853.75	20,200.00
PREFERRED STOCKS			Shares		
Island Tug and Barge -----	5	% par \$10.00	125	1,187.50	1,375.00
Royalite Oil -----	5.25%	par \$25.00	50	1,137.50	1,287.50
Union Gas — Series B -----	6	% par \$50.00	50	2,800.00	2,775.00
COMMON STOCKS					
Canadian Imperial Bank of Commerce -----			150	8,737.50	10,237.50
Royal Bank of Canada -----			100	7,183.38	7,862.50
Hiram, Walker - Gooderham & Worts -----			600	16,350.00	21,381.00
Aluminum Limited -----			100	3,341.25	3,087.50
Consolidated Mining & Smelting -----			100	2,062.50	4,175.00
Falconbridge Nickel Mines -----			25	2,175.00	2,062.50
International Nickel -----			150	10,443.75	13,500.00
Noranda Mines -----			250	7,943.47	12,750.00
Imperial Oil -----			100	5,088.11	5,750.00
Abitibi Power & Paper -----			1,500	17,296.87	19,875.00
Great Lakes Paper -----			750	12,562.50	17,112.50
Algoma Steel -----			50	2,137.50	3,112.50
Steel Company of Canada -----			1,800	31,950.00	48,375.00
Bell Telephone -----			75	4,142.50	4,631.25
Consumers Gas -----			200	2,275.00	2,575.00
Power Corporation of Canada -----			2,460	13,653.00	36,900.00
Union Gas -----			200	3,853.20	5,225.00
Chemcell 1963 -----			50	387.50	893.75
Columbia Cellulose -----			50	190.00	487.50
Dominion Tar & Chemical -----			50	893.75	1,100.00
Canada Converters Class "A" par \$20.00 -----			80	540.00	780.00
Canadian Pacific Railway -----			500	11,312.50	30,625.00
				<hr/>	<hr/>
				234,976.09	324,741.00

DIOCESAN COUNCIL FOR SOCIAL SERVICE REPORT

Golden Jubilee of Council for Social Service

This year the Council for Social Service will commemorate the 50th anniversary of its founding. This occasion will be marked by the General Synod at its sessions in Vancouver. We wish to commend the Department of Christian Social Service for the leadership it has given in social matters during the past fifty years. We hope that it may give even more vigorous leadership in the next half century of service.

The Council is also sponsoring the visit of Miss Molly Batten, M.B.E., Principal of William Temple College, Rugby, England, who will address the General Synod. Miss Batten will also lead a series of four seminars to be held in the four Ecclesiastical Provinces. Each seminar will number 50-60 persons representing a cross section of society. The Ontario Seminar will be held at Renison College, Waterloo, September 7th-9th. A number of clergy and lay people from Algoma will be invited to attend.

Marriage & Family Life Conference — October, 1964

At the last Synod money was provided to arrange for a clergy conference which was held at North Bay last year. We are indebted to the Rev. Canon E. W. Scott, Associate General Secretary, C.C.S., for his valuable help and service in the planning of the Conference. We also wish to record our appreciation to our speakers and all who contributed to the success of this Conference. Our special thanks are due to Mrs. Kay Crowe, Executive Director of the Family Life Centre, Montreal, who made an outstanding contribution to our Conference.

Social Welfare Legislation

Your Council draws attention to the great amount of legislation dealing with welfare and social assistance introduced in the Federal Parliament and our Provincial Legislature in the past two years. We are glad to note an increasing concern for the welfare of the individual (both the young and old). We do not propose that the time of Synod should be used to discuss these various Acts but we would recommend that Deanery committees might be formed to study these matters.

Deanery Social Service Representatives

It has been suggested that in each Deanery or Archdeaconry there should be one of the clergy appointed to make a survey of the area welfare resources and agencies. This information should be noted and made available to other clergy and persons needing information about welfare resources. The C. S. S. has also suggested that we should compile a directory of Anglican persons engaged in social welfare work with a view to enlisting their help for various committees and projects dealing with social service.

Clinical Pastoral Training

Your Council recommends that \$500.00 annually be provided in the D.E.F. budget to provide one or more bursaries to assist in sending clergy to attend clinical training courses and other pastoral training institutes. Clergy chosen would also need to be allowed a short leave of absence from their regular holiday leave. We believe the selection of those chosen should be made the responsibility of the D.C.S.S. in consultation with the Archbishop.

The Algoma Diocesan Council for Social Service

As has been pointed out in previous reports, the widespread geographic nature of our Diocese makes frequent meetings of the D.C.S.S. an impossibility. We hope that some more effective liaison can be employed in future to bring our members together at least annually and to include Deanery Social Service representatives, if possible.

The members of the D.C.S.S. are:
Archbishop W. L. Wright, Chairman
The Ven. J. F. Hinchliffe, Secretary
The Rev. A. R. Cuyler (co-opted)

The Rev. Canon A. J. Thomson,
Convener
The Rev. W. R. Thistle
Messrs. H. G. Brooke, J. A. Raynard, and
R. Vibert.

Respectfully submitted,
Alvin, J. Thomson, Convener

May 26, 1965.

DIOCESAN BOARD OF RELIGIOUS EDUCATION REPORT

Your Grace, and Members of Synod:

This report covers the two-year period since the last Synod. It includes both the activities and concerns of the Diocesan Board of Religious Education, and also those matters which must be reported to Synod and because of their nature are presented as a part of this report.

The chief concern of the Diocesan Board of Religious Education for the past two years has been the preparation in this diocese for the advent this Fall of the Parish Education Programme, which has commonly been called "New Curriculum".

WHAT IS THE NEW CURRICULUM?

Some have misunderstood what the New Curriculum is about. It does not represent a change in doctrine. It is not a mere revision of Sunday School materials. Basically, it is a renewed approach to all Christian education in our Church. The goal is Anglicans of all ages growing to maturity in Christ. The means is a living, up-to-date Parish Education Program for the adults, teenagers and children of every Canadian parish. The New Curriculum materials, some of which will come into use in September, 1965, are one of the resources for this program.

CLERGY TRAINING

In order to prepare for the new curriculum programme to the fullest possible extent, almost every diocese in Canada has undertaken extensive training programmes for the clergy, and have gone on to the second phase of preparation in training lay people for this work. For the most part, this training for clergy has been in the form of five-day training institutes, held with the help and under the direction of the General Board of Religious Education staff. In some cases, parish priests who have been trained for this work acted as staff members on these institutes, and last year the Rev. J. E. Jordan and the Rev. D. M. Landon have represented this diocese, one at Aurora, Ontario, and one at Iberville, Quebec. At the time of writing, approximately fifteen Algoma diocesan clergy have had some formal training in seminars and institutes with the Parish Education Programme in mind, although one has since left the diocese. It ought to be stressed, however, that this training has been planned to assist these priests in their parishes, rather than to fit them for the training of their brother priests, and it would be hardly fair to expect them to shoulder complete responsibility for clergy training in their respective deaneries.

In addition to the formal training undertaken by some of the clergy, attempts have been made in several deaneries to conduct familiarization sessions in a less formal manner. In Thunder Bay, several morning sessions were held in the 1963-64 period. In the Fall of 1964, the clergy of Algoma deanery spent a day at Chapleau. Perhaps the most significant effort of all was that of the clergy of Muskoka deanery, who spent three days at the Mission House. While these sessions, it is hoped, have served some useful purpose, they cannot be compared to the formal training of a properly staffed five-day institute. Perhaps their most obvious weakness is the lack of varied approach possible only with a full staff, whereas in the above cases, one priest has attempted to carry the training burden alone.

A further problem arises, when the deaneries which to date have had no programmes of this nature are considered. Assistance in the educational plan of the church is surely most necessary for the missionary priest, as well as for his urban brother.

It is a fact that the General Board of Religious Education staff stand ready to assist us if we could plan a concentrated training institute in this diocese, even if the time element necessitated less than the desired five days. If necessary, even three full days of such training would be of the utmost help, but it should be understood that three full days of morning, afternoon, and evening sessions on each day would be necessary. To this end, it is hoped that a diocesan conference on Christian Education may be held which would be similar in form to the excellent conference on Marriage and Family Life held last year under the D.C.S.S.

LAY TRAINING

The Parish Education Program expects and encourages extensive training of lay leaders. Since 1963 valuable lay training has been carried out by the Diocesan Woman's Auxiliary in co-operation with the Diocesan Board of Religious Education and with the help of diocesan clergy. Training sessions for W.A. presidents and educational secretaries have been held for seven of our eight deaneries. In Algoma Deanery a leadership training workshop was also held in November, 1964, and workshops for all parishes were held during March and April 1965. Training courses for Church School teachers have been carried on in Thunder Bay and Algoma deaneries.

SUMMER CAMPS:

The summer camping programme in the diocese seems to be taking a new lease on life. This diocese has no shortage of campsites. Representatives from all camp committees have voiced a desire to see a meeting of all camp chairmen in the diocese. The Diocesan Board of Religious Education would highly recommend that this be done so that the leaders may assist one another by a sharing of experiences and views on the purposes of church camps. The cost of such a meeting should be shared by the deaneries, through camp funds.

SUNDAY SCHOOL VANS:

Nothing was reported to the Diocesan Board of Religious Education on Van activity in the diocese since last Synod. Need for this work in this diocese is open to question.

BISHOP'S MESSENGER:

Mrs. E. S. Knowles works out of the Lakehead. She visits people who have been associated with Sunday School by Post, and visits rural schools for religious instruction.

SUNDAY SCHOOL BY POST:

Materials are sent out where the need arises. The General Board of Religious Education is constantly reviewing materials to try to provide the best possible help for those in isolated areas.

BOYS' WORK

The C.B.L., Cubs and Scouts provide the chief programmes in this field. The C.B.L. Diocesan Scribe, the Reverend Fred Roberts has reported almost total lack of interest or support for this movement. While in individual parishes there is marked success, as a general rule, the Cub and Scout programme seems to totally overshadow any attempt to begin C.B.L. work. The programme is under General Board of Religious Education examination at present.

GIRLS' WORK

The excellent work of the W. A. in the field of Christian education is made manifest by the increasing success of the J. A. and the G. A. programmes. Extensive leadership training programmes are underway, and there is an increasing extension of the G. A. and J. A. camping programmes which serves to accelerate the efforts of the leaders in this work.

LAY READER TRAINING:

The Reverend R. J. S. Inshaw is the Warden of Lay-Readers in this diocese by the Archbishop's appointment. There has been increased co-operation with the warden over past years and several new Lay-Readers licences have been granted by the Archbishop since.

In Algoma Deanery, sixteen laymen enrolled in September, 1964, in courses of instruction given by four of the deanery clergy. Examinations followed in March, 1965.

PROVINCIAL BOARD OF RELIGIOUS EDUCATION:

Since our last report the Provincial Board of Religious Education has been specially concerned about the place of Christian principles and Christian instruction in public education in Ontario. Two D. B. R. E. members have been serving on the Provincial Board. One has been its chairman; the other currently acts as secretary. Both were invited to participate in a conference on religion in the schools in London, in May, 1965.

TEACHERS' COLLEGE:

There are two teachers' colleges in the diocese, one in Port Arthur, and one in North Bay. Anglican students in these colleges receive regular instruction by diocesan priests according to the curriculum set out by Provincial Synod, and in accordance with the conditions set out by the Ontario Department of Education.

HIGHER EDUCATION.

There are now two fully accredited, degree-granting universities in the diocese, Lakehead University, and Laurentian University. Thorneloe College, federated with Laurentian University, is a college of the Diocese of Algoma. The time is rapidly approaching if not already upon us, when the pastoral care of our diocesan university students be a matter of prime concern. The Church's ministry to university students is now an integral part of the over-all life of this diocese.

RECOMMENDATIONS:

It would be of utmost benefit to all diocesan board members if there could be a joint meeting as was suggested over a year ago by Archdeacon Thompson. The work of all boards of necessity is integrated, and could be strengthened by wider counsel provided by such a joint meeting.

At the last Synod, the Recommendation was carried that a full-time co-ordinator of Christian Education be appointed. The Diocesan Board of Religious Education would urge that action be taken on this matter, so that in this age of increased communication and rapid developments in the field of all education, this most important work may be expedited with the fullest possible energies. Such a person would be of invaluable assistance to every phase of diocesan growth and life, and in addition to co-ordinating the work of all boards, would work with the W. A. and in the field of Information and Stewardship, and broaden the whole scope of educational work in the diocese.

IN THE FUTURE:

Improved Christian education is one of the keys to the renewal of the Church. The D. B. R. E., limited though it is by the lack of a full-time director and the wide geographic spread of our diocese, offers its help to priests and lay leaders in raising educational standards and making the best use of all opportunities for Christian learning.

Respectfully submitted,
JOHN E. JORDAN,
Chairman.

DIOCESAN BOARD OF MISSIONS REPORT

Following shortly after the last meeting of the Diocesan Synod, in 1963, the Anglican Congress met in Toronto.

It was the privilege of your Board to arrange, in conjunction with The Venerable Archdeacon Queen of Huron Diocese, the itineraries of the Congress speakers, who had been assigned to deputation work in this diocese. We were able to meet the needs of the whole diocese, and satisfactory arrangements were made for travel and hospitality for all the delegates.

The fruits of the visitations and the interest evinced continue to be evident all across the diocese. Priests and people still refer with affection to those whom they had the privilege of meeting and hearing and knowing.

It is to be regretted since that time we have not had a single request made to this board from any parish or mission for a speaker from outside the diocese in the subject of the Mission of the Church.

We are aware that the Anglican World Mission Committee of this Diocese, as set up by His Grace, the Archbishop, is looking after the enrichment of our understanding of the whole work of the church, and has had Bishop Erica Sabiti visit many parts of the Diocese. We are also aware that the Anglican World Mission Committee of the Diocese has other committees appointed to meet the ongoing demands of the Church.

Apart from the handling of the itineraries of the Anglican Congress delegates to this Diocese, your Board has had little else to do during the past two years.

We attempted to set up a "Speaker's Bureau", as suggested to us by the Rev. A. N. Thompson, M.S.C.C. In this regard we appealed to the clergy of the Diocese for a roster of people, clerical and lay, in the parishes, who would be willing to speak to church groups on interesting topics or places. Only one priest responded to this appeal. It is assumed, therefore, that there is neither interest or demand for such a project.

From time to time during the past two years we have had reports of the Work of the Mission to Seamen at the Lakehead. The chaplain, The Reverend R. Lumley and his committees have had two busy and interesting summers ministering to the crews aboard boats docking at the Lakehead. We refrain from using numbers, but the statistics are impressive. The chaplain, lakehead clergy and laity are to be complimented upon the services rendered.

Your Board feels that the time has come when there should be closer liaison between the three boards and also with the W.A. Many of our efforts seem to overlap. We suggest that this synod devote some time to this suggestion, and consider if closer co-operation is feasible, and make suggestions how such a plan might be inaugurated.

If we are to continue to function as a Board then we must have some useful function to perform, other than to be a liaison between the Diocese and the M.S.C.C.

Respectfully submitted,
GILBERT THOMPSON,
Chairman.

MISSION TO SEAMEN

(Extracts from the Chaplain's Third Annual Report of the Missions to Seamen at the Canadian Lakehead)

"THANKS"

Our first duty is to acknowledge the great help and interest shown to us by the Lakehead Harbour Commissioners, their officers and staffs. Their services included storing the trailer, towing it into place, hooking up hydro-power, daily shipping information, maintaining football ground and continuously assisting. Our thanks also go to Constable Gordon Gaudry and his Harbour Policemen for organizing a soccer team and providing opposition for 22 games against visiting salties. We continue to be indebted to the Shipping Agents and to their staffs as well.

As we are an extension of the Parochial life of the Parishes in the Deanery of Thunder Bay, we express our appreciation of the magazines collected, volunteers who gave their time to drive and entertain at the trailer, at their camps and the many various activities they involved themselves in, not forgetting clergy assistance in August. We acknowledge assistance received from people through the Diocese in sending us books, magazines, swimming trunks. Some of the places were Terrace Bay, Sault Ste. Marie, Gore Bay, Rosseau, Dorset, Sturgeon Falls and Caramat. We were most pleased to be able to co-operate with the Rev. A. G. Van Eek of the Christian Reformed Church and his congregation who made a specially warm welcome for Dutch Seamen.

STATISTICS

	1964	1963
Seamen at Trailer	1022	353
Seamen Transported	1490	1061
Number of Cars	307	199
Visits to Ships	473	274
Dances	2	10
Football Games	37	15
Seamen visited in Hospital	6	1
Picnics	11	0
Indoor Swim	1	0
Chaplain's Mileage	10,579	6,928
	miles	miles

"1964 SEASON"

The season opened on the 23rd of April with the arrival of the Norwegian "Holthill" at the Keefer Seaway terminal. The same day we arranged, with the kind co-operation of the Westfort Kiwanis for members of the crew to spend the evening at the Sportsmen Show.

From then on we experienced our busiest and most satisfying year since opening in 1962.

There were more men at the Trailer, more car drivers were called on oftener than before, increase in the number of tours, football games and the institution of picnics and swimming parties.

The advance in numbers of men visiting the trailer is due to the increase in ships calling at the Terminal and the very great use we got out of the football field.

We have not as yet solved the question of the best way to use the Chapel in the Trailer due to the distances at Lakehead Harbour and the unavailability of the Chaplain on Sunday mornings due to his parochial duties.

Seamen from a variety of countries were entertained; mainly from British, European countries including Yugoslavia, also Ghana, Taiwan and Hong Kong. We were particularly pleased to find some of our own Canadian seamen from the Lakes making use of the trailer. Our season closed on the 28th of November when the Salina sailed to beat the ice to Montreal.

I would like to express my own appreciation of having had the opportunity of serving as Chaplain to Missions to Seamen, not only for the many pleasant hours and days spent in company of these fine lads and men who came and will return to the Lakehead from many countries, but also for the many friendships made among our volunteers from other Parishes, the harbour personnel and stevedores.

We remind ourselves that the Mission to Seamen at the Lakehead has two purposes, one is to minister to the needs of visiting seamen and the second to provide opportunities for Christian service for which there is no return other than the satisfaction and blessing that comes from a service rendered.

We hope and trust that many more people will volunteer their services in the years to come and find it as an extension of their spiritual duties before the altar.

Respectfully submitted,
ROBERT LUMLEY,
 Chaplain.

**SUMMARY OF ORAL REPORT OF CHAIRMAN OF ARCHBISHOP WRIGHT
CHURCH EXTENSION COMMITTEE**

Your committee is presently planning a new edition of the brochure outlining what has been accomplished by the Church Extension Fund since its inception by the 1956 Synod.

It is well to recall the original objectives:

1. For the purchase of Church sites, parsonages and the building of new churches.
2. Contributions to the Cars for Clergy scheme if required.
3. To provide assistance when considered necessary to Theological Students.

The operation of the fund in the last year or so has been criticized because we could not meet requests for new loans. We had reached the point where we could not grant any further loans unless we increased our bank borrowings.

Our present bank loan of \$107,000.00 in large part represents monies advanced to parishes, in excess of amounts received on pledges. Although \$462,000.00 was received, about another \$90,000.00 of total pledges, for one reason or another, was never received. The interest on these bank borrowings totalled some \$5,700.00 in 1964 and represents a serious drain on the resources of the Extension Fund.

We of the Church Extension Committee, feel that this fund, in its present condition, cannot provide the parishes with the additional funds they need, as it now stands.

As members of Synod, you know the needs of your parishes, and deaneries, and of the diocese. We are not asking you to support one fund in favour of another. Bishop Reed said that it was necessary to be strong and vibrant in our own right before we can help anyone else.

We feel that those churches who have received loans, and are making interest payments regularly, should continue to give this a prominent place in their budgets. We figure it will take five years, if all co-operate, before we can reach the point where this interest drain will cease, and the fund will in fact have become a revolving fund.

L. C. IRWIN,
Chairman.

REPORT OF COMMITTEE ON APPORTIONMENTS AND ASSESSMENTS

Your Grace, and Members of Synod:

Pursuant to the Proceedings of 1963 Synod of the Diocese of Algoma, as recorded on page 16 of the 1963 Synod Journal, which states:

Moved by Mr. Wm. Kidd, and Seconded by Mr. W. L. Fisk THAT a committee be set up to study the proposed change in establishing of assessments this committee to make its recommendations to the Executive Committee for a report to the next Synod. This was presented to Synod as an amendment and was carried.

And pursuant to the original, which was a notice of motion, as recorded on page 10 of the 1963 Synod Journal, which states:

Moved by Mr. Wm. Bills, and Seconded by Rev. A. G. Reimers, THAT this Synod request its treasurer to change the method of calculating assessments and apportionments from one based on expense to one based on income, the Archbishop accordingly appointed a Committee, whose members are:

The Ven. Gilbert Thompson, Archdeacon of Nipissing, Chairman.
The Ven. J. S. Smedley, Archdeacon of Algoma
Mr. W. M. Wadley
Mr. L. W. Luke

The Committee has met some six times since appointed and has carefully considered the subject under its Terms of Reference. We have found it a difficult task because of the wide divergence of opinion which we have encountered.

A preliminary draft of a new assessment form was achieved and distributed to all parishes in October of 1964. A covering letter asked for comments and recommendations. We received one reply at that time — and three later, as well as several verbal comments.

The forms and methods of assessment of several other Dioceses were obtained and studied — and some useful information obtained from them. Then, after further consultation and with the approval of the Executive Committee, a revised form was issued by the Diocesan Treasurer to all parishes for reporting their 1965 apportionments and assessments. This form received a mixed reception and a number of improvements have been indicated — including an explanatory Guide, similar to that which is supplied with the T1 Short Form, as issued by the Department of National Revenue.

It is the opinion of the Committee that the new form with its revisions, represents an improvement over the old but the Committee recommends that this matter should be a continuing study and that the subject kept under constant review, at least for the next two to four years, so that the best possible procedure may be achieved.

In this regard, the studies of the Committee have indicated the need of a finance sub-committee to advise the Executive Committee in the preparation of the Annual Budget and other related matters that may be referred to it. This sub-committee could be responsible for the review and application of forms and procedures of assessment in the Diocese. We believe that this sub-committee should also receive and consider submissions from parishes for special dispensation from regular assessment, where it is considered that an unnecessary or unfair burden would be borne by the parish, and make recommendations to the Executive Council for such relief, where appropriate. The sub-committee should also consider and recommend to the Executive Council, all special financial appeals, including special offerings and collections, all of which add to the financial burdens of the parish.

In the overall approach to Diocesan Apportionments and Assessments, there enters the philosophy of Christian Giving, the interpretation of which we consider to be the basic purpose of our terms of reference. Each parish, and each parishioner, must be given an opportunity to participate in, and contribute to, the work of the Church. If we followed the practice of the Department of National Revenue in the levy of Income Tax, where most of the cost of government is borne by corporations and a minority of persons who are in high tax brackets, then some 15% of the parishes of this Diocese would provide some 85% of our Diocesan and other expense funds. This, we believe, is not compatible with the Spirit of Christian Giving. We believe it is essential that all parishes be invited —

and expected — to contribute to the work of the Church at large in a manner proportional to the manner in which they assist themselves.

At the present time, and for the foreseeable future, revenue and expense are, and will be, closely related and similar in the parishes of the Diocese of Algoma. Because of this similarity and because our Committee considers that expense is a better guide to assessment than revenue, we have drafted our assessment form on the basis of expense.

Your Grace and Members of Synod, we know you will agree that legislation cannot cover all things. No method, or form, that this Committee, or any other, could devise would meet all the contingencies of this complex matter or would it ever receive unanimous approval. The most we can expect is the best possible compromise of widely divergent opinions. As we have stated, we consider that this subject should be kept under constant review, and in a flexible condition, so that we may achieve the best possible compromise.

But in all such methods and procedures for Diocesan Assessment, for any plan to be successful, it must receive the unselfish, generous support of Christian Giving and a sincere desire to participate in the work of the Church. Without such support, no plan will be successful, or even workable. If our parishes will be more concerned with the quality and nature of their giving, rather than in its manner, this Committee believes the present procedure is workable and represents an improvement over the previous method.

All of which is respectfully submitted,
L. W. LUKE, Secretary

CARS FOR CLERGY PLAN

A Word of Appreciation:

May I at the outset, just express my appreciation to all who have assisted in the success to date of our diocesan cars for clergy plan: to the clergy who have participated, to their wardens (and treasurers!), the staff at the Synod Office (on whom much of the day-to-day administration of the plan has fallen), and to those members of the Executive and Extension committees whose services we have called upon from time to time in connection with the plan. To all of you, our heartfelt thanks. Without your help, we could not have accomplished as much as we have.

A Glance into the Past:

For we have come a long way since the inception of the plan in 1956, (and our humble beginnings even before that with the 'Capreal Car'). Many of you present today will recall how we were able to set up the plan nine years or so ago with a grant from the sale of land amount of \$12,500.00 for the purchase of a fleet of 6 cars; and how in each of the next three years grants were made from the monies then coming into the Church Extension Fund to finance the expansion of the Plan. These additional grants, totalling some \$11,075.00, brought our total working capital for the plan to \$23,575.00.

Over the years we have adhered to our original intention of utilizing diocesan resources to provide low-cost dependable automobile transportation for as many of our clergy as our finances permitted us to help. In this regard, priority has been given to those just coming out of college, or those entering the diocese for the first time.

Another result over the years has been to hold fairly constant the overall demands on the Algoma Mission Fund for travel grants, as is shown in the following summary:

Year	Algoma Mission Fund Total Travel Grants	Cars for Clergy Payments Included Therein
1956	11,915.00	—
1957	10,984.00	1,620.00
1958	10,888.00	1,530.00
1959	10,354.00	1,620.00
1960	9,302.00	2,040.00
1961	10,043.00	2,880.00
1962	11,694.00	3,265.00
1963	11,436.00	3,010.00
1964	12,660.00	3,585.00

Our Financial Picture:

In the accounts for the past two years our Treasurer has summarized the receipts and disbursements for 1963 and 1964 (see p. 76) for the Car Plan. As you will note, a substantial cash deficit occurred in 1963 (\$5,728.05), which situation had neither worsened nor improved by the end of 1964 when it stood at \$5,658.26.

These figures reflect certain basic facts well known to us all:

1. Cars cost more today than they did a few years ago — but our basic capital in the fund has not increased at all in the last five years.
2. Cars cost more to operate today. Because of this we have found it difficult to substantially increase the share paid in by the drivers themselves.
3. Some of the compact cars we purchased performed well in several of our Church Extension 'City Parishes', but on the other hand, some of the others just did not stand up to the country driving.

1964 Questionnaire

When this situation was outlined in a report to the Executive Committee in May of 1964, we asked the Treasurer to write to six of the participating parishes enclosing a copy of that report requesting their comments and suggestions. The absence of any written replies did not reflect a lack of interest on their part, I don't believe, but rather a lack of new ideas of how to deal with the problem.

For your information, today we have had the financial schedule then circulated revised to the end of 1964, and it appears at the end of this report for your further study.

Our Present Fleet:

In closing, may I just draw your attention to some of the facts there shown. We presently have some twelve cars in the plan, which cost (when new) some \$34,000.00. These are shown on our audited balance sheet at their estimated depreciated value at the end of 1964 of \$19,844.00. This valuation compares with the total standing on our detailed parish ledger sheets of \$23,838.00.

What of the Future?

During the coming year we will have to take another close look at the monthly recovery rates now in effect to ensure that the combined result of the contributions from the participating clergy, their parishes, and the diocesan travel appropriations is sufficient to adequately amortize the higher costs of acquiring, operating and maintaining today's automobiles.

On the other hand a review of the past twelve months operations shows that the situation was pretty well stabilized during 1964 after the substantial cash loss sustained the previous year (part of which was the result of having to dispose of two vehicles belonging to the plan when the drivers left the Diocese, then later to increase our fleet back to twelve cars).

In the meantime, I would hope that before the next Synod sufficient funds could be earmarked for the working capital needs of the Car Plan: \$5,000.00 or \$6,000.00 additional capital would eliminate our present cash deficit; but to expand the fleet by one or two more vehicles would quite reasonably require a further \$3,000.00 to \$6,000.00 capital. It is for this reason that a close watch is being kept on recent developments in the Car Rental field, (and it is our intention that if additional units are required in the meantime, that they be rented on an experimental basis).

All of which is respectfully submitted,

R. W. Dudley
Cars for Clergy Convenor

CARS FOR CLERGY — December 31st, 1964

Ledger Value		Original Cost	Depreciated Value
1962 Models — 35%			
1,508.19	Comet — Elliot Lake -----	2,862.00	1,001.00
950.03	Volkswagen — Thunder Bay -----	1,785.00	618.00
1,879.70	Meteor — North Bay, Christ Church -----	3,515.00	1,228.00
452.58	Vauxall — Sault Ste. Marie, St. Matthew's -----	2,306.00	804.00
1963 Models — 56%			
2,470.32	Acadian — Sudbury, Ascension -----	2,801.00	1,400.00
2,193.21	Rambler Wagon — Sturgeon Falls -----	3,345.00	1,671.00
1964 Models — 70%			
2,626.79	Chevrolet — Manitowaning -----	3,130.00	2,191.00
1,908.77	Ford — Mindemoya, Kagawong -----	2,646.00	1,852.00
2,005.10	Acadian — Sault Ste. Marie, St. Luke's -----	2,330.00	1,630.00
2,744.20	Pontiac — Spanish River -----	3,319.00	2,324.00
1,834.97	Valiant — Nipigon -----	2,653.00	1,857.00
1965 Models — 100%			
3,264.41	Comet Wagon — Manitowadge -----	3,268.00	3,268.00
<u>23,838.27</u>	<u>Twelve cars in use -----</u>	<u>33,960.00</u>	<u>19,844.00</u>

PRESENT POSITION

Ledger value of 12 cars now in operation, as above -----	23,838.27
Add: Disposal losses not yet absorbed:	
Elliot Lake — Corvair -----	995.41
Capreol — Comet -----	1,227.32
Manitowaning — Corvair -----	1,326.82
Spanish River — Pontiac -----	1,354.42
All others, net -----	491.17
	<u>5,395.14</u>
Less: Original Capital, 1956 -----	12,500.00
Subsequent Grants, 1957 - 1959 -----	11,075.15
	<u>23,575.15</u>
Net Cash Deficit, December 31st, 1964 -----	<u>5,658.26</u>

THORNELOE UNIVERSITY

A/Provost's Report to the Board of Governors,

I should like to report to you concerning the success of our first term of operation as a teaching college in the Laurentian University Federation, our present problems and needs, and our plans — however tentative they may be — for the future.

STUDENT ENROLLMENT

Twenty-nine students of whom three are girls registered with Thorneloe last September. These students came from widely scattered points — one from as far away as California, another from New Brunswick, and one from the Peterborough area. But the majority of our students are from Northern Ontario — three from North Bay, two from Sault Ste. Marie, and the remainder from Sudbury and the surrounding district. Five of our students are in their second year, and eight expect to graduate in the spring. The enrollment was not as high as we had hoped it would be, but no doubt the completion of our first residence building by next summer plus whatever reputation we shall have earned through our first year of operation will assist in increasing the number of applicants for next year. I would ask you, however, to bear in mind the importance of encouraging students to come to Thorneloe. Without a substantial student body we cannot hope to carry out the kind of programme that is our sole *raison d'être*.

BURSARIES

In connection with the need for students, I must draw your attention to our pressing need for bursary funds from which financial help can be made available to any student requiring and deserving such assistance, if we cannot offer such assistance, we must expect students to go elsewhere. Thus far, two gifts have been received for this purpose: from Archdeacon and Mrs. C. W. Balfour, a gift of \$1,500 to open a fund called "The Archbishop Thorneloe Bursary Fund"; and from the Diocesan Woman's Auxiliary, a cheque for \$150. We are very grateful indeed to these donors. It should be pointed out that it is Archdeacon and Mrs. Balfour's hope — as it is ours — that others will add to the trust fund they have established in honour of the great Archbishop who is commemorated in the name of our College (and who, — as some of you will be aware — was Mrs. Balfour's father). Individual bursary gifts of \$75. or more — particularly if they could be promised on an annual basis — would also be most welcome.

ACADEMIC PROGRAMME

Our academic programme this year has fourteen students enrolled in the Religious Studies course and eight in the Philosophy of Religion. In the introductory course in Philosophy, Thorneloe and Huntington Colleges have experimented with a jointly taught course. The combined class of a hundred and twenty-one students has been divided into three groups, each of which is lectured to for a third of each term by two professors from Huntington and myself. This agreement has certainly proved financially advantageous to Thorneloe, giving us a total of sixty-three "course fees" instead of only forty-five; and I believe it will be found to have academic advantages as well. Moreover, it has allowed me personally to get to know a much broader section of the Laurentian students than I could otherwise have done. It seems clear to me that the highest degree of co-operation between the Colleges, especially in academic matters, is imperative. I hope that further opportunities for such co-operation will present themselves.

For the next year, our hope is that the number of students in our courses will increase. Although it will not be possible to make any increase in the number of courses offered, a different course in advanced philosophy will be given probably a course in the philosophy of language and communication. This, plus the expected great increase in first year registration at Laurentian, should enable us to count on an increase in student-course enrollment of between 50 and 75%, with no increase in teaching staff.

Looking into the academic future of our College, it seems probable that in a matter of two or three years Thorneloe will be involved in helping to provide honours courses in Philosophy. This will be an important development not only for Laurentian but also for the federated Colleges and we should be planning for it. Honours courses will enrich the academic life of Thorneloe, but only if we can attract the better students such courses require. We must therefore begin thinking about establishing scholarships which will encourage this type of student to enroll with us. Also, our staff requirements will increase; if a benefactor could be found who would endow a Chair of Philosophy at Thorneloe, this increase could be accomplished without placing a further strain on our operating budget.

LIBRARY FACILITIES

Our Library-Reading Room has been well used by the students this year and will continue to be of great value to us as long as the College Office remains located in the Laurentian Arts Building. Our secretary has found it possible to act as librarian assistant in addition to her other duties, and this has worked out very well. Books are borrowed on an average of two or three a day, and many students make use of the study room between lectures.

We are in the process of acquiring a good working collection of books in philosophy and the Biblical and theological fields. Some seventeen hundred dollars has been spent so far this year on about five hundred new books. In addition, we have been given about twenty new books and some hundred and seventy secondhand volumes, many of which are of great value to the students and no longer in print. Further gifts to our library would be much appreciated.

CHAPEL SERVICES

Chapel services were begun last October, with celebrations of Holy Communion twice weekly. While congregations have not been large, the proportion of students showing interest in these services has been most encouraging. I look forward to the time when our students will be provided with a proper Chapel in which to worship, for surely this aspect of the students' lives during their years with us is one of our primary concerns. A student who learns to worship regularly at college will be an active and effective member of his parish when he graduates and begins to take his place in the community. The mere physical presence of a permanent chapel building, dominating the other College structures and reminding all who see it of the central importance we attach to this phase of a student's development, would be of immense assistance in carrying out this part of our duty towards our students. Meanwhile, we are very grateful to numerous friends who by their many gifts have enabled us to make a beginning in the provision of chapel services in temporary quarters. These gifts include an altar, cross and candlesticks from Mr. E. Evans of Sudbury; prayer books, an altar cloth, candles and linens from the Woman's Auxiliary of the Church of the Epiphany, Sudbury; an alb, amice and girdle from President Mullins of Laurentian University; a credence table made and donated by the father of John Allair, one of our second year students; two alms dishes from Mrs. W. S. Cole of Sudbury; a chalice and paten from the Church of the Ascension, Sudbury; and two sets of eucharistic vestments — one in purple from the Woman's Auxiliary of St. James' Church, Sudbury, and one in green from the Church of St. Alban the Martyr, in Capreol.

You will be interested to hear that some of our students who are in residence with Huntington have begun, on their own initiative, regular evening prayer services of an informal nature, alternating the Prayer Book service of Compline with that of Evening Prayer. This is an example of the interest in and concern about the religious side of life and which it should be our aim to encourage and develop as fully as possible. Certainly not all students evince this interest — and some are indeed hostile towards the church — but it is nowhere near so rare as some would think, and justifies most convincingly the presence on the campus of our church related colleges quite apart from and in addition to the important missionary work that our presence here will enable us to do among the "un-churched" students.

A word about the quite remarkable co-operation and harmony that I have noticed between the three church related colleges might not be amiss here. There have been several occasions when Huntington, Sudbury and our own College have joined in prayer services or in sharing the responsibility of offering prayers on behalf of the University at formal functions. Also, University of Sudbury priests have celebrated mass regularly in our Chapel and in Huntington's; and recently the Sunday morning celebration of Holy Communion for Thorneloe students has been held in the Huntington Chapel, for the greater convenience of our students who are in residence there. All our relationships have been most amicable, and I can see nothing in the future but a continuation of this happy situation.

OUR NEW RESIDENCE

I have no doubt that when, at some future time, the historian of our College comes to write of our first year, the act to which he will attach most importance was that of this body at its last meeting, when it was decided to go ahead with the building of our first residence. It has been exciting for us to see the building slowly taking shape up on the hill beyond Huntington. Student interest in our residence is high, and we are hopeful that all fifty-four places will be filled next September. Indeed it is not too early to be looking ahead to the planning of our next building. I sincerely hope that at that stage, in the not too distant future, we shall be able to provide for our students what might be termed a complete "collegiate unit", which would include not only residence accommodation for both men and women up to a total of about 140 students, but also dining and common-room facilities, game rooms, improved library and reading-room facilities, and of course, a chapel. All of this, as I am well aware, will require a great deal of money; but without some such coherent unit college life at Thorneloe will inevitably be rather less helpful to the student, and considerably less effective in guiding his development, than we all wish it to be.

College life this year has been rather hampered by the lack of our own facilities for social events, as well as by the small numbers of our student body. In spite of these handicaps, however, our students enjoyed last term a social evening and dance which they staged in conjunction with University College. Just before the Christmas break, a Carol Service and social evening was enjoyed by some of the students and members of the Executive Committee. Our College has combined with University College in the intra-mural sports programme, and the teams have not done too badly — we are leading the hockey series and have so far won a place in the finals in basketball. During Homecoming Weekend, Thorneloe won the snowshoe race and placed third in the chariot race; and one of our three girls was elected Queen. Finally, our College won the Blood Donor Trophy which was competed for on a percentage basis between the four colleges.

In closing, I would like to express my personal thanks to the Board of Governors and especially to the Executive Committee of the Board for their most generously given assistance and advice during these sometimes difficult, often worrying, but constantly challenging and interesting first few months of operation as a College of Laurentian University.

Respectfully submitted,
DAVID FORTH,
Acting Provost.

REPORT OF SELECT COMMITTEE RE THORNELOE FINANCES

Terms of Reference

At the October 22nd., 1964, meeting at Copper Cliff of the Executive Committee, the following resolution was passed:

THAT a committee be appointed to draft a recommendation to the 1965 Synod regarding the provision of the annual operating expenses of Thorneloe University and THAT this committee report to the Executive Committee prior to Synod.

Composition of Committee

A small committee was appointed by the Archbishop; The Very Rev. F. F. Nock (Chairman), The Rev. Canon S. M. Craymer, Messrs. L. W. Luke and W. M. Wadley

At its meeting in Blind River on Saturday, January 23rd., Mr. Lenox Lane was present in place of Canon Craymer, who was unable to attend because of a funeral.

Committee Findings

The following resolutions were adopted by the Executive Committee at its meeting in Sudbury on February 9th., 1965, when the Committee's report was presented:

Moved by I. L. Robertson, Seconded by Canon Large, THAT one clerical and one lay delegate representing the Diocese of Algoma Executive Committee be suggested to the Board of Governors as liaison between the Board of Governors and the Diocese of Algoma, so long as the Diocese is making a contribution to Thorneloe College.

An amendment to the motion was Moved by Archdeacon Thompson, Seconded by Archdeacon Peto THAT the motion on Thorneloe representation be tabled until the Act of Thorneloe has been investigated to see if the legality of such is possible.

A discussion on the financial needs of Thorneloe took place. The Committee presented suggestions as to what could be done. Moved by Archdeacon Hinchliffe, Seconded by Archdeacon Peto THAT consideration be given to including \$8,500. in the annual budget, beginning in 1966, of the Diocesan Expense Fund, which together with the annual income of about \$16,500. from the P.H.B. Dawson Residuary Bequest, would provide some \$25,000. annually for Thorneloe's operating needs.

Moved by I. L. Robertson, Seconded by E. C. Brideaux THAT mutual consultation be held at the Deanery level to assess the \$8,500.

Background Information

As part of its study, the Committee submits the following summary of previous decisions of the Synod and of its Executive Committee, affecting the relationship between the new University and the Diocese:

Executive Committee, May 10th., 1960

It was agreed that a bill to incorporate the Anglican College should be submitted to the next session of the Legislature. The Archbishop appointed the Dean, Archdeacon Thompson and Rural Dean Craymer to act as a sub-committee, and to act with the lawyer in drawing up a bill to incorporate the Anglican College. This should be prepared for approval of the Executive Committee at its next meeting. Rural Dean Craymer stated he thought it would be advisable to rent a house for temporary headquarters, to be in operation by the fall, and to employ a full-time man to watch Anglican interests.

Extracts from 1961 Synod Journal, Page 20

Moved by Archdeacon Peto, Seconded by Rev. G. W. Sutherland, THAT an acting principal of Thorneloe College be appointed immediately for a period of one year to act as a liaison officer between the Laurentian University and the Diocese of Algoma, and at the Archbishop's discretion, a strong committee be appointed. Moved by Archdeacon Peto, Seconded by the Rev. G. W. Sutherland, THAT as Church people and citizens we must support this college financially at the appropriate time.

February 21st., 1962 — Executive Committee Minutes

Moved by Dean Nock, Seconded by the Rev. W. Banting, THAT provision of the \$25,000 for operating Thorneloe University to June 1963, be made from the Church Extension Fund, and THAT the matter and manner of allocation for 1963 be settled at the October budget meeting. Moved by Canon S. M. Craymer, Seconded by Mr. H. M. Monteith, THAT a grant of \$10,000. from the Church Extension Fund be made to Thorneloe University to be advanced as required.

October 10th., 1962 — Executive Committee Minutes

Moved by Canon C. F. Large, Seconded by Canon S. M. Craymer, THAT the Diocese be assessed the sum of \$5,000. per year until the amount of \$25,000. has been repaid to the Church Extension Fund.

Executive Committee — February 6th., 1963

Moved by Canon Craymer, Seconded by the Rev. L. E. Peterson, THAT the Executive Committee approve the action of the Executive Committee of Thorneloe University in undertaking to organize and conduct a campaign for capital funds in order to erect the necessary buildings on the campus of the Laurentian University, Sudbury, by September, 1964.

Executive Committee — May 3rd., 1963

This left the matter of what financial assistance was expected from Synod and how it was to be raised rather late for a recommendation by the Executive Committee. It was not known how much the budget was likely to be, nor how much of the budget might be required from Synod. A campaign is to be held to raise the capital funds required for buildings, etc., but it is understood that it may be necessary for the diocese to underwrite any deficit in current expenditure.

Extracts from Archbishop's Charge to the 21st Synod — June, 1963

"At the last Synod, a motion was carried 'that as Church people and citizens we must support this college financially at the appropriate time'. So far, no principal has been appointed. The Senate charged with the responsibility of recommending a candidate for such a position has decided to withhold immediate action until the capital funds campaign for buildings, etc., has begun. Representatives of the Board of Governors of Thorneloe University will present plans to the Synod. It is my conviction that reasonable support must be forthcoming for Thorneloe, as it is now, in fact, federated with Laurentian University and we have a definite responsibility to our Anglican students in a Church-federated university."

Extracts from 1963 Synod Journal, Page 20

Moved by Dr. W. Gerhart, Seconded by Mr. L. Fisk, THAT we, the twenty-first session of the Synod of the Diocese of Algoma, hereby concur in the action taken by the Board of Governors of Thorneloe University to raise capital funds and pledge our hearty co-operation and support to their efforts in this direction. Moved by Mr. C. Varney, Seconded by Mr. M. A. Weight, THAT this Synod acknowledge the important work being done so effectively by Mr. E. G. Higgins, the chairman of the Board of Governors, together with the members of the Board and Senate of Thorneloe University.

Lenox Lane — Synod 1963

I should add that the Executive Committee, of which Mr. E. G. Higgins is chairman, now expect to be on campus by September, 1964. Mr. Higgins has asked me to say that the Board of Governors is proceeding on the strength of the commitment of the Diocesan Executive Committee and the Synod's continued support of the university it launched. But it is the responsibility of the Board of Governors to enlist support and conduct the capital funds drive with the co-operation, but not the direct involvement, of the parish priests and wardens and parish organizations. To that may be added that it is a feasible objective for the Board of Governors to establish Thorneloe financially so as ultimately to be clear of diocesan support or obligation — O Happy Day!

Executive Committee — October 1964

Mr. Berg presented a draft operating budget for June 30th., 1964 to June 30th., 1965, and answered questions concerning it which included a request for a Diocesan grant of \$25,000.

Estimated Expenditures to June 30th., 1965

Academic -----	15,350.	
Administrative -----	21,550.	
Contingencies -----	1,490.	
		<u>38,390</u>
Estimated Income		
Fees - 60 students @ \$ 60.00		3,600
Grants, 29 " @ \$110.00		3,190
		<u>6,790</u>
		<u>31,600</u>
LESS:		
Prior year's surplus including \$15,000.00 balance of		
Diocesan grant paid out during summer -----		16,600
		<u>15,000</u>
LESS:		
Grant requested from Diocese of Algoma -----		25,000
Estimated surplus as at June 30th., 1965 -----		10,000

Moved by Dean Nock, Seconded by Archdeacon Hinchliffe, THAT the interest received from the P.H.B. Dawson Estate (approximately \$16,500. per annum) be applied to the operating costs of Thorneloe College until December 30th., 1965, and THAT the matter of the continuing operating costs of the college be a prime order of business at the 1965 Synod. Moved by Canon Thompson, Seconded by Mr. Wadley, THAT a committee be appointed by the Archbishop to draft a recommendation to the 1965 Synod regarding the provision of the annual operating expenses of Thorneloe University, and THAT this committee report to the Executive Committee prior to Synod.

TREASURER'S MEMORANDUM RE DIOCESAN CONTRIBUTIONS TO DATE

From Church Extension Fund		
Outright capital grant January, 1964		10,000.00
Working capital advances (see note A)		
October 1962 -----	5,000.00	
April 1963 -----	5,000.00	
Summer 1964 -----	15,000.00	
		<u>25,000.00</u>
From P. H. B. Dawson Estate		
Special operating grant		
November 1964 -----	2,825.30	
February 1965 -----	4,017.61	
May 1965 -----	3,895.80	
		<u>10,738.71</u>
		<u>45,738.71</u>

NOTE: A — to be returned to the fund by five annual equal levies of \$5,000.00 included in the Diocesan Expense Fund (1963 to 1967).

BIENNIAL REPORT OF THE DIOCESAN BOARD OF THE WOMAN'S AUXILIARY

I herewith submit the biennial report of the Algoma Diocesan Board of the Woman's Auxiliary for the years 1963 and 1964.

During the past two years, our Pledge to the Dominion Board totalled \$10,690., our miscellaneous contributions \$13,383.85. This included grants to the Maple Leaf Hospital and Ludhiana Medical College, both in India; furnishings for the hospital and chapels in Uganda; Africa; The Anglican Women's Training College; the Roberta E. Tilton Fund; Primate's World Relief; G.A. Scholarships in Canada, Japan and India; the United Thank-Offering; St. Andrew's Self-Denial; Dorcas and many other Special Appeals.

During the same period our Pledge to the Algoma Mission Fund totalled \$10,800.00; Diocesan Appeals \$1,900.00; Youth Camps \$1,371.00; Summer Students and Divinity Students \$2,150.00; contributions totalling \$5,306.00 included the Archbishop's Discretionary Fund, Van Work, Sunday School by Post, Emergency Appeals and Hospitality, Canadian Bible Society.

Total receipts for the above period -----	\$51,080.63
Total disbursements -----	\$50,973.40
Invested Funds -----	\$ 8,800.00
Bank Balance, Jan. 12, 1965 -----	\$12,948.26

Twenty-four Life Members and a number of Branch members have been called to Higher Service. We give thanks for their devotion to the work of the Woman's Auxiliary, and we particularly remember the great contribution of Mrs. Ella Cole-Bowen, who served for forty years on the Diocesan Board. It is with deep regret we record the passing of our beloved Canon F. W. Colloton on July 14, 1963, followed approximately two months later by his dear wife.

New Branches have been formed at — Holy Trinity, Sault Ste. Marie; Sand Lake, Kearney, and St. George's, Warren. The following branches have found it necessary to disband — St. Peter's, Sheguiandah; St. Matthew's, Dorion; St. Luke's Business Woman's Branch, Sault Ste. Marie; Creighton Mine; and St. Peter's Afternoon Branch, Callander.

Workshops for leaders and members were initiated in a number of Deaneries within the Diocese.

Assistance in furnishing the Chapel for the Seamen's Mission at the Lakehead was provided by the Diocesan Woman's Auxiliary.

Statistics of the W.A. to date are:

Woman's Auxiliary -----	115	Branches	Members -----	2,260
Girls' Auxiliary -----	24	Branches	Members -----	226
Junior Auxiliary -----	30	Branches	Members -----	485
Little Helpers -----	39	Branches	Members -----	2,656

Respectfully submitted,

DOROTHY E. BOWERS (Mrs. D.)

Recording Secretary.

In May 1964 I was appointed Protestant Chaplain of Burwash Industrial Farm by the Director of Chaplaincy Services of the Department of Reform Institutions, the Reverend Dr. Maurice S. Flint, and licensed by His Grace, the Archbishop. The work has two facets: the ministering to the inmate community of seven to eight hundred men, mostly recidivists, and to the one hundred and fifty non-Roman staff families.

The beautiful new Inmate Chapel, built by the men themselves, was consecrated shortly before my arrival and provides office space for the Chaplains as well as a fine setting for weekly services of Morning Prayer or Holy Communion. Inmates are interviewed on arrival and visited in solitary confinement, sickness, and upon request. Group therapy through a weekly discussion group is a new effort toward rehabilitation that is being attempted with considerable success.

In the community, bi-monthly services are held, weekly Scripture classes are taught in the three senior grades of the Public School, and parish visiting carried on. A class of thirteen candidates was presented to the Bishop for Confirmation, March 14th. Perhaps the most encouraging feature of the work has been the growing liturgical co-operation amongst the Roman Catholic Priest, the Salvation Army Officer, and the Protestant Chaplain. Agreement was reached for the radical redesigning of the Community Chapel we all use, providing for a free-standing Communion Table on a platform extending into the Chancel. The celebrant may officiate from behind the Holy Table with the congregation communicating along the three sides of the dais.

It has been a source of real encouragement to me to have the active support of Archdeacon of Nipissing and the Rural Dean of Sudbury in this ministry.

Respectfully submitted,
 E. W. FULLER,
 Chaplain.

BEAVER CREEK CORRECTIONAL CAMP REPORT

Your Grace and Members of Synod:

It is with pleasure that I submit my report for 1964 to April 30th, 1965.

I have endeavoured to visit the Camp three times a week, Tuesday, Friday and a Chapel Service each Sunday morning at 9:30. Holy Communion is celebrated twice a month on Tuesday mornings.

In 1965 there were —

- 111 — visits made to the camp
- 47 — Chapel Services
- 20 — Holy Communion Services
- 52 — Private counselling
- 9 — Family counselling
- 1 — Retreat at S.S.J.E. for 8 men
- 5 — Discussion Groups, fall of 1964
- 4 — Men Baptized and Confirmed in May 1964
- 2 — Visits by the Archbishop

Correspondence with 18 men either on parole or who have served their full sentence.

In Lent, 1964, 24 men attended our Maundy Thursday, Good Friday and Easter Day Services at the Parish Church of St. James', Gravenhurst.

Christmas, 1964, 28 men attended our Midnight Service of the Holy Eucharist. Following this service members of the Parish served coffee and Christmas cake to these men as an act of fellowship and good will.

In 1964 under the leadership of Mr. Chitty, Camp Superintendent, an "Inmates Training Committee" was formed, consisting of the Superintendent, Duty Officers, Classification Officer and two Padres. The main purpose of this committee is to set up and encourage educational and cultural activities among the men at the Camp.

Also in 1965 I was able to place in the Camp Library the monthly Diocesan Church papers from, Algoma, Huron, Montreal, Niagara, Ontario, Ottawa and Toronto. These come free of charge and are appreciated by the men.

For the first four months of 1965, besides the regular weekly visits and Church Services, we had 8 men attend the Lenten Discussion Groups at the Church. 19 attended the Maundy Thursday, Good Friday and Easter Day Services.

Once again plans are underway for the men at the Camp to make a one-day Retreat at the S.S.J.E. This Retreat, as last year, is preceded with three Evening Meetings at the Camp for the purpose of spiritual counselling and preparation.

By the time Synod convenes I hope to be able to report that our new Chapel will be completed.

I have at the present time a list of 9 families of inmates with whom I am corresponding, as well as 10 individual men who have left Beaver Creek and are all working. I have also taken four trips to Toronto and one to Hamilton to deal with family matters pertaining to inmates who have left the Camp. This past year I have recorded visits from seven rehabilitated inmates who have visited Gravenhurst. I do feel, as I stated last year, that these personal contacts by visits, correspondence or by phone do much to help in rehabilitation.

Once again I wish to express through Synod, my sincere thanks to David Smith, who although attending Teachers' College at North Bay, comes home every week-end and gives of his time each Sunday morning without fail, to play the organ at the Camp. I would suggest that a letter of thanks be sent to this young man from our Synod now in Session.

Also a word of grateful thanks to the members of the Society of St. John the Evangelist, Bracebridge, who have given the men at the Camp such tremendous support in so many ways. Funds are not provided for Retreats or visits to the Mission House, but the Fathers are always ready to assist in the spiritual needs of both the men and myself.

I have enjoyed my work at the Camp and I thank God that He has seen fit to allow me to work in this particular portion of His Vineyard.

Respectfully submitted,
W. R. THISTLE,
Chaplain.

ANGLICAN YOUNG PEOPLE'S ASSOCIATION

I am pleased to have this opportunity to submit these words to you.

You are well aware that the youth of to-day, as in the past, play a large part in the Parish, as well as in the whole of the Christian Church.

On the 10th day of October, 1964, the Youth — "A.Y.ers" — of this Ecclesiastical Province of Ontario, were proud to present to His Grace the Archbishop, a Life Membership in this Association. This is the highest honour that can be given by the Association. The purpose of the presentation was to enable us to show our appreciation and gratitude for his undivided support to the young people of the Church.

This Conference, of four days duration, had 327 delegates from across the Province. I can assure you that this Diocese was well represented.

The weekend of February 19, 20 and 21st, saw some 100 delegates gather in Sudbury for an A.Y.P.A. Conference. It was my good fortune to be present and also to have the privilege of addressing the delegates at the business meeting. It was at this meeting, held on Saturday afternoon, that a Tri-Deanery Council came into being. This Council is known as the Laurentian Tri-Deanery Council.

The formation of this Council marks a mile stone in A.Y. fellowship. It is the first of its kind in this Diocese.

The Members of this Association are confident that this will lead to the formation of a Diocesan Council and thus link the Young People of this association closer together.

The Members of the Anglican Young People's Association are dedicated to extend the work of Christ and His Church.

May I ask you to support and give guidance to these Young People. The Anglican Church, to-day, is moving forward rapidly and when it is our time to follow in your footsteps, we are determined to continue the work that has already been done. This can only be achieved by your continued interest in us.

May God grant His Blessing on you in your work for Christ and His Church.

Yours in A.Y. Fellowship,
JIM L. IRWIN,

Archbishop's Appointee on
Ontario Provincial Council.

† **In Memoriam** †

Former members of Synod departed this life since the 1963 session and gratefully remembered before God.

CLERGY

Frederick William Colloton (Treasurer, Clerical Secretary and Canon of the Diocese).

Richard Cartwright Warder.

LAITY

Fred Babe (Chancellor of the Diocese; St. Paul's, Fort William)

Frederick S. Dent (St. Luke's Cathedral)

Norman Dickson (St. James', Gravenhurst)

William Pine (St. John's, Garden River)

Ernest W. Shell (St. Luke's Cathedral)

James L. Stanley (Christ Church, Lively)

George Taylor (St. John's, Port Arthur)

Frank Tooke (Trinity Church, Bala)

J. Stanley Tranter (Emmanuel Church, Richards Landing)



**Rest eternal grant unto them, O Lord, and
let light perpetual shine upon them.**