

**SYNOD JOURNAL
& CONVENING CIRCULAR**

29TH SESSION

of The Incorporated Synod of the Diocese of Algoma

1979

ALGOMA
SYNOD
JOURNAL
1979

The Incorporated Synod of the
DIOCESE OF ALGOMA
ANGLICAN CHURCH OF CANADA

May 7th, 8th and 9th, 1979

29th SESSION

Sault Ste. Marie, Ontario

1.

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OFFICE - BEARERS

(with year appointed or elected)

LORD BISHOP

The Right Rev'd F.F. Nock (1975)

DEAN (6th)

The Very Rev'd I.L. Robertson (1975)

CHANCELLOR

R.B. Warren, Q.C. (1978)

REGISTRAR

TREASURER

D.P. Oosterbaan (1975)

LAY SECRETARY

H. Hamilton (1979)

CLERICAL SECRETARY

The Rev'd E.B. Paterson (1977)

RETIRED ARCHDEACONS

The Venerable C.H.G. Peto (1957)

The Venerable G. Thompson (1971)

The Venerable S.M. Craymer (1974)

ARCHDEACONS

Algoma The Ven. F.R. Coyle (1976)

Muskoka The Ven. J.H. Watson (1976)

Sudbury The Ven. J.G.M. Doolan (1976)

Temiskaming The Ven. D.A.P. Smith (1975)

Thunder Bay The Ven. E.R. Haddon (1971)

BISHOP'S CHAPLAIN

The Venerable C.B. Noble

HONORARY CANONS (RETIRED)

The Rev'd Canon C. Goodier	(1950)
The Rev'd Canon C.F. Large	(1958)
The Rev'd Canon E.R. Normabell	(1966)
The Rev'd Canon B.G. Gosse	(1969)
The Rev'd Canon J.F. Hinchliffe	(1971)
The Rev'd Canon H.W. Garbutt	(1972)
The Rev'd Canon D.H. Dixon	(1960)

HONORARY CANONS (ACTIVE)

The Rev'd Canon A.J. Thomson	(1962)
The Rev'd Canon A.L. Chabot	(1973)
The Rev'd Canon D.N. Mitchell	(1973)
The Rev'd Canon G.W. Sutherland	(1975)
The Rev'd Canon B.J. Cooper	(1976)
The Rev'd Canon T.F. Moore	(1976)
The Rev'd Canon L.R.A. Sutherland	(1976)

RURAL DEANS

Algoma	The Rev'd F.G. Roberts	(1976)
Muskoka	The Rev'd Canon D.N. Mitchell	(1976)
Sudbury	The Rev'd J.S. Crouch	(1976)
Temiskaming	The Rev'd N.L. Goater	(1979)
Thunder Bay	The Rev'd D.M. Landon	(1979)

EXAMINING CHAPLAINS

The Very Rev'd I.L. Robertson	(1967)
The Rev'd N.L. Goater	(1975)
The Rev'd G.K. Gibbs	(1977)

EDITOR - ALGOMA ANGLICAN

The Rev'd J.E. Jordan	(1979)
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WARDEN OF LAY READERS

The Rev'd E.B. Paterson	(1975)
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MEDICAL EXAMINER

Dr. D.H. Gould	(1975)
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AUDITORS

Thorne, Riddell and Company

DIOCESAN CLERGY

BISHOPS	PRIESTED	MADE DEACON
Nock, Frank Foley	May 18, 1941	May 19, 1940
Wright, William Lockridge (Retired)	Sept. 11, 1927	Sept. 4, 1926
PRIESTS		
* Goodier, Cyril (Retired)	Oct. 19, 1924	June 19, 1923
* Thompson, Gilbert (Retired)	May 31, 1931	JUNe 8, 1930
McCausland, John George Alban Patrick (SSJE)	Dec. 11, 1932	Dec. 13, 1931
* Nornabell, Edward Raymond (Retired)	Dec. 11, 1932	June 21, 1931
Garbutt, Harry William (Retired)	June 11, 1933	May 25, 1932
Hinchliffe, James Fletcher (Retired)	Dec. 21, 1936	June 7, 1936
* Peto, Cyril Henry Gilbert (Retired)	Sept. 25, 1938	Aug. 6, 1937
* Kerr, John Winston (on leave)	Sept. 25, 1938	Aug. 6, 1937
* Large, Charles Frederick (Retired)	May 18, 1940	Sept. 25, 1938
* Dixon, Donald Harry (Retired)	June 8, 1941	May 18, 1940
Haddon, Ernest Roy	May 10, 1942	June 8, 1941
Peake, Frank Alexander	May 31, 1942	June 8, 1941
Pulker, Edward Alfred	Dec. 1942	May 1942
Watson, John Henry	Feb. 2, 1943	Sept. 29, 1941
Noble, Charles Brain	May 9, 1943	March 31, 1942
* Garrard, Horace George (SSJE) (Retired)	Sept. 18, 1943	Sept. 29, 1941
* Craymer, Samuel Maitland (Retired)	June 29, 1944	Sept. 18, 1943
Mitchell, David Nelson	Aug. 1, 1945	July 4, 1944
* Beattie, William Gilmour (Retired)	June 11, 1946	May 6, 1945
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	April 25, 1948
Doolan, John George Meara	May 3, 1949	April 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
* Wilkinson, Maurice Pickard (Retired)	April 29, 1951	Sept. 21, 1948
Inshaw, Reginald John Seymour (Retired)	April 25, 1952	Aug. 24, 1951
* Minchin, Kells Arthur (On leave)	May 3, 1952	April 25, 1951
King-Edwards, William Bagot Ramsey (Retired)	Nov. 13, 1952	June 5, 1951
Cooper, Benjamin Joseph	Dec. 1, 1952	May 20, 1951
Robertson, Irvin Lawrence	Feb. 24, 1953	May 22, 1952
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
* Gosse, Stephen Baxter Gordon (Retired)	Sept. 5, 1954	Feb. 24, 1953
Morrow, Henry	March 25, 1955	May 27, 1954
Peterson, Leslie Ernest	March 25, 1955	May 27, 1954
Hankinson, Michael Roderic	May 1, 1956	May 3, 1951
Roberts, Frederick Gordon	Dec. 16, 1956	March 1, 1956
Graham, William Andrew	April 23, 1957	May 20, 1956
* Heaven, Edwin Boyd Gyde	April 30, 1957	June 3, 1956

* absent

PRIESTS	PRIESTED	MADE DEACON
Woodward, Dalton Lawrence	May 30, 1957	Sept. 21, 1956
* Forth, David Selwyn (On leave)	June 16, 1957	May 7, 1956
Jerry-Cooper, Herbert Alfred	June 16, 1957	May 27, 1956
Crouch, Jack Sydney	Dec. 21, 1957	Oct. 28, 1954
Stadnyk, William Robert	May 1, 1958	May 5, 1957
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
Conliffe, Mark Shankland	Feb. 22, 1961	May 26, 1960
* Palmer, Peter Parson (SSJE) (On leave)	July 11, 1961	Oct. 28, 1959
* Kreager, Henry Ross (On leave)	Nov. 30, 1961	April 25, 1961
Gibbs, Graham Kenneth	Dec. 21, 1961	April 25, 1961
Ellam, William John	April 1, 1962	May 11, 1961
* Porter, Arnold Murray (On leave)	April 1, 1962	April 25, 1961
Lyon, Duncan Austin	Sept. 22, 1963	Sept. 23, 1962
Flowers, Robert Thomas	Dec. 21, 1963	May 12, 1963
Brazill, Brock Rodney	March 25, 1965	May 19, 1964
Hornett, Charles Albert Victor	June 9, 1965	Nov. 30, 1962
Goater, Noel Leslie	May 22, 1966	Nov. 30, 1965
* Matthews, Victor Bruce Thorne (On leave)	Nov. 30, 1966	May 8, 1966
* Bradford, Murray Edward	Dec. 21, 1966	June 5, 1966
* Shea, Derwyn S. (On leave)	May 21, 1967	May 8, 1966
Blaber, Kenneth Richard John	June 29, 1967	May 19, 1966
Moore, Thomas Frank	Dec. 21, 1970	Dec. 16, 1956
Moyle, Edward Philip	June 1971	June 14, 1970
* Earle, Jonathan Patrick (On leave)	May 5, 1974	Sept. 21, 1973
McCombe, Roger William (On leave)	May 5, 1974	June 24, 1971
Ivey, William Phineas	Feb. 2, 1975	May 5, 1974
McCord, Robert Anthony Morgan	Feb. 2, 1975	May 5, 1974
Coote, Herbert Edward	May 16, 1976	March 25, 1972
Eldred, Michael Coriell	May 16, 1976	April 23, 1975
Ostler, Kenneth George	May 16, 1976	May 29, 1975
* Bowring, David Michael (On leave)	May 16, 1976	Feb. 29, 1976
Smith, Jerry William	May 19, 1977	May 16, 1976
Bostwick, Brian Douglas	Aug. 31, 1977	Aug. 29, 1976
Nicolle, Russell Frederick Allister	Jan. 25, 1978	May 19, 1977
Gower, Frank Charles	April 25, 1978	May 19, 1977
Winslow, Lawrence Harold	April 25, 1978	May 19, 1977
Delaney, Timothy John	Nov. 30, 1978	May 1, 1978
Kelsey, John Robert	Nov. 30, 1978	MMay 1, 1978
Thwaites, Alan Russell	Nov. 30, 1978	May 1, 1978
McCarthy, Michael Scott	Nov. 30, 1978	May 1, 1978

OTHER CLERGY RESIDING WITHIN DIOCESE (MAY 1979)

WITH LETTERS OF PERMISSION TO ASSIST:

- | | |
|---------------------------|-------------------------------|
| * Brown, Robert Frederick | * Ripley, Robert Charles Sims |
| * Cleverdon, H.D. | Stanley, Douglas Arnold Bruce |
| Johnson, Walter Sidney | * Train, C.W. |
| * Johnson, G.H. | S.S.J.E. - |
| * Morris, William Sparkes | * Dalby, Francis |
| S.C.L. - Weare, E.A. | * Walls, Gordon |
| | * Kennedy, W.H.F. |

CHURCH ARMY CAPTAIN SERVING IN THE DIOCESE

- | | |
|----------------------|------------------------------------|
| * Captain Earl Burke | - St. George's Church, Thunder Bay |
|----------------------|------------------------------------|

DIVINITY STUDENTS

- | | |
|------------------------|-------------------|
| * Frank Mason | - Trinity College |
| * A.V. (Terry) Bennett | - Trinity College |
| * Wayne Putman | - Huron College |

OBSERVER

- | | |
|-----------------|--------------------|
| Mrs. Peggy Hern | - A.C.W. Treasurer |
|-----------------|--------------------|

GUESTS

- | | |
|-----------------------------|--------------------------------------------------------------------------------------------------|
| Atkinson, The Rev'd Patrick | - Diocese of Keewatin |
| Ask, Mrs. Janet | - Diocese of Northern Michigan and
St. James' Episcopal Church, Sault
Ste. Marie, Michigan |
| Johnston, The Rev'd Irvine | - St. Andrew's United Church |
| Murphy, Msg. Henry | - R.C. Cathedral of the Precious Blood |
| Wiedrich, The Rev'd Wm. | - St. James' Episcopal Church, Sault
Ste. Marie, Michigan |

* absent

LAY DELEGATES

In attendance at 1979 Synod

DEANERY OF ALGOMA (23 delegates)

Blind River

Miss Sally Shamas

Chapleau

Mr. Lindsey Anderson

Elliot Lake

Mr. Philip Miles

Mrs. Eileen Peacock

Goulais Bay

Mrs. Margaret Boissineau

St. Joseph Island

Mrs. Anne Young

Echo Bay

Mrs. Shirley Lee

Thessalon

Mr. Don Hagerty

Searchmont & Heyden

Miss Katy Merrifield

Wawa

Mrs. Marjorie G. Witty

DEANERY OF MUSKOKA (20 delegates)

Bala

Mrs. Kathleen Ricker

Mac Tier

Mrs. Ainsley Munroe

Bracebridge

Mr. Robert Coupland

Mrs. Robert Coupland

Emsdale

Mr. Lachlan Locke

Gravenhurst

Mr. Richard Sleinin

Mrs. Joan Sleinin

Huntsville

Mr. A.L. Robinson

Grassmere

Mrs. Margaret Withers

S.S.J.E. Mission - Brother Norman Newbery

Sault Ste. Marie:

Christ Church

Mrs. Sylvia Wilding

St. Peter

Mr. Wm. Curtis

Holy Trinity

Mr. Henry Gaines

Mr. Hugh Hamilton

Mr. Tom Marwood

St. John

Mr. Fred Boileau

Mr. Joseph Brescacin

St. Luke's Cathedral

Mr. Harry Johnston

Mr. Alfred Gould

Mr. David H. Gould

St. Matthew

Mr. Horace Walker

Mr. Wm. Thompson

Mrs. Norma Hankinson

Milford Bay

Mrs. Barbara Graham

Port Carling

Mrs. Mary Elliott

Parry Sound

Mr. Bert Garrett

Mrs. Betty McDowall

Mr. N. Saad

Port Sydney

Mr. Donald Kitchen

Rosseau Parish

Mr. Joseph Hannon

Sundridge

Mrs. Mary Hall

South River

Miss Bessie Quirt

Burks Falls

Mr. Harry May

DEANERY OF SUDBURY (22 Delegates)

Capreol

Mrs. Ethel Turner
Mr. Robert McLatchie

Copper Cliff

Mr. Ross Corless
Mr. Robert Lewis

Espanola

Mr. Alan Coode

Gore Bay Parish

Mr. Howard Rumley

Little Current

Mr. Clifford Abbottossaway

Lively

Mr. Frank MacKinnon

Manitowaning & South Bay Mouth

Mrs. Vivian Tilston

Mindemoya

Mrs. Hollis Cox

Onaping

Mrs. Judy McColeman

Azilda

Mrs. Emma MacNeill

SUDBURY:

Church of the Epiphany

Dr. Robin Bolton
Mr. Gary Brooks
Mr. Norm Greene

Church of the Ascension

Mr. J. Bright
Mr. Wm. Bills

Garson

Mrs. Genevieve Rollins

St. James'

Lt. Col. Winslow Case, CM

Church of the Resurrection

Mr. Mel Sawyer
Mr. Cyril Varney
Mr. Frank Southern

DEANERY OF TEMISKAMING (12 Delegates)

Haileybury

Mr. Maurice Weight
Mr. Peter Garvin

Cobalt

Mrs. Eileen Hunt

New Liskeard

Mr. Frank Joy

NORTH BAY:

Christ Church

Mr. Don MacLennan
Mrs. Joyce Edwards

St. Brice

Mr. Robert Black
Miss Helen Sheppard
Mr. A.S. Randall

St. John

Mr. W.J. (Biff) Gigg
Mrs. Connie Elliott
Mrs. Mary Turnbull

DEANERY OF THUNDER BAY (22 Delegates)

Marathon

Mr. Stan Petten

Nipigon

Mr. Adrian Marceau

Schreiber

Mr. Reginald Bailey

Rea Rock

Mr. Charles Fearon

THUNDER BAY:

St. George
Mr. Gordon Daniher
Mr. Dennis Cromarty

St. John

Mr. George Richmond
Mrs. Prudence Morris
Mr. Michael Zale

St. Luke

Mr. Ernest G. Nicholls
Mr. John Sovereign

St. Michael

Mrs. Jean Brayshaw
Mr. Bernard Davis
Mr. Peter Dunnill

DEANERY OF THUNDER BAY --continued

Thunder Bay:

St. Paul

Mr. David N. Hamilton
 Mrs. Leslie O'Neill
 Mr. E.T. Charnock

St. Stephen

Mrs. Margaret Somerton

St. Thomas

Mr. Sid B. Turner
 Mrs. Shirley Koza
 Mr. Richard Carson

West Thunder Bay Parish

Mrs. Sheilagh Sauder

A.C.W. REPRESENTATIVE

Mrs. Ellen May, President

YOUTH DELEGATES

Deanery of Algoma

Mr. Steven Douville
 Miss Diane Holotuk
 Mr. Paul van den Bosch

Deanery of Sudbury

Miss Mollie Cole

Deanery of Temiskaming

Mr. Douglas Nichol
 Miss Sandy Tenger

Deanery of Thunder Bay

Mr. Len Shaw

DIOCESAN LAY READERS

	<u>Residence</u>	<u>Date of first licence</u>
Menzies, Thomas	Bala	Dec. 15, 1951
Hornby, Muriel	St. Joseph Island	June 23, 1978
Bradford, Dave	Thunder Bay (St. Michael)	May 10, 1953

PARISH LAY READERS

Eldred, Herbert W.	Torrance/Bala	May 10, 1972
Caines, St. Arthur E.	Falconbridge	Oct. 12, 1978
Weight, Maurice	Haileybury	May 14, 1953
Simmie, Neil John	Lively	Jan. 11, 1979
Browne, Alec G.	Little Current	Dec. 10, 1975
Smith, David	Manitowaning	June 21, 1973
Sharp, James	North Bay (St. Brice)	Nov. 23, 1957
Parker, Gordon	North Bay (St. Brice)	June 13, 1969
Payne, Leonard	North Bay (St. John)	Oct. 5, 1972
Smart, Michael M.	Rosseau	Sept. 1, 1977
Clement, Edward A.	Sault Ste. Marie (St. Luke)	Sept. 11, 1955
Brideaux, Richard	Sault Ste. Marie (St. Matthew)	June 13, 1954
Kidd, William	Sault Ste. Marie (St. Matthew)	Sept. 11, 1955
Figures, Leslie J.	Sault Ste. Marie (Holy Trinity)	Apr. 23, 1972
Peyton, Lawrence John	Sudbury (Epiphany)	May 20, 1976
Case, Winslow Lt.Col.	Sudbury (St. James)	Oct. 9, 1970
Varney, Cyril	Sudbury (Resurrection)	Nov. 6, 1955
Bills, William	Sudbury (Ascension)	June 1, 1979
Hall, Mary	Sundridge	April 1978
Stopes, Ernest	Thessalon	Nov. 16, 1975
Godfrey, Fred	Thunder Bay (St. George)	Mar. 14, 1963
Stark, Ronald	Thunder Bay (St. Luke)	Apr. 15, 1962
Smith, T. Harry	Thunder Bay (St. Michael)	Oct. 9, 1973
Rudiak, Dan	Thunder Bay (St. Michael)	Mar. 14, 1967
Stephens, David	Thunder Bay (St. Thomas)	May 22, 1979
Coons, John David	West Thunder Bay	Au . 23, 1974

GENERAL SYNOD DELEGATES AND ALTERNATES

Clerical Delegates (4)

The Rev'd Noel L. Goater
 The Rev'd Donald M. Landon
 The Ven. David A.P. Smith
 The Very Rev'd I. Lawrence Robertson

Lay Delegates (4)

Dr. David H. Gould
 Mrs. Ellen May
 Mr. Hugh Hamilton
 Lt. Col. Winslow A. Case

Clerical Alternates

The Rev'd Eric B. Paterson
 The Rev'd Leslie E. Peterson
 The Rev'd Wm. R. Stadnyk
 The Rev'd Frederick G. Roberts

Lay Alternates

Mr. Ross A. Corless
 Mr. David Hamilton
 Miss Mollie Cole
 Mr. Frank Joy

PROVINCIAL SYNOD DELEGATES AND ALTERNATES

Clerical Delegates (4)

The Rev'd Leslie E. Peterson
 The Rev'd Noel L. Goater
 The Rev'd Eric B. Paterson
 The Ven. David A.P. Smith

Lay Delegates (4)

Mr. Din P. Oosterbaan
 Mrs. Ellen May
 Mr. Ross A. Corless
 Dr. David H. Gould

Clerical Alternates

The Rev'd Wm. R. Stadnyk
 The Rev'd Donald M. Landon
 The Rev'd Larry H. Winslow
 The Very Rev'd I. Lawrence Robertson

Lay Alternates

Lt. Col. Winslow A. Case
 Mr. Frank Joy
 Mr. W.J. (Biff) Gigg
 Mr. Hugh Hamilton

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF
 THE UNIVERSITY OF TRINITY COLLEGE

The Rev'd Canon J.F. Hinchliffe
 The Venerable David A.P. Smith
 The Rev'd William R. Stadnyk
 The Rev'd Canon George W. Sutherland

THORNELOE UNIVERSITY OFFICERS

Chancellor
 Chairman, Board of Governors
 Vice-Chairman
 Secretary
 Treasurer
 Provost & Vice-Chancellor

The Right Rev'd F.F. Nock
 Mr. R.B. Warren, Q.C.
 Mr. E.D. Evans
 Mr. N.E. Greene
 Mr. W. Robert Hutcheson
 The Rev'd E.B.G. Heaven

COMMITTEES OF THE DIOCESE

EXECUTIVE COMMITTEE OF THE SYNOD

Ex-officio Members

The Bishop (Chairman)
 The Dean
 The Chancellor
 The Registrar

The Treasurer
 The 5 Archdeacons
 The 5 Rural Deans

Elected Lay Stewards

Algoma	(4 year term) (2 year term)
Muskoka	(4 year term) (2 year term)
Sudbury	(4 year term) (2 year term)
Temiskaming	(4 year term) (2 year term)
Thunder Bay	(4 year term) (2 year term)

Mrs. Norma Hankinson, Sault Ste. Marie
 Dr. David H. Gould, Sault Ste. Marie
 Mr. A.L. Robinson, Huntsville
 Mr. Lachlan Locke, Novar
 Mr. Ross Corless, Sudbury
 Mr. Cyril Varney, Sudbury
 Mr. W.J. (Biff) Gigg, North Bay
 Mr. Frank Joy, New Liskeard
 Mr. Bernard Davis
 to be elected

Appointed Members by Bishop

The Rev'd Eric B. Paterson, Sudbury
 Mr. Philip Miles, Elliot Lake

ALGOMA ANGLICAN STANDING COMMITTEE

The Ven. Frank R. Coyle
 Mr. George Freeman
 Mr. Din P. Oosterbaan

The Ven. Charles B. Noble
 Mr. Richard Brideaux

ADVISORY CAR COMMITTEE

The Rev'd Charles A.V. Hornett
 Mr. Henry Gaines

Mr. W.G. Thompson
 Mr. Din P. Oosterbaan

CONSTITUTION AND CANONS COMMITTEE

The Rev'd Donald M. Landon
 Mr. Dick Keegan
 Judge P.S. FitzGerald

The Rev'd Mark S. Conliffe
 Mr. Gerry Grisdale

Corresponding members:

Mr. Ron Warren, Q.C.
 Dr. David H. Gould

ADVISORY FINANCE COMMITTEE

The Venerable E. Roy Haddon
 The Rev'd H.A. Jerry-Cooper
 Mr. Wm. Kosny
 Mr. Bernard Davis
 Mr. Ernest Nicholls
 Mr. Din P. Oosterbaan

The Rev'd Harry Morrow
 Mr. T.C. Luck
 Mr. Peter Dunnill
 Mr. Ned Charnock
 Mr. Sid B. Turner

ADVISORY INVESTMENT COMMITTEE

Mr. R.M. Biggs
 Dr. Wm. E. Hutchinson
 Mr. Hugh Hamilton
 The Very Rev'd I.L. Robertson

Mr. Ross Cutmore
 Mr. J.H. Coulter
 Mr. Arthur Day
 Mr. Din P. Oosterbaan

ADVISORY MINISTRY COMMITTEE

The Rev'd Eric B. Paterson
 The Rev'd Robert A.M. McCord
 Mrs. Jennie Rollins
 Mr. Alan Goode

The Rev'd Noel L. Goater
 Mrs. Mary-Jane Crouch
 Mrs. Della Passi
 Mr. Robert McLatchie

ADVISORY PLANNING COMMITTEE

Mr. William Kosny
 Mrs. Reta Allen
 Mr. Cyril Varney
 Mr. Frank Joy
 Mr. Robert Black
 Mr. Norman Greene

The Venerable Charles B. Noble
 The Venerable E. Roy Haddon
 The Venerable J. George M. Doolan
 The Venerable David A.P. Smith
 The Venerable Jack H. Watson
 The Venerable F.R. Coyle

ADVISORY OUTREACH COMMITTEE

The Venerable David A.P. Smith
 Mr. Jack S. Bedggood
 Mrs. W.C. (Connie) Elliott
 Mrs. M.J. (Christine) Whatmore

The Rev'd Roy A. Locke
 Mr. Don MacLennan
 Mrs. Ellen May

ADVISORY PROPERTY COMMITTEE

Mr. Lawrence Brown
 The Rev'd Wm. R. Stadnyk
 Mr. Harry Johnston
 Mr. Bruce Willson
 Mr. Harold Brain

The Very Rev'd I.L. Robertson
 The Rev'd Frederick G. Roberts
 Mr. Hugh McCullough
 Mr. Bert Chambers
 Mr. Din P. Oosterbaan

ADVISORY SOCIAL ACTION COMMITTEE

The Rev'd Leslie E. Peterson
 The Rev'd Duncan A. Lyon
 Mrs. Marjorie Brandt
 Miss Bessie Quirt
 Mr. Lachlan Locke

The Rev'd Dalton L. Woodward
 Mr. Arnold L. Robinson
 Mrs. Betty McDowall
 Mrs. Dorothy E. Hoover

TASK FORCE ON CLERGY STIPENDS

The Rev'd Wm. R. Stadnyk
 Mr. Deane Stinson
 Mr. William Curtis
 Mr. Leslie J. Gaunt

The Rev'd Kenneth Gibbs
 Mr. Bruce Campbell
 Mr. Gordon Saxby

Corresponding members:

The Rev'd Roy A. Locke
 The Rev'd Kenneth Blaber

SESSIONAL COMMITTEES 1979

CONFIDENTIALS COMMITTEE

The Rev'd Wm. R. Stadnyk (Chairman) Mr. Alfred Gould
 The Rev'd Charles A.V. Hornett

PRESS-TV MEDIA COMMITTEE

Mr. H. Johnston (Chairman) The Rev'd Jack S. Crouch

AGENDA COMMITTEE

The Rev'd Frederick G. Roberts (Chairman)
 The Venerable Frank R. Coyle The Very Rev'd I.L. Robertson
 Dr. David H. Gould Mr. Joe Brescacin
 Mr. Hugh Hamilton Mr. Wm. Thompson
 Mr. Din P. Oosterbaan

ARRANGEMENTS COMMITTEE

Mrs. Norma Hankinson (Chairman)
 The Venerable Charles B. Noble The Rev'd Kenneth Ostler

RESOLUTIONS COMMITTEE

The Rev'd Donald M. Landon (Chairman)
 The Rev'd Mark S. Conliffe Mr. Sid B. Turner
 Mr. Ron B. Warren, Chancellor Mr. Michael Zale

COMMITTEE ON BISHOP'S CHARGE

The Rev'd Roy A. Locke (Chairman) The Venerable E. Roy Haddon
 The Rev'd Wm. P. Ivey Mr. Norman Greene
 Mrs. Ellen May Mrs. Betty McDowall
 Mr. William Curtis

SERVICES

The Very Rev'd I.L. Robertson The Rev'd Frank C. Gower

NOMINATING COMMITTEE

The Rev'd Dr. E.A. Pulker (Chairman)
 The Rev'd Dalton L. Woodward Mrs. G. Rollins

VOTES OF THANKS

Mr. Cyril Varney (Chairman) Mrs. Shirley Koza
 The Rev'd Canon David N. Mitchell The Rev'd Russell Nicolle

ACTS OF SYNOD

	<u>Motion No.</u>
1. Elected the Rev'd E.B. Paterson as Clerical Secretary	M - 2
2. Elected Mr. Hugh Hamilton as Lay Secretary	M - 4
3. Presented an Address to Her Majesty the Queen	M - 6
4. Extended Courtesies of Synod to various persons	M's - 7, 24, 47
5. Adopted minutes of the 27th Session and the Theological Session of the 1976 and 1977 Synods	M - 8
6. Accepted report of Agenda Committee	M - 11
7. Received report of Resolutions Committee	M - 12
8. Received all reports and motions as in the Convening Circular	M - 13
9. Accepted the report of the Scrutineers	M - 14
10. Received announcement of the membership of Executive Committee	-
11. Adopted report of Editor of Algoma Anglican	M - 15
12. Commended the Treasurer for excellence of his work	M - 16
13. Amended Regulation No. 15 on Car Loan Fund	M - 17
14. Amended Regulation No. 15 (b) on Car Loan Fund	M - 18
15. Adopted the report of Car Committee	M - 19
16. Elected General Synod Delegates	-
17. Good wishes and prayers extended to Chief Dennis Cromarty	M - 22
18. Adopted report of Algoma Anglican Standing Committee	M - 23
19. Adopted report of Thorneloe University	M - 25
20. Adopted report of the Anglican Church Women	M - 26
21. Adopted report of the Missions to Seamen	M - 27
22. Adopted report of Diocesan Heritage Centre	M - 28

	<u>Motion No.</u>
23. Adopted report of Advisory Social Action Committee	M - 29
24. Adopted report of Advisory Outreach Committee	M - 30
25. Received verbal reports of Diocesan Youth Camps	-
26. Adopted motion re Disaster Funds - Searchmont/Goulais River/Field	M - 31
27. Received report of Committee on the Bishop's Charge	M - 32
28. Adopted motion re greetings to Judge D.M. Lawson, Q.C.	M - 33
29. Adopted motion re greetings to Roman Catholic Diocese of Sault Ste. Marie	M - 34
30. Adopted motion whereby Motion '20' (Christian Initiation) was tabled until next Synod	M - 35
31. Adopted motion on diocesan policy on Infant Baptism, etc.	M - 37
32. Adopted motion on continuing an intensive, well-publicized study of Christian Initiation in Diocese	M - 38
33. Adopted motion commissioning Advisory Ministry Committee to further study the Christian Initiation report	M - 39
34. Adopted report of Advisory Ministry Committee	M - 41
35. Adopted new Regulation No. 17 - Pre-retirement Consultations	M - 43
36. Adopted new Canon 36 - Algoma Curacy Training Fund	M - 44
37. Adopted new Canon 37 - Dean of Algoma	M - 45
38. Adopted report of Advisory Planning Committee	M - 46
39. Elected Provincial Synod Delegates	-
40. Adopted report of Diocesan Matrimonial Commission	M - 49
41. Adopted report of Advisory Finance Committee	M - 50
42. Adopted report of Advisory Property Committee	M - 51
43. Adopted report of Warden of Lay Readers	M - 52
44. Adopted report of Advisory Investment Committee	M - 54

	<u>Motion No.</u>
45. Adopted motion re a revised Book of Common Prayer	M - 55 (b)
46. Amended Canon 13, Section 7 - Annual Vestry meeting	M - 57
47. Amended Canon 1, Section 2 - Annual Parochial Reports	M - 59
48. Proposed new Regulation No. 16 - Discontinuance of a Parish, referred to Executive Committee	M - 60 (b)
49. Referred to Executive Committee the matter of disposition of Trust Funds, etc., of a discontinued congregation	M - 61
50. The Executive Committee to establish a uniform policy re disbursement of monies realized from sale or lease of property ...	M - 62
51. Amended Regulation 11, Section 2 - Christmas Offering	M - 63
52. Congratulations to Canadian Bible Society re 75th Anniversary	M - 64
53. Adopted motion re annual increase in minimum stipends	M - 65
54. Task Force on Clergy Stipends to be appointed	M - 66
55. Diocesan Renewal Committee to be established	M - 68
56. Adopted motion on Patent of Arms	M - 70
57. Delegates to General and Provincial Synods to present the mind of Synod on matters the Synod has expressed itself	M - 72
58. Empowered Chancellor to act as Registrar pro tem	M - 73
59. Appointment of Auditors	M - 74
60. Report of the Executive Committee ratified	M - 75
61. Adopted Resolutions of Thanks	M - 76

CERTIFICATE OF APPROVAL

We certify that we have examined the Journal of Proceedings of the twenty-ninth Session of the Synod as published in this book, and have found it to be an accurate record.

The Rev'd E.B. Paterson, Clerical Secretary
Mr. Hugh Hamilton, Lay Secretary
Mr. Din P. Oosterbaan, Treasurer

JOURNAL OF PROCEEDINGS

Twenty-ninth Session of the Synod of the Diocese of Algoma - held
at Sault Ste. Marie, Ontario - May 7th, 8th and 9th, 1979.

SUNDAY, MAY 6th, 1979

Registration for Synod by Clergy, Lay and Youth delegates took place from 4:00 to 6:00 p.m. and from 7:00 to 8:30 p.m. at St. Luke's Parish Hall; and from 8:30 p.m. on at Bishophurst.

A reception was held at Bishophurst for all Synod members from 8:00 to 10:30 p.m. on the evening prior to Synod. A display on Lambeth was viewed by those attending the reception in Heritage Centre.

MONDAY, MAY 7th, 1979

SYNOD SERVICE -

Matins began at 7:15 a.m. with Mr. Cyril Varney as officiant and the Rev'd Frank Gower assisting. At 7:30 a.m. the Right Rev'd F.F. Nock was celebrant at the Choral Eucharist in St. Luke's Cathedral. The Gospel was read by the Rev'd Roger McCombe; the Epistle by the Venerable J. George M. Doolan; and Archdeacons E. Roy Haddon, John H. Watson, David A.P. Smith and Charles B. Noble assisted by administering the elements. Crucifers were Jay and Bruce Johnson and Servers Ian Muirhead and Philip Burfoot. The Choir, under the leadership of John Wood, rendered the Anthem - "Non Nobis, Domine" by R. Quilter. The bread and wine were presented by two Youth Delegates - Paul van den Bosch and Diane Holotuk. Former members of Synod departed this life since the 1977 Synod Session were named by the Bishop.

Following the service a continental breakfast was available for the delegates at St. Andrew's Church Hall and the final registration took place.

MORNING SITTING

The Bishop (as Chairman of Synod) opened the morning sitting in St. Andrew's Church Hall at 9:30 a.m. with prayer. The Rev'd Noel L. Goater gave a devotional address - "Can we think straight". (Pages 48 - 49)

FORMAL ORGANIZATION OF SYNOD:

SYNOD MEMBERSHIP

The Chairman of the Credentials Committee, the Rev'd Wm. R. Stadnyk, reported that a quorum was present.

SESSIONAL COMMITTEES

- (1) Moved by Mrs. Norma Hankinson, seconded by Archdeacon David Smith - "That the appointments by the Bishop to the Sessional Committees be confirmed."
(Page 15) CARRIED.

SYNOD SECRETARIES

Clerical -

- (2) Moved by Archdeacon Roy Haddon, seconded by Dean I. Lawrence Robertson -
"That the Rev'd Eric Paterson be re-elected as Clerical Secretary."
CARRIED.
- (3) Moved by the Rev'd Noel Goater, seconded by the Rev'd Harry Morrow -
"That nominations for Clerical Secretary be closed." CARRIED.
- The Bishop declared the Rev'd Eric B. Paterson elected as Clerical Secretary.

Lay -

- (4) Moved by Mrs. Ethel Turner, seconded by Mr. Bob McLatchie - "That Mr. Hugh Hamilton be nominated as Lay Secretary."
CARRIED.
- (5) Moved by Mr. Sid Turner, seconded by Mr. Gordon Daniher - "That nominations for Lay Secretary be closed."
CARRIED.
- The Bishop declared Mr. Hugh Hamilton elected as Lay Secretary of Synod.

MESSAGE TO HER MAJESTY THE QUEEN

- (6) Moved by The Very Rev'd I. Lawrence Robertson, seconded by Mr. Harry Johnston, that Synod send the following message of loyal greeting to Her Majesty the Queen:

"We, the Bishop and members of the Twenty-ninth Synod of the Diocese of Algoma, assembled in session in Sault Ste. Marie, Ontario, Canada, reaffirm our loyalty to you our Queen of Canada.

Your faith and devotion are an inspiration to us all, and we pray for God's continued blessing on you and your family."

This was CARRIED with the singing of "God Save the Queen".

REGRETS

Regrets for inability to attend Synod were received from:

The Rev'd Maurice P. Wilkinson	The Rev'd Murray Porter
The Rev'd Dr. W.S. Morris	Captain Earl Burke
The Rev'd E.G.B. Heaven	Mrs. Pat Dunnill
The Rev'd Robert F. Brown	Mrs. S. Sauder
The Rev'd Gilmour Beattie	Mrs. C. Hoyle
The Rev'd Murray Bradford	Mrs. Fran Wallace
The Ven. Cyril Peto	Mr. B. Pearson
The Ven. S.M. Craymer	

GREETINGS

The Bishop welcomed His Worship, Mayor N. Trbovich and the Rev'd Irvine Johnston, minister of St. Andrew's United Church.

Mr. Johnston brought greetings from St. Andrew's and welcomed the Synod back to their facilities. Mayor Trbovich in a few well chosen words brought greetings to the Synod from the City of Sault Ste. Marie.

The Bishop welcomed the Rev'd Ralph Magee of the Canadian Bible Society, who is well-known throughout the Diocese, Mr. Magee was present throughout the Synod with material related to the Society.

The Bishop recognized the presence of and welcomed the Rev'd Bagot King-Edwards, a retired priest of this Diocese now living in Peterborough; the Rev'd Canon Ted Weare, Society of Common Life, presently residing in Bracebridge; and the Rev'd Walter Johnson of Port Sydney, a retired priest of Toronto, who gives invaluable assistance in the Huntsville area.

A verbal greeting was received from Canon E.R. Normabell and all were pleased to hear from him. The Bishop announced that Canon Cyril Goodier, who resides in St. Joseph's Villa, Dundas, is the oldest living priest licensed in this Diocese. He still assists at services on a regular basis.

COURTESIES OF SYNOD

- (7) Moved by the Rev'd Frederick Roberts, seconded by Dean Lawrence Robertson - "That the courtesies of the 29th Synod of Algoma be extended to the following:

Our Partners-in-Mission Guests:	The Rev'd Patrick Atkinson, Keewatin Dio. The Rev'd Wm. Wiedrich, Northern Michigan Diocese and St. James' Episcopal Church, Sault Ste. Marie, Michigan Mrs. Janet Ask, Northern Michigan Dio. The Rev'd Henry Murphy, R.C. Church The Rev'd Irvine Johnston, St. Andrew's United Church.
Observer:	Mrs. Peggy Hern, A.C.W. Diocesan Treas.
Clergy with Letters of Permission:	The Rev'd Walter Johnson The Rev'd Canon Ted Weare."

The Bishop introduced the seven youth delegates present reminding them that they have full privileges of Synod - to speak and to vote.

CORRESPONDENCE

- a) A reply to greetings sent at the time of the Theological Synod in May 1977 from an aide of the Queen:
- "I am commanded to convey to you and the Synod of the Diocese of Algoma the sincere thanks of The Queen for your kind message of loyal greetings on her Silver Jubilee which Her Majesty much appreciates."
- b) A letter from the Most Rev'd Elinana J. Ngalamu, Archbishop of the Sudan -
- "Thank you for your letter of the 15th March, 1979, I was very glad to hear from you but sorry I hadn't written to you first before your letter arrived. I remember our time together in Lambeth when we were part of the same group and also stayed together in the same block at the University in Canterbury.

Please share with your Diocesan Executive Committee that we accept with great pleasure the idea of a partnership link with my Diocese. As you say the Rev'd Ross Kreager is already with us and his presence will help

to foster the link. I hope to be in Canada myself from the 4th - 19th May. If there is an opportunity I will telephone you during this time."

- c) A letter from the Registrar, Mr. E.P. Lee, Q.C., of Bracebridge -
- "It is with regret that I tender my resignation as Registrar of the Diocese. It would appear desirable that the Office of Registrar should become vacant in order that a Registrar may be elected at the forthcoming Synod.
- I have enjoyed serving the Diocese as Registrar for some years, and I would, of course, be glad to assist you and the Diocese in any way that is possible."
- d) A letter of greeting from the Ven. C.H.G. Peto of Parry Sound.

FIRST ATTENDANCE AT SYNOD

At the request of the Bishop a record was made of those attending Synod for the first time - 62: the second time - 22: the third time - 39.

MINUTES OF THE 1976 SYNOD AND 1977 THEOLOGICAL SYNOD

- (8) Moved by Dean Lawrence Robertson, seconded by Mr. Hugh Hamilton - "That the minutes of the 27th Session, May 3rd, 4th and 5th, 1976, and the Theological Session, May 9th, 10th and 11th, 1977, as previously printed and circulated be now formally approved and ratified." CARRIED.

REPORT OF AGENDA COMMITTEE

- (9) Moved by the Rev'd Frederick Roberts, seconded by Dr. David H. Gould - "That Synod concur in the variation of the Order of Proceedings as set forth in the draft agenda.
- No's. 14, 15, 16, 17, 19, 20, 21 be moved to Tuesday morning after No. 24.
 No. 25 be moved to Monday evening after No. 18.
 No. 30 moved to Tuesday evening after No. 34
 No. 37 moved to Tuesday afternoon after No. 26. CARRIED.
- (10) Moved by Dr. David H. Gould, seconded by Mr. Joe Brescacin - "That Synod concur in these regulations of the length of speeches at Synod:
- a) Time limit on speeches shall be:
- 5 minutes for movers
 3 minutes for seconders
 3 minutes for other speakers
 2 minutes for mover's final remarks.
- b) The Lay Secretary shall serve as timekeeper." CARRIED.
- (11) Moved by the Rev'd Frederick Roberts, seconded by Dr. David H. Gould - "That the report of the Agenda Committee be received." CARRIED.

REPORT OF RESOLUTIONS COMMITTEE

- (12) Moved by the Rev'd Donald Landon, seconded by Mr. Sid Turner - "That the report of the Resolutions Committee as presented on Pages 184-191 be received." CARRIED.

RECEPTION OF REPORTS AND MOTIONS

- (13) Moved by Mr. Joe Brescacin, seconded by Mr. Wm. Thompson - "That all reports and motions in the Convening Circular and the additional motions and reports be received." CARRIED.
- (14) Moved by the Rev'd Wm. Stadnyk, seconded by Mr. Alfred Gould - "That the Scrutineers report be accepted:

SYNOD MEMBERSHIP:

Out of 114 Lay Delegates eligible to be members of Synod - 100 are present
 87 Clergy - 64
 15 Youth - 7

Also in attendance are the Chancellor, the Diocesan Treasurer and the Diocesan President of the Anglican Church Women, constituting a quorum."

CARRIED.

Also in attendance are our five Partners-in-Mission guests; one observer; and three Clergy with Letters of Permission.

GREETINGS

The Bishop recognized the presence of Archbishop Wm. L. Wright and welcomed him warmly to this 29th Session. The Archbishop is the oldest living consecrated bishop of the Canadian Church, and will observe his 35th anniversary of his consecration on May 30th. The Bishop also recognized the presence of Mrs. Nock.

The Dean assumed the Chair.

BISHOP'S CHARGE (Pages 80 - 98)

The Bishop read his Charge to the 29th Session of the Synod of the Diocese.

Archbishop Wright addressed the Chair as follows:

"For 53 years I have had the privilege of listening to Charges by many and varied types of bishops and for 30 years I have been personally involved in preparing Charges for Synod, but in all the 53 years, and particularly during my own regime, I don't think I have heard a better Charge than we have received this morning. I would like to take this opportunity to convey to you the commendation and warmest congratulations, I am sure, on behalf of all our colleagues gathered here in this Synod, and we hope and pray that for many years you will continue to carry on that warm ministry for which you are noted. This Bishop of yours is not a 'trendy' bishop - thank God for that! He has been schooled in the faith; he knows what it is to minister the Word and the Sacraments. He may be called a traditionalist, but this Church to which we are called is a Church that will be here for many years to come, and there is no place for 'trendyness'. I, today, stand here unabashed and with grateful heart, on your behalf as well as my own, and the whole Church, and the Church in the Community, and say that we wish you well, and always remember that the Church of God will be here long after you and I are gone, but carry on in the Faith. Thank you."

The Bishop thanked the Archbishop.

NOON-DAY PRAYERS WERE LED BY Mr. F. Joy of St. John's, New Liskeard. The Session adjourned at 12:15 p.m.

Grace was said by the Rev'd Wm. Wiedrich of St. James' Episcopal Church, Sault Ste. Marie, Michigan, prior to a luncheon at the Imperial Room, Windsor Hotel. At the conclusion of the luncheon the Rev'd Jerry Smith, St. Paul's, Manitowaning, returned thanks.

AFTERNOON SITTING

The Synod reconvened at 2:15 p.m.

IN-COMING EXECUTIVE - announced by the Bishop

The Bishop	-	The Right Rev'd F.F. Nock	
The Dean	-	The Very Rev'd I.L. Robertson	
The Chancellor	-	Mr. R.B. Warren, Q.C.	
The Treasurer	-	Mr. D.P. Oosterbaan	
The Registrar	-		
The Archdeacons	-	The Venerable F.R. Coyle	(Algoma)
	-	The Venerable J.H. Watson	(Muskoka)
	-	The Venerable J.G.M. Doolan	(Sudbury)
	-	The Venerable D.A.P. Smith	(Temiskaming)
	-	The Venerable E.R. Haddon	(Thunder Bay)
The Rural Deans	-	The Rev'd F.G. Roberts	(Algoma)
	-	The Rev'd Canon D.N. Mitchell	(Muskoka)
	-	The Rev'd J.S. Crouch	(Sudbury)
	-	The Rev'd N.L. Goater	(Temiskaming)
	-	The Rev'd D.M. Landon	(Thunder Bay)
The Lay Stewards			
Algoma	-	Dr. D.H. Gould	(two years)
	-	Mrs. N. Hankinson	(four years)
Muskoka	-	Mr. L. Locke	(two years)
	-	Mr. A.L. Robinson	(four years)
Sudbury	-	Mr. C. Varney	(two years)
	-	Mr. R. Corless	(four years)
Temiskaming	-	Mr. F. Joy	(two years)
	-	Mr. W.J. Gigg	(four years)
Thunder Bay	-	to be elected	(two years)
	-	Mr. B. Davis	(four years)
Bishop's Appointees	-	The Rev'd E.B. Paterson	(Sudbury)
	-	Mr. Philip Miles	(Algoma)

ALGOMA ANGLICAN EDITOR'S REPORT

With the June issue of the Algoma Anglican the Rev'd Roger McCombe is retiring as editor and in appreciation of his excellent work, the bishop made the following presentation:

"I have written in the Algoma Anglican about your abilities and your prowess as our Editor for the past seven years, and I made mention of it, of course, as you heard in the Bishop's Charge this morning, and I

know that you won't want to be embarrassed by my going on at great lengths on other facets of your career which may not be quite as spiritual as those in the Algoma Anglican.

However, Roger is a teacher of Classics in the High School at Ingersoll, and it always amazed me that he also taught Classics at Espanola. You have a hard enough time to get people to take Latin and Greek in the City of Toronto and how he managed to get classes in Latin and Greek in Espanola I never quite knew, but he is a fine teacher he left Algoma and went to the outer reaches of the Diocese of Huron and he took the position where he is at the present time. But he was able to carry on his work as Editor, and we are very happy that he has brought such distinction to the Algoma Anglican and that it is such a readable, and enjoyable, and worthwhile diocesan paper.

So we are here today, Roger, to bid farewell to you as the Editor, but we do so with a good deal of gratitude and thanksgiving in our hearts for your leadership. We want to mark this occasion so that you will have some tangible reminder of the times which you spent in Algoma, also the happy times, in spite of deadlines which you had to face in the editing of the Algoma Anglican. We would like you to accept this expression of our thanks and gratitude, Roger, and we wish you God's blessings, and we will be looking forward to the day when you are the head Chief Editor and managing Editor and owner of the Montreal Star, The Toronto Sun and the Ingersoll Gazette.

This is a serigraph of a painting, called the 'Snow-Walker' by Robert Ralph Carmichael, who is a northerner, having been born in Sault Ste. Marie in 1937. He graduated from the Ontario College of Arts with his A.O.C.A. and Carlton University with his Bachelor of Arts.

Inscription reads - "To the Rev'd Roger W. McCombe, Editor of the Algoma Anglican 1972-79, with gratitude from the Diocese of Algoma."

Father McCombe conveyed his thanks to the Synod and presented the report of the Editor as on pages 135 - 137.

- (15) Moved by the Rev'd Canon D.N. Mitchell, seconded by the Rev'd John Jordan - "That the report of the Editor of the Algoma Anglican be adopted."

CARRIED.

EXECUTIVE COMMITTEE REPORT

The Treasurer presented the Executive Committee Report (pages 101-108), and it was reviewed paragraph by paragraph. The adoption of this report was left until various actions of the Executive Committee were dealt with in other reports to be presented.

AUDITOR'S REPORT AND FINANCIAL STATEMENTS

The Treasurer presented the Auditor's report as found on pages 119 & 120, and the financial statements on pages 121 - 134. Questions were asked and answered by the Treasurer.

Suggestions were made re Scholarship funds from the Benner Scholarship, and Hooey Scholarship Funds that they be more widely advertised throughout the Diocese. The Woodward Bursary Fund is now available to graduate nurses for post-graduate work as well as those who are entering training.

Remarks by the Treasurer: That the Diocese is having a serious cash flow problem.

Up to April 30th - the Diocese should have received \$90,000. from the parishes
to April 30th have received 65,000.
leaving a short-fall of \$25,000.

The Unified Levy, Local Stipend Quota and Pension Assessment are to be remitted monthly to the Synod Office, and the Diocese will then in turn discharge Synod's obligations such as stipends, pension assessment and General Synod Apportionment. As of April 30th we have been able to look after the stipends and pension assessment but are in arrears with General Synod to the extent of \$30,148.

WE WOULD APPRECIATE THE PARISHES REMITTING ON A REGULAR MONTHLY BASIS THEIR UNIFIED LEVY, PENSION ASSESSMENT AND LOCAL STIPEND QUOTA.

- (16) Moved by Dr. D.H. Gould, seconded by Mr. Ross Corless - "That we commend Mr. Din Oosterbaan for the excellence of his work, the clarity of his statements, and in general for his overall good work." CARRIED.

GREETINGS FROM OUR PARTNERS-IN-MISSION

Greetings were brought by Monsignor Henry Murphy of Precious Blood Roman Catholic Cathedral from Bishop Carter and Auxiliary bishops Pappin and Dionne; Mrs. Janet Ask from the Diocese of Northern Michigan; and the Rev'd Wm. Wiedrich from St. James' Episcopal Church, Sault Ste. Marie, Michigan; and the Rev'd Patrick Atkinson from the Diocese of Keewatin. All expressed their personal pleasure at being invited.

CAR COMMITTEE REPORT

The Treasurer presented the report of the Car Committee (page 114).

- (17) Moved by Mr. Ross Corless, seconded by Mr. Robert Black - "That in Regulation Number 15 on the Car Loan Fund, the first paragraph be amended to read -
"Loans may be made from the Car Loan Fund to any Clergyman or diocesan official of the Diocese of Algoma for the purpose of replacing or purchasing a car as required for church use or for the purpose of major car repairs where such repairs involve \$500. or more." CARRIED.
- (18) Moved by the Rev'd Frederick G. Roberts, seconded by Dr. David H. Gould - "That in Regulation 15 on the Car Loan Fund, Condition (b) be amended to read:
(b) Such loan shall not exceed a limit as determined from time to time by the Diocesan Executive Committee." CARRIED.
- (19) Moved by Mr. Hugh Hamilton, seconded by the Rev'd Tim Delaney - "That the report of the Car Committee be adopted." CARRIED.

NOMINATING COMMITTEE

Dr. Pulker, chairman of the Nominating Committee, announced that four lay and four clerical members are to be elected as General Synod representatives.

The Session adjourned at 5 p.m. A group picture of the Synod delegates was taken at that time by the Rev'd Reginald Inshaw.

EVENING SITTING

The Synod reassembled at 7:10 p.m. with Evening Prayer being said by Mr. Hugh Hamilton of Holy Trinity, Sault Ste. Marie, assisted by Brother Norman Newbery, S.S.J.E., and Mrs. G. Rollins of St. Mark's Church, Garson.

A lovely Banner inscribed with the Diocesan Motto for this year -

"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING"

was loaned to the Synod by Christ Church, Englehart, and was exhibited on the wall above the bishop's station. This banner was produced by the talented Miss Muriel Newton-White.

ADVISORY MINISTRY COMMITTEE

The Rev'd Eric Paterson presented the report of the Advisory Ministry Committee (pages 164-171).

(20) Moved by the Rev'd Eric Paterson, seconded by Dr. David Gould - "Be it resolved that

- 1) The policy of the Diocese of Algoma shall be to include all baptized children in the eucharistic worship of the Church, including the reception of communion
- 2) Each parish shall be responsible for -
 - a) deciding when this practice shall be introduced in the parish
 - b) preparing the parish through an adequate educational process
- 3) Once this practice is established in a parish, it shall be the responsibility of parents, in consultation with their parish priest, to decide when their children shall begin full participation in the Eucharist."

A vote was not taken on this motion but was held in abeyance until Tuesday.

The Session adjourned at 10 p.m. with the Prayer of Thanksgiving and the Benediction.

TUESDAY, MAY 8th, 1979

At 7:30 a.m., St. Luke's Cathedral, Matins was said by the Rev'd Canon D.N. Mitchell, St. Thomas' Church, Bracebridge, with Chancellor R.B. Warren, Q.C., reading the Old Testament Lesson.

Dean Lawrence Robertson was Celebrant at the Eucharist which followed, assisted by Mr. Don MacLennan, Christ Church, North Bay, reading the Epistle and the Rev'd Edward P. Moyle of St. Luke's, Thunder Bay,

reading the Gospel. Assisting in ministering the elements were: Canons Alvin Thomson, George Sutherland, Lorne Sutherland, and Frank Moore. Servers were: Miss Marianne Robertson and Miss Susan Bowers. Sidesmen were: Messrs. Leonard Barton, Joe Campbell, Alex Armstrong, Eric Freeman, Elgin Nelson, and Horace Walker.

Mrs. Ethel Turner, St. Alban's Church, Capreol, said Grace at breakfast at the Windsor Park Hotel. At the conclusion of the meal the Rev'd Patrick Atkinson returned thanks.

MORNING SITTING

The Bishop opened the Tuesday morning sitting in St. Andrew's Church Hall at 9:45 a.m. with prayer and all saying the Diocesan Motto in unison.

"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING"

The Rev'd Noel Goater gave a second devotional address - "What can we do about those outside of our walls?" (Pages 51 - 52)

RESULTS OF ELECTION OF GENERAL SYNOD DELEGATES

The Rev'd Dr. Edward Pulker reported the results of the election of General Synod delegates as follows:

DELEGATES

Lay: Dr. David H. Gould
Mrs. Ellen May
Mr. Hugh Hamilton
Lt. Col. Winslow A. Case

ALTERNATES

Mr. Ross A. Corless
Mr. David Hamilton
Miss Mollie Cole
Mr. Frank Joy) tied
Mr. Biff Gigg)
(Mr. W.J. (Biff) Gigg withdrew)

Clerical:

The Rev'd Noel L. Goater	The Rev'd Eric B. Paterson
The Rev'd Donald M. Landon	The Rev'd Leslie E. Peterson
The Ven. David A.P. Smith	The Rev'd Wm. R. Stadnyk
The Very Rev'd I. Lawrence Robertson	The Rev'd Frederick G. Roberts

MINUTES

- (21) Moved by Dr. David H. Gould, seconded by the Rev'd Tim Delaney - "That the reading of the minutes of the previous day, Monday, May 7th, be waived."
CARRIED.

CHIEF OF GRAND COUNCIL TREATY NUMBER NINE

- (22) Moved by the Rev'd John Jordan, seconded by the Ven. Frank Coyle -
"That this Synod recognizes the recent appointment of a member of this Synod, and delegate representing the Church of St. George the Martyr, Thunder Bay, Mr. Dennis Cromarty, to the office of Chief of Grand Council Treaty Number Nine, comprising the greater part of Northern and Northwestern Ontario, and that we assure Chief Cromarty of our good

wishes and prayers as he undertakes his duties and responsibilities in this historic and noble office." CARRIED.

OFFERING

The offering at the Eucharist on Tuesday morning amounted to \$316.29.

ALGOMA ANGLICAN STANDING COMMITTEE REPORT

The Ven. Frank Coyle, Chairman of the Algoma Anglican Standing Committee, presented the report of that committee (page 135).

The Rev'd John Jordan was recommended by the Algoma Anglican Standing Committee to the Executive Committee of the Diocese to be the new Editor of the Algoma Anglican. Fr. Jordan was duly appointed as Editor at the Frebruary Diocesan Executive meeting.

- (23) Moved by the Ven. Frank R. Coyle, seconded by Mr. W.J. (Biff) Gigg - "That we approve the adoption of the report of the Algoma Anglican Standing Committee which therefore, endorses the Rev'd John Jordan as our new Editor." CARRIED.

Fr. Jordan replied to Archdeacon Coyle's introduction with a few well chosen words.

THORNELOE UNIVERSITY

- (24) Moved by the Rev'd Jack S. Crouch, seconded by Mr. Henry Gaines - "That the courtesy of the House be given to Mr. Alex McGregor, Dean of Residence, Thorneloe College." CARRIED.

Mr. McGregor presented the report of Provost Heaven (Pages 160-161).

- (25) Moved by Chancellor Ron Warren, seconded by the Rev'd Duncan Lyon - "That the report of Thorneloe College be adopted." CARRIED.

ANGLICAN CHURCH WOMEN

The Bishop announced that Mrs. Ellen May had been re-elected as President of the Diocesan A.C.W. and that the sub-committee is in Muskoka.

Mrs. May presented the report of the Recording Secretary of the Diocesan A.C.W. and Mrs. Peggy Hern presented the financial report.

- (26) Moved by Mrs. Ellen May, seconded by Mrs. Jean Brayshaw - "That the report of the Anglican Church Women be adopted." CARRIED.

MISSIONS TO SEAMEN

The Rev'd Canon Alvin J. Thomson presented the report of the Missions to Seamen (Pages 157-159).

- (27) Moved by Canon Alvin Thomson, seconded by Canon Frank Moore - "That the report of the Missions to Seamen be adopted." CARRIED.

Canon Frank Moore expressed the appreciation of Synod for the work of Canon Thomson as Chaplain to the Missions to Seamen. He has done a wonderful piece of work in bringing the gospel to the seamen and has worked for a wider understanding between the parish churches and the Missions to Seamen. It is now truly ecumenical.

DIOCESAN HERITAGE CENTRE - (Pages 177-178)

- (28) Moved by Dean Lawrence Robertson, seconded by Chancellor Ron Warren - "That the report of the Diocesan Heritage Centre be adopted." CARRIED.

Thanks of the Heritage Committee was extended to those who have contributed articles and archival material as well as those who have sent in financial contributions to the work of Heritage Centre. The Synod expressed its thanks to Mrs. Nock and her committee in the Sault.

ADVISORY SOCIAL ACTION COMMITTEE

The report of the Advisory Social Action Committee was presented by the Rev'd Wm. Graham, Chairman (Pages 112-113).

- (29) Moved by the Rev'd Wm. Graham, seconded by the Rev'd Dr. Edward Pulker - "That the report of the Advisory Social Action Committee be adopted." CARRIED.

ADVISORY OUTREACH COMMITTEE

The Ven. David Smith, Chairman, presented the report of the Advisory Outreach Committee (Pages 115-117).

- (30) Moved by the Ven. David Smith, seconded by Mrs. Connie Elliott - "That the report of the Outreach Committee be adopted." CARRIED.

The Bishop congratulated the Outreach Committee for the devotion and application of same to do the things that they were asked to do.

YOUTH CAMPS

Verbal reports were received from representatives of the four Youth Camps in the Diocese.

Mr. Bob Black speaking on behalf of Camp Temiskaming thanked the Diocese for financial contributions and appealed for adults to volunteer as Counsellors. Get out and support your camps!

Mr. Tom Marwood, Chairman of the Central Committee for Camp Manitou, reported that the Camp has 12 ongoing programs, some over-lapping, which are operated by a dedicated group of volunteers. Maintenance is also done by volunteer labour. We continue to advertise the Christian aspect of the camp, and we continue to ask volunteers for active participation, for financial support, and for all to promote the camp. With this help we can continue to provide a camp.

The Rev'd Duncan Lyon reported for Camp Muskoka. Fr. Lyon reported that they borrow a camp from the Boy Scouts. They would like support from Muskoka Deanery in the way of volunteers (and financial help). The success and growth of the camp in the past is due to the untiring effort of Archdeacon Watson and Mrs. Watson.

Mr. Len Shaw reported for Camp Gitchigomee, Sandstone Lake, in Thunder Bay Deanery. At present Camp Gitchigomee is undergoing renovations and with the help of a loan from the Diocesan Abp. Wright Building Fund and volunteer labour they hope to be able to comply with all the rules of the Health Department in time to have a camp program this summer.

Dr. Pulker announced that the ballot for the Provincial Synod delegates would be closed at noon.

NOON-DAY PRAYERS were led by Miss Helen Shepherd of St. Brice's Church, North Bay.

The luncheon was at the Empire Motor Hotel. Mr. Sid Turner said Grace.

AFTERNOON SITTING

The Synod reassembled at 2:00 p.m. with prayer.

OFFERING

- (31) Moved by the Rev'd D. Lyon, seconded by the Rev'd Tim Delaney - 'That the offering at Tuesday morning's Eucharist be equally divided between the Disaster Funds at Searchmont, Goulais River and Field.' CARRIED.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

The Rev'd R.A. Locke, Chairman, presented the report of the Committee on the Bishop's Charge, as follows:

My Lord Bishop:

First we thank the Agenda Committee for their co-operation in setting this report later in the agenda. We extend our thanks to the Bishop for his excellent charge and also for his leadership since the last Synod and during this Synod.

We give thanks to God for your health and stamina and pray for God's blessing upon you for the years ahead and assure you of the loyalty of the Clergy and Laity of the Diocese.

We join with the Bishop in thanking Father Roger McCombe for his dedicated service as editor of the Algoma Anglican. We hope that all parishes in the Diocese will actively support our new editor, Father John Jordan.

We join with the Bishop in commending Canon Thomson for his loving service in Missions to Seamen and wish him well in his retirement.

LAY MINISTRY

We concur with your advice that parish lay readers should carry the support of the parish when application is made by a priest. We point out that a course in Hospital Visiting for Lay Hospital Visitors is available at St. Joseph's Hospital, Thunder Bay. The program is under the direction of a qualified Hospital Chaplain.

We agree that the position of Perpetual Diaconate should be re-established in the Diocese, as a logical extension to lay ministry.

BROADER CONCERNS

We agree with you that Ecumenical discussions with the Roman Catholic Dioceses be extended to the laity.

We commend the work of the Canadian Bible Society and join with the Bishop in stressing the importance of our continuing prayers and support.

CONTINUING EDUCATION

We concur with you on the need for continuing education for laity and clergy and recommend that consideration be given to the General Synod's Continuing Education Plan for the clergy.

FINANCES

We recognize the seriousness of the financial problem concerning the failure of several parishes in not meeting their Diocesan Levy, and suggest steps be taken by the Archdeacons to speak to the parishes concerned of the seriousness of the situation. We also commend the Outreach Committee on their Tithing pamphlets and further suggest that Tithing be taught and practised in each Parish, then all Levies would be met.

With the approval of members of Synod we suggest that the old rule of no payment, no vote at Synod meetings, be reinstated.

ELECTRONIC CHURCH

Within the context of the worshipping community, if we are to work against the inroads by the electronic Church into our communities, we need an appropriate authorized structure to keep regular personal contact with people and a training program that will help us to minister.

WORLD COUNCIL OF CHURCHES

We share with you the dismay and distress experienced by many people in our diocese regarding the grants made to refugee groups in Africa through the W.C.C. and pray that all concerned may be led in future to a clearer understanding of God's will in these complex matters.

HOMOSEXUAL ACTIVITY

Your committee endorses dealing with homosexuality and the homosexual with compassion and understanding, but believes greater effort should be made to differentiate between this approach and the sometimes implied approval of such facts and conduct. It should be made abundantly clear that the Church in no way approves of or condones homosexual activity.

CIVIL MARRIAGE

Your committee recommends that the problems relating to civil marriage and/or alternatives be referred to the appropriate Advisory Committee of the Diocese and that in the meantime we retain with renewed emphasis, the present policy on Marriage in the Church, encouraging greater diligence on pastoral training and pre-marriage instruction and where possible, making good resource material available.

ORDINATION OF WOMEN

We acknowledge the grave responsibility you bear as Bishop in the decisions you must make in the matter whether or not women will be ordained or licensed to function in the diocese, and recognizing the sharp difference of views held among the members of this committee we pray for your continued guidance by the Holy Spirit as you deliberate on this most sensitive concern.

CHRISTIAN INITIATION

The Bishop rightly points out in his Charge that the proposed changes in Christian Initiation practices will require increased responsibility on

the part of parents. Yet many of the problems surrounding our present discipline stems from the fact that many parents are not taking seriously the responsibilities they now have. It is difficult to see that these, or any changes, from our present practices will, in themselves, effect any real improvement.

The fundamental problem, as we see it, underlying so many of the issues confronting this Synod such as marriage discipline, christian initiation, financial problems (all mentioned in your Charge) seems to be a lack of faith, commitment, and understanding. These are barriers to our Christian growth and our Christian unity.

If the Church is truly a worshipping and redemptive community perhaps our major effort should be directed to the basics - personal evangelization and an expanded lay ministry.

Renewal in the Church is a related issue and this committee's recommendations under that heading may be a small step towards realizing a genuine spiritual renewal in the Diocese.

When, and as, the power and presence of the Holy Spirit is more fully recognized in our lives, our parishes and our diocese, many of our present problems will be overcome.

With regard to the Christian family, this committee recommends serious consideration be given to the situation of the fragmented family, and the problems arising therefrom.

We recognize the sustained efforts of the Advisory Ministry Committee in bringing their study to this stage. We ask that all parishes take the initiative and institute study programs to become fully aware of all the issues. We recommend guidelines be provided for such study, and that no further action be taken on the motion until there has been more consideration at the parish level.

Throughout its consideration of the numerous weighty matters raised in your Charge to Synod and in their discussion, your Committee has been impressed by the variety of disagreements and differences of opinion which appear to be based on a lack of understanding or appreciation of other points of view.

It appears to your Committee that such differences result at least in part from weaknesses in communication between individuals and segments of the organization, in fact, that communication is an incidental rather than an integral part of the process of determination.

To resolve the dilemma, we recommend consideration of the appointment of a communications officer for the diocese who would be responsible for identifying the communication needs, devising means of meeting these needs and assisting in matters of communication throughout the Diocese.

- (32) Moved by the Rev'd Roy A. Locke, seconded by the Ven. E. Roy Haddon, the Rev'd Wm. P. Ivey, Mrs. Betty McDowall, Mr. Norman Greene, Mrs. Ellen May and Mr. Wm. Curtis, all members of the Committee on the Bishop's Charge - "That the report of the Committee on the Bishop's Charge be received.

CARRIED.

- (33) Moved by Mr. Wm. Curtis, seconded by Mrs. Ellen May - "That greetings, and appreciation of services rendered to the Diocese, be sent to Judge Donald Lawson, Q.C., our former Chancellor."

CARRIED.

- (34) Moved by Mr. Wm. Curtis, seconded by Archdeacon Roy Haddon - "That greetings be sent to the Roman Catholic Diocese of Sault Ste. Marie on the occasion of their 75th Anniversary." CARRIED.

The Bishop expressed his personal thanks to the Committee on the Bishop's Charge who worked through meal hours and after hours to read, mark and inwardly digest the Charge.

ADVISORY MINISTRY COMMITTEE

Consideration of Motion No. (20) continued -

- (35) Moved by the Rev'd Wm. Ivey, seconded by the Rev'd Roy Locke - "That this motion be tabled until the next Synod to allow further discussion and study, in accordance with the report of the Committee on the Bishop's Charge."
- (36) Moved by Archdeacon E. Roy Haddon, seconded by the Rev'd Kenneth Gibbs - "There be a standing vote on this motion." Carried.
- THE VOTE WAS THEN RECORDED: For 113 - Against 42. CARRIED.

DIOCESAN POLICY ON INFANT BAPTISM - PREPARATION: PUBLIC CEREMONY: FOLLOW-UP

- (37) Moved by the Rev'd Noel L. Goater, seconded by Dr. David H. Gould - "Be it resolved that the policy of the Diocese of Algoma on Baptism shall include the following essential practices:
1. Instruction for parents and godparents prior to or following the Baptism of their children
 2. Baptism normally taking place at one of the major services of the parish so that the Christian community is present
 3. Ongoing involvement of parish members with the baptismal families."
- CARRIED.

The motion on the laying on of hands to be part of every infant Baptism was withdrawn by the mover and seconder. (No. 1 on page 185)

INTENSIVE WELL-PUBLICIZED STUDY OF CHRISTIAN INITIATION TO CONTINUE IN ALGOMA

- (38) Moved by the Rev'd W.R. Stadnyk, seconded by Mr. H. Gaines - "That intensive study of Christian Initiation, including Baptism, Confirmation and first Communion, be continued in our Diocese and that full coverage be given to this matter through the pages of the Algoma Anglican and other means deemed advisable." CARRIED.

CHRISTIAN EDUCATION

- (39) Moved by Archdeacon David Smith, seconded by the Rev'd Michael Eldred - "That this Synod commends the work of the Ministry Committee in the preparation of its report on Christian Education and commissions the Ministry Committee to study and recommend ways of implementing the principles of this report." CARRIED.

CHRISTIAN INITIATION

- (40) Moved by the Rev'd Michael Eldred, seconded by the Rev'd Timothy Delaney - "That the Synod charge the Ministry Committee with the responsibility of drawing up, publishing and distributing a programme of study on the subject of Christian Initiation for use in parishes."

NOT CARRIED.

- (41) Moved by the Rev'd Noel Goater, seconded by Dr. David Gould - "That the report of the Advisory Ministry Committee be adopted." CARRIED.

The Bishop commended everyone at Synod for the care and concern shown on the matter of Christian Initiation. I am happy with the thoroughness with which it was debated.

ADVISORY PLANNING COMMITTEE

The report of the Advisory Planning Committee prepared by Mr. Wm. Kosny, Chairman, was presented by the Ven. David A.P. Smith, Vice-chairman. (pages 148-154)

- (42) Moved by the Ven. David Smith, Seconded by the Ven. Frank R. Coyle - "That the report of the Advisory Planning Committee be received."

CARRIED.

PRE-RETIREMENT CONSULTATIONS

- (43) Moved by the Ven. David Smith, seconded by the Ven. Frank Coyle - "That a new regulation be enacted, to be given Number 17 and to be entitled 'Pre-retirement Consultations', and to be worded as follows:

Two years prior to a priest's reaching the age when he is eligible for a full General Synod Pension, there shall be a consultation between the Bishop and Priest concerning the latter's future ministry."

CARRIED.

CANONICAL PROVISION FOR AN ALGOMA CURACY TRAINING ENDOWMENT

- (44) Moved by the Venerable E. Roy Haddon, seconded by the Venerable David A.P. Smith - "That a new Canon be enacted, to be given Number 36, to be entitled 'Algoma Curacy Training Fund', and to be worded as follows:

1. There shall be a fund, known as the 'Algoma Curacy Training Fund', from which financial assistance may be given to parishes which are willing, by agreement with the Bishop, to provide training for new deacons or priests under the supervision of experienced priests.
2. The capital of this fund may be derived from the following sources:
 - a) By direct appeals within the Diocese, as authorized from time to time by the Executive Committee.
 - b) From undesignated bequests or endowment which, by decision of the Executive Committee, are allocated to this Fund.
 - c) Endowments, bequests or donations which are specifically designated for this Fund.
 - d) By including certain expenditures for this purpose in the Diocesan Budget, as authorized from time to time by the Executive Committee.
 - e) Miscellaneous income.

3. a) The Executive Committee may invest all monies held by it in trust in connection with this Fund in accordance with the Incorporated Synod of the Diocese of Algoma Act, 1953 (see Constitution and Canons, page 6).
- b) Only the income from the Fund shall be expended for the stated purpose.
4. The amount of financial assistance to be made available to parishes providing periods of supervised training to new priests or deacons shall be at the discretion of the Bishop." CARRIED.

CANONICAL PROVISION FOR THE POSITION AND POTENTIAL COMMISSARY POWERS OF THE DEAN OF ALGOMA

- (45) Moved by the Venerable David Smith, seconded by Mr. Cyril Varney - "That a new Canon be enacted, to be given Number 37, to be entitled 'The Dean of Algoma', and to be worded as follows:
1. The Bishop may appoint at his pleasure one of the Priests of the Diocese to be the Dean of Algoma.
 2. By this appointment the Dean becomes the Senior Priest of the Diocese.
 3. At the request of the Bishop the Dean may represent and act on behalf of the Bishop in matters liturgical and governmental." CARRIED.
- (46) Moved by the Venerable David Smith, seconded by Mr. Cyril Varney - "That the report of the Advisory Planning Committee be adopted." CARRIED.

LONG-RANGE PLANNING REVIEW - SUDBURY REGION

- (47) Moved by Mr. Norman Greene, seconded by Mr. Henry Gaines - "That the courtesy of the house be given to Mr. Ron Brown of the Church of the Epiphany, Sudbury." CARRIED.

Mr. Brown presented the report of the Long-Range Planning - Sudbury area (page 179), with the aid of an overhead projector.

RESULTS OF ELECTION OF PROVINCIAL SYNOD DELEGATES

The Rev'd Dr. E.A. Pulker reported the results of the election of Provincial Synod delegates as follows:

DELEGATES

Lay: Mr. Din P. Oosterbaan
Mrs. Ellen May
Mr. Ross A. Corless
Dr. David H. Gould

ALTERNATES

Lt. Col. Winslow A. Case
Mr. Frank Joy
Mr. W.J. (Biff) Gigg
Mr. Hugh Hamilton

Clerical:

The Rev'd Leslie Peterson	The Rev'd Wm. R. Stadnyk
The Rev'd Noel L. Goater	The Rev'd Donald M. Landon
The Rev'd Eric B. Paterson	The Rev'd Larry Winslow
The Ven. David A.P. Smith	The Very Rev'd I. Lawrence Robertson

The session adjourned at 5: p.m.

EVENING SITTING

The Synod reassembled at 7:00 p.m. with Evening Prayer being said by the Rev'd Alan Thwaites of the Church of the Epiphany, Sudbury, assisted by Mr. W.J. (Biff) Gigg, St. John's, North Bay, and Mr. Steven Douville, Youth Delegate, Holy Trinity Church, Sault Ste. Marie.

ORDINATION OF WOMEN

- (48) Moved by Dr. David Gould, seconded by Mrs. Eileen Peacock - "That the clerical and lay members of this Synod advise the Bishop that, in their opinion, the ordination and licensing of women priests, on the same basis as men, is appropriate at this time in this Diocese."

As pointed out in the Bishop's Charge this motion is not an act of Synod, in the strict sense of the word, but will constitute advice to the Bishop. The Synod is being asked to consider the appropriateness of acting at this time on an issue which the diocese has already approved in principle.

After a lengthy discussion, the Bishop appointed Mrs. Gladys Reed, Messrs. Lawrence Brown and Din Oosterbaan, and Canon Ted Weare to act as scrutineers.

The Rev'd Noel Goater asked that the vote be taken by Orders.

The Bishop called for a period of silence to call upon the Holy Spirit for His guidance.

RESULTS OF VOTE ON THE MOTION (48)

<u>Clerical</u>		<u>Lay</u>		<u>Total</u>
For	13	For	34	47
Against	43	Against	70	113

NOT CARRIED.

DIOCESAN MATRIMONIAL COMMISSION REPORT

The report of the Matrimonial Commission was presented by Dean I.L. Robertson (pages 155-156).

- (49) Moved by Dean I.L. Robertson, seconded by the Venerable F.R. Coyle - "That the report of the Diocesan Matrimonial Commission be adopted." CARRIED.

ADVISORY FINANCE COMMITTEE

The report of the Advisory Finance Committee presented by the Venerable E. Roy Haddon, Chairman (page 138).

- (50) Moved by Archdeacon E. Roy Haddon, seconded by Mr. Sid Turner - "That the report of the Advisory Finance Committee be adopted." CARRIED.

PROPERTY COMMITTEE

The report of the Advisory Property Committee presented by Mr. Din P. Oosterbaan (pages 172-176).

- (51) Moved by the Rev'd W.R. Stadnyk, seconded by Mr. Gordon Daniher - "That the report of the Advisory Property Committee be adopted." CARRIED.

The Session adjourned at 9:30 p.m. with the Bishop leading in the Prayer of Thanksgiving and the prayers before the Commendation on page 731 of the Book of Common Prayer.

WEDNESDAY, MAY 9th, 1979

MORNING SITTING

The Synod reassembled at 9:10 a.m. in St. Andrew's United Church Hall with the Rev'd Canon B.J. Cooper of Blind River officiating at Matins, assisted by Dr. Robin Bolton of The Church of the Epiphany, Sudbury, and Mrs. Joan Slein of St. James' Church, Gravenhurst. The Rev'd Noel Goater gave a third devotional address - "Behaviour towards our fellow man". (Pages 52 - 54)

The Bishop expressed his personal thanks and the thanks of the Synod to Father Goater - 'Our deep appreciation and our debt to you for this most thoughtful and spiritual presentation to us. It set the tone and atmosphere of this Synod which has been, in my mind, a most outstanding and loving Synod.'

DIOCESAN INFORMATION BROCHURE

The Bishop exhibited a Diocesan Information Brochure which contains help to Wardens, Lay delegates of all parishes. Each priest has one and it should be shared with the officials of his Church.

WARDEN OF LAY READERS

The Rev'd Eric Paterson, Warden of Lay Readers, presented his report (page 163).

- (52) Moved by the Rev'd Eric Paterson, seconded by the Rev'd Michael Hankinson - "That the report of the Warden of Lay Readers be adopted." CARRIED.

MINUTES

- (53) Moved by the Rev'd Wm. Stadnyk, seconded by Mr. Frank Joy - "That the reading of the minutes of the previous day, Tuesday, May 8th, be waived." CARRIED.

ADVISORY INVESTMENT COMMITTEE

The report of the Advisory Investment Committee presented by Mr. Din Oosterbaan (Pages 139 - 147).

- (54) Moved by Mr. Ross Corless, seconded by Archdeacon Roy Haddon - "That the report of the Advisory Investment Committee be adopted." CARRIED.

ADAPTING AND USING THE NEW U.S. EPISCOPAL PRAYER BOOK AS THE AUTHORIZED CANADIAN PRAYER BOOK

- (55) (a) Moved by the Rev'd Duncan Lyon, seconded by Mrs. Mary Hall - "That this Algoma Diocesan Synod petition the General Synod of the Anglican Church of Canada to ask the appropriate authorities of the Episcopal Church of the U.S.A. for permission for the Anglican Church of Canada to adapt and use the new Book of Common Prayer of the Episcopal Church of the U.S.A. as the authorized Book of Common Prayer of the Anglican Church of Canada."

AMENDMENT TO THE MOTION:

- (55) (b) Moved by the Venerable David Smith, seconded by Mr. Henry Gaines - "That this Synod petition the General Synod of the Anglican Church of Canada to reconsider the production of a revised Book of Common Prayer." AMENDMENT CARRIED

GIVING CHURCHWARDENS THE AUTHORITY TO APPOINT A PARISH TREASURER

(56) Moved by the Rev'd Dr. Ed. Pulker, seconded by The Rev'd Canon David Mitchell - "That Canon 14 on the Duties of Churchwardens be amended by adding to Section 1 an additional sub-section as follows:

(h) to appoint, if they so desire, a Treasurer to assist them by keeping the accounts and seeing that all bills are promptly paid, as directed by the Wardens."

For	83
Against	74

As this motion needs a 2/3 majority it did not pass, but will be held over until the next Synod when it will only need a simple majority to pass.

ANNUAL VESTRY MEETING TO BE HELD AT A TIME CHOSEN BY THE PARISH

(57) Moved by the Rev'd Noel Goater, seconded by Mr. Robert Black - "That Canon 13, Section 7, be amended to read as follows:

7. In every organized congregation there shall be an Annual Meeting of the Parishioners.

At such Annual Meeting the parishioners shall receive and pass the accounts, approve the budget for the following year, and appoint and elect churchwardens, auditors, and other officers for the ensuing year.

Should a congregation hold its Annual Meeting before the end of a calendar year, the requirements of Canon 1, Section 2, shall nevertheless be met."

CARRIED BY A 2/3 MAJORITY.

CANONICAL PROVISION FOR A DIOCESAN REPLACEMENT FUND

(58) Moved by the Rev'd Robert Lumley, seconded by Mr. Bert Garrett - "That a new Canon be enacted, to be given No. 38, to be entitled 'The Diocesan Replacement Fund', and to be worded as follows:

1. There shall be a Diocesan Replacement Fund from which financial assistance may be given to parishes to help them rebuild and renovate after a major fire or other disaster.
2. Parishes wishing to participate in this Fund shall make annual contributions of at least \$200.
3. The monies in this fund shall be invested but not locked in for long terms.
4. A participating parish that suffers a major fire or other disaster may be given up to \$10,000. from this Fund to help them rebuild and renovate.
5. The interest earned by the invested monies may be added to the capital or spent on the same missionary purpose as contained in the provisions of the Archbishop Thorneloe Memorial Fund.
6. The Diocesan Synod shall have the sole control of this Fund, this provision specifically excluding the Diocesan Executive Committee."

NOT CARRIED.

UPDATING OF THE CANON ON ANNUAL PAROCHIAL REPORTS

- (59) Moved by the Rev'd Mark S. Conliffe, seconded by Mr. Sid B. Turner -
 "That Canon 1, Section 2, be amended to read as follows:
2. The Incumbent and Wardens of every parish shall submit to the Synod Office, within the prescribed time, such annual reports as the Synod requires." CARRIED.

DISCONTINUANCE OF A PARISH

- (60) (a) Moved by The Rev'd Harry Morrow, seconded by Archdeacon Roy Haddon -
 "That a new Regulation be enacted, to be given Number 16 to be entitled 'Discontinuance of a parish', and to be worded as follows:
- 'On the discontinuance of a Parish'
- a) The Incumbent and Wardens shall make recommendations to the Bishop as to the disposition of any trust funds of the Parish and any funds resulting from the sale of assets.
- If these recommendations are not made, the above mentioned funds shall be added to the Archbishop Wright Building Fund.
- b) The Incumbent and/or Wardens shall forward all parish registers and other records to the Synod Office."
- (60) (b) Moved by Archdeacon David Smith, seconded by The Rev'd Eric Paterson - "That this motion on the Discontinuance of a Parish be referred back to the Executive Committee." CARRIED.
- (61) Moved by the Rev'd Donald Landon, seconded by Mr. Harry Johnston -
 Since Motion 60 deals only with the Discontinuance of a Parish and not with the discontinuance of a congregation within a continuing parish - "That this Synod ask the incoming Executive Committee to study the question of the disposition of the trust funds and other assets of such a discontinued congregation and recommend a diocesan policy on this matter."

In light of Motion (60)-(b) Motion (61) was also referred to the Executive Committee.

- (62) Moved by Mr. Harry Johnston, seconded by the Rev'd Donald Landon - "That the Executive Committee at its earliest convenience, establish a uniform policy, regarding the disbursement of monies realized from the sale or lease of property not being used for parochial purposes, by
- a) self-supporting parishes with an interest in such property
 b) assisted parishes with an interest in such property." CARRIED.

The luncheon was at the Holiday Inn. The new Executive Committee held a luncheon meeting in a separate dining room.

AFTERNOON SITTING

The Synod reassembled with prayer at 2: p.m.

CHRISTMAS OFFERING ENVELOPES CLEARLY MARKED "A GIFT FOR THE RECTOR"

- (63) Moved by the Venerable David Smith, seconded by Mr. Frank Joy - "That in Regulation 11 on Special Offerings the following sentence be added to Section (2):

Where a special envelope is used, it shall be clearly indicated thereon that the gift goes to the clergyman." CARRIED.

CANADIAN BIBLE SOCIETY - 75th ANNIVERSARY

- (64) Moved by the Rev'd Rod Brazill, seconded by Mr. Frank Joy - "That the Synod of the Diocese of Algoma recognizes with deep appreciation and sincere congratulations the 75th Anniversary of the Canadian Bible Society and joins in prayer for God's continued blessing upon the General Secretary, and all associated with him in the furtherance of the Good News of the Gospel throughout our country." CARRIED.

MINIMUM STIPENDS

- (65) Moved by Mr. Hugh Hamilton, seconded by Mr. Harry Johnston -

"a) That the Executive Committee, in determining the annual adjustments to the minimum clergy stipends and the diocesan office staff salaries, be guided by the most recent cost-of-living increase figures as reflected in the Consumer Price Index." CARRIED.

"b) That the Executive Committee refrain from imposing limitations, mandatory or voluntary, on clergy stipends paid by self-supporting parishes." NOT CARRIED.

"c) That the minimum stipend levels of this Diocese, (including the remuneration of the Bishop and the diocesan office staff) be increased, effective January 1st, 1979, by 7% of the 1978 figures, these increases to be borne by the present stipend paying sources."

AMENDMENT TO MOTION (65)-(c) -

Moved by Dr. David Gould, seconded by the Rev'd Kenneth Blaber - "That Resolution (65)-(c) be amended by removing the words '7% of the 1978 figures' and substituting \$600.00."

AMENDMENT NOT CARRIED

THE ORIGINAL MOTION, PART OF (65), SECTION (c) WAS THEN VOTED ON AND NOT CARRIED.

TASK FORCE ON CLERGY STIPENDS

- (66) Moved by the Rev'd Wm. Stadnyk, seconded by the Rev'd Roy Locke - "That a Task Force be appointed by the Bishop to make a careful study of clergy stipends with due consideration being given to the concerns expressed in section "J" of the Bishop's Charge and that the Task Force forward its recommendations to the Executive Committee for its consideration." CARRIED.

SYNOD MEETINGS

- (67) Moved by Mr. Bert Garrett, seconded by the Rev'd Robert Lumley - "That future meetings of the Synod of this Diocese be held on a Friday evening, Saturday and Sunday." NOT CARRIED.

This motion conflicts with Article 11 in the Constitution, but this suggestion will be kept in mind when the dates for the next Diocesan Synod are set.

RENEWAL IN THE CHURCH

(68) Moved by the Rev'd Wm. Ivey, seconded by Mrs. Betty McDowall - "That

- a) the bishop be requested to establish a Diocesan Renewal Committee, and that a sufficient budget be established to enable this committee to fulfil the terms of its mandate, which are as follows:

The purpose of the committee shall be:

- 1) To study and evaluate renewal activities at parish, diocesan and ecumenical levels within the Diocese, and to report on these activities to the bishop or to the Synod as may be required.
 - 2) To provide a central agency for information, communication and publicity for all renewal activities within the Diocese, either by means of a special newsletter or through the medium of the Algoma Anglican.
 - 3) To provide resources in information, advice, literature and personnel to assist parishes which may desire help in organizing missions, prayer meetings and so on.
- b) That the term 'renewal activities' be taken to refer to such activities as charismatic prayer meetings, cursillos, days of renewal, special Missions, and evangelical and healing services. Additional activities may be included at the discretion of the Committee."

CARRIED.

LAY STEWARD

(69) Moved by the Rev'd Donald Landon, seconded by Dr. David Gould - "Whereas Mr. William Kosny (St. John's, Thunder Bay) was elected to serve a full term as a Lay Steward in Thunder Bay Deanery and a member of the Diocesan Executive Committee, but that his eligibility to serve his full term in these offices is left uncertain by the fact that he has ceased to be a member of Synod; be it resolved that this Synod interprets the Constitution and Canons of the Diocese as allowing Mr. Kosny to complete his terms in these offices."

NOT CARRIED.

NOTICE OF MOTION FOR 1981 DIOCESAN SYNOD

To be moved by the Rev'd Donald Landon, seconded by Mr. Sid Turner - "That in Canon 32 on Lay Stewards a new subsection (c) be added to clarify an unclear situation and to be worded as follows:

- (c) Should a Lay Steward during his four-year term cease to be a member of Synod he may nevertheless continue in office a Lay Steward and as a member of the Diocesan Executive Committee until the completion of his term."

PATENT OF ARMS

- (70) Moved by the Rev'd John E. Jordan, seconded by the Rev'd James Turner - "That whereas The Incorporated Synod of the Diocese of Algoma has been endowed with a Grant of Arms by the Earl Marshall and Kings of Arms of the College of Arms in London, England, and such arms are depicted on page (40) forty of the 1977 printed edition of the Constitution and Canons of the Diocese of Algoma, therefore be it resolved that a search committee be struck under Mr. Din Oosterbaan to discover the original document with seals, and that this document and Grant of Arms, when found, be placed in the Heritage Centre for safe-keeping, and if not found, replaced." CARRIED.

(N.B. - The original document with seals has always been kept in the vault at Bishophurst, 134 Simpson St., since Canon Colloton placed it there. The office staff knew where it was, therefore it was never misplaced.)

NOTICE OF MOTION FOR THE 1981 DIOCESAN SYNOD

Moved by Mr. Reg Bailey, seconded by Mrs. Joan Slemin - "That the hospital and dental premiums for clergy be fully paid by the usual salary-paying sources, namely the parish or Synod Office, such procedure to commence the month following Synod."

LONG RANGE PLANNING REVIEW

- (71) Moved by Dr. Robin Bolton, seconded by Mr. Norman Greene - "That the Diocesan Executive Committee establish a Long-range Planning Committee -
- a) to obtain financial and statistical information from the parishes and prepare a long-range projection of financial needs for the use of the Diocese, Deaneries and Parishes;
 - b) to make recommendations to the diocese for the most effective utilization of available resources; and
 - c) to provide assistance and guidance to parishes in assessing the financial needs of future years." NOT CARRIED.

GENERAL AND PROVINCIAL SYNODS

- (72) Moved by the Rev'd Wm. Stadnyk, seconded by Dr. R. Bolton - "That delegates from this Synod to Provincial and General Synods be instructed, when representing the Diocese, to present the mind of this Synod on those matters on which this Synod has expressed itself." CARRIED.

ELECTION OF REGISTRAR

According to Canon 24 the Registrar shall possess the qualifications of a lay delegate to Synod and be a barrister of at least five years' standing.

As we do not have a person who qualifies attending this Synod, it was

- (73) Moved by the Rev'd Wm. Stadnyk, seconded by Mr. Tom Marwood - "That the Chancellor be empowered to execute the office of the Registrar pro tem." CARRIED.

ELECTION OF AUDITOR

- (74) Moved by Mr. Biff Gigg, seconded by Mr. Ross Corless - "That the firm of Thorne Riddell and Company be appointed as auditors for the Synod."
CARRIED.

PARTNERS-IN-MISSION

The Rev'd Wm. Wiedrich spoke on behalf of the guests saying that they would have liked to have made a presentation, but time does not allow it. However, the guests from the Diocese of Northern Michigan would like to speak with the people responsible for the input into Synod, as they feel they have some things to offer and they thanked the Synod for the many things offered to them. Concluding his remarks, Fr. Wiedrich said that he is deeply thankful for the friendship of Algoma; and hopes that all are grateful for Bishop Nock, as he has seen bishops trying to be with it, and it is a real pleasure to sit and watch a bishop who is with HIM.

The Bishop replied that he would like to have our guests at one of our Executive meetings to share with us.

EXECUTIVE COMMITTEE REPORT

- (75) Moved by Archdeacon David Smith, seconded by Dean I.L. Robertson - "That the report of the Executive Committee be ratified." CARRIED.

VOTES OF THANKS

- (76) Presented and moved by Mr. Cyril Varney, seconded by the Rev'd Canon David Mitchell - "That thanks be extended to the following:
1. Bishop and Mrs. Nock for reception at Bishophurst, Sunday evening, and the special historical display in Heritage Centre.
 2. For Matins and Eucharist Services at St. Luke's Cathedral - to the Dean, the Very Rev'd I.L. Robertson, to the Rev'd Frank Gower, the organist, Mr. John Wood, the Choir, the Servers, the Altar Guild, the Sidesmen and the staff.
 3. St. Andrew's United Church - to the Rev'd Irvine Johnston and congregation for making available their facilities for our Synod Sessions.
 4. Special guests for greetings and time - Mayor of Sault Ste. Marie, Mr. Nick Trbovich, and our Partners-in-Mission: The Rev'd Wm. Wiedrich, Mrs. Janet Ask of the Diocese of Northern Michigan; Monsignor Henry Murphy of Precious Blood Roman Catholic Cathedral; the Rev'd Patrick Atkinson of the Diocese of Keewatin.
 5. The Rev'd Noel Goater for his excellent scholarly and uplifting meditations.
 6. The treasurer, Mr. Din Oosterbaan; Bishop's Secretary, Mrs. Marguarette Rose; and Diocesan office staff, Mrs. Gladys Reed and Mrs. Lura Dew; for their organization and advance preparation for Synod.
 7. To the Chancellor, Mr. Ronald Warren, Q.C., for his interpretation on points of order.

8. Agenda and Resolutions Committees for all their efforts to make this Synod efficient and productive.
9. Mrs. Beth Nock for hospitality in arranging bus tour of the City of Sault Ste. Marie for all spouses of clergy and lay delegates; for the tea following at Bishophurst.
10. The Rev'd Reg Inshaw, Diocesan photographer, for his excellent work.
11. To the Press Committee for coverage of Synod.
12. Mrs. Norma Hankinson and her committee in charge of all arrangements including meals and coffee breaks.
13. And finally, but by no means least, our Father-in-God, Bishop F.F. Nock, for his conscientious leadership and for his fair and gracious chairmanship of Synod.

We would like to conclude this motion of 'thanks' with the Diocesan Motto -

"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING."

CARRIED.

SUMMARY ACTS OF SYNOD

- (76) Moved by Dr. David Gould, seconded by the Rev'd Frederick Roberts - "That the Summary of the Acts of Synod be printed in the Synod Journal and not be read at this time."

CARRIED.

CLOSING EUCHARIST

The Eucharist was celebrated in St. Luke's Cathedral at 3:30 p.m. by the Right Rev'd F.F. Nock, assisted by Mrs. Mary Hall of Sundridge reading the Epistle and the Rev'd Canon Arthur L. Chabot of Englehart reading the Gospel, and the Reverend R.J. Kelsey, the Rev'd L. Winslow, the Rev'd M. McCarthy and the Rev'd F. Gower administering the elements. Servers were Miss Marianne Robertson and Miss Susan Bowers.

PROROGATION OF SYNOD

The Bishop prorogued the 29th Session of the Synod and concluded with the Blessing.

IN MEMORIAM

Former members of the Algoma Synod departed this life
1977-1979 and gratefully remembered before God

CLERGY	SERVED IN ALGOMA
Roy Franklin Webb	(1943 - 1952)
Norman McGregor Post	(1935 - 1943)
Richard Haines	(1910 - 1947)
Lawrence Edward Cockayne Frith	(1938 - 1978)
Edward James Tucker	(1926 - 1942)
Douglas Sissenah	(1951 - 1979)
David Norman Wirgman Hemming	(1963 - 1979)

LAY DELEGATES

Donald Cowcill (Church of the Epiphany, Sudbury)	
Gerald Laing (St. Paul's Church, Thunder Bay)	
Charles Raymond (Church of the Redeemer, Rosseau)	
Garth Tassie (St. James' Church, Port Carling)	Lay Reader
Harry Paddington (St. Paul's Church, Thunder Bay)	

CLERGY WIVES

Evelyn Doolan	(1952-1977)
Mary Ditchburn	(1949-1959)



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

NOTICES OF MOTION - NEXT SYNOD (1981)

1. To be moved by the Rev'd D.M. Landon, seconded by Mr. S.B. Turner -
 "That in Canon 32 on Lay Stewards a new subsection (c) be added to clarify an unclear situation and to be worded as follows:
 c) Should a Lay Steward during his four-year term cease to be a member of Synod he may nevertheless continue in office a Lay Steward and as a member of the Diocesan Executive Committee until the completion of his term."

2. To be moved by Mr. Reg Bailey, seconded by Mrs. Joan Slemin -
 "That the hospital and dental premiums for clergy be fully paid by the usual salary-paying sources, namely the parish or Synod Office, such procedure to commence the month following Synod."

3. GIVING CHURCHWARDENS THE AUTHORITY TO APPOINT A PARISH TREASURER
 Moved by the Rev'd Dr. E.A. Pulker, seconded by the Rev'd Canon D.N. Mitchell -
 "That Canon 14 on the Duties of Churchwardens be amended by adding to Section 1 and additional sub-section as follows:
 h) to appoint, if they so desire, a Treasurer to assist them by keeping the accounts and seeing that all bills are promptly paid, as directed by the Wardens."

For 83
 Against 74

(As this motion needs a 2/3 majority it did not pass, but will be held over until the next Synod when it will only need a simple majority to pass.)

ADVISORY MINISTRY COMMITTEE - following motion tabled until 1981 Synod

Moved by the Rev'd Eric Paterson, seconded by Dr. David Gould - "Be it resolved that -

- 1) The policy of the Diocese of Algoma shall be to include all baptized children in the eucharistic worship of the Church, including the reception of communion
- 2) Each parish shall be responsible for -
 - a) deciding when this practice shall be introduced in the parish
 - b) preparing the parish through an adequate educational process
- 3) Once this practice is established in a parish, it shall be the responsibility of parents, in consultation with their parish priest, to decide when their children shall begin full participation in the Eucharist."

MOVED BY the Rev'd Wm. Ivey, seconded by the Rev'd Roy Locke - "That this motion be tabled until the next Synod to allow further discussion and study, in accordance with the report of the Committee on the Bishop's Charge."

For 113 - Against 42

Devotional addresses delivered to the Algoma Diocesan Synod by the Rev'd Noel Goater, May 7th, 8th and 9th, 1979.

The Following prayer was used at the beginning of all three talks -

Eternal God, who tarriest oft beyond the time we hope for,
but not beyond the time appointed by thee,
From whom comest in due season the truth that cannot lie,
the counsel that cannot fail.
Make us faithful to stand upon our watchtower and await
for what thou wilt say to us.
Through Jesus Christ our Lord.

At the outset let me say that I consider it a high privilege indeed to have been asked by our Bishop to deliver these devotional talks to this august body.

At the Theological Synod in 1977, Fr. John McCausland, in his scholarly and spiritual way, guided our thinking in the devotional period before we debated the three major issues under consideration at that Synod. He is not an easy man to follow. Perhaps Archbishop Stuart Blanch felt much the same as I do when he took the devotional talks at Lambeth last Summer after the Bishops had been fed by Metropolitan Anthony Bloom, one of the great spiritual giants of our age. Incidentally, if you haven't heard those addresses by the Archbishop of York may I urge you to do so. They really were very fine indeed and quite unique in that he introduced no less a personage than St. Irenaeus to the Lambeth Bishops - and even nominated him for a Lambeth D.D.!

We live in an age that makes it possible for someone living in the wilds of Algoma to press a 'play' button and hear the great preachers of our day. Imagine - the Archbishop of York preaching in St. Bede's-in-the-weeds, Trout Creek! It IS possible and I urge the lay people present to persuade their priests to share the wealth of tapes available. Of course you have to be selective but the beauty of tapes is that if they are no good, you simply erase them - if this talk is being taped you will see what I mean!

The title of this first address is 'Can we think straight?' I want to acknowledge as I begin that MY thinking has been influenced and straightened by John Stott, by Harry Balmires and by the members of the Bible Study group in my own parish as together we have looked at the Doctrine of Man under the taped leadership of the Rev'd Dick Lucas, a contemporary English Bible teacher.

Can we think straight? Before we get involved in the nut and bolt issues of Synod I want to present you with a picture of the world in which we live and, more particularly, the man who lives in that world. Fr. Aidan Kavanaugh, addressing the General Synod in Quebec City in 1975 said, 'Christendom is dead - and it's even dying in Italy!' Bishop Michael Marshall in his lectures on the Church in the 70's speaks of 'soured Christian palates in a neo-pagan society.'

I am going to proceed on the assumption that we recognize that we ARE a small minority group living in a neo-pagan society and that the decisions we make during this synod have to be made in that light.

What is our attitude to be? It would seem that we have but two choices; one is ESCAPE, the other is ENGAGEMENT. The one is to wash our hands of the

problems of our age - the other is to get our hands dirty in service. The one is to turn our faces and hearts outwards in love and concern. One is comfortable - the other might be very UNcomfortable. How marvellous it is to have Christian fellowship with each other in our cosy institution or ghetto - with perhaps the odd evangelistic foray out into enemy territory - but then we return and pull up the drawbridge

Here we are in session in our Synod debating issues which we feel are purely OUR business ... Christian Education, Baptism, Prayer Book revision, sexuality or even the date to hold annual meetings! Ultimately, we must be concerned not so much with these matters but with all those who are outside our walls. THAT'S WHY THE CHURCH EXISTS. Archbishop William Temple, in that book published prior to the second World War, entitled 'Towards the Conversion of England', writes - 'The Church is the only institution that exists for those outside her walls'.

If then we are not to shrink into our ghetto and not to be escapists then we are to ENGAGE the world and those outside our walls, and we are called once again to be PROPHETS. For too long we have been, in the words of the Gospel according to Peanuts - 'the world's largest non-Prophet organization'.

In the Old Testament it was the false prophet who kept on saying 'Peace! Peace! when there was no peace'. The message of the false prophet was, 'Don't worry, good times are coming just around the corner'. Pretty popular stuff - is that what we seek, popularity? The message of the true prophet is certainly not all doom and gloom. But it certainly is no kindness to cover up the sin and folly of man. Indeed, unless one can see the depravity of man the good news of the Gospel is largely irrelevant. If you think all is well with society then you really don't have anything to offer. The GOOD news is only good when you are prepared to acknowledge the bad news".

Can we think Christianly about all that we are due to debate here? Is our thinking TRANSformed or is it CONformed to the world. It is extremely easy to be conformed to the world's standards. It says there are NO moral absolutes. It has its own values - largely materialistic; its own goals - largely selfish. It is terribly easy for us to be engulfed by the prevailing neo-pagan culture - we are part of that culture and the pressures are upon us to conform, to be 'with it'!

St. Paul suggests that we are NOT to be CONformed but TRANSformed - by the re-NEWing of our minds. As we start this Synod let our prayer be simply this - that we may think straight - that we do indeed have the mind of Christ.

'With eyes wide open to the mercies of God, I beg you, my friends, as an intelligent act of worship, to give him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Do not let the world around you squeeze you into its own mould, but let God re-make you so that your whole attitude of mind is changed.' (Romans 12: 1-3)

Let us pray

May the mind of Christ my Saviour,
Live in me from day to day,
By His love and power controlling
all I think and say.

Let this mind be in you that was also in Christ Jesus.

SECOND ADDRESS - TUESDAY, MAY 8th, 1979

* * * * *

Yesterday, I endeavoured to promote, at the outset of our Synod, the idea of straight thinking; of having the mind of Christ; of being NOT CONformed to the persuasive ideas of this neo-pagan world but being TRANSformed by the renewing of our minds. I attempted to lift our eyes beyond the nut and bolt issues of Synod to all those outside our walls - the large majority of our society. WHAT should our attitude be?

One extreme solution is to IMPOSE our views forcefully upon a reluctant non-Christian society. At the other extreme is the theory which could be called laissez-faire, i.e. - we won't interfere or attempt to influence them. Neither view is a Christian option.

Briefly ... Imposition. We have a body of Christians with a great zeal for God - they believe He has revealed what is right and what is true; they are therefore determined to get people to BELIEVE what is true and to BEHAVE in a fashion God has revealed to be right. They are prepared to use force to achieve their ends if necessary. The inquisition is a prime example. So-called heretics were tortured to induce them to believe what was thought to be correct. The inquisition is a blot upon the history of the Church of God, and we must say that torture is obviously incompatible with the mind of Christ.

Another example of imposition is the idea of prohibition. Its objectives were perhaps admirable, drinking was seen as a great evil and those belonging to the prohibition party committed themselves to stamping out this social problem. In the thirteen years of prohibition there was a wide-spread breaking of the law - bootlegging flourished and finally the experiment was considered to be a failure. Far from ending alcohol abuse it had provoked and increased it and the law was brought into disrepute because it was being broken right, left and centre. The principle behind these two very different examples was very similar. The inquisition was intended to impose a certain BELIEF upon people. Prohibition was intended to impose a certain BEHAVIOUR pattern. Both were unproductive and wrong - because they were affront to the dignity of human beings. So ... that's one extreme Imposition.

At the other extreme is laissez-faire. Not only will we not impose our Christian views, we will not even propagate our views at all. We will mind our own business and let people alone. It's been a popular attitude in the Church. It is the attitude that says, 'we are here on the corner of Main St. and Central Avenue and the door is open.' In every age we have done this, and we have called it tolerance! It's a bogus theology and it has led us away from raising our voices in any sort of protest - and our society has slipped its Christian moorings and is drifting further and further away from any moral standard. Like the four lepers of old outside the City of Samaria, 'We do not well for we hold our peace'!

There is, however, a third option with which we have to grapple - the way of persuasion. It must spring from a right understanding of the doctrines of God and man. Briefly as follows ... The Doctrine of God - WHO is He? He is the creator of ALL. He is the one to whom we owe our life and to whom we owe responsibility. He is the one who made us male and female - creating our distinctive sexuality and establishing marriage as a permanent, exclusive, heterosexual union. He is the God who established ten commandments prohibiting certain things like idolatry, murder and theft and immorality - all things which hurt and mar human personality and He also gave us the POSITIVE approach

to 'Love your neighbour as yourself'. He is the God who loves justice and hates oppression. He is the God and Father of our Lord, Jesus Christ, and He is the God who is still working His purpose out as year succeeds to year. Such a vision of God must affect our attitude towards society - for the concerns of God become the concerns of the people of God and so we too will love justice and hate oppression; we too will care for the needy and deprived - the fatherless and widows. We too will guard the dignity of work and the necessity for rest and the sanctity of marriage.

If God is passionately concerned, how can we remain indifferent to these things? How can we acquiesce in injustice or exploitation? How can we acquiesce in the rejection of Christ? If these things are painful to God how CAN we remain indifferent? The theory of laissez-faire is inconceivable to Christians who hold a Biblical idea of the doctrine of God. We simply cannot say, 'Let them stew in their own juice'!

If the Doctrine of God does not permit us to thold the theory of laissez-faire, neither does the doctrine of man permit the idea of imposition. What is our belief here? God created man a responsible moral being. God told him to subdue the earth and have dominion over the animals etc. To work, to rest, to be fruitful etc., etc. And God gave man two precious gifts ... one, a conscience - to discern between right and wrong and secondly, a freedom to choose between right and wrong. It is all described in the first few chapters of Genesis and the rest of the Bible endorses and enhances the doctrine. Man is a moral being by his very constitution and so he is exhorted to obey and when he doesn't he is rebuked and condemned - but he is never coerced. Compulsion is never used, only persuasion. For the human conscience is not to be violated and thus we Christians favour democracy rather than autocracy, for the latter crushes the individual's conscience. The former governs with the consent of the governed not in defiance of the governed.

And so I bring these two doctrines together to see what light they shed upon our duty as Christians in a neo-pagan society. The Christian doctrine of man rules out any forcible imposition of our views on others and the doctrine of God rules out any feeling of laissez-faire towards society. Because God is who He is we cannot remain indifferent when his truth and laws are flouted. Because Man is who he is we cannot impose God's law by force.

So, what IS our responsibility? We, as the people of God must be again the conscience of society - prodding, needling, pointing out a better way. So to love our lives that those with whom we have to do every day might be PERSUADED by our words and example to think again, so that they may desire the will of our God. We have to present the Christian way as being THE way to live life that non-Christians may see its value and wish to adopt it for themselves.

To borrow another line from Abp. Blanch. He said at Lambeth that the Conference was discussing RELATIVELY unimportant things, as he further said does the General Synod of the Church of England, which meets three times a year (the mind boggles at THREE Synods per year!). He went on to say that he meets his brothers for lunch during General Synod and when he tells them the sort of things being discussed at Synod, they simply look at him with blank amazement and say - 'Is that really important?'

We too in THIS Synod are discussing RELATIVELY unimportant things and so as we continue with our debates and motions and Canon Law revisions, let us not lose sight of the REAL VISION ... called to be prophets of concern and love

and compassion to a society that is desperately in need, that has lost its way and is drifting without moral guidelines.

"Almighty God, you have made us members of Christ and of His Church in this Diocese.

May we as a Diocesan family reach UPWARDS to your throne in worship and adoration; INWARDS to one another in understanding and fellowship; and OUTWARDS to the world in evangelism and social compassion.

Make us like a city set on a hill whose light cannot be hidden, so that men and women may find Christ as the light of the world, and his Church as the family of the redeemed, and eternal life as the gift of God through Jesus Christ our Lord."

THIRD ADDRESS - WEDNESDAY, MAY 9th, 1979

* * * * *

In the opening address I made mention of the fact that Abp. Blanch introduced Iraeneus into the council chambers of Lambeth, and I think it would be remiss of me today, May 9th, to allow the moment to pass without at least a passing reference to the Saint upon whom Mother Church draws our attention. It is doubtless superfluous for me to say that I am of course referring to Gregory of Nazianzus - one of the Cappodocean Fathers. Gregory was a son of a Bishop .. and himself a most reluctant Bishop. His father ordained him priest much against Greogry's wishes. St. Basil persuaded him to become Bishop of Sasima - but he never did go there, preferring instead to stay and work with dear old Dad back home in Cappadocea. Gregory was educated with his buddy, Basil, at the University of Athens. Eventually called to Constantinople to deal with the Arian business again and whilst there was appointed Bishop of Constantinople. Characteristically he refused the appointment when he discovered that the election was in dispute. He quite obviously preferred the rural setting of Cappadocea to the bustle of the Eastern capitol of the Empire. WE can relate to Gregory in that we prefer Algoma to the flesh-pots of Toronto or Niagara!

Gregory was a very careful preacher and theologian. He is quoted by Bishop Lancelot Andrewes in the 16th Century in his doctrine of the Eucharist. "WHO is there worshipped - WHO not what ... HIM not it!" A stickler for the right word and thus Gregory allows me to pass to the present and a way into my final address, which comes via another stickler for the right word - someone called the great Knock (no relation of our present Father-in-God!). The great Knock was the tutor of C.S. Lewis and is drawn to our attention by Lewis in his autobiography entitled, 'Surprised by Joy'. If you havn't read it you should. Lewis admits that it is written more subjectively than his other works and it is the story of his journey from atheism to Christianity. The great Knock is determined that people should say what they mean. At a sherry party someone remarks about, 'these fiendish German atrocities'. The great Knock says, 'But are not fiends a figment of the imagination?' "Very well" says the man, 'These brutal atrocities!' But says the tutor, 'None of the brutes does anything of the kind!' 'Well WHAT shall I call them?' 'Is it not plain that we must simply call them HUMAN?' that's a bitter truth! None of the animals behaves to their fellow animals the way we behave to our fellow man! And that's what I want to talk to you about today.

You will be relieved that my lengthy introduction has finally come to its conclusion. In the first address I appealed for Christian thinking. About man outside our walls - for Jesus surely was the Saviour for the outsider. He was the one who reconciled us to the Father - outside the city wall. In the second address I had the temerity to present the Doctrines of God and Man and now, as Synod draws to a close, and we all return to our scattered parts of the vineyard, I want to leave you with a final few thoughts on man outside our walls. Much of this thinking comes from the study group sessions we have had at St. John's, and particularly from our leader (on tape) - The Rev'd Dick Lucas of St. Helen's, Bishopsgate, London.

In my remaining few minutes - a brief sketch to take home of the three-fold Biblical picture - Creation, Fall and Redemption.

Firstly, Creation ... Made in the image of God. The crowning glory of the creation. Made a little lower than the angels. Made to subdue the earth and have dominion over all the other creatures. Made with a conscience and free-will. Made to live in harmony with his creator and his fellow creatures. Man is NOT an animal. The old cartoon is untrue in which we see an ape in the zoo with the caption, "Am I my keeper's brother?" Incidentally, the answer to that ancient question, "Am I my brother's keeper?" must be my brother doesn't need a keeper, he needs a brother!

But, secondly, Man fallen ... Man capable of behaviour behind his own front door to those he loves the best as no animal would dream of behaving. Jesus paints the picture for us in that well-known story we call the Prodigal Son. In the search for happiness the young man does not want to live under the Father's authority and so takes off for the far country. He wants to live in God's world but doing his own thing. What happens?

Would you imagine an 'ident-a-kit', the sort of thing you might find in a post office or police station or the missing persons bureau, under the heading, "HAVE YOU SEEN THIS MAN ANYWHERE?" "He was in want". Hunger! Is that not one of the great facts of our age? People, particularly young people - spiritually hungry. We have given them everything to live WITH but precious little to live FOR. Have you seen a hungry man anywhere?

"He fed swine." Degradation - what a shock for the little group of people listening to Jesus tell this story - for a Jewish boy to be feeding pigs was degradation indeed. Have you seen this man anywhere? A man degraded? It is a fact from which we cannot escape. Our newspapers and T.V. screens, with the media's penchant for the sensational and shocking, constantly depicting scenes of degradation.

"No one gave him anything" ... Loneliness - another mark of our society. Apartments in big cities - the loneliest places on earth. Have you seen THIS man anywhere? Lonely?

"I perish here with hunger" - hopelessness, no future. In many communities across our Diocese there are so many announcements in newspapers ... so and so, aged 17, died suddenly ... Have you seen THIS man anywhere? Hopeless?

And so, in that very familiar story Jesus presents us with the folly of man; man fallen; man away from his Father.

Creation and fall MUST be held in balance. It is only because we believe man's creation to be so glorious that we worry about man down there in the mire.

If you originated in the pig's sty then it doesn't matter very much if you live there! But, if you originate in the Father's house then it's not possible to live in the far country without disgust and despair. The point is not to say, "look at him there - but look where he came from. If I acknowledge where he came from then I must be shocked at where he is. Of course the man of the world cannot understand why we Christians make so much fuss about the far country - he says 'that's where society is and there's nothing you can do about it.' But the humanist can only see man where he is and not where he came from - he only sees half the story. He has come into the movie half-way through.

BUT WE know where man came from and, more importantly, we KNOW the GOOD NEWS that man can return from the far country and can be ransomed, healed, restored, forgiven. In short, because we see the plight of man fallen it becomes incumbent upon us to spread abroad the news of redemption to those outside our walls.

B I S H O P ' S C H A R G E
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by

THE RIGHT REVEREND
FRANK F. NOCK, B.A., B.D., D.D.
BISHOP OF ALGOMA

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TO THE TWENTY-NINTH SESSION

of the

SYNOD

of the

DIOCESE OF ALGOMA

Anglican Church of Canada

Sault Ste. Marie, Ontario

May 7th, 1979

THE BISHOP'S CHARGE - SYNOD, MAY 1979

In the Name of the Father and of the Son and of the Holy Spirit.
Amen.

My Brothers and Sisters in Christ:

INTRODUCTION:

It is a joy to be with you again as we meet together in the twenty-ninth session of the Synod of the Diocese of Algoma in the pleasant facilities of St. Andrew's United Church so graciously provided by the Rev'd Irvine Johnston and the Board of St. Andrew's. We are deeply grateful for their generous hospitality.

One of the joys and privileges of a bishop's life is the opportunity which is afforded to him to meet and to enjoy fellowship and friendship with fellow Anglicans throughout the Diocese. Every year this personal relationship enlarges, and I feel more and more an integral part of each congregation. It is a relationship which I value highly. I find this so at this third Synod which I am now chairing. So many more faces and names are familiar to me that I feel the sense of our family life together more keenly than ever before, and I thank God for it. We have a mutual ministry together in the Lord - mine is not in any way more important than yours - and it is my prayer that this mutual ministry will become stronger in the years ahead.

The wonder of family life is not the uniformity in thought and action of each member of the family but the richness of its diversity. There is something wrong with a family where there are no major differences of opinion. I view, for example, with some scepticism the husband and wife who claim they have never had an argument in the course of their married life! It is too good to be true! Someone has been a doormat! But where a family rejoices in its diversity, when the chips are down, the old adage is true that "Blood is thicker than water". Its underlying unity surfaces.

This was the experience which the bishops at the Lambeth Conference had as we met for three weeks in a residential setting at Canterbury. I agree wholeheartedly with a brief analysis of the Conference given by Bishop John Howe, General Secretary of the Conference - "From the first, so I was told

repeatedly, through that common life the bishops saw themselves, and their widespread communion and its people as one family, one body. In nationality and colour it was almost as diverse as the Creation. For most participants a final step was taken from paper statistics to real people. The various problems, and even deeply worrying disagreements, were seen to have their context in community not in division".

In a sense our diocese is a microcosm of the world-wide Anglican Communion. We are all Anglicans but our diocesan life is not marked by a dull uniformity. We are diverse in nationality, in background, in parish life, in geography, and, like all other humans, in personality. There are issues on the Agenda of Synod on which, I am sure, there will not be unanimous opinion. This does not worry me. What is vitally important is that our unity in Jesus Christ will enable us to accept the decisions reached with mutual love and respect. If this attitude prevails throughout this Synod then we will be able to say - "Thanks be to God" at its conclusion.

FAMILY MATTERS:

First I turn to an assortment of family matters:

- (a) The Chancellor: Since our last Synod Mr. Donald Lawson, Q.C., has been appointed a Judge in the Oshawa district, and therefore had to resign as Chancellor. He made a significant contribution to this Diocese during his thirteen years as Chancellor. While personal expressions of thanks have been sent to him, and a presentation was made by the Executive Committee, it would be fitting if the Synod officially recognized his services to the diocese by a motion of Synod.

In his place we were fortunate indeed to have Mr. Ronald Warren, Q.C., of Sudbury, accept the appointment as Chancellor, and bid him welcome to his first Synod in that capacity. We have tested his legal mettle numerous times already from the Synod Office and at Executive meetings, and I am sure that he will be kept on his legal toes during this Synod.

- (b) Clerical changes: From Synod to Synod the list of clergy changes and this year's Synod is no exception. I have, therefore, the pleasure of introducing to you a number of new priests since our last Synod at this time, and ask them to stand and remain standing until all have been introduced. You are asked to refrain from expressing your enthusiastic welcome until all have been introduced:

The Rev'd Russell Nicolle
 The Rev'd Frank Gower
 The Rev'd Lawrence Winslow
 The Rev'd Timothy Delaney

The Rev'd Robert Kelsey
 The Rev'd Alan Thwaites
 The Rev'd Michael McCarthy
 The Rev'd Edward Moyle

We pay tribute to -

The Rev'd Canon D.H. Dixon and The Rev'd Maurice Wilkinson who have retired since our last Synod, and wish them a happy retirement. Knowing them, as I do, I am sure that retirement will not mean 'idlement' if I may be permitted to coin a word.

- (c) The Departed: As the Burial Office reminds us 'in the midst of life we are in death'. So we paused this morning in the Eucharist to remember with gratitude the clergy and lay members of the diocese who served the diocese on Synod, and also clergy wives, who have entered into the Paradise of God. For the purposes of record their names are included in this Charge -

The Rev'd Roy Webb	Mr. Donald Cowcill
The Rev'd Norman McGregor Post	Mr. Gerald Laing
The Rev'd Canon Richard Haines	Mr. Charles Raymond
The Rev'd Lawrence Frith	Mr. Gordon Tassie
The Rev'd Edward James Tucker	Mr. H.W. Paddington
The Rev'd Douglas Sissenah	Mrs. Evelyn Doolan
The Rev'd David Hemming	Mrs. Mary Ditchburn

We are grateful for their Christian Witness.

"REST ETERNAL GRANT UNTO THEM, O LORD, AND LET LIGHT PERPETUAL SHINE UPON THEM."

- (d) Provincial Synod: The Synod of the Ecclesiastical Province of Ontario will be held this year from September 13th - 15th. For the first time in many years our diocese will host the Provincial Synod and the sessions will be held at the President Motel in Sudbury. Archbishop James Watton has announced his resignation as Metropolitan of the Province to take effect at the end of Synod. An election for a new Metropolitan will take place during the Synod and the new Metropolitan will be installed at a service in the Church of the Epiphany. It will thus be incumbent upon us to elect our Provincial Synod delegates at this session as well as for General Synod which will be held at Trent University, Peterborough, Ontario, June 17th to 26th, 1980.
- (e) Seventy-fifth Anniversary: Our Sister Diocese of the Roman Catholic

Church, the Diocese of Sault Ste. Marie, is observing the seventy-fifth anniversary of its history this year, and we rejoice with Bishops Carter, Pappin and Dionne, the clergy and laity of that diocese as they give thanks for God's blessings and dedicate themselves to the service of Christ and their fellowmen in the years to come. We are glad to be brothers and sisters in Christ with them, and we assure them of our prayers and of our hope for even closer ties of fellowship in the future. I hope that we will send greetings to the Diocese from this session.

- (f) Algoma Anglican: For the past six years and nine months the Rev'd Roger McCombe has been the Editor of the Algoma Anglican but will be retiring from this position after the June issue. Under Roger's fine hand and keen mind the Algoma Anglican has flourished and has become a vibrant, interest-filled diocesan paper which has received many plaudits within and without the diocese. He has left his mark of excellence upon it. His resignation was accepted with regret realizing as we all did, however, that sooner or later a change would have to be made to have an editor within the diocese. We thank him sincerely for his devoted editorship, and hope that the Diocese of Huron will be smart and alert enough to make use of his talents. Recognition of his services will be made at another point in Synod.

The Algoma Anglican Standing Committee considered applications for editor and recommended to the Executive Committee the application of The Rev'd John Jordan, Student Counsellor at Fort William Collegiate Institute and Priest-in-charge of St. George's, Thunder Bay. The Executive Committee concurred unanimously, and we are pleased to welcome John here today as the Editor-elect. He is an Algoma product and has been a priest in the diocese since his ordination in 1958. We look forward to the continuing excellence of the Algoma Anglican under his leadership.

- (g) Missions to Seamen: We are in the unique position of having part of a world-wide organization - The Missions to Seamen - operating at the Lakehead. It has a useful purpose in being a point of contact for the crews of the freighters - especially the Salties - who ply the St. Lawrence Seaway. For the past five years the Mission has been ably staffed by Canon Alvin Thomson, who ministers to the crews from April to December, with volunteers from churches in the community. Under his guidance the

mission has grown and prospered and has been of increasing benefit to the crews. While it is Anglican based it has received increasing support from other Christian Communion, particularly the Roman Catholic Church. This present shipping season will be the last for Canon Thomson as our regular Chaplain as he will be retiring from this position this year. At this time we offer to him our sincere and grateful thanks for his dedicated work in this area of the Church's Mission. We wish him much happiness in his retirement.

- (h) Building Project: Plans have been underway for some time to utilize the valuable piece of property north of the Cathedral on Wellington St. East where the former Deanery was situated. This matter has been discussed at many of the Property Committee meetings. A separate corporation has been formed called the "William McMurray Corporation" in honour of the first Missionary to Sault Ste. Marie, William McMurray, in order to manage and operate the building.

The overall objective of the building is to provide adequate Synod Office facilities, as well as accommodation for retired clergy and other citizens.

I am happy that such plans are underway as we must seek to be good stewards of our resources.

- (i) Lay Ministry: It has been my pleasure to license Mr. David Bradford of Thunder Bay and Mrs. Muriel Hornby of St. Joseph Island as Diocesan Lay Readers. Under the direction of the Bishop they will serve in the Diocese where needed. Mr. Bradford has been a Parish Lay Reader for twenty-five years and is preparing to assume the duties of Chaplain to the Missions to Seamen at Thunder Bay following the retirement of Canon Thomson. Mrs. Hornby, the widow of the late Rev'd Norman Hornby, has had experience on the Sunday School by Post Van in Western Canada, has read extensively in Theology and presently is working through a theological course offered by the Montreal Diocesan Theological College. A number of men and women are taking the Thorneloe University course in Theology and Training and from this group I hope to license more Diocesan Lay Readers.

There has always been and still is a very important place for Parish Lay

Readers who function under the direction of their rector in the parish. Like the Eucharistic Assistants, I feel that parish lay readers should carry the support of the Wardens and Vestry or Advisory Board when an application is made by a priest. For he or she should be one who is highly regarded in the parish. I am asking that this procedure be followed in the future. I am also hopeful that a course of instruction with some minimal requirements will be devised for parish lay readers which can be conducted by the parish priest. The Rev'd Eric Paterson makes reference to this in his report as Warden of Lay Readers. All Lay Readers, Diocesan or Parish, will be listed in the files of the Warden and the Synod Office.

A number of dioceses have instituted training courses for Lay Hospital Visitors, recognizing that some pastoral knowledge in visiting and ministering to the sick is necessary. It is so easy to say or do the wrong thing no matter how well intentioned we may be, and loving care for the sick is an important part of our Christian Ministry. There is material available on the scope and content of such courses of training, and I hope that the incoming Ministry Committee will give attention to this matter, and bring forward some useful suggestions. In a diocese as widespread as ours such training would have to be on a regional basis, but I am sure that some general principles and guidelines could be established and that hospital staffs would be prepared to cooperate.

Another method of adult lay training and evangelism is a course called S.E.A.N. which has had tremendous success in South America. The Diocese of Caledonia has adapted this course in its Christian Education programme with considerable results. The course consists of six books - twenty-five lessons each; it is adaptable to the local situation and to different educational levels. It is based on the Gospel according to St. Matthew. It is essentially a home study/seminar programme whose philosophy is 'Learning with a view to Sharing'. It is a method of Christian Education with an Evangelistic purpose which would be worth the assessment of 'Think Tanks' in conjunction with the Advisory Ministry Committee.

The Roman Catholic Church has made considerable strides in the training of non-stipendiary Perpetual Deacons who are licensed for various pastoral functions. The study of the Perpetual Diaconate is at a low ebb in our

Church, and I cannot help but feel that we should seek to have it reactivated by the House of Bishops and our National Ministry Committee as a logical extension to lay ministry. The course of training in the Roman Catholic Diocese of Sault Ste. Marie makes considerable demands upon those who commit themselves to it, but that is all to the good. It may be that Monsignor Henry Murphy will present some facets of this training programme to us.

- (j) Finances: The financial statements of the diocese will appear on the agenda later and Mr. Oosterbaan, our treasurer, will be available to answer your questions with his usual efficiency.

I feel very keenly that our stipend structure needs to be given serious consideration for a number of reasons. There is a fairly wide differential between our rural and small company town stipends, which generally stay at the minimum level, and those of urban centres. We have made a good start in reducing this differential with our service grants. However, our younger clergy, with growing families, are often on the minimum stipend for lengthy periods at a time when the cost of raising a family is highest, and we have no system of child allowances. Also our method of percentage increases each year - outside of this year when a basic across the board increase was suggested, but not universally followed, - benefits those on higher stipends more than those on lower stipends. In years gone by the diocese set the rate of increase at each synod; during the past number of years the Executive Committee has made this decision. Neither way is entirely satisfactory and there is no easy solution. Other dioceses have tackled this problem in various ways with varying degrees of success, and I feel that it is time for us to establish a task force to institute a careful study and forward some specific and alternate plans for the consideration of the Executive Committee whose responsibility in this area is contained in Canon 5, Section 9.

It is a matter of great concern to me that a number of parishes, assisted and self-supporting, have failed to meet their Diocesan Levy in past years and that the Executive Committee has had to write off substantial sums of money which had been budgeted for stipends and other commitments. This was one of the main reasons for the modest across the board increase in stipends for 1979. It is of concern because the failure to meet our

Diocesan levies means that we are not meeting our current stipend quotas for priests of assisted parishes from our operating budget, nor our support of the mission work of the Church. The diocese is a family of parishes which is only as strong as each of its parishes and it has few cash reserves to make up these defaults in the diocesan levy. It is true that parishes ebb and flow due to population movements and economic conditions, but by and large we are greatly blessed in this diocese. I trust that we will give this problem our serious attention.

When all is said and done if more of us in the diocese would commit ourselves to the Tithing Principle we would not be concerned with the problems of stipend or the capability of meeting the Diocesan Levy. It is a matter of Thanksgiving to me that an increasing number of persons in the Diocese are adopting the Tithing Principle and are finding out the Biblical truth that blessings follow. I also wish to thank the sub-committee of the Outreach Committee for producing a fine series of articles on tithing which are now in the process of being produced in pamphlet form. But by far the best way of adding to the number of tithers in the Diocese is by our personal and outspoken witness to its effect in our own lives and in the deepening of our commitment. In the words of the prophet Malachi God throws down the gauntlet and issues a challenge - "Put me to the test", He says "and you will see that I will open the windows of heaven and pour out on you in abundance all kinds of good things". Those who have accepted the challenge and tested God's promise have found it to be true. God cannot be untrue to His own nature and His own promises.

BROADER CONCERNS

- (a) Ecumenical Relations: Since our last synod our relations with the Roman Catholic Dioceses of Thunder Bay and Sault Ste. Marie have been strengthened by increased dialogue. Seminars of Roman Catholic and Anglican clergy have been held at Thunder Bay, Sault Ste. Marie and North Bay to discuss in detail the Agreed Statements produced by the Anglican and Roman Catholic International Commission dealing with the Eucharist, Ministry and Authority. It is my hope, and also that of Bishops Carter and Pappin, that these discussions will be extended to the laity. For it becomes clear that informed

pressure from the grass roots of both churches, rather than precipitate action by individuals or congregations, will do much to influence both our Churches towards the goals of intercommunion and mutual recognition of each others Priesthood.

The Canadian Council of Churches has just held its Triennial meeting in Sudbury from April 29th to May 3rd. The Anglican Church was well represented at this meeting. The local ecumenical committee was headed by the Rev'd Robert Lumley and included a number of Anglicans in the Sudbury district.

In February I attended a meeting of the Canadian Bible Society in Sault Ste. Marie, and was once again impressed by the magnificent work which it and the United Bible Societies do in the translation and distribution of the Scriptures. All the Churches benefit from its dedicated labours, and I cannot stress too strongly how necessary it is that we support the local branches of the Canadian Bible Society with our time and money. The task of translation and distribution of the Scriptures is a never ending challenge, far too great for any one denomination. I urge your increasing support and interest in this world-wide ecumenical association devoted solely to the translation, production and distribution of the Word of God.

- (b) Renewal in the Church: The Church at large has emerged from the doldrums of the sixties and is being guided by the Holy Spirit into new expressions of vitality. It is a cause for rejoicing that Bible Study and Prayer Groups are multiplying and that many people are being led to a renewed and serious commitment to Christ in a multitude of ways. But there is a word of caution which I would like to make. Those who have felt drawn to participate in the various renewal movements should be very careful that such movements do not become 'closed corporations' with a life and language of their own. If this is allowed to happen then other committed and devoted Christians who do not feel drawn to this type of experience, and there are many, may well feel a barrier between themselves and those who have entered into these experiences. This, I know, is not at all the intention of renewal movements, but it is a possibility to which we must be sensitive.

The Lambeth Conference gave considerable thought to Renewal in the Church

and spoke regarding it in what I believe are reasonable and balanced words:

1. "The Conference rejoices at the abundant evidence from many parts of the world that there is renewed awareness of the power and gifts of God's Holy Spirit to cleanse, sustain, empower, and build up the Body of Christ.
2. We have seen increased instances of parish life being renewed, of individual ministries becoming effective agencies of God's power to heal and reconcile, of witness to the faith and proclamation of the Gospel with ~~conv~~erting power, and of a deeper involvement in the sacramental life of the Church.
3. We rejoice at the prompting of God's Spirit within the many expressions of ecumenicity among Christians, for the new forms of Christian communal life springing up and for Christian witness on behalf of world peace and the affirmation of freedom and human dignity.
4. The Conference, therefore, recalls the entire Anglican Communion to a new openness to the power of the Holy Spirit; and offers the following guidance to the Church in the light of the several ways this Spirit-filled activity may be best understood and represented in the life of the parish.
 - a) We all should share fully and faithfully in the balanced corporate and sacramental life of the local parish church. Informal services of prayer and praise need this enrichment in the same way as the sacramental life needs the enrichment of informal prayer and praise.
 - b) We all should ensure that reading and meditation of the Bible be part of the normal life of the parish and be accompanied by appropriate study of scholarly background material so that the Scripture is understood in its proper context. Those who search to understand the scholarly background material in their reading of the Bible should ensure that they do so under the guidance of the Holy Spirit, so that the Scripture is understood in its proper context.
 - c) We all should search out ways to identify with those who suffer and are poor, and be involved personally in efforts to bring

them justice, liberation, healing, and new life in Christ.

- d) We should remember always that the power of the Spirit is not to be presented as either an exemption from suffering or a guarantee of success in this life. The road from Palm Sunday to Pentecost must pass through Good Friday and Easter. It is at the Cross that new life through the Holy Spirit is found; and in the shadow of the Cross that Christians must pray - 'Come, Holy Spirit'."

- (c) The Electronic Church: Far removed from the Church related Renewal movements is the saturation of slick, expensive, well produced, commercialized religious broadcasts on radio and T.V., especially Television. I do not have to name them as I am sure that you all know the ones to which I refer. It is risky to speak against them for it is almost like speaking against Motherhood. But I feel compelled to make some statements about them because there are certain dangers inherent in them. Such programmes preach instant religion, instant salvation, instant healing at the twist of the dial. But it is all too instant and too easy. It requires no commitment of abilities, money or service.

In a recent edition of the Seventh Day Adventist magazine 'Ministry' there was a challenging article - "The Electronic Church". It gives one a good deal to think about. It poses the question - "Is religious broadcasting creating an electronic church that substitutes an anonymous and undemanding commitment for the personal involvement of the local congregation?" "At the last count" it states "there were some 1,064 religious radio stations and 25 religious television stations and networks." The author of this article, Dr. William Fore, Communications Secretary for the National Council of Churches in Christ, goes on to say "the purveyors of the electronic Church, unwittingly or by design, are building huge audiences that bring them fame, wealth and power, but which in doing so substitute a phantom, a non-people, for the Church of real people with real needs and real gospel to share in the midst of their real lives. It is no accident that the local Church, the Koinonia or community of believers, is such a central part of our Christian faith and life. This is where we find Christ; this is where we confess our sins and find forgiveness and regeneration; this is where we act out our faith and where

we shore up one another when we slide back in the faith."

The mass media is here to stay and we must learn to use it much more effectively in our local areas than we have done in the past. The 'instant religious experts' have taken over by default. But there is nothing which can take the place of the personal contact, the personal commitment, the personal witness, the personal sacrifice in bringing the uncommitted, the indifferent and the antagonistic and the broken hearted into the living fellowship of Christ's Church. This, however, makes challenging demands upon us far greater than the electronic church. It is vital that we respond to these demands upon our faith and our commitment.

- (d) Continuing Education: All the professions and many large industries are aware of the need of continuing education and upgrading in our changing world and increasing knowledge, make provisions for continuing education of ^{their} personnel. Our diocesan funds are very limited for this purpose and so only a few clergy can be assisted in taking part in seminars or extension courses. General Synod has a Continuing Education Plan for the clergy which is funded in much the same manner as the Pension Fund. Some years ago our diocese considered joining this plan at a Synod but it was rejected because of its cost to the parish and the priest. Regular opportunity for supervised study is important to the growth of the clergy and also benefits the parish, and I am strongly of the opinion that after the passage of some years we should again give some consideration to the General Synod Plan.

SOCIAL ISSUES

- (a) W.C.C. Grants: There has been much heart searching among Christians throughout the world in the matter of the grants of the World Council of Churches, and through it of the Primate's World Relief and Development Fund, to combat racism. The particular bone of contention has been the grants to the Rhodesian Patriotic Front and SWAPO - The Southwest African Peoples Organization which are guerilla organizations. This is a very complex situation about which you and I know very little. But three things should be noted. The funds provided have been provided for relief and humanitarian purposes from special contributions given specifically for that purpose and that funds have been given to Rhodesian organizations as well as the

Patriotic Front. We can only trust that both sides of the conflict have used the funds for the purposes provided. It is not for us to judge who is to blame for the conflict; but it is our Christian responsibility to minister to the homeless and the refugees wherever they may be.

The second fact which I think we should remember is that we have never had to face, in our country, the violence, the terrorism and the injustice which many people in Africa are having to face. It is almost impossible for us to say how we would react if we were in the same position. In our group discussions at Lambeth, when the press was not present, we heard many unbelievable stories of inhumanity, terrorism, torture and violence which our African brothers and sisters have to endure.

The third fact which should be noted is that violence which from one point of view is seen as terrorism, can be seen from another point of view as the struggle for freedom and justice. Stephen Verney makes this point clear in his book "Into the New Age" - "In World War Two I served for a time with the Greek Resistance. We were called terrorists by the Germans and heroes by the British. Some of our most devoted supporters were Monks, who let us use their monasteries for secret meetings, and kept weapons hidden in holes in the walls and floors. The British were particularly warm in their admiration of churchmen who were ready to stand up and fight for freedom against the oppressor. A few years later another Greek Resistance Movement began operating in Cyprus, this time against the British by whom they were now labelled terrorists". It may sometimes be forgotten with the passage of time that during World War Two we were ready to provide arms and supplies to the Underground Resistance Forces in Europe who fought against the Occupation Forces and many of their countrymen who had collaborated, and we rejoiced in their victories.

- (b) House of Bishops Statement: Much concern has been felt and expressed, and rightly so, about the publication of the Bishops four point statement on homosexuality. I and others in the House felt that it should not be published at this time, but the majority felt otherwise. Therefore, it was released.

In the Convening Circular, under background material, you will have found, and, I hope, read certain material relating to the subject of the statement. This included a précis from the Primate's office giving some background

leading up to the recent statement; a large part of the Commission's Report, not including a number of very detailed appendices; and some reflections on the Report presented to the House of Bishops by Bishop Hollis of Montreal, with which I find myself in considerable agreement. In conjunction with this material there are certain facts to which I would like to draw your attention.

- (1) The Commission which was asked for by the House of Bishops and which has been in existence since 1976 was charged with reporting to the Bishops on the broad subject of Sexuality and not just homosexuality.
- (2) The sections relating to homosexuality are only part of the whole report which has been received by us in two drafts so far. Further study is to continue.
- (3) In all our deliberations the bishops have endeavoured to deal with the fact of homosexuality and with the homosexual with compassion and understanding, but not with approval. We are not inviting people with strange obsessions, passions and aberrations to be clergy. We have made it clear in this and other statements that sexual activity is right and proper only within the marriage relationship.
- (4) A Study Guide is in the process of preparation upon the following action of the National Executive Council in November, 1978 -

"That the National Executive Council authorize the preparation of a study guide (with special reference to homosexuality) to be prepared and referred to the House of Bishops and the National Executive Council for use within the Church, and that the Primate be asked to appoint qualified persons to work with the three bishops appointed by the House of Bishops.

That the Primate be requested to enlarge the membership of the Task Force.

That in the preparation of the study guide the Task Force take account of -

- 1) the discussion of the National Executive Council requesting the guide include reference on heterosexual relationships as well as homosexual concerns;
- 2) the discussion and resolutions of Lambeth Conference;
- 3) past and coming discussions of the House of Bishops; and that in the study guide use be made of the Case Study Method."

- (c) Civil Marriage: The Ontario Provincial House of Bishops has expressed concern that the clergy are often asked to officiate at weddings in which there is little Christian commitment. One answer might be the establishment of Civil Marriages for all and the Blessing of those marriages by the Church for those who wish to commit themselves to the Christian ideal of marriage, as is the custom in parts of Europe. I do not think that the Province is in any hurry to set up such a system, and I am the last one to desire the establishment of any further bureaucratic departments for we are sorely burdened with them as it is. Also it may be argued that such a system would remove many of the pastoral opportunities which our present system affords to the clergy in their interviews with couples who are contemplating marriage. But the House of Bishops has expressed its concern, and I am sure that it would welcome the reflections of this Synod, or of one of our Advisory Committees, on this matter. An expression of opinion by all dioceses in the Ecclesiastical Province would be of great help to the bishops in their discussions.

ISSUES PENDING

- (a) Ordination of Women: This matter first came to the attention of our Synod in October, 1973. After twenty-five speakers had addressed the Chair on this subject the following motion was passed (#53) -

"That this Synod accepts in principle the Ordination of Women to the Priesthood and agrees to its introduction when circumstances so require it."

In 1976 the Synod again considered the question and a large portion of the Agenda was spent in earnest debate. The three motions passed at that Synod have been included in the Convening Circular under Background material.

After the Synod I sent a Pastoral letter to the clergy and lay delegates expressing my thoughts on the outcome of the voting. In part I said -

"Having weighed this matter deeply for some time, having considered the decisions of the House of Bishops referred to above, and having attempted to read the mind of Synod from an assessment of the debate, the nature of our diocesan motions and the results of

the voting, I have come to the following decision as far as my position as Bishop is concerned:

I will take no action on the ordination of women to the priesthood in our Diocese until the Lambeth Conference has been held in August of 1978 and the results of its deliberations on this issue have been released and assessed. However, I wish to emphasize the statement which I made in my Charge (allowing now for the change of date) that I will recognize as regular and valid the ordination of any women to the priesthood administered by my brother bishops of the Canadian Church on or after November 30th, 1976. However, I will also withhold the decision, until after Lambeth 1978, to allow any women so ordained to function within the bounds of our Diocese."

Last August the Lambeth Conference of Bishops met and passed a Resolution relating to the Ordination of Women by a commanding majority. This motion will also be found in the Background Material (Lambeth Resolution 45 & 46). As you will see the Conference neither encouraged or condemned the ordination of women, but did accept it as a fact of Anglican life. The pattern of history confronts me as bishop with a serious set of decisions. I am canonically and constitutionally free to ordain women to the priesthood, license women priests and accept women candidates for theological education. Thus far it has been my policy not to accept women for theological education with a view to ordination, nor to ordain women, nor to allow women already ordained to function within the diocese. I have felt that a bishop is called to be a focus of unity within the diocese and it would not be responsible to act unilaterally in the face of possible substantial opposition within the diocese. Accordingly you are asked in this Synod to consider the appropriateness of acting at this time on an issue which the diocese has already approved in principle. The question is not whether women can or cannot be ordained in the Anglican Church of Canada - that question is decided already. Nor are you giving or denying me authority to act - I have that already by virtue of my office as Bishop. What you will be offering is an opinion about the appropriateness of taking this action at this time. I can assure you that I will give much prayerful thought to the results of your consideration in

deciding what course of action I will take. The motion will not be an act of synod, in the strict sense of the word, but will constitute advice to the Bishop.

- (b) Christian Initiation: The question of Christian Initiation is closely bound together with the fundamental bases of Christian Education. Because of this I appointed 'Think-Tanks' in the five deaneries to reflect on the philosophy and content of our Christian Education Curriculum. All the 'Think-Tanks' took their responsibility seriously and sent in well thought out reports to the Advisory Ministry Committee. The Ministry Committee has submitted two reports dealing with the philosophy and content of Christian Education. Arising from these reports a motion will be presented to Synod relating to Christian Initiation, with some accompanying guidelines. A number of dioceses in Canada and elsewhere in the Anglican Communion have instituted the practice of allowing young children to receive Communion before Confirmation and the subject will receive further consideration at General Synod in 1980. The proposals which will be before you will require the consent of the diocese, subject to the discretion of the bishop; secondly, the consent of the parish must be obtained; thirdly, it is the responsibility of each family to discuss the advisability of admitting their children to Communion with the parish priest. A favourable vote on the motion will not force any parish to change the pattern of Christian Initiation, but will leave the decision open to parishes and families. If this radical change is made in our diocese after over four hundred years of the practice of Baptism, Confirmation and Holy Communion, then the content and method of our Christian Education will become of prime importance for parents will have to carry much more responsibility in the spiritual nurture of their children than heretofore. It will also place a greater responsibility on the parish priest for he will be faced with making a number of decisions which he has not had to make before particularly as each family situation must be decided on its own merits. This, as you are all aware, I am sure, is a very delicate area. However, I feel that we must come to some decision one way or another and not seek the easy way out of doing nothing. If the decision is for a change in practice then we must be prepared to undertake some serious study and education in our parishes and this should be well understood as we make our choice. If

we decide to retain our present system then we will still be bound to make our Christian Education Curriculum and our Confirmation instruction much more effective than it has been in the past and this will also require serious study and education.

PARTNERS-IN-MISSION

At this Synod we have a number of invited guests from other Anglican Dioceses and other Communion to whom Synod has given the opportunity of speaking from the floor. I hope that they will do so for from their varied backgrounds they can bring us valuable insights into how their Churches face many of the same financial, social, doctrinal and spiritual questions we have to face. We will value their suggestions, their critical observations and constructive comments as the synod proceeds for we welcome them as brothers and sisters in Christ.

APPRECIATION

As I write this Charge, I am conscious that we are indebted to many people throughout the diocese for their devoted service. The A.C.W. plays a significant role in all aspects of our diocesan life: the committees of Synod spend much time and thought between Synods on our behalf and members of the Executive Committee give careful attention to the numerous administrative and financial details relating to the diocese. This large number of willing volunteers is backed up and supported by our wonderful Synod Office staff consisting of Din Oosterbaan, Marg Rose, Gladys Reed and Lura Dew. On a personal note I would like to thank them for they are a tremendous support to me in many ways. One of the unsung heroes is my wife, Beth, who has a personal love and concern for the diocese and whose continuous loving support to me is invaluable.

CONCLUSION

Our Diocesan Motto for this year provides a fitting conclusion to this Charge - "I will offer unto Thee the sacrifice of Thanksgiving". For I hope that in all we do or say these next three days thanksgiving to God for His love to us in Jesus Christ will predominate. If this be so

then the differences which may arise as we face decisions will be seen in their proper perspective as an inevitable consequence of our living together as a Christian family and thus they will not be insurmountable. For my own part my sacrifice of thanksgiving is best expressed in the words of St. Paul to the Christian congregation at Philippi 1: 3 - 5 ...

"I thank my God for you every time I think of you: and every time I pray for you all, I pray with joy because of the way in which you have helped me in the work of the gospel from the very first day until now."

Respectfully submitted,

+ Frank: Algoma.

+ FRANK: ALGOMA.

Report of the

EXECUTIVE COMMITTEE

to the Synod of the Diocese of Algoma - May 7 - 9, 1979

1. MEETINGS:

The present Executive Committee has held nine meetings since the May 1976 Synod.

- Info*
1. May 5, 1976 St. Luke's Cathedral, Sault Ste. Marie
 2. Oct. 7, 1976 Centre for Continuing Education, Elliot Lake, Ontario
 3. Jan. 14, 1977 Copper Cliff Club, Copper Cliff, Ont.
 4. June 16/17, 1977 Thorneloe University, Sudbury, Ont.
 5. Oct. 27/28, 1977 Civic Centre, Sault Ste. Marie, Ont.
 6. Feb. 23/24, 1978 Church of the Epiphany, Sudbury, Ont.
 7. June 15, 1978 Sault College of Applied Arts and Technology, Sault Ste. Marie, Ont.
 8. Oct. 3/4, 1978 Church of the Resurrection, Sudbury, Ont.
 9. Feb. 19/20, 1979 Church of the Epiphany, Sudbury, Ont.

2. ATTENDANCE:

Info

<u>Meeting No.</u>	<u>Complement</u>	<u>Attendance</u>	<u>Absent</u>	<u>Resolutions Passed</u>
1	27	26	1	10
2	27	24	3	51
3	27	21	6	26
4	27	20	7	37
5	27	23	4	60
6	27	21	6	26
7	27	23	4	42
8	27	20	7	44
9	27	22	5	28
	<u>243</u>	<u>200</u>	<u>43</u>	<u>324</u>
Average	<u>27</u>	<u>22.2</u>	<u>4.8</u>	

Average of recorded attendance: 82.3%3. DECISIONS:

Info

During the past 3 years four Executive Committee passed some 324 formal resolutions, with the more notable decisions briefly outlined below. We have continued the practice of mailing the minutes to all 1976 Synod delegates requesting them, Diocesan Clergy, Committee members, and others for the purpose of information. Most matters dealing with property and real estate, which were dealt with, appear in the Property Committee Report.

4. CHANCELLOR:

Info

In September 1977, Mr. Donald M. Lawson, Q.C., after having served the Diocese since 1959 resigned his position, following his new appointment as Judge of the County and District Courts for the District of Ontario in Whitby, Ont. As his successor the Bishop appointed Mr. Ronald B. Warren, Q.C. of Sudbury, who was officially installed as our new Chancellor on October 4, 1978.

5. BEQUESTS AND BENEFACTIONS: *(Time for Question of Law)*

102

- \$5,000 Gift received from the family in memory of the late Dr. Lawrence and Mrs. Tillie Hooey in January 1977. Income from this fund, which is known as the "Lawrence and Tillie Hooey Scholarship Fund" is to be paid to a deserving member of the Diocese of Algoma for the furtherance of education at the discretion of the Bishop.
- \$10,000 Bequest received from the family of the late Frederick G. Irons in March 1978. Income from this bequest, which is known as the "The Frederick G. Irons Fund" is to be used for the missionary work within the Diocese of Algoma, in particular towards the stipend paid at the Mission points of Emsdale, Sprucedale, Novar, Kearney, Sand Lake, Bear Lake and Broadbent. Income being allocated to the Diocesan Expense Fund.
- \$879.65 Bequest received in May 1978 under the terms of the will of the late Belgrave F. Higgins of the Township of McLean, who passed away on October 29, 1969. To be used for "Oveseas Mission Fund" purposes. Income being allocated to the Algoma Mission Fund.
- \$1,000 Received in July 1978 in respect of bequest made under the Will of Benjamin Richards who passed away on April 17, 1978. To be used at the absolute discretion of the Bishop.
- \$715 Donations received in January 1977, September 1978 and January 1979 from Thunder Bay for the Sydney and Isobel Yeomans Fund. Income from this fund is being allocated to the Divinity Student Trust Fund.
- \$256.55 Donations received in 1976, 1977 and 1978 from various parishes and individuals for the augmentation of the Divinity Student Trust Fund.
- \$1,186.25 Donations received during the period September 30, 1978 to January 31, 1979, from parishes and individuals to augment the Capital for the newly started Fund, known as the "Curacy Training Fund".
- \$1,025 Donations received from 1 Clergyman in September 1977, October 1978 and December 1978 to augment both the Capital and Income accounts of the Continuing Education Fund.

6. GROUP DENTAL PLAN:

Following the adoption at the 1976 Synod of the development of a prepaid dental plan on a shared cost basis for the Clergy, Church Army personnel and Synod Office employees of the Diocese of Algoma, the Bishop at the request of the

Executive Committee appointed a Committee to investigate such a dental insurance scheme. This Committee under the chairmanship of Dr. R. Denton conducted a diocesan-wide survey and quotations were invited from various companies. At the January 14, 1977 Executive meeting it was decided to implement this coverage and the Blue Cross Plan #9 was consequently accepted with an effective date of March 1st, 1977. The Plan became compulsory for all new employees and the premium cost are shared equally between the Diocese and the members.

Info
Questions?

7. DIOCESAN GROUP PROPERTY INSURANCE:

As a result of the motion passed (#25) at the 1976 Synod and in view of the continued difficulties being encountered by the parishes in the servicing and administration of E.I.O. Group Policy by the previous Brokers, the Executive Committee decided to terminate our arrangements with this insurance brokerage firm, effective January 30 1977. As of January 30, 1977, the Sault Ste. Marie firm of Dawson and Keenan Limited was selected to handle the Group Plan with the Ecclesiastical Insurance Office Ltd with local servicing for parishes being made available. While some of the smaller parishes have opted out of the Group Plan in the past 2 years because of sharply increased premium cost, most parishes are still in the Group Plan and it would appear that most of the problems encountered earlier have now been alleviated.

Info

8. GROUP LIFE INSURANCE:

In accordance with Motion #79 adopted at the 1976 Synod the coverage under the Group Life Insurance contract administered by the Pension Division of General Synod was increased from \$10,000 to \$15,000 effective as of July 1st, 1976, with the premium costs being shared equally by the Diocese and the members. In September 1977 the Diocese was advised that the North American Life Assurance Company had agreed to institute a "Family Unit" benefit which would be available to all participating dioceses and which would provide \$2,000 of insurance coverage for the spouse and \$1,000 for each child at an annual cost of \$7.80. To qualify a diocese must have 75% of the present married participants in the Plan agree to take the Family Unit at time of entry (if married) and at the time of marriage (if single at the time of entry) and it would be compulsory for all future members. At the October 27/28 1977, Executive Committee Meeting the Treasurer was empowered to implement the Plan if there was sufficient interest by the Clergy. A subsequent survey indicated that 89% of those eligible were in favour and the additional coverage became effective on April 1st, 1978.

Action necessary

9. CURACY TRAINING FUND:

At the June 16/17 1977, meeting the Executive Committee endorsed the principle of establishing training curacies for the Diocese as outlined in the Bishop's Charge to the

1976 Synod and the Advisory Finance Committee was requested to investigate ways of funding such curacies (motion 25). The Advisory Finance Committee after due deliberation reported at the October 1977 meeting that the matter of costs involved would be of crucial concern and that one curacy, assuming a two-year incumbency, would involve a cost of \$15/16,000. It was pointed out as well that the source of funding would be (a) Pay for out of operating funds, in other words include with the annual budget for the desired number of Training Curacies or (b) generate new funds for which to pay for such curacies. The start of such a Fund could be through a fund-raising scheme throughout the Diocese with perhaps a possible initial transfer from the Archbishop Wright Building Fund. The Executive Committee consequently approved in principle at the February 1978 meeting, an appeal for a Training Curacy Fund and requested the Advisory Finance Committee to further assess this matter.

It should be noted that your Executive Committee at this meeting also authorized the transfer of \$7,550.75 from the inactive Synod Trust - "Sale of Land" account as well as \$6,808.20 from the inactive Pension Reserve Fund to a new Curacy Training Fund account.

At the June 15th 1978, meeting after considering the Advisory Finance Committee's recommended guidelines, 4 resolutions were adopted dealing with all aspects of the proposed Fund and culminating in the proposed new Canon, appearing in the report of the Resolutions Committee on page 188 of this Convening Circular.

Resolutions Committee Report

10. CAR LOAN FUND:

Info action necessary

At the October 7, 1976 meeting the Committee broadened the present guidelines of the fund, to occasionally include loans for the purpose of paying for major car repairs which may at times create an undue burden for some of our clergy. You will find a proposed new Regulation to this effect in the report of the Resolutions Committee. In order to meet continuing loan demands your Committee authorized the following additions to the capital of the Fund, from the Archbishop Wright Building Fund

\$8,000.00 - January 17, 1977 - (Motion #10)

\$5,000.00 - October 27, 1977 - (Motion #55)

A recommendation from the Car Committee to increase loan limits was also acted upon at the January 15, 1978 meeting when it was resolved, "That the maximum loan limit be increased from \$3,600 to \$4,500 due to the increased cost of automobiles." (Motion #35)

*C. E. Report
+ Resolutions*

11. NON-OWNED AUTOMOBILE INSURANCE COVERAGE:

Info

This type of coverage, which is presently required under Canon 14 would be available at a flat premium cost of \$250.00 for which coverage in the amount of \$500,000 could be obtained. Such coverage would protect the Diocese and each individual parish against the possible liability imposed by law arising out of automobile accidents involving the Clergy, Wardens and employees and representatives of each church driving their own vehicles on Church

business. Arrangements are in the process of being made for such coverage. It should be stressed that this type of coverage should not be confused with the insurance coverage carried by the car owner himself.

12. CHRISTMAS OFFERINGS:

At the February 23/24 1978 meeting the question was raised and clarification suggested on the subject of Christmas gifts and special offerings and the misunderstandings at some parishes which are created by this practice. In some parishes special envelopes are commonly used and are printed "Christmas Offering" but without stating that the offering is for the Rector. The matter was again dealt with at the October 3/4, 1978 meeting at which time the following motion was passed.

"That if and when a Special Offering is designated as a gift for the rector, a special envelope shall be used which shall be clearly marked 'For the Rector', and further the Income Tax Regulations shall be strictly observed in this regard."

An amendment to Rules and Regulations #11 is suggested to alleviate any problems or misunderstandings and this will be found in the report of the Resolutions Committee on page 189 of the Convening Circular.

13. CONTINUING EDUCATION FUND (Synod Trust)

In order to cover the deficit in this fund and to continue providing this assistance, the sum of \$1,000 was transferred from the Synod Trust - Undesignated Bequests Account as authorized by your Committee on October 27/28 1977 (Motion #57).

14. DIVINITY STUDENT TRUST FUND

In order to continue to assist Clergy-in-training to meet their education expenses the following transfers were authorized from the Archbishop Wright Building Fund:

\$5,000 - October 7, 1976 - (Motion #47)
\$5,000 - January 14, 1977-- (Motion #21)

15. EXPANSION WORK:

Motion #84, of the 1976 Diocesan Synod directed the Executive Committee to take steps to obtain from each Deanery Council a report on:

- a) The potential for new parishes within the Deanery that are capable of being developed over the next 5 years.
- b) The number and suitability of sites presently owned for future church locations,
- c) Recommendations as to areas within the Deanery where land should be acquired for future potential church locations.

At the October 27/28, 1977 meeting the Deaneries briefly reported as follows:

ALGOMA At Elliot Lake a new townsite is expected to be developed over the next 5 - 7 years with a projected population of 30,000. In Bruce Mines plans are also reported underway on the erection of some 130 new homes and in Sault Ste. Marie extensive building is in evidence, especially in the east end of the city. The Deanery Council felt there was no need for the acquisition of new land at the present time.

MUSKOKA The Rural Dean gave a resume of the work being done with particular emphasis on Rural Ministry and the cost of providing such ministry. There would not appear to be any need in the immediate future for further land acquisition. The following recommendations were made:

1. It was felt by the committee that no hasty drastic changes be made where multiple point parishes and changing or regrouping of outstations - decisions be made but not acted upon until a change of incumbancy occurs.
2. That one new priest be added to the Deanery to become a rural worker for the S.S.J.E. Missions - he would live in Bracebridge or Gravenhurst but not be connected with the town parish.
3. Some study and decision making be worked out regarding the financial charges that have been noted in this report.
4. As changes become operative every effort be made to see that the people in the parishes and missions concerned be thoroughly aware of what is taking place.
5. Redundant church buildings and properties be dismantled, torn down and disposed of in a business-like way and at the best price - and that no property be allowed to just fall into disuse or be utilized by sectarian religious groups.
6. Where it is felt that there is need for new work to be opened up, permission be obtained to use schools or other hall facilities to begin the effort - or portable facilities be acquired that would serve as Church and Parish Halls until the new work is well established.

SUDBURY A lengthy report was also received from this Deanery and it was noted that no further property acquisitions would be required in the next 5 years. In the Sudbury area, it was noted that the Epiphany expressed a need for property and parking space but none was available. The Church of the Ascension in the new Sudbury area appears to be in the geometric center of the present surge of new building in the area. Increasing our facilities rather than acquiring new ones may have to be considered. In addition it was noted that various vacant parcels of land are presently owned by the Diocese.

TEMISKAMING The Rural Dean reported that it would be unlikely that any new property would be needed over the next 5 years especially in the northern part of the Deanery.

THUNDER BAY The Archdeacon and Rural Dean reported that property is extremely expensive and that most of the growth in Thunder Bay is in the area of the expressway where the present churches can handle everything. Some doubt was expressed about building new churches which would undoubtedly weaken existing ones.

16. SALE OF DIOCESAN PROPERTY

Info
Request Re Evaluation

While the Executive Committee did not pass a formal resolution on the following recommendation it was undoubtedly the consensus that it would be an appropriate guideline. "That we recommend no proposals from parishes for property sales or purchases be considered by the Diocese of Algoma until such time as a parish/church community growth plan has been developed and/or accepted in that area where a transaction is being requested."

17. MINIMUM CLERGY STIPENDS

Info

Your Committee authorized the following increases in minimum stipend levels since the last Diocesan Synod in May 1976:

January 1, 1977 - from \$6,900 to \$7,450 (8%) (Motion #11)
 January 1, 1978 - from \$7,450 to \$8,040 (7.9%) (Motion 20)
 January 1, 1979 - from \$8,040 to \$8,340 (3.7%) (Motion 14)

It should be noted that the \$300 flat across the Board increase effective January 1, 1979 also applied to the Episcopal stipend and the Synod Office staff salaries and the self-supporting parishes were requested to adhere to this increase.

18. SERVICE GRANTS

Info

The principle of a gradual introduction of a system, which recognizes length of service was established at the 1973 Synod and the following motions, which only apply to those on minimum stipend in both assisted and self-supporting parishes were adopted by the Executive:

Effective January 1, 1977 (Motion 13)

30 years and over	\$450
25 to 29 years	\$300
20 to 24 years	\$150
15 to 19 years	\$150

Effective January 1, 1978 (Motion 21)

30 years and over	\$600
25 to 29 years	\$450
20 to 24 years	\$300
15 to 19 years	\$200
10 to 14 years	\$100

Effective January 1, 1979 (Motion 15)

30 years and over	\$750
25 to 29 years	\$600
20 to 24 years	\$450
15 to 19 years	\$300
10 to 14 years	\$120

19. TRAVEL ALLOWANCES *Info*

108

The following increases in minimum Travel Allowances were authorized by your Committee since date of last Synod.

Effective January 1, 1977 - (Motion 12b)

From \$1,250 to \$1,350 per annum with multipoint increase from \$187.50 to \$200.00 per annum.

Effective January 1, 1978 - (Motion 23a)

From \$1,350 to \$1,500 per annum with multipoint increase from \$200 to \$228 per annum.

Effective January 1, 1979 - (Motion 16b)

From \$1,500 to \$1,600 per annum with multipoint increase from \$228 to \$350 per annum.

20. GENERAL RATIFICATION *(Later)*

Other matters dealt with by your Executive Committee will appear in the Advisory Committee Reports. By acceptance of this report your Executive Committee requests ratification of all actions taken by it on your behalf since the 1976 Synod.

Respectfully submitted,

April 2, 1979

Din P. Oosterbaan,

Treasurer.

ANGLICAN CHURCH WOMEN
 REPORT OF DIOCESAN EXECUTIVE
 1976 1977 1978

The Executive Committee consists of our Patron, the Rt. Rev'd F.F. Nock, D.D., Bishop of Algoma; Presidents - Honorary, Mrs. F.F. Nock; Mrs. Ellen May; Past-President Mrs. Dorene Starke; Vice-President Mrs. Helen Johnson; Secretaries - Corresponding, Ann McLaughlin; Recording, Marjorie Brandt; W.A. Life Members, Eleanor McClure; Pakistan Embroidery, Florence Elford; Treasurers - Peggy Hern; Assistant, Rita Allen; Department Chairmen - Communications & Education, Isabelle Locke; Devotions & Study, Colleen Ray; Family Life, Doreen Stadnyk; Social Action, Doris Tarling; Juniors, Margaret Landy; Girls, Barbara Sherwood; and the five Deanery Presidents - Algoma, Jean McAlpine; Muskoka, Jean Roberts; Sudbury, Muriel Hankinson; Temiskaming, Margaret Ramsey; Thunder Bay, Edith Morrow.

I would describe our ninety branches in three categories:

- (a) THE GROUP - which is the way the ladies have been meeting in the past. The majority are still using this method.
- (b) INTEGRATED PARISHES - where the men and women all work together in Christ, and just use the Church Officers. In this case, we have a contact person from each parish for means of communication. Some of these parishes have returned to the 'Group' method.
- (c) THE RETIRED GROUP - These branches are in areas where the members just cannot keep up the pace as they used to, but are still interested members in our work for Christ. Some of them attend the annual, and communicate by means of a 'Contact Person'. These are in areas, where the young people have to go to other areas in order to find employment.

One of our main accomplishments was revising the Constitution. The changes consisted mostly of eliminating all clauses pertaining to the National Board which is no longer in existence. The other changes were - the twinning of departments, e.g. Devotions & Study, and Communications & Education. 'Youth' and 'Children' have been included in the Family Life Department; and changing the names of the Deanery Officers from 'chairmen' to Deanery Presidents.

In the Devotions and Study Department it was suggested that each branch keep a file for materials; some available are - The Devotions Hand Book; Living Messages; The Anglican, Bible, Slides by Muriel Newton-White and films for Primate's World Relief. The two latter would have to be borrowed. Branches are encouraged to start a lending library. It is important to keep books on display. Some forms of Devotions and study reported from the various branches are - 'Life in the Spirit' Seminars; 'Quiet Days'; 'St. Andrew's Day' Vigils; Bible Study Groups; Taking an active part in World Day of Prayer meetings; and having Prayer Partners. A wallet size card has been printed with a prayer for Prayer Partners on one side and the Members' Prayer on the other.

The Communication and Education Department Chairman has received many compliments on the Devotions Handbook by Muriel Newton-White. It has been a great success, and a second edition is in great demand. Since Mrs. May took this to the Presidents' Conference, it is now used from Newfoundland to the Prairies. The Newsletter has been a tremendous help in keeping the branches in touch with the latest ideas and news throughout the diocese. The Cobalt Book Store has been most co-operative in publishing literature at a low price

and a commission to this department on the sale of some books. This, along with the profits on the sale of cards and books help pay for postage and keeps the selling price of the newsletter at \$1.00 per year.

The Social Action Departments in the branches take care of the sick and shut-ins in their areas, with cards at various occasions and gifts of fruit, candy, etc., at Christmas and Easter. Knitted goods, slippers, and gifts are sent to various missions, among them - Little Current and Wunnumin Lake. Help is given to Senior Citizens and Meals on Wheels. Some deaneries assist financially with their Deanery Camps. Mission to Seamen receive reading material and financial assistance.

The greatest concern in the Family Life Department was the 'forgotten six year old'. There is a gap between the time a child is taken care of through the Little Helpers and is old enough to be a J.A. Member. Two birthday cards have been designed that can be sent to these children so that they will still feel in the parish family. Another great concern is the loss of the youth after Confirmation. Many projects demonstrating love of neighbour are going on throughout the parishes, e.g. family sleigh-rides, barbecues, birthday parties at Homes for the Aged, work with retarded people, blind and others less fortunate than ourselves.

Members in Juniors and Girls groups fluctuate, but the leaders are working hard to train the girls who will be our future A.C.W. members. Competitions, badge work, along with mission study are some of the main activities in the branches. Both groups have annual festivals, which give the girls the opportunity to meet others from various points of the Diocese, and encourage them to work and learn in their church life.

Two new ideas we have had are: (a) the 'Thank-you cans', which is an ordinary pop tin with appropriate labels showing that the contents are for the 'Bishop's Appeals'. Every time a member has something to be thankful for, she drops a coin in the tin. (b) We have been asked by the Pension Board for supplements to the missionary pensions. This is sent into the Pension Board once a year and in turn given to retired lady missionaries. Many encouraging letters have been received from the recipients of this project.

Our Annual meetings have been very successful. They were held in North Bay, Sudbury and Sault Ste. Marie. We have had very good speakers and group leaders so have found these annuals very rewarding. These, along with the Deanery Annuals, have been very inspirational to those who attended them.

Throughout the last three years this Executive has tried to fulfil our purpose as A.C.W. members, which is 'To unite women in a fellowship of worship, study and offering which will deepen their devotion to God and lead them into Christian Service in parish, community, diocese, nation and world.

February 19, 1979

Respectfully submitted,
Marjorie Brandt, Recording Secretary.

ANGLICAN CHURCH WOMEN OF ALGOMA
FINANCIAL STATEMENT

1976 1977 1978

(All amounts are for three years totalled)

Contributions were made to the following:

<u>General Synod Pledge</u>		\$19,155.00
<u>Algoma Mission Fund</u>		19,245.00
<u>Bishop's Appeals</u> (For specific groups or parishes)		2,300.00
<u>Diocesan and National Appeals:</u>		
Algoma Youth Camps	\$1,430.00	
Bishop's Discretionary Fund	4,408.59	
Primate's World Relief & Development Fund	1,376.70	
Anglican Appeal '76/'77/'78	1,222.38	
Women Workers' Pension Supplements	3,000.00	
Canadian Bible Society	400.00	
Trinity College	150.00	
Church Army	150.00	
Heritage Centre	50.00	
Kashachawan Indians	45.00	
Aircraft Ministry	55.00	
St. Hilda's Girls School, India	825.07	
Church Bible and Prayer Book Society	100.00	<u>13,212.74</u>
TOTAL		<u><u>\$53,912.74</u></u>

Total receipts for above period \$67,552.11

Total disbursements 62,716.95

January 17, 1979 balances

Invested funds	\$ 6,000.00	
Bonus Savings	10,653.80	
Current Account	<u>222.58</u>	\$16,876.38

Respectfully submitted,

Peggy Hern
A. C. W. Diocesan Treasurer

Report of
 THE ADVISORY SOCIAL ACTION COMMITTEE
TO THE Synod of the Diocese of Algoma - May 7, 8, 9, 1979

At the last meeting in 1977, the Rev'd Dr. E.A. Pulker resigned his position as chairman of the committee and the Rev'd W.A. Graham was elected chairman in his stead. The new chairman found that he was faced with a largely absentee committee and despite mailing the information of meeting dates was unable to form a quorum until the 29th May 1978. In most cases no apologies were received but a communication was received from Mr. Nicholas Saad in which he resigned from the committee. The meeting of February 28, 1977, decided that five members of the committee would constitute a quorum.

Attempts were made to co-opt new members without success as those who were approached did not wish to commit themselves.

The committee then consisted of the Rev'd W.A. Graham, chairman, Canon D.N. Mitchell, vice-chairman, Mr. H. Eldred, secretary, and Messrs. Hugh Swanson, Lachlan Locke and A.L. Robinson. The Rev'd Maurice Wilkinson agreed to continue as a resource person. The Rev'd Dr. E.A. Pulker was also a member.

There were no apologies or appearances throughout the year from either Rev'd Dr. E.A. Pulker or Mr. H. Eldred, the Secretary.

At the meeting in May the vice-chairman, Canon D. Mitchell, agreed to act as Secretary, and several matters which the Bishop had sent for the committee's consideration were discussed.

1. Ottawa Churchpersons' Seminar: We inquired into the cost of the Diocese sending a delegate to this in 1979 and estimated that it would cost \$135. plus meals.
2. McDonald Commission re RCMP: It was decided that xerox copies of the brief presented by the Canadian Civil Liberties Association should be sent to the members for study, and that we request representatives of the RCMP and OPP speak to us at some future date.
3. Three day Seminar of Church and Business Communities to be convened by the Primate at Niagara Institute, Niagara on the Lake, Oct. 5-7, involving Church, Business, Media, Government, Labour, Native and Academic groups - to explore our role and responsibility in society. Nominations were to be made in April. Cost \$200. per person. Members felt that if there were still an opportunity, the Bishop should be asked to consider nomination of a representative from Inco, Falconbridge, or Algoma Steel to attend.
4. Native rights in the North: It was felt that this should be discussed at Deanery Councils, and that interest in this subject should be encouraged.
5. Proposed Ontario Psychologists' Act: A motion was passed "that we approve the resolution by our Provincial Synod re the Psychologists' Act and urge the Diocese and Parishes to implement it by calling on our elected members of the Legislature to oppose it".
6. Primate's World Relief and Development Fund: As regards nominations for appointment of new members it was agreed that we ask the Bishop to consider one or more of the names we had submitted at a meeting held on 27th Sept., 1976. These were: Dr. Robin Bolton, Sudbury - Mrs. Kay Merrifield,

Sault Ste. Marie - Mr. Ralph Learn, Sudbury and Mr. Alan Newell, Huntsville.

7. Functions of Advisory Committees: We reviewed our terms of reference and much frustration was expressed because we had not seemed to invoke much 'action' on the part of the Diocese.

There were no further meetings during the year due to the long illness of the chairman. It was intended to follow up the material which the chairman had gathered at the conference of the Ontario Branch of the Primate's World Relief and Development Fund but as the chairman was admitted to hospital shortly after that meeting this has not been possible.

Financial Report

Balance on hand	\$ 60.00
Expenditures	nil

Respectfully submitted to the Executive Committee of the Diocese of Algoma on behalf of the Social Action Committee.

W.A. Graham,
Chairman.

REPORT OF THE ADVISORY CAR COMMITTEE

As at December 13, 1978, 32 Car loans were outstanding for a total of \$63,888.69. During the 3 year period ending December 31, 1978, 42 loans were granted totalling \$22,937.77. As was noted in the Executive Committee Report on page 104 the Capital of your Car Loan Fund has been augmented by \$23,000.00 since last Synod by transfers from the Archbishop Wright Building Fund. The Capital was further enhanced by some \$10,948 from interest earned on loans and bank savings during the 3 year period ending December 31st, 1978.

Your Committee has met on 4 different occasions when required to discuss and propose recommendations for the Executive Committee. Some of these recommendations are contained in the Executive Committee Report, appearing on page 104. While the Fund has at present only one serious delinquency of \$648.60, we are happy to report that so far no loan losses have been experienced and it has not been necessary to provide any reserve for bad debts. No changes have been made or are planned in the present 6% interest rate charged on loans.

The Statement below indicates changes in the Capital Account of the Car Loan Fund for the periods shown.

COMPARATIVE STATEMENT OF CAR LOAN FUND - CAPITAL as at December 31, 1978.

	<u>1976</u>	<u>1977</u>	<u>1978</u>
Balance at beginning of year	\$42,803	\$50,660	\$72,266
Interest earned - loans	1,884	3,435	4,067
- bank account	973	171	418
Transfers from Archbishop Wright Building Fund	5,000	18,000	-
	<u>\$50,660</u>	<u>\$72,266</u>	<u>\$76,751</u>

D. Murray - Chairman

Din P. Oosterbaan - Treasurer

Report of the
ADVISORY OUTREACH COMMITTEE

to the Synod of the Diocese of Algoma, 7 - 9 May, 1979

As a result of the reconstitution of the diocesan boards and committees at the last regular meeting of Synod, the Bishop appointed to the newly formed Advisory Outreach Committee persons from the North Bay area.

Membership

Of those appointed by the Bishop, the following have been active on the committee:

Dr. Dick Denston	The Rev'd L. Peterson
Mrs. Connie Elliott	The Ven. D.A.P. Smith
The Rev'd R. Locke	The Rev'd D. Woodward
Mrs. Ellen May	

At the first meeting, officers were elected:

Chairman: Archdeacon David Smith
Secretary: Dr. Dick Denston

Others co-opted by the committee to active membership have been:

Mr. Jack Bedggood	Mrs. Christine Whatmore
Mrs. Wendy Lyon	Mr. Mike Whatmore

Meetings and Conferences

The committee has met 20 times in all; twice in 1976, eight times in both 1977 and 1978, and twice in 1979.

Four of the meetings have been in the form of 'mini-conferences' with invited participants from local parishes and other areas of special expertise:

- on Evangelism in June, 1977
- on Stewardship and Renewal in December, 1977
- on Tithing, in February, 1978
- on Vocation in October, 1978

Partners-in-Mission

The Committee discussed the P.I.M. concept, and through the Executive Committee requested the bishop to 'invite other Christians from other dioceses and denominations to participate in our Executive Committee meetings'. As a result, two partners, the Very Rev'd John Fowler, Dean of Moosonee, and the Ven. L. Patterson from the Diocese of Huron, were present at the October, 1977, Executive meeting taking an active part in the discussions and subsequently submitting a paper to the Bishop on their reactions to that meeting.

Link with a Partner Diocese

One result of the P.I.M. discussions in the committee was a motion brought to the Executive requesting the Bishop to write the Archbishop of Nairobi, Kenya, to establish a link between that diocese and Algoma 'for the purposes of mutual support in prayer, interest and concern and in every other practicable way; and to inquire as to what ways we in Algoma might take to establish such a relationship'. The Bishop did write Archbishop O'lang who returned a favourable reply. However, subsequent contact with the Diocese of Nairobi has not led to the warm and active partnership hoped for. Therefore, at the Executive Meeting in February, 1979, the committee requested that the Bishop 'contact the Bishop

of the Sudan regarding a possible partnership between Algoma and the Sudan'. That motion was carried by the Executive.

Circulation of Materials

The following printed material was approved by the Outreach Committee and recommended for use in the diocese:

'Christians Doing Financial Planning' is an excellent handbook which could well be used in marriage counselling, and displayed in tract racks and vestibules. Sample copies were distributed to the Rural Deans and Archdeacons so that these might be introduced to the Deaneries for use at the parish level.

'Mission Matters', a monthly information sheet of mission events in various parts of the world, is now being distributed to the parishes at regular intervals through the Synod Office.

'Mission Reflections', an illustrated card containing stories of mission work, is available without charge from Church House. Samples of this card were distributed throughout the diocese through the Synod Office.

'Carcross', a broadsheet published by the Diocese of the Yukon, and 'directed toward attracting dedicated adults to come join our community and share themselves' was introduced to the parishes of the diocese by having copies mailed from the Synod Office.

Visitors to Algoma

The itinerary and the details of the visits of several visitors to our diocese were handled by the Outreach Committee:

The Right Rev'd H.V.R. Short, Bishop of Saskatchewan, toured the Diocese as a deputation for the Council of the North, October 3 - 13, 1978. The visitation of another northern bishop is now being arranged for October, 1979.

The Right Rev'd Benoni Ogwal, Bishop in Exile, late of Northern Uganda, had been invited by the Bishop of Algoma to attend the A.C.W. Annual in Sault Ste. Marie May 8 - 10, 1978. He subsequently gave public addresses in Sudbury and North Bay and appeared on television and radio.

Sister Linda Scott, Church Army, who is recently returned to Canada from a tour of duty in Botswana is perhaps available to give presentations on her work there. The Outreach Committee has been authorized to facilitate this.

The Anglican Appeal

The Committee reviewed the results of the Anglican Appeal in Algoma. Besides promoting Bishop Short's visitation, it requested our Bishop through the Executive to circulate to all Anglicans in the diocese a letter outlining the urgent reasons for the appeal. Mailings of the Bishop's letter were made in October of both 1977 and 1978. Amounts raised in response to this appeal in Algoma were as follows:

1976 -	\$11,690
1977 -	16,162
1978 -	20,927

Tracts on Tithing

A 'Mini-conference' on Stewardship and Renewal which pondered some of the resolutions of the Theological Synod of May, 1977, resulted in a further such conference on Tithing in February, 1978. This resulted in a sub-committee consisting of Fr. Poy Locke, Mr. Jack Bedgged, and Miss Muriel Newton-White

being struck to draw up a series of twelve tracts for use in the parishes to promote the practice of tithing. The main thrust of these statements is not to promote tithing as a money-making scheme but to introduce our Anglican people to the joys of a cheerful response to the bounty of the Lord. This committee has drawn up a draft text for a series of twelve such tracts. Articles introducing the theme have already appeared in the Algoma Anglican. The Executive has now authorized the Committee to produce the Tracts on Tithing by the most advantageous method, and to have copies sent out to each parish.

Gift Cards

One member of the Outreach Committee brought forward the need for an attractive card which could be sent instead of a gift to a recipient to inform him that a gift has been sent instead to some other cause to mark any particular occasion. The Primate's Fund already has such a card, and many parishes produce their own cards. This, however, would be a multi-purpose card bearing the name of the diocese.

The committee has been authorized by the Executive to produce 5,000 such cards, and a further 1,000 flyers to promote and explain the use of the card, for trial use within the Diocese of Algoma. It is hoped that the return to the diocese from the use of the card will more than offset the costs.

The final meeting of the Outreach Committee is called for April 2, 1979.

Respectfully submitted,

D.A.P. Smith,
Chairman.

AUDITORS' REPORT

The Right Reverend F.F. Nock, B.A., D.D.,
Bishop of Algoma and Members of
The Incorporated Synod of the Diocese
Of Algoma

We have examined the balance sheet of The Incorporated Synod Of The Diocese of Algoma as at December 31, 1978 and the Statements of revenue and expenses, real estate capital, accumulated revenue over expenses, car loan fund capital and Archbishop Wright Building Fund Capital for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests and other procedures as we considered necessary in the circumstances.

In our opinion, these financial statements present fairly the financial position of the Diocese as at December 31, 1978, and the results of its operations and changes in its capital for the year then ended, in accordance with generally accepted accounting principles for non-profit organizations applied on a basis consistent with that of the preceding year.

Sault Ste. Marie, Ontario
February 1, 1979

Thorne Riddell & Co.
Chartered Accountants

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

BALANCE SHEET AS AT DECEMBER 31st

	<u>ASSETS</u>		
	<u>1978</u>	<u>1977</u>	<u>1976</u>
GENERAL FUND			
Cash	\$ 28,004	\$ 57,328	\$ 33,306
10.45% Term deposits (8 5/8%, 1976)	208,000		100,000
<i>p 140</i> Accounts receivable	86,058	64,400	51,771
Loans Receivable	1,112	1,007	2,643
Marketable securities, at cost (quoted market value, 1978, \$443,134; 1977, \$644,884; 1976, \$506,194)	447,029	612,649	509,874
Real estate (note 1)	95,100	95,100	95,100
	<u>865,303</u>	<u>830,484</u>	<u>792,694</u>
CAR LOAN FUND			
Cash	12,742	7,104	8,412
Loans receivable	64,010	65,162	42,249
	<u>76,752</u>	<u>72,266</u>	<u>50,661</u>
ARCHBISHOP WRIGHT BUILDING FUND			
Cash	68,463	53,901	42,582
Accrued interest receivable	2,112	1,365	1,367
<i>p 134</i> Loans receivable	228,741	231,490	255,342
10% Mortgage receivable, maturing August 1, 1983	82,037	84,836	84,840
Marketable securities, at cost (quoted market value, 1978, \$48,763; 1977, \$51,232; 1976, \$50,336)	56,000	56,000	54,000
Real estate held for future development, at cost	7,267	6,982	6,697
	<u>444,620</u>	<u>434,574</u>	<u>444,828</u>
SPECIAL PURPOSE FUNDS			
Cash	97,100	53,162	39,355
Accrued interest receivable	3,885	3,276	4,110
Mortgages receivable	28,450	39,050	60,602
Marketable securities, at cost (quoted market value, 1978 \$943,300; 1977, \$924,098; 1976, \$878,098)	1,068,319	994,600	972,900
	<u>1,197,754</u>	<u>1,090,088</u>	<u>1,076,967</u>
	<u>\$2,584,429</u>	<u>\$2,427,412</u>	<u>\$2,365,150</u>

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Balance Sheet as at December 31, 1978

LIABILITIES

	<u>1978</u>	<u>1977</u>	<u>1976</u>
GENERAL FUND			
Accounts payable and accrued liabilities	\$ 42,329	\$ 51,330	\$ 16,983
Clergy moving fund	5,392	5,825	5,432
Real estate capital	751,507	711,246	712,554
Accumulated revenue over expenses	<u>66,075</u>	<u>62,083</u>	<u>57,725</u>
	<u>865,303</u>	<u>830,484</u>	<u>792,694</u>
CAR LOAN FUND CAPITAL	<u>76,752</u>	<u>72,266</u>	<u>50,661</u>
ARCHBISHOP WRIGHT BUILDING FUND CAPITAL	<u>444,620</u>	<u>434,574</u>	<u>444,828</u>
SPECIAL PURPOSE FUNDS - CAPITAL & UNEXPENDED BALANCES			
Local purposes	334,374	254,225	253,631
Cemetery purposes	146,894	139,075	131,709
Diocesan purposes	<u>716,486</u>	<u>696,788</u>	<u>691,627</u>
	<u>1,197,754</u>	<u>1,090,088</u>	<u>1,076,967</u>
	<u>\$2,584,429</u>	<u>\$2,427,412</u>	<u>\$2,365,150</u>

Designated Appeals
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THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF REVENUE AND EXPENSES
YEAR ENDED DECEMBER 31, 1978

	<u>1978</u>	<u>1977</u>	<u>1976</u>
<u>REVENUE</u>			
Algoma Mission Fund			
Apportionments	\$ 64,378	\$ 59,524	\$ 57,254
<i>p124</i> -Special appeals	39,289	38,099	33,526
Anglican Church Women	12,800	12,800	11,795
<i>p127</i> Interest on endowment invest.	10,724	10,808	11,021
	<u>127,191</u>	<u>121,231</u>	<u>113,596</u>
Diocesan Expense Fund			
Assessments	186,705	178,802	158,004
Algoma anglican	544	366	412
Other	5,259	8,073	6,120
Interest on investments -			
-endowments and trust	48,258	45,229	42,814
-Other <i>(Property Sale Account)</i>	58,036	52,299	58,345
	<u>298,802</u>	<u>284,769</u>	<u>265,695</u>
	<u>425,993</u>	<u>406,000</u>	<u>379,291</u>
<u>EXPENSES</u>			
Algoma Mission Fund			
General Synod Apportionment	82,950	79,000	74,972
Special appeals	37,842	36,400	31,824
Mission to Seamen	4,335	4,125	3,650
Bad debts	→ 6,601	2,000	2,000
	<u>131,728</u>	<u>121,525</u>	<u>112,446</u>
Diocesan Expense Fund			
Stipends, grants & pensions	88,763	82,469	80,830
Salaries, wages & benefits	89,771	85,125	73,459
Property maintenance	15,349	24,190	14,636
Travel	9,831	9,945	8,765
Travel grants	18,875	15,557	17,120
Printing, stationery & office	13,221	13,898	10,231
Diocesan programmes & other	27,651	27,553	32,411
Algoma anglican	16,011	15,049	14,436
Divinity student bursary	4,635		
Clergy moving	865		2,000
Thorneloe University	2,000	2,000	4,000
Bad debts	→ 3,301	4,331	4,767
	<u>290,273</u>	<u>280,117</u>	<u>262,655</u>
	<u>422,001</u>	<u>401,642</u>	<u>375,101</u>
 <u>EXCESS OF REVENUE OVER EXPENSES</u>	 <u>\$ 3,992</u>	 <u>\$ 4,358</u>	 <u>\$ 4,190</u>

STATEMENT OF CAR LOAN FUND CAPITAL

YEAR ENDED DECEMBER 31, 1978

	<u>1978</u>	<u>1977</u>	<u>1976</u>
BALANCE AT BEGINNING OF YEAR	\$ 72,266	\$ 50,661	\$ 42,803
Interest - loans	4,068	3,434	1,884
- investments & other	418	171	974
Transfer from Archbishop Wright Building Fund		18,000	5,000
	<u>4,486</u>	<u>21,605</u>	<u>7,858</u>
BALANCE AT END OF YEAR	<u>\$ 76,752</u>	<u>\$ 72,266</u>	<u>\$ 50,661</u>

STATEMENT OF ARCHBISHOP WRIGHT BUILDING FUND CAPITAL

YEAR ENDED DECEMBER 31, 1978

	<u>1978</u>	<u>1977</u>	<u>1976</u>
BALANCE AT BEGINNING OF YEAR	\$434,574	\$444,828	\$444,410
Interest - loans	4,152	4,341	4,320
- mortgages	8,492	8,463	8,490
- investments & other	9,757	7,488	7,384
Transfer from Local Trust Funds	635		4,365
	<u>23,036</u>	<u>20,292</u>	<u>24,559</u>
	<u>457,610</u>	<u>465,120</u>	<u>468,969</u>
Incentive bonuses	11,700	6,395	13,067
Transfer to Car Loan Fund		18,000	5,000
Transfer to Divinity Student Trust		5,000	5,000
Administrative services	1,290	1,151	1,074
	<u>12,990</u>	<u>30,546</u>	<u>24,141</u>
BALANCE AT END OF YEAR	<u>\$444,620</u>	<u>\$434,574</u>	<u>\$444,828</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REAL ESTATE CAPITAL

YEAR ENDED DECEMBER 31, 1978

	<u>1978</u>	<u>1977</u>	<u>1976</u>
BALANCE AT BEGINNING OF YEAR	\$711,246	\$712,554	\$716,220
Investment income (net of allocation to the Diocesan Expense Fund)		5,400	
Gain on sale of investments	<u>43,987</u>	<u> </u>	<u>17,454</u>
	755,233	717,954	733,674
Less			
Adjustment to reflect re- evaluation of properties at municipal assessments			21,120
Loss on sale of investments	<u>3,726</u>	<u>6,708</u>	<u> </u>
BALANCE AT END OF YEAR	<u>\$751,507</u>	<u>\$711,246</u>	<u>\$712,554</u>
Comprising			
Property Sale Account			
-cash and investments	\$656,407	\$616,146	\$617,454
Equity in real estate	<u>95,100</u>	<u>95,100</u>	<u>95,100</u>
	<u>\$751,507</u>	<u>\$711,246</u>	<u>\$712,554</u>

STATEMENT OF ACCUMULATED REVENUE OVER EXPENSES

YEAR ENDED DECEMBER 31, 1978

	<u>1978</u>	<u>1977</u>	<u>1976</u>
BALANCE AT BEGINNING OF YEAR	\$ 62,083	\$ 57,725	\$ 53,535
Excess of revenue over expenses	<u>3,992</u>	<u>4,358</u>	<u>4,190</u>
BALANCE AT END OF YEAR	<u>\$ 66,075</u>	<u>\$ 62,083</u>	<u>\$ 57,725</u>

NOTE TO FINANCIAL STATEMENTS

YEAR ENDED DECEMBER 31, 1978

1. ACCOUNTING POLICY

General purpose fund, real estate

Real estate comprising Llandaff, Bishophurst, Camp Manitou and balance of Shingwauk is reflected at municipal assessment values.

All other real estate, registered in the name of the Diocese, comprising parish churches, halls, residences and cemeteries located within the Diocese, are reflected on the financial statements of the individual parishes and boards.

DESIGNATED APPEALS

	<u>1976</u>	<u>1977</u>	<u>1978</u>
P.W.R.D. Fund	\$17,165	\$18,459	\$15,425
Kachechewan Relief	<u>1,792</u>		
	\$18,957		
P.W.R.D. Fund paid direct by parishes, groups, individuals, etc. to Church House	<u>4,708</u>	<u>4,919</u>	<u>6,725</u>
TOTAL P.W.R.D. FUNDS	23,665	23,378	22,150
Anglican Appeal	11,690	16,162	20,927
S.P.C.K. - Ash Wednesday	-	3	4
Theological Education Sunday	146	518	369
Mission to Jews	86	65	40
Canadian Bible Society	635	651	968
CDN. National Institute for the Blind		28	
Telecare	10	15	15
Church Army	100	8	50
Cancer Society		5	
Canterbury Appeal	<u>200</u>	<u>481</u>	<u>63</u>
	<u>\$36,532</u>	<u>\$41,314</u>	<u>\$44,586</u>
	<u>=====</u>	<u>=====</u>	<u>=====</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As At December 31, 1978

LOCAL TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>
Algoma Deanery		
Anglican Young People's Association	\$ 240.00	\$ 190.85
Brotherhood Anglican Churchman	350.00	139.60
General Account		74.14
Bala Endowment	50.00	92.63
Beumaris - St. John		92.20
Bracebridge - Evelyn A. Thomas Fund	2,025.00	
Charlton - St. Faith's	2,000.00	
Coniston - All Saints	7,150.00	
Garden River - Blum Endowment	5,095.00	104.04
Gore Bay - Sale of Rectory Proceeds	18,919.44	
Gregory Christ Church - Norris Bequest	4,375.00	
Latchford - Christ Church	148.43	
Massey Parsonage	1,860.46	
Mortimer's Point - St. James	530.01	
Nipigon Endowment	800.00	
North Bay - St. John's Rectory Proceeds	26,342.50	
Palmer HESSIE R. - Lake of Bays Settler	500.00	34.34
Ferry Sound B.A.C.	400.00	
Phelps - St. Francis Church	6,000.00	7,382.55
Port Carling - St. James	7,800.00	(323.44)
Port Sandfield - St. George's Church	1,158.09	
Port Sydney Endowment	2,110.00	
Richards Landing - Emmanuel Church	7,019.21	1,720.00
Rosseau Endowment	7,000.00	
Sault Ste. Marie - St. Peters - Crawford Estate	2,000.00	1,712.49
Sheguiandah Endowment	3,110.00	
South River - Grace Church	10,062.50	
Southwood - Church of Our Lady	1,000.00	299.02
Church of the Epiphany - Sudbury	52,500.00	
Church of the Epiphany, Sudbury - Torrington Bequest	30,000.00	
Sundridge Endowment	3,375.00	
Temagami - St. Simon	1,000.00	393.48
Temiscaming, P.Q. - Holy Trinity	21,954.51	
Thunder Bay - St. John's	56,530.00	(432.80)
Thunder Bay - St. Margaret's Mission	17,495.57	351.95
Torrance Endowment	1,148.75	
Trout Creek	3,000.00	37.64
Uffington Church Endowment	4,760.00	
Whitefish Falls	9,500.00	(323.44)
Windermere Endowment	1,850.00	556.75
Interest Suspense		1,112.84
	<u>\$ 321,159.47</u>	<u>\$ 13,214.84</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As At December 31st, 1978

CEMETERY TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>
Bracebridge - St. Thomas	\$47,087.25	\$ 813.75
Emsdale - St. Mark	2,302.00	
Gravenhurst - St. James	1,800.00	78.03
Grassmere - St. Paul	2,700.00	
Gregory - Christ Church	6,314.50	6,373.56
Hilton Beach - St. John	3,915.00	2,804.90
Huntsville - All Saints	7,400.00	
Ilfracombe - Christ Church	200.00	24.08
Jocelyn - Holy Trinity	5,160.00	3,052.38
Little Current - Holy Trinity	3,068.20	
Milford Bay - St. Marks	908.00	600.70
Missinabie Cemetery - Slumberland	14.00	1.64
North Bay - St. John	21,258.75	
Port Sydney - Christ Church	1,703.00	1,757.73
Ravenscliffe - St. John	1,087.50	
Rosseau - Redeemer	1,393.20	
Sault Ste. Marie - Shingwauk	1,672.50	420.94
Sprucedale - St. Paul	200.75	90.82
Sudbury - Epiphany	19,638.50	(371.88)
Ullswater Cemetery - St. Thomas	1,999.39	963.51
Interest Suspense		461.42
	<u>\$129,822.54</u>	<u>\$17,071.58</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As At December 31st, 1978

SYNOD TRUSTS

<u>NAME</u>	<u>PURPOSE / INCOME TO</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>
Attwater Estate, Margaret - Undesignated Bequests		\$ 6,025.00	
Balfour Bequest - C. W. "A" -Diocesan Missions to A.M.F.		6,515.00	
Balfour Bequest C. W. - "B" - Any Diocesan need Bhp. dis.		4,060.87	\$ 886.16
Benner Estate, James King - Women Missionary work		8,000.00	3,478.82
Continuing Education		7,525.00	1,305.34
Curacy Training Fund		15,437.90	1,057.57
Dawson Estate, Julia - Bishophurst Maintenance		2,000.00	
Divinity Student Fund		18,951.55	6,161.06
Dawson Bequest, P.H.B. Income - Clergy School			(140.42)
Edgar, Mary Susanne - Children's Camping suggested		2,000.00	319.79
Educational Trust for Children of Clergy		1,025.00	172.52
Fauquier Chapel Fund, Bishop		2,000.00	
General Purposes - Undesignated Bequests		13,700.00	9,559.20
General Synod - Appropriation from D. E. F.			1,892.26
Green Memorial, Eda - Income to A.M.F.		3,850.00	
Gurney Memorial - Upkeep Treasurer's Residence - to D.E.F.		18,850.00	
Higgins Bequest, Belgrave F. - To A.M.F.		825.05	
Hooey, Lawrence & Tilley Scholarship Fund		5,000.00	196.40
Irons Fund, The Frederick G. - To D.E.F. re stipends		10,087.50	
Interest Suspense			447.89
Lambeth Travel - Appropriation from D.E.F.			207.03
Laymen's Work - Treasurer's Discretion			351.71
McPhail Estate, John A. - Sundry Purposes			5,892.64
Provincial Synod Travel			1,132.08
Richards Bequest, Benjamin - Bishop's Discretion		1,000.00	24.62
Sydney-Smith, Maria Legacy - Income distributed by Bishop		4,303.00	76.73
Holy Trinity, Temiscaming P.Q.		69,000.00	8,752.37
U. S. P. G. - Bishop's Discretion - 5 purposes		6,085.80	2,972.47
Woodward Memorial, Leslie - Nursing Scholarship		3,000.00	369.89
Yeomans, Sydney & Isobel - Divinity Student Trust		6,510.00	
		<u>\$215,751.67</u>	<u>\$45,116.13</u>

SYNOD TRUSTS - POOLED FUNDS

Bishophurst Endowment	\$ 12,484.00
P.H.B. Dawson Endowment	21,095.00
Episcopal Endowment	76,269.00
Bishop Sullivan Memorial	168,849.00
Archbishop Thorneloe Memorial	<u>176,921.26</u>

\$455,618.26\$671,369.93\$45,116.13

SYNOD TRUSTS

For purpose of information and as it is of interest to many of you, we report below in some detail on the operation of some of the individual bequests and other diocesan trust accounts, contained in the Synod Trust Ledger. Sources and amounts of income as well as disbursements made are indicated and details are provided of any changes in the capital balances of the accounts since the date of last Synod. A detailed schedule of the Synod Trust Fund may be found on the preceding page.

Din P. Oosterbaan,
Treasurer.

BENNER SCHOLARSHIP FUND, FLORENCE ELEANOR

(income for education of young women in full time Missionary Work)

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
Investment Earnings	\$ 768	\$ 799	\$ 844
Balance fwd - Jan. 1st	<u>1,717</u>	<u>1,985</u>	<u>2,634</u>
Totals	<u>\$2,485</u>	<u>\$2,784</u>	<u>\$3,478</u>
<u>Disbursements</u>			
Church Army	\$ 500	\$ 150	
Balance as at Dec. 31st	<u>1,985</u>	<u>2,634</u>	<u>3,478</u>
Totals	<u>\$2,485</u>	<u>\$2,784</u>	<u>\$3,478</u>
Balance Capital Account	<u>\$3,000</u>	<u>\$8,000</u>	<u>\$8,000</u>

CONTINUING EDUCATION FUND

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
Investment Income	\$ 620	\$ 605	\$ 636
Miscellaneous		12	
Special Donation		500	500
Tsfr from Undesignated Bequests		<u>1,000</u>	
Balance forward - Jan 1st	<u>\$ 620</u>	<u>\$2,117</u>	<u>\$1,136</u>
	<u>1,429</u>	<u>967</u>	<u>981</u>
TOTALS	<u>\$2,049</u>	<u>\$3,084</u>	<u>\$2,117</u>

CONTINUING EDUCATION FUND

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Disbursements</u>			
Rev.F. Roberts - Ministry to Dying, Spiritual care for Aged & Disabled \$	90		
Capt. E. Burke, - Moral Issues and Theories	140		
College preaching workshop	572	1,179	
Rev'd N. Goater - Nat'l Episc Conf. on Renewal	140		
Rev'd E.B. Paterson, Nat'l Episc Conf. on Renewal	140		
Rev'd K. Ostler - Liturgical Workshop		200	
Rev'd Colin Clay - Liturgical Conf.		200	
Rev'd R. Kelsey - S.S.J.E. Course		40	
Educational Assistance - S.S.J.E.		484	542
Rev'd D.L. Woodward - Pastoral Care Course			270
	<u>\$1,082</u>	<u>\$2,103</u>	<u>\$ 812</u>
Balance as at Dec. 31st	<u>967</u>	<u>981</u>	<u>1,305</u>
Totals	<u>\$2,049</u>	<u>\$3,084</u>	<u>\$2,117</u>
<u>Statement of Capital Account</u>			
Balance (Dec.31/75) as previously reported to Synod			\$7,500.00
Addition: in respect of Donation in 1978			25.00
Balance as at Dec. 31st, 1978			<u>\$7,525.00</u>

CURACY TRAINING FUND

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
Investment earnings	N/A	N/A	\$1,058
Tsfr from Dio. Exp. Fund - Shared Ministry	N/A	N/A	2,000
Balance Forward - Jan. 1st	<u>N/A</u>	<u>N/A</u>	<u>N/A</u>
			<u>\$3,058</u>
<u>Disbursements</u>			
Grants - St. Paul's, Thunder Bay			\$ 500
- St. Thomas, Thunder Bay			500
- St. Luke's, Sault Ste. Marie			500
- Epiphany, Sudbury			500
Total disbursement			\$ 2,000
Balance as at Dec. 31st	N/A	N/A	<u>1,058</u>
			<u>\$ 3,058</u>
<u>Statement of Capital Account</u>			
Mar./78 Tsfr from Gen.Purpose Fund-Pension Reserve			\$ 6,808
Tsfr from Synod Trust-Sale of Land Account			7,944
Sep./78 Misc.-Discount debenture purchase			61
Oct./78 Parish Donations-St.Thomas, Thunder Bay			500
- Epiphany, Sudbury			500
Nov./Dec./78 Individual donations (2)			125
Balance Capital Account - Dec. 31st			<u>\$15,938</u>

DIVINITY STUDENT BURSARY FUND

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
Christ Church, S.S. Marie	\$ 20		
Investment Income			
Divinity Student Bursary Fund	1,458	1,734	1,616
Yeomans Fund, Sidney & Isobel	832	479	426
Muskoka B.A.C. (Local Trusts)	82	29	34
Tsfrd from: Abp. Wright Building Fund	5,000	5,000	
A.B.J. Whyham Estate	895		
Total Receipts	\$ 8,287	\$ 7,242	\$ 2,076
Balance forward Jan. 1st	2,549	5,986	6,585
Total	<u>\$10,836</u>	<u>\$13,228</u>	<u>\$ 8,661</u>
<u>Disbursements</u>			
Rev'd Frank Gower	\$ 1,000	\$ 1,743	
Rev'd Jerry W. Smith	700		
Rev'd Lawrence H. Winslow	700	1,000	
Rev'd Kenneth G. Ostler	950		
Rev'd David Bowring	400		
Rev'd Timothy J. Delaney	600	600	
Mr. Wayne Putman	500	600	600
Mr. Frank Mason		900	800
Mr. A.V. (Terry) Bennett		600	800
Rev'd Robert Kelsey		600	
Mr. Kenneth Tipper		600	
Rev'd Michael S. McCarthy			300
Total Disbursements	\$ 4,850	\$ 6,643	\$ 2,500
Balance as at Dec. 31st	5,986	6,585	6,161
Total	<u>\$10,836</u>	<u>\$13,228</u>	<u>\$ 8,661</u>

Statement of Capital Account

As previously reported to Synod (at Mar.31/76)	\$16,270
<u>Additions</u>	
May/76-Transfer from L.C.Irwin Bequest	2,400
July/76, Jun/77, Jun/78 -Miss M. Collotion	150
1976 & 1978 - St. Peter's, S.S.Marie	30
1977 & 1978 - Christ Church, S.S.Marie	35
1978 - St.George, Magnetawan	42
1976 Adjust re-Discount on Hydro Bond purchase	25
	<u>2,682</u>
Balance as at Dec. 31st, 1978	<u>\$18,952</u>

EDGAR BEQUEST, MARY SUSANNE
(Children's camping suggested)

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
Investment earnings	\$ 214	\$ 211	\$ 193
Balance forward - Jan. 1st	<u>302</u>	<u>516</u>	<u>127</u>
Totals	<u>\$ 516</u>	<u>\$ 727</u>	<u>\$ 320</u>
<u>Disbursements</u>			
Camp Manitou		150	
Camp Temiskaming		150	
Camp Gitchigomee		150	
Muskoka Deanery Camp		<u>150</u>	
Balance as at Dec. 31st	<u>516</u>	<u>127</u>	<u>320</u>
Totals	<u>\$ 516</u>	<u>\$ 727</u>	<u>\$ 320</u>
Balance Capital Account -year end	<u>\$2,000</u>	<u>\$2,000</u>	<u>\$2,000</u>

GENERAL PURPOSE UNDESIGNATED BEQUESTS ACCOUNT

This account was started as a result of the Executive Committee adopting the following motion at the January 14, 1977 meeting:

"That the Treasurer establish within the Synod Trust a single Trust designated "General Purpose" to which all bequests be transferred wherein the bequests were not designated for a specific purpose."

As the M.E. Attwater Bequest was designated for "Sunday School by Post and Caravan Mission" an application was made to the Ontario Supreme Court under the Variations of Trust Act to amend this designation to "for general purposes". This was consented to on November 4, 1977.

Similar action was not required for the other accounts which are listed below.

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
<u>Transfer of Income Account Balances:</u>			
Castle Bequest, Elizabeth Winnifred		\$ 396	
Woods Bequest, Robert Robinson		2,710	
Diocesan Missioner		56	
Sunday School by Post - Margaret Attwater Bequest		<u>6,022</u>	
		\$9,184	
Investment earnings		792	2,077
Balance Forward Jan. 1st			<u>8,976</u>
Totals		<u>\$9,976</u>	<u>\$11,053</u>
<u>Disbursements</u>			
Transfer to Continuing Education Fund		\$1,000	
Travel Exp-Bhp Short Visitation			494
Advance Wm. McMurray Corp. (Architectural Fees)			1,000
Balance as at Dec. 31st		<u>8,976</u>	<u>9,559</u>
Totals		<u>\$9,976</u>	<u>\$11,053</u>

GENERAL PURPOSE UNDESIGNATED BEQUEST ACCOUNT (con't)Statement of Capital Account

July 1977 Transfers of Capital from:		
Diocesan Missioner		\$ 3,700
Castle Bequest, Elizabeth W.		1,000
Woods Bequest, Robert Robinson		<u>9,000</u>
Balance as at Dec. 31st/78		<u>\$13,700</u>

HOOEY SCHOLARSHIP FUND, LAWRENCE AND TILLIE

(income to deserving member of Diocese of Algoma for furtherance of education, not necessarily theology)

<u>Receipts</u>	<u>1976</u>	<u>1977</u>	<u>1978</u>
Investment income	N/A	\$ 318	\$ 378
Balance Forward Jan 1st			<u>318</u>
Totals		<u>\$ 318</u>	<u>\$ 696</u>
<u>Disbursements</u>			
Bursary Grants - Margaret Roberts			\$ 250
- David Roberts			<u>250</u>
Total Disbursements			\$ 500
Balance as at December 31st		<u>\$ 318</u>	<u>\$ 196</u>
Totals		<u>\$ 318</u>	<u>\$ 696</u>
Balance Capital Account at year end		<u>\$5,000</u>	<u>\$5,000</u>

SALE OF LAND ACCOUNT

Balance Dec. 31st 1975 as previously reported to Synod		\$8,750
<u>Plus:</u> Receipts from		
Interest earnings 1976	\$611	
Interest earnings 1977	<u>\$583</u>	<u>\$1,194</u>
		\$9,944
<u>Less:</u> Disbursements		
1976 Camp Manitou Fire Fighting Eqpt	\$1,500	
1977 Queen Str. N., S.S.M. - Appraisal	<u>500</u>	<u>2,000</u>
		\$7,944
March 30/78: Balance Tsfrd to Curacy Training Fund		<u>7,944</u>
		<u>0</u>

SHINGWAUK HALL RENTALS ACCOUNT

Dec. 31/75 Balance, as previously reported to Synod		\$2,094
<u>Plus: Receipts from</u>		
Interest earnings 1976	\$176	
Interest earnings 1977	<u>175</u>	<u>351</u>
		\$2,445
<u>Less:</u>		
Dec. 1977: Balance tsfrd to-Bhp.Fauquier Chapel Fund		<u>2,445</u>
(for maintenance -Exc. Motion 18 -		<u>0</u>
October 1977)		<u>0</u>

WOODWARD MEMORIAL BURSARY FUND, LESLIE

(income for Nursing Scholarship)

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Receipts</u>			
Investments income	\$ 332	\$ 295	\$ 266
Balance Forward Jan. 1st	<u>577</u>	<u>909</u>	<u>704</u>
Total	<u>\$ 909</u>	<u>\$1,204</u>	<u>\$ 970</u>
<u>Disbursements</u>			
Miss Kathy Pattison		\$ 250	
Mrs. Grace Poulin		250	
Mrs. Helen K. Greenwood			200
Mrs. Kathy Williamson			200
Miss Kathy Peterson			<u>200</u>
Balance as at Dec. 31st	<u>\$ 909</u>	<u>\$ 500</u>	<u>\$ 600</u>
	<u>\$ 909</u>	<u>\$ 704</u>	<u>370</u>
	<u>\$ 909</u>	<u>\$1,204</u>	<u>\$ 970</u>
Balance Capital Account	<u>\$3,000</u>	<u>\$3,000</u>	<u>\$3,000</u>

ARCHBISHOP WRIGHT BUILDING FUND

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STATEMENT OF LOANS RECEIVABLE AS AT DECEMBER 31st

	<u>1976</u>	<u>1977</u>	<u>1978</u>
<u>Church & Parsonage Loans</u>			
St. Michael, Azilda	5,632	5,219	5,780
Trinity-St. Alban, Bala-Torrance		750	
St. Saviour, Blind River	537	6,000	5,000
St. Peter, Callander		3,000	817
St. Faith, Charlton			9,000
Christ Church, Englehart	3,064	1,784	2,988
St. George, Espanola		4,000	2,866
St. James, Gravenhurst	1,000		17,917
Christ Church, Lively	18,300	18,300	18,300
St. George, Magnétawan	1,150	1,150	516
Nipigon Bay Parish Council	775	659	
St. Mary, Nipigon	3,750	3,750	2,976
Christ Church, North Bay	10,050	902	
Trinity, Parry Sound			1,300
St. James, Port Carling	3,000	2,250	2,037
St. Mary, Powassan			2,000
St. Peter, Red Rock			4,700
Holy Trinity, Sault Ste. Marie	25,731	21,888	17,331
St. John, Sault Ste. Marie	21,501	20,864	19,945
St. Matthew, Sault Ste. Marie	12,321	11,109	9,945
St. John, Schreiber	2,500	1,013	1,013
Epiphany, Sudbury	11,028	8,015	4,809
St. James, Sudbury	1,000		
Sundridge Parish Council			2,750
St. Stephen, Thunder Bay	1,636	180	
St. John, Webbwood		1,000	402
	<u>\$122,976</u>	<u>\$111,834</u>	<u>\$132,392</u>
Interest Due	68	148	240
	<u>\$123,043</u>	<u>\$111,982</u>	<u>\$132,632</u>
<u>Church Extension Loans</u>			
St. Peter, Elliot Lake	33,400	31,000	29,800
Christ Church, Lively	2,964		
Holy Spirit, Manitouwadge	24,309	20,308	15,309
Resurrection, Sudbury	55,600	53,800	51,000
St. Michael, Thunder Bay	16,026	14,400	
	<u>\$132,299</u>	<u>\$119,508</u>	<u>\$ 96,109</u>
TOTAL LOANS	<u>\$255,342</u>	<u>\$231,490</u>	<u>\$228,741</u>
<u>Mortgage Loan</u>			
Moose Lodge, Sault Ste. Marie	<u>\$ 84,840</u>	<u>\$ 84,836</u>	<u>\$ 82,037</u>

Report of the
ALGOMA ANGLICAN COMMITTEE
to the Synod of the Diocese of Algoma, 7 - 9 May, 1979

The Algoma Anglican Committee was set up by the Bishop from May 25, 1976. It comprised the following:

The Ven. C.B. Noble	Mr. Din Oosterbaan
Mr. George Freeman	The Ven. F.R. Coyle, Chairman.
Mr. Richard Brideaux	

I am happy to report that since its formation until February of this year, this Committee has never had to meet. Between the Editor and Mrs. Lura Dew, the affairs of our Diocesan paper have been so expertly handled that the Committee has been virtually unemployed.

The Chairman and members of this Committee wish at this time to express our deep regret at losing the Rev'd Roger McCombe as our Editor. Roger terminates his editorship with the issue of June, 1979. He has held this post with distinction since the September issue of 1972 - a total of seven years of excellent publication of the news of this Diocese! We praise God for Roger's talents, so joyfully and lovingly shared with us all: his sense of humour, his love of language, his style, his obvious love of people and events. Even moving to Ingersoll and having no longer the unique ability to say: 'Thank God I'm a Northerner!' made no appreciable difference to his work for Algoma. We as a Committee say thanks to God for Roger and pray that God will continue to bless him and his family, always.

The Committee has recommended the appointment of the Rev'd John Jordan of Thunder Bay, Ontario, as the new Editor. This recommendation was approved by the Bishop and the Executive Committee meeting in February, 1979. He will be responsible for the September issue, the deadline for which is August 10th. The Algoma Anglican Committee extends its warm congratulations to John Jordan. We pray that the Lord will bless him as he picks up again some reins he once in time set in motion years ago when this paper had its birth.

Respectfully submitted,
 Frank R. Coyle, Chairman.

THE ALGOMA ANGLICAN
Report from the Editor

When I took over the editorship of the diocesan publication with the September issue of 1972, I wrote my first editorial which appeared in that edition, and it has been the 'credo' by which I have operated for the past seven years. As I give up the editorship with the June issue of 1979, in this report to the Synod of the Diocese of Algoma, I would like to re-produce this editorial and let the Synod review the diocesan publication over the last seven years in the light of that 'credo' --

CONCERN

The Diocese of Algoma is concerned! Our sense of destiny -- to be the

people of God in these 70,000 square miles -- must involve reaching out to one another in love and service.

There is a concern that there be a greater fellowship one with another, and that we recognize the particular needs of the congregations and people within this diocese.

There is a concern that there be more education for all ages in the Christian faith and tradition; that all have an opportunity to receive a proper grounding in the Scriptures; that greater use be made of the diocesan newspaper for materials of mutual and spiritual interest.

There is a concern that the present services of worship be maintained in some form (closely akin to their present format); that we foster a greater understanding of what is meant by tradition, and that we foster a reconciliation of the best of our tradition with an open awareness of new ideas and proposals; that lay people throughout the diocese be involved in a discussion of liturgy; that we really investigate opportunities to worship and to have fellowship with other Christians, within our own and other walls.

There is a concern that this diocese be a place where people can grow, and grow to love one another more; that we provide an opportunity for people to come to know one another better, and therefore have a genuine concern for one another. We must be concerned for persons, particularly those who feel unwanted or unloved. We must find many more ways to have the richness of the lives of parishioners throughout this diocese offered to God in our midst.

By sharing these concerns, we can spread the responsibility for dealing with them, and provide the opportunity for members of groups, committees, or congregations to feel the sense of vocation in the work they are doing. In this way, we can celebrate our diversity, and the joy and pain it causes. Moreover, the individuals throughout this diocese must use every opportunity to show through example that they are concerned.

In the consideration of diocesan potential, especially as we approach our Centennial celebrations in 1973, there is a concern that there be adequate leadership; that we stress what people can do to participate in every aspect of church life; that we make a proper discharge of our responsibility to the communities and individuals scattered throughout Algoma; that we explore avenues available to increase our sense of relationship.

The ALGOMA ANGLICAN acknowledges its share in these concerns, and pledges its involvement in them.

RWM

Seven years later, I still see that 'concern' and 'involvement' as the prime motivation in my work as an Editor. As my predecessor, the Rev'd Canon David N. Mitchell (who was the editor for eleven years), told me upon his retirement, 'It will be good not to have to face so many deadlines every month!' That is true, and I could add another annoyance which he did not have to endure - 'postal strikes', and 'slow mail delivery'.

However, the joy of hearing from people, lay and cleric, throughout Algoma, and of the happenings in parishes, large and small, far outweigh those petty grievances. I like to think the diocese has been fairly and adequately represented in the pages of the ALGOMA ANGLICAN from Muskoka to the Lakehead. If you haven't seen news of your parish in the diocesan paper, it is probably because the Editor was not informed of the same!

There are many comments I want to make, and many people I want to thank, but I intend to do that in the May and June issues of the ALGOMA ANGLICAN, as I say farewell to Algoma, and the editorship.

There are two items, however, which must be mentioned. One of my proudest moments was in April of 1978, when the ALGOMA ANGLICAN was awarded an 'Award of Excellence' in recognition for the 'Best Front Page' among Anglican diocesan publications for 1977. That award was possible because of the support and material I received from the people throughout Algoma.

Finally, may I offer my best wishes to the new Editor, the Rev'd John Jordan, of Thunder Bay. Each Editor must set his own goals, and I ask you to give him the editorial freedom and support which you have shown me over the past seven years. My predecessor lives in Bracebridge; I lived in Espanola while in the diocese; Fr. Jordan lives in Thunder Bay. And so the Editorship moves about a diocese, known for its vastness and friendliness. You even survived an Editor who lived outside the Diocese in Ingersoll for four years!

Thank you, and, farewell.

Respectfully submitted,

(The Rev'd) Roger W. McCombe,
EDITOR.

ADVISORY FINANCE COMMITTEE REPORT

The Diocesan Advisory Finance Committee was first appointed by Archbishop W. L. Wright at the 1965 Synod and has continued to function since that date, all members being appointed by the Diocesan Bishop.

The committee consists of the following: The Venerable E. R. Haddon, Chairman, The Rev. Canon T. F. Moore, The Rev. H. Morrow, Messers W. M. Kosny, S. B. Turner, T. C. Luck, P. Dunnill, J. Sovereign, J. Corbishley and Mr. D. Oosterbaan as Diocesan Treasurer, ex-officio.

The committee has met regularly since the Synod of 1976. It's main purpose is the preparing of the Diocesan budget and to formulate recommendations relating to the salaries and stipends of the Synod office staff and Officers and the minimum stipend of the Diocese.

In order to ensure equitable treatment for all, the Committee reminds the Synod of the long-standing practice that all assistant curates be paid only according to the established minimum stipend and travel grant scales of the Diocese and recommends continuance of this practice.

We suggest to the new committee that perhaps there should be a differentiation between a Deacon's stipend and a Priest's stipend.

Again, we suggest that each parish conduct a stewardship campaign at least every 2 years and would encourage the parish to increase their levies if possible. As chairman, I wish to thank the members for the many hours which they have spent on this committee and we appreciate the help and guidance of Din Oosterbaan, the Treasurer of the Diocese.

The diocesan Balance Sheets and other related financial statements covering the 3 years since the May 1976 Synod appear elsewhere in this publication.

All of which is respectfully submitted.

The Ven. E. R. Haddon
Chairman

ADVISORY INVESTMENT COMMITTEE REPORT

1. This Committee which has been functioning since its inception at the 1967 Diocesan Synod is responsible for the supervision of the investment of Diocesan funds. The primary objectives of the Committee is to maximize income consistent with security and within guidelines approved by the Executive Committee, as well as applicable statutory regulations.
2. The Committee membership has included Mr. Ross H. Cutmore, Chairman, The Rev'd Canon A. J. Thomson, Dr. Wm. E. Hutchinson, The Rev'd C. A. V. Hornett, Mr. J. M. Coulter, Mr. J. E. Huggett and Mr. Din P. Oosterbaan, Treasurer.

In January 1979 Mr. Jack E. Huggett, who served faithfully on this committee and was indeed its first chairman from 1967 until 1976, resigned his membership after taking up residence in the City of Toronto. Likewise in February 1979 the Rev'd Canon A. J. Thomson, who was originally appointed to the Committee as a liaison with the Advisory Finance Committee, submitted his resignation as he felt he had been unable to exercise this function when he was no longer serving on the Advisory Finance Committee. We regret the resignation of these two members who contributed so much to the success of this Committee, especially during the first few years after its formation 12 years ago.

3. Your Committee meets quarterly to review the portfolios, consider opinions and recommendations which may have been received from brokers and to monitor any investments which fall due during the coming quarter. Reports are also submitted to the Executive Committee from time to time.
4. At the July 1976 meeting a change, made in the guidelines and subsequently approved by the Executive Committee, was to restrict debenture and similar security purchases to terms generally not exceeding 5 years. It should be recognized that during periods of widely fluctuating interest rates, such fluctuations effect the market values and yields on long-term issues held. It was also decided to restrict ourselves to bonds and debentures of good quality, which should be readily marketable and be of a rating of not less than "A".
5. The consolidation and unitization of the various Diocesan Trust Funds has been discussed and considered on several occasions. A Consolidated Trust Fund would, of course, have many advantages over the present system whereby all investments are made specifically for each trust and present administration is cumbersome and undoubtedly somewhat inefficient. Further deliberations and considerations in this matter will be made and recommendations submitted to the Executive Committee and to Synod in due course.
6. At the November 1978 meeting, the equity holdings in the Proceeds Property Sale Account were reviewed in detail. Recommendations from three brokers had been received - two verbal, and one written - on our stock holdings. All agreed that the then current investment holdings were of excellent quality; most would appear to offer good growth prospects, and no strong selling recommendations were made. However, your Committee felt that in our considerations we should also consider

the general economic environment in Canada and the United States. Interest rates were rising with the then prime rate in Canada at 11 1/2%. The Investment Committee members discussed at great length all the factors involved, and in particular the Market's historical reactions to the high levels of interest, which are bound to have a negative effect on the economy, and further complicated by an inflation rate presently running in excess of 9%. The possibility was not to be ruled out that even further hikes in interest rates would occur in the next few months which would not augur well for stock prices. It was noted that our present portfolio has appreciated by some \$41/42,000., and that our current yield on market for the equities had decreased to 5.01%. The current high interest rates on short-term deposits were, of course, particularly attractive, considering our tax-exempt status. While it was recognized that some of the stocks were trading at very low Price Earning ratio's, it seemed to be the consensus that it would be prudent in view of the uncertainties in the economic climate for the immediate future, to liquidate our equity holdings, with the proceeds being placed on short-term deposit, with a view to reconsidering our position pending an improvement in the outlook for economic conditions. Accordingly, it was decided to liquidate our common stock holdings as well as the \$35,000. convertible debentures of Hudson Bay Company, 6%, July 15, 1993, and to invest the proceeds in short-term deposits. The resultant total capital gain realized amounted to \$40,261. and the short-term deposit is currently earning 11.05% per annum. As will be noted from the summary below the capital balance in the "General Purpose Fund - Proceeds from Property Sale Account", which now stands at \$656,406.43 has appreciated by a total of \$56,406.43 of which \$5,400.00 was from recapitalized earnings in 1977 with \$51,006.43 resulting from net capital gains realized on the sale of securities.

7. DAWSON ESTATE - ADMINISTERED BY CANADA PERMANENT TRUST COMPANY, TORONTO

The income only from this Fund is available for Diocesan use and it is not included with the diocesan assets on the Balance Sheet. In February 1977 new capital funds of \$32,863 were added to the Fund from the Residual Trust, shared with the Anglican Foundation and from which Mr. Dawson's wife was paid an annuity until her death early in 1976. The balance in this Residual Trust account amounts to \$12,183 (as at February 16, 1979) which will be distributed equally between the Anglican Foundation and the Diocese of Algoma at some future date.

	<u>Dec. 31/76</u>	<u>Dec. 31/77</u>	<u>Dec. 31/78</u>
Bookvalue of portfolio	\$319,369	\$348,888	\$348,525
Balance Capital Account	(76)	3,014	497
	<u>\$319,293</u>	<u>\$ 351,902</u>	<u>\$349,022</u>
Face Value of Portfolio	\$324,100	\$353,100	\$352,100
Market Value of Portfolio	\$276,709 *	\$319,450 *	\$304,153
Rate of gross annual income	\$ 22,689	\$ 24,883	\$ 24,651

This portfolio, which is listed in detail on Page 143 of this publication is completely invested in fixed income debentures with varying maturities and at interest rates ranging from 5 1/2% to 9 3/4%.

8.

DIOCESAN TRUST FUNDS(a) SYNOD TRUST - POOLED FUNDS:

	<u>Dec. 31/76</u>	<u>Dec. 31/77</u>	<u>Dec. 31/78</u>
Bookvalue of Portfolio	\$453,250	\$453,250	\$453,250
Balance Capital Account	2,358	2,368	2,368
Total Book Value	<u>\$455,608</u>	<u>\$455,618</u>	<u>\$455,618</u>
Market Value of Portfolio	<u>\$393,117</u>	<u>\$398,028</u>	<u>\$380,979</u>
Gross annual income	\$ 27,516	\$ 27,666	\$ 27,666

The entire portfolio, which is listed in detail on Page 145 of this publication is invested in fixed income debentures with varying maturity dates and at interest rates varying from 4 1/2% to 8 3/4%. The sources from which the funds originated are listed on page 127.

(b) SYNOD TRUST:

	<u>Dec. 31/76</u>	<u>Dec. 31/77</u>	<u>Dec. 31/78</u>
Book value of Portfolio	\$198,300	\$206,300	\$217,800
Other investments	17,000	7,000	7,000
Total Bookvalue of Investments	<u>\$215,300</u>	<u>\$213,300</u>	<u>\$224,800</u>
Market Value of Investments	<u>\$206,471</u>	<u>\$203,079</u>	<u>\$207,015</u>
Rate of Gross Income from Investment	\$ 17,848	\$ 17,705	\$ 18,900

The investments in this account, which are listed in detail on page 144 are invested in fixed income bonds of varying maturities and include one mortgage receivable.

(c) ARCHBISHOP WRIGHT BUILDING FUND:

	<u>Dec. 31/76</u>	<u>Dec. 31/77</u>	<u>Dec. 31/78</u>
Bookvalue of Investments	\$ 54,000	\$ 56,000	\$ 56,000
Market Value of Investments	\$ 51,232	\$ 51,698	\$ 49,397
Rate of gross income from investments	\$ 4,367	\$ 4,575	\$4,575

Please consult page 145 for a detailed listing of the investments. It has not been your Committee's practice for some years to make investments for this Fund, which has to remain sufficiently liquid to satisfy possible loan demand from parishes.

(d) GENERAL PURPOSE FUNDS - PROCEEDS PROPERTY SALE ACCOUNT:

	<u>Dec. 31/76</u>	<u>Dec. 31/77</u>	<u>Dec. 31/78</u>
Common Stocks	\$133,671	\$134,191	--
Fixed Income Convertables	\$ 30,975	\$ 30,975	--
Fixed Income Bonds	\$230,000	\$332,850	\$371,230
C.M.H.C. Guaranteed Mrge Pkges	\$115,228	\$114,633	75,799
Cash funds on deposit	7,580	\$ 3,496	1,377
Short-term Deposit receipts	\$100,000		\$208,000
Total of Funds (at cost)	<u>\$617,454</u>	<u>\$616,145</u>	<u>\$656,406</u>
Market Value of Fund	<u>\$613,773</u>	<u>\$644,884</u>	<u>\$652,511</u>
Actual net income (after custodial Fee)	\$ 56,877	\$ 57,699	\$ 58,036

These funds originated in 1975 and represent the proceeds from the property sale to Algoma University College. The full income is being credited to the Diocesan Expense Fund and is consequently used for diocesan purposes.

Full particulars of present holdings may be found on page 143.

9. HELD IN TRUST FOR PARISHES:

LOCAL TRUSTS:

	<u>Dec. 31/76</u>	<u>Dec. 31/77</u>	<u>Dec. 31/78</u>
Bookvalue of investments			
Royal Trust Co.	\$190,700	\$210,700	\$274,419
Treasurer - S. D. Box	<u>3,300</u>	<u>--</u>	<u>--</u>
Total Bookvalue of Investments	\$194,000	\$210,700	\$274,419
Mortgages receivable	<u>38,757</u>	<u>17,050</u>	<u>16,450</u>
Total	<u>\$232,757</u>	<u>\$227,750</u>	<u>\$290,869</u>
Market Value of Investments (Mtges at par)	<u>\$220,298</u>	<u>\$213,357</u>	<u>\$266,784</u>

CEMETERY TRUSTS:

Bookvalue of Investments	<u>\$117,350</u>	<u>\$124,350</u>	<u>\$122,850</u>
Market Value of Investments	<u>\$106,345</u>	<u>\$113,376</u>	<u>\$107,809</u>

Detailed schedules of investments held may be found on pages 146 and 147 of this publication.

The Local Trusts consist of funds held by the Diocese in accordance with Canon 7 and the participating parishes are listed in detail on page 125. The total balance at Credit as at December 31, 1978, stood at \$321,159 which is an increase of 20% over the balance outstanding (\$266,601) as at December 31, 1975.

The Cemetery Trusts mostly represent Perpetual Care Funds for the maintenance of graveyards operated by parishes and are maintained and administered by the Diocese in accordance with the provisions of Canon 20.

Full details of investments held and the participating parishes may be found on page 147 and 125 respectively.

10. Detailed Schedules of Investments are appended hereto.

Ross H. Cutmore - Chairman

D. P. Oosterbaan - Treasurer

ASSETS OF P. H. B. DAWSON ESTATE
Held in Trust for Diocese of Algoma.

By Canada Permanent Trust Company, Toronto

December 31, 1978

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 16,000	Canada Svgs	9.75%	01/11/83	\$ 16,000.00
16,000	Ontario	6.00	15/11/79	15,340.00
3,000	Ontario	5.50	15/08/85	2,388.75
20,000	Ontario Hydro	7.50%	04/02/96	16,125.00
30,000	Ontario Hydro	6.00	15/02/80	28,650.00
5,000	Ontario Hydro	5.75	04/01/88	3,812.50
20,000	Ontario Hydro	9.00	01/04/94	18,575.00
12,500	Ontario Hydro	7.00	01/04/92	9,921.87
14,000	Manitoba Hydro	5.50	01/10/82	12,110.00
14,000	Quebec Hydro	6.00	01/02/91	10,062.50
15,000	Metro Toronto	5.50	01/02/84	12,375.00
10,000	Metro Toronto	6.00	15/03/86	8,025.00
3,000	Metro Toronto	6.25	01/11/86	2,430.00
7,000	Metro Toronto	6.00	01/03/87	5,390.00
30,000	Metro Toronto	7.00	01/11/87	24,975.00
7,000	Bell Telephone	5.75	01/10/84	5,731.25
5,000	Bell Telephone	6.25	01/11/83	3,825.00
30,000	Calgary Power	7.50	01/03/88	25,762.50
4,500	Canada Perm Mtge	9.75	01/05/79	4,500.00
12,000	Credit Foncier	9.75	15/11/79	12,000.00
3,100	Credit Foncier	9.25	03/08/83	3,100.00
20,000	Credit Foncier	5.75	02/07/84	16,400.00
20,000	Intl Nickel	9.25	01/10/90	18,650.00
5,000	Royal Trust Mtge	6.00	01/10/85	3,956.25
30,000	Toronto Dom Bank	6.00	02/05/87	23,550.00
<u>\$352,100</u>				<u>\$303,655.62</u>

STATEMENT OF INVESTMENTS - PROCEEDS FROM PROPERTY SALE ACCOUNT - at Dec. 31, 1978

	<u>Investments</u>	<u>Interest</u>	<u>Maturity</u>	<u>At Cost</u>	<u>Market Value</u>
\$ 20,000	Sydney N S	10.25%	01/01/84	\$ 20,000	\$ 19,800
10,000	Windsor Ont	10.625	15/06/83	10,250	10,125
200,000	Algoma Steel Ltd	11.00	01/05/95	200,000	202,000
50,000	IAC Ltd	10.25	30/07/83	52,500	49,940
20,000	Reed Ltd	11.50	15/12/96	20,100	18,800
38,000	Traders Group Ltd	9.75	15/04/92	38,380	36,670
30,000	Royal Trust GIC	10.125	20/12/81	30,000	30,000
208,000	C.I.B.C.	10.45	01/02/79	208,000	208,000
75,799	N.H.A. Mtge Packages	11	1980	75,799	75,799
<u>\$651,799</u>				<u>\$655,029</u>	<u>\$651,134</u>

STATEMENT OF INVESTMENTS - SYNOD TRUSTS As At December 31st, 1978IN CUSTODY OF THE ROYAL TRUST - SAULT STE. MARIE

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 500	Canada /Svgs	7.00%	01/11/82	\$ 500
10,000	Canada/Svgs	8.00	01/11/81	10,000
1,700	Canada/Svgs	8.00	01/11/81	1,700
1,000	Canada/Svgs	8.00	01/11/81	1,000
400	Canada/Svgs	7.75	01/11/80	400
200	Canada	4.50	01/09/83	163
500	Canada	3.75	15/03/98	260
5,000	Canada	9.50	15/06/94	4,844
3,000	CDn National Railway Co	5.75	01/01/85	2,513
6,000	Cdn National Railway Co	5.00	01/10/87	4,470
2,000	Hydro Electri Power	5.00	15/06/83	1,643
500	Hydro Electric Power	6.25	05/01/89	384
7,500	Hydro Electric Power	6.00	15/03/90	5,531
10,000	Hydro Electric Power	9.00	30/06/95	9,200
2,000	Manitoba Deb	6.00	01/04/80	1,893
30,000	Ontario Hydro Electric Power	8.75	30/11/95	26,963
500	Toronto Metro	5.50	15/05/84	404
4,000	Toronto Metro	5.50	01/02/84	3,255
17,000	Avco Finl Services Ltd	9.50	01/03/93	16,193
2,000	British Columbia Tel Co	5.25	01/11/83	1,620
6,000	Calgary Power Ltd	9.125	01/04/94	5,520
5,000	Cdn Pacific Securities Ltd	9.375	01/10/90	4,625
25,000	Intl Nickel Co of Canada Ltd	9.25	01/10/90	23,375
20,000	Intl Nickel Co of Canada Ltd	8.625	30/06/91	17,800
5,000	Royal Trust Co Mtg Corp	9.50	15/04/80	4,944
5,000	Toronto Dom Centre	8.00	15/06/93	4,100
5,000	Transcda Pipelines Ltd	8.75	02/07/92	4,550
10,000	Transcda Pipelines Ltd	9.00	20/12/93	9,163
22,000	Royal Trust Company GIR	10.375	01/08/81	22,000
10,000	Royal Trust Company GIC	10.125	22/12/81	10,000
1,000	102.565 Royal Trust Man Funds M Units			1,002
<u>\$217,800</u>				<u>\$200,015</u>

HELD IN BISHOPHURST VAULT - SAULT STE. MARIE

\$ 7,000 Mortgage Receivable Holy Trinity - Temiscaming, P.Q. 0% On Demand

STATEMENT OF INVESTMENTS - SYNOD TRUST POOLED FUNDS As At December 31st, 1973

IN CUSTODY OF THE ROYAL TRUST

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 30,000	British Columbia Electric	5.00%	01/02/82	\$ 25,950
8,250	British Columbia Electric	5.50	01/08/86	6,293
20,000	Canada	4.50	01/09/83	16,300
10,000	Hydro Electric Power	5.00	15/06/82	8,538
20,000	Hydro Electric Power	6.00	05/07/88	15,200
50,000	Hydro Electric Power	7.50	04/02/96	39,875
10,000	Manitoba Hydro Electric	5.50	15/11/82	11,970
11,000	Ontario Hydro Electric Power	8.75	30/11/95	9,886
100,000	Ontario	5.25	01/12/83	81,625
25,000	Toronto Metro	6.00	15/06/86	19,629
30,000	Toronto Metro	7.25	01/05/88	24,788
10,000	Toronto Metro	6.00	15/03/86	7,900
35,000	Algoma Steel Corp Ltd	7.375	01/20/87	29,750
30,000	Bell Canada	5.75	02/10/84	24,413
10,000	Can Pacific Ltd	5.00	01/02/83	8,400
30,000	Consumers Gas Co	7.00	15/12/79	28,950
20,000	Quebec	6.00	15/12/75	19,150
<u>\$453,250</u>				<u>\$378,611</u>

STATEMENT OF INVESTMENTS - ARCHBISHOP WRIGHT LUTHERAN FUND

As At December 31st, 1973

IN CUSTODY OF THE ROYAL TRUST - SAULT STE. MARIE

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 5,000	Canada Svcs Bds	8.00%	01/11/81	\$ 5,000
4,000	Canada	9.50	15/05/84	3,875
4,000	Canada	7.50	01/12/80	3,812
35,000	Ontario Hydro Electric Power	8.00	15/03/98	29,006
6,000	Bell Canada Ltd	8.125	20/05/84	5,070
2,000	Royal Trust Company GIK	10.375	01/03/81	2,000
<u>\$ 56,000</u>				<u>\$48,763</u>

STATEMENT OF INVESTMENTS - LOCAL TRUSTS As At December 31st, 1978IN THE CUSTODY OF THE ROYAL TRUST - SAULT STE. MARIE

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 5,000	Canada Svgs	7.75%	01/11/80	\$ 5,000
5,000	Canada	9.50	15/06/94	4,844
6,000	Canada	7.50	01/12/80	5,718
10,000	Cdn National Railway Co	5.00	01/10/87	7,450
10,000	Hydro Electric Power	7.375	01/02/97	7,825
3,000	Hydro Electric Power	5.00	15/06/83	2,464
500	Hydro Electric Power	5.50	15/02/81	455
500	Hydro Electric Power	5.00	15/06/82	427
5,000	Hydro Electric Power	6.00	15/03/90	3,688
5,000	Hydro Electric Power	9.00	01/04/94	4,619
2,000	Hydro Electric Power	7.50	04/02/96	1,595
10,000	Hydro Electric Power	8.25	15/09/97	8,513
3,000	Ontario Hydro Electric Power	8.75	30/11/95	2,696
1,000	Ontario	5.25	15/04/84	808
5,000	Ontario Prov	7.75	01/12/97	4,063
22,000	Glace Bay N S	9.50	15/02/86	20,570
1,000	Little Current Ont	7.00	31/12/80	931
7,000	Toronto Metro	8.00	22/02/93	5,871
5,000	Toronto-Metro	8.375	15/09/92	4,344
7,000	Alberta Gas Trunk Line Ltd	11.375	01/08/95	7,385
1,000	Avco Finl Services Ltd	9.50	01/03/93	953
10,000	Bell Canada	8.00	15/03/92	8,525
20,000	British Columbia Tel Co	9.00	01/10/97	17,600
10,000	Falconbridge Nickel Mines	7.75	24/02/91	7,600
5,000	Intl Nickel Co of Canada Ltd	9.25	01/10/90	4,675
15,000	Intl Nickel Co of Canada Ltd	8.625	30/06/91	13,350
5,000	Transcda Pipelines Ltd	8.875	20/09/92	4,557
10,500	Royal Trust Company GIR	10.375	01/08/81	10,500
5,000	Royal Trust Company GIC	10.125	22/12/81	5,000
15,000	Province Ontario	9.00	01/07/98	14,550
16,000	British Columbia Telephone	9.125	01/04/90	14,920
10,000	Royal Trust GIR	10.125	29/11/81	10,000
15,000	Royal Trust GIR	10.125	29/11/81	15,000
18,919.44	Royal Trust GIR	9.875	05/01/79	18,919.44
5,000	Bell Canada	9.125	01/12/79	4,919
<u>\$ 274,419.44</u>				<u>\$ 250,334.44</u>

HELD IN BISHOPHURST VAULT - SAULT STE. MARIE

\$ 1,450.00	Mortgage Receivable St. John's - North Bay	0%	Apr/80
5,000.00	Loan Receivable Church of the Epiphany - Sudbury	8.125%	
15,000.00	Mortgage Receivable Church of the Epiphany Sudbury	0%	Sep/79
<u>\$21,450.00</u>			

STATEMENT OF INVESTMENTS - CEMETERY TRUSTS As At December 31st, 1978

IN CUSTODY OF THE ROYAL TRUST COMPANY, SAULT STE. MARIE

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 5,000	Canada	8.00	01/11/81	\$ 5,000
950	Canada	4.50	01/09/83	774
3,000	Canada	5.00	01/06/88	2,175
2,000	Canada	3.75	15/03/98	1,040
1,000	Canada Former Pepl	3.00	15/09/96	490
800	Canada Former Pepl	3.00	15/09/96	392
1,000	Hydro Electric	5.25	01/10/84	794
5,000	Hydro Electric	5.00	15/06/83	4,106
500	Hydro Electric	6.00	15/02/80	476
500	Hydro Electric	6.25	05/01/89	384
8,500	Hydro Electric	6.00	15/03/90	6,269
14,000	Hydro Electric	7.50	04/02/96	11,165
2,000	Ontario Hydro Electric	8.75	30/11/95	1,798
500	Ontario	5.50	01/05/80	469
1,000	Ontario	5.25	01/12/83	816
1,000	Ontario	5.50	15/08/85	788
5,000	Ontario Hydro Electric	8.50	30/11/98	4,356
1,000	Casselman Ont Deb	6.00	01/11/82	853
1,000	Ferris/West/Twp	6.50	01/10/80	928
8,000	Glance Bay N S Serial Deb	9.50	15/02/83	7,690
2,000	Little Current	7.00	31/12/80	1,863
500	Moncton Sch Dist Trustees	5.25	15/02/82	431
1,000	North Bay City Ont	9.75	01/04/80	984
1,000	North Bay City Ont	5.50	01/09/81	879
1,000	North Bay City Ont	7.75	15/04/81	938
2,000	North Bay Ont	5.75	01/12/84	1,578
500	Rochesay N S Regl Sch Dist	5.50	01/12/82	419
2,500	Toronto Met Corp	5.25	01/10/83	2,034
1,000	Toronto Metro S/F Debs	8.00	15/02/92	844
500	Toronto Metro	5.50	15/05/84	404
1,500	Toronto Metro	5.25	15/03/83	1,247
3,000	Toronto Metro	5.25	01/03/85	2,329
3,000	Alberta Gas Trunk Line	11.375	01/08/95	3,165
5,000	Algoma Steel Ltd	10.375	01/06/94	4,950
2,000	Avco Finl Services Ltd	9.50	01/03/93	1,905
4,000	Calgary Power Ltd	9.125	01/04/94	3,680
7,000	Intl Nickel Co	8.625	30/06/91	6,230
1,500	Royal Trust G.I.C.	10.375		1,500
1,000	Royal Trust Co Mtg Corp	5.75	02/07/85	780
1,000	Royal Trust Co Mtg Corp	6.00	01/10/85	786
10,100	Royal Trust G.I.R.	10.375	01/08/81	10,100
5,000	Royal Trust Company GIC	10.125	22/12/81	5,000
1,000	Royal Trust Company GIC	9.875	29/12/81	1,000
4,000	Royal Trust Corporation GIC	9.375	16/09/82	4,000
<u>122,850</u>				<u>107,809</u>

R E P O R T

of the

ADVISORY PLANNING COMMITTEE

1976 - 1979

This Advisory Board is the successor to the former Diocesan Survey Committee, and came into being as a result of changes in Diocesan administration structures and constitutional amendments approved by 1976 Synod.

Present members of the Board as appointed by the Bishop are:

The Ven. E. R. Haddon	Mrs. Rita Allen
The Ven. D. A. P. Smith	Mr. F. W. Joy
The Ven. J. G. M. Doolan	Mr. Cyril Varney
The Ven. F. R. Coyle	Mr. W. E. Black
The Ven. J. H. Watson	Mr. W. M. Kosny
The Ven. C. B. Noble	

Six meetings were held in Sudbury by this Board during the period of its tenure - 5 at the Church of the Epiphany, 1 at the Church of the Resurrection. At the first meeting, the following officers were elected:

Chairman	Mr. W. M. Kosny
Vice-chairman	The Ven. D. A. P. Smith
Secretary	Mr. W. E. Black

(Due to Mr. Black's inability to complete his term, the secretary's duties were taken over voluntarily by Mr. F. W. Joy and the Ven. D. A. P. Smith)

The Terms of Reference for the Planning Advisory Board have been set out by Constitution and Canons 1977 as follows:

Diocesan Organization
Deanery Boundaries
Methods and Administration
Constitution and Canons
Church Extension and Growth

A summary of the discussions, conclusions, and recommendations that were arrived at meetings of this Board forms the substance of this report.

ITEM 1 - A review of Canon 12 - The Appointment of Clergy to Charges - as carried over from Synod '76 was made, and a very complete and lengthy discussion by all members of the Planning Advisory Board took place: reference was made to available study materials as well as working papers produced by other groups.

A recommendation was made to Diocesan Executive Committee that consideration be given to revising Canon 12 of the Constitution and Canons as follows:

CANON 12 - THE APPOINTMENT OF CLERGY TO CHARGES

- (1) The Bishop, or in the event of his absence from the Diocese, or inability to act, his Commissary, shall present and appoint clergymen to charges.

- (2) When a vacancy occurs in a charge, said vacancy shall be filled in the following manner:

The Bishop, after consultation with the Archdeacon (s) involved, shall submit the name of one clergyman for the vacant charge. It shall then be the duty of the charge, acting by a committee consisting of not more than seven nor less than three communicants of major age to be elected at a meeting of the Vestry, to concur in or to decline the Bishop's nomination for the appointment.

In case the charge shall fail to concur in the first nomination for good reason, the Bishop shall submit a second name. In case the charge shall fail to concur in the second nomination for good reason, the Bishop shall submit a third name. In case the charge should fail to concur in the third nomination for good reason within a period of six months from the date of the first nomination, the appointment shall be in the hands of the Bishop.

Notwithstanding any of the previous, the charge may request the Bishop to make an appointment according to this own discretion.

- (3) Notwithstanding any of the foregoing provisions, the Bishop shall have the right of appointment to any charge which is in arrears to Diocesan assessments or financial obligations, without the right of concurrence.
- (4) Upon the appointment of a clergyman to a charge, a date shall be set for the induction/installation as incumbent of that charge: said date shall be no later than four weeks after the date from which the appointment is effective.

Subsequent consideration by Diocesan Executive of the above recommendation resulted in a directive that this Canon be circulated to all parish Priests and Wardens for discussion and study, and their views made known to Synod Office: only two responses were received, so this matter will be left in abeyance until some positive evidence for changes is noted.

ITEM 2 - Associated matters with the appointment of Clergy to charges are: tenure, clergy mobility, and central payroll. Each of these was the subject of investigation and thorough discussion by every member of the Board.

CENTRAL PAYROLL: This principle, where the broad base of Diocesan administration and finance is available, is considered a requirement if we are to achieve future goals. The matter of accounting for stipends, pensions, taxes, insurance, health plans, vacation pay, unemployment insurance, etc., is now a complex matter that requires professional personnel which is not always available at parishes. Also, future recruitment of Clergy and administrators for service within the Diocese will be made simpler if negotiations can be carried out in the knowledge that Diocesan finances are available. Business matters such as standardization of reporting statistics, compiling all types of data, filling out governmental forms, etc., can be carried out more efficiently as parish data would be easily available from Synod Office.

A resulting recommendation was "THAT the principle of central payroll be accepted by the Diocese of Algoma, and that details of the method be worked out by Administration and circulated to the parishes for comments. AND FURTHER THAT - clergy stipends be handled through the central payroll at this time; others (organist, sexton, secretary, etc.) may be added if requested by the parishes."

The Diocesan Executive accepted the above recommendation and directed that the parishes be informed that a Central Payroll System is available, and that the Diocese encourages its use. This service has been well received by the parishes, and at the present time 36 are using it.

CLERGY TENURE	A great deal of research, discussion, and thought was given by the Board to these subjects which are such an important part of clergy-parish relations.
CLERGY MOBILITY	
CLERGY RETIREMENT	

Clergy Tenure .. A recommendation was made to the Diocesan Executive that:

- (a) The principle of Clergy Tenure be accepted in the Diocese of Algoma
- (b) Tenure is not intended to define a time span for service in a charge
- (c) Tenure is not to be used as a means for a rector and/or a parish to terminate service
- (d) Tenure is a time period for service wherein maximum benefits result for clergy, parish and Diocese
- (e) Tenure requires continuing consultations and support between Clergymen, Archdeacons, and Bishop, to ensure the welfare of clergy and parish

Considerable discussion took place but no decisions were made at the Diocesan Executive meeting when this recommendation was presented. A subsequent Planning Advisory Board meeting with the Bishop in attendance noted that the principle of Clergy Tenure was "good", and that a service period of 7 years might be the point in "tenure" when consultations could take place which might lead to beneficial changes. There was a strong opinion that additional study of this subject is necessary within the context of the future goal if a complete Diocesan central payroll scheme.

Clergy Mobility .. There are several factors which restrict the Bishop in placement of Clergy, preventing the maximum use of specialized talents for carrying out the Church's work in the Diocese:

- (a) Personal situation of clergy:
 - engaged in secular work
 - working wives
 - Secondary school children
 - University student children
- (b) Financial: wide spread in clergy stipends between urban parishes and assisted parishes
benefits and allowances vary in parishes

- (c) Age, Health: Persistent demand by parishes for "young" priests when a vacancy occurs
Physical demand of workload
Size of parish (area, souls)

This matter, like Clergy Tenure, received a great deal of attention from the Board, and a resulting recommendation arising from a meeting with the Bishop in attendance was that additional study of the subject is necessary within the context of the future goal of a complete Diocesan central payroll scheme, and that a model be prepared with some analysis of cost/benefit.

Clergy Retirement .. This question is a delicate and sensitive matter, but lack of a definite policy creates hardship on the Bishop because no advance planning for relocations or recruitment is possible; also, commitment for support of Ordinands and/or students in Theological Colleges is difficult if future clergy needs cannot be definitely determined.

A proposal on the matter of clergy retirement was brought forward to Diocesan Executive Committee, and at its June 16, 1977, meeting the following resolution was carried:

THAT the Bishop shall consult with a priest who has attained the age of 63, and who is eligible for a General Synod Pension at the age of 65, concerning the said priest's future ministry.

ITEM 3 - A comprehensive questionnaire from the Director of Planning, Anglican Church of Canada, concerning the subject of General Synod, Provincial Synod, Diocesan Synod relationships was directed to this Planning Advisory Board for attention. A detailed study and thorough discussions produced recommendations as follows:

DIOCESAN SYNOD:.. Historically, church structures are designed for responsibility/authority to the smallest unit - i.e., parish, deanery, diocese.
.. Parish/deanery/diocese is closest to people - where the action is
.. Diocese has clear identity - geographic boundary - legal authority and accountability by law - constitutional jurisdiction

Recommendation: The Diocesan Synod structure does not require major change. The role and function of the Diocese is clear, and must be affirmed and strengthened as the basic unit of the Church.

PROVINCIAL SYNOD.. Provincial Synods are "once removed" from Diocesan Synod - understanding of its role and its purpose becomes difficult
.. Provincial Synod's role is now under review, and structures are being revised: a 6-year experimental term is now underway after which an assessment will be made and a future course proposed.

Recommendations: The Provincial Synod structure continue the 6-year experimental term. Consideration be given to elimination of Provincial Synod as a legislative body, and have it function as a forum; also, that it be re-defined to conform with natural regional boundaries.

- GENERAL SYNOD .. General Synod now functions as a legislative body and a forum: duplication with Provincial Synod
- .. The role of General Synod is in question - it has no legal power, but functions because of powers given to it by Dioceses and Province
 - .. General Synod has staff and funds, which are contributed through assessment formula by Dioceses
 - .. General Synod functions on a National and International level, and represents the Anglican Church in ecumenical matters

Recommendations: That General Synod remain as at present, and have the right and obligation to pursue matters of national importance including faith, order, worship, and discipline. That General Synod provide information on matters which are of importance to the whole Church in Canada, before coming to General Synod for a decision and implementation.

The members of the Diocesan Executive Committee were in accord with above recommendations, and these were approved in executive meeting, and forwarded to the Director of Planning, Anglican Church of Canada.

ITEM 4 - The Bishop's Charge to Synod 1976 requested that some program be developed whereby young clergy entering the diocese can receive the benefit of training/supervision by experienced priests in parish situations; and that, since placement of priests is in the best interests of the diocese at large, the diocese should give some financial support to parishes involved in such a supervised training arrangement.

This assignment received considerable study, and resulted in a recommendation

THAT we endorse the principle of establishing "Training Curacies" in the Diocese, as outlined in the Bishop's Charge Synod 1976, and that we request the Finance Advisory Board to investigate ways of funding such a project.

The above was approved by Diocesan Executive Committee, and subsequent deliberations developed a program with guidelines as follows:

There shall be a fund, known as the ALGOMA CURACY TRAINING FUND, from which financial assistance may be given to parishes who are willing, by mutual agreement, to provide training for new deacons and priests under the supervision of experienced priests, provided it is recognized that the placement by the Bishop of priests and/or deacons in such training curacies is in the best interest and for the benefit of the Diocese at large.

- The capital of this Fund may be derived from
- (a) direct appeal within the Diocese
 - (b) undesignated bequests or endowments
 - (c) designated bequests or endowments
 - (d) Diocesan budget as authorized by Executive
 - (e) investments from moneys held by this Fund

The implementation of this Training Curacies program is now underway, funds are now available for financial assistance as determined by the Bishop, and several training arrangements are now in action: it is hoped that these trials will provide benefits to the Diocese at large.

ITEM -5- The Constitution and Canons of the Diocese of Algoma do not contain a definition of the role of the Dean; consequently, after careful research of the history of this position both in England and Canada, and consideration of a summary prepared by the Dean of Algoma, a recommendation from this board was prepared as follows:

THAT a new canon to be known as Canon 37 "The Dean" be prepared, and presented to Synod 1979

Canon 37 - THE DEAN

The Bishop may appoint at his pleasure one of his priests to be Dean of the Diocese, who by his appointment becomes the **Senior Priest of the Diocese**, and may represent the Bishop in matters liturgical and governmental, at the request of the Bishop.

This recommendation was endorsed by Diocesan Executive, and it was directed that it be presented as a Notice of Motion for consideration by Synod 1979.

ITEM 6 - "Partnership-In-Mission" is a world-wide program within the Anglican Communion, whereby we examine ourselves and our priorities in the presence of people from beyond our own traditions and/or regions: this mutual involvement should enable us to better appreciate one another's needs, opportunities, and responsibilities, so we can help each other spiritually, culturally, and financially.

The Planning Advisory Board was directed by Executive Committee to undertake a thorough examination of this concept, and to make recommendations for a diocesan plan of participation.

The following model for a Diocesan "Partnership-In-Mission" program was developed and recommended and approved by the Executive Committee:

1. We affirm the principle of Partner-In-Mission.
2. We recommend that:
 - (a) The Archdeacons encourage P.I.M. consultations in Deaneries.
 - (b) A P.I.M. movement start at Parish level in the fall of 1978.
 - (c) A letter be sent from the Bishop to inform parishes.
 - (d) P.I.M. activity at the Parish level involve the Priest, and Wardens, reporting to the Rural Dean and Archdeacon.

- (e) This should lead up to Deanery P.I.M.'s in March 1979, to be planned by the Archdeacons and Rural Deans; each Archdeacon reports to Diocesan Synod in May 1979.
- (f) The Diocesan P.I.M. takes place in May, 1979; perhaps as a part of Synod.
- (g) Parish partners, Deanery partners, and Diocesan partners, be arranged 1/3 outside and 2/3 inside basis.
- (h) The following matters be considered for discussion:
 -Chief strength
 -Chief problem
 -Where is help needed
 -What can we give others
 -Ecumenical partnerships/relationships

This concept was approved by Diocesan Executive in meeting held June 15, 1978; the Bishop's letter dated September 11, 1978, was sent to all clergy/parishes with the hope that experiences and results would be shared between all Archdeacons and Rural Deans.

ITEM 7 - Diocesan/Deanery/Parish responsibilities to remote communities, and recommendations for effective ministry.

This important matter is a very sensitive one, and has received a great deal of in-depth study by the Board; no firm plan can be proposed at this time, but following commentary indicates the range of subjects considered -

1. The function of "town-country" and "city" parishes
2. Recreational ministry: trailer courts, marina, ski slopes
3. Rural Church: the "house church"
4. Urban Church: the "highrise apartment church"
5. The encouraging project at Sault Ste. Marie: Holy Trinity-Searchmont-Heyden; also, Sturgeon Falls from North Bay.
6. Town and Country work in Muskoka Deanery
7. Special training for ministry in rural areas: lay participation.
8. Clergy for rural areas could be centred in urban area for the fellowship and support to be found there: work as mobile clergy for suburban and rural zones: such clergy need to be considered Diocesan priests rather than parish priests, and in this respect the broad base of Diocesan central payroll would appear to be a logical strategy.
9. A survey of the needs for ministry in rural areas of the Diocese should be conducted in each Deanery using either the resources of the deanery, or theological summer students working in conjunction with the Rural Dean and Lay Stewards.

ITEM 8 - The on-going or incompletd tasks which will be passed on to the successor Board are:

- Review Canon 11 - Status of Parishes
- Review Canon 12 - The Appointment of Clergy to Charges
- Clergy Tenure - Clergy Mobility - Central Payroll
- Diocesan/Deanery/Parish responsibilities

...All members of the Diocesan Planning Advisory Board are grateful for the opportunity of working together towards the goal of strengthening the Anglican Community in that little area of God's world occupied by the Diocese of Algoma.

Respectfully submitted,
W. M. Kosny, Chairman.

Report of the
DIOCESAN MATRIMONIAL COMMISSION

to the Synod of the Diocese of Algoma - May 7 - 9, 1979

The Ecclesiastical Matrimonial Commission meets once a month, except in July and August, generally on the last Tuesday of the month. The present members of the Commission are: The Bishop, as Chairman, The Very Rev'd I.L. Robertson, The Ven. F.R. Coyle, Mrs. Mary Burfoot, Mrs. Audrey Lay, Mrs. Rita Allen, Mr. John Wright and Mrs. M. Rose as Secretary.

Mr. D.M. Lawson, a member of the Commission since its inauguration, left the Diocese to reside in Whitby, Ontario, when he was appointed a Judge of the District and County Courts of the Judicial District of Durham. Mr. John Wright was appointed a member of the Commission and attended his first meeting on February 28th, 1978.

During the period from January 1st, 1976, to December 31st, 1978, the Commission met 32 times and considered 116 applications for re-marriage after divorce.

Of the 116 applications - at least one party was Anglican in 101 applications and both parties were non-Anglican in 15 applications.

Important points the Commission feel should be stressed by the clergy with the applicants are as follows:

1. The wedding date not be set until after the decision of the Matrimonial Commission is received.
2. The financial responsibilities of the divorced parent to children/wife of former marriage which can become a source of irritation to the new wife if the parties are not careful.
3. Should be aware that support payments for children can be raised by the Court if application is made for same.
4. That support payments not made are a debt that will accrue along with 5% interest on the arrears, and can be collected at any time by former spouse, or if the spouse is on welfare by the welfare agency.
5. That both parties understand that a spouse with children by a former marriage will have his/her attention divided between two families and the new spouse will have to share his/her attention.
6. When a man has been divorced and the grounds are cruelty a word of caution should be emphasized.
7. A wide difference in ages may pose a problem in later years.
8. Personal habits, e.g. drinking, etc., that have caused the break-up of a previous marriage may cause a spouse to over react to relatively innocent situations in the new marriage unless the new parties are aware of the danger.

Other points of information:

- a) Under the new Marriage Act, both parents have to sign the consent form for an under-age child to be married, unless one parent is dead or parents are separated. If separated the parent with custody is the parent that signs the consent form.

b) Legal procedures for non-residents of Ontario:

Application for a marriage licence has to be made to the Registrar General, Toronto, Ontario.

A copy of the Divorce Decree certified under the seal of the Courts where it was granted, a statement and affidavit of sole responsibility, and a legal opinion of an Ontario solicitor as to the validity of the divorce are to be submitted at the time of application.

After the application is received from Toronto, the licence is applied for and when it is received there is a waiting period of three days.

The Commission sent out copies of Bill 62 'An Act to revise the Marriage Act'; Ontario Regulation 307/78 (General) and related forms to the clergy.

The Commission would like to stress that with an application the Decree Nisi and Decree Absolute must be submitted. It would also be helpful to have the Petition for Divorce, Separation Agreement, and Guardian documents, if available.

If an application is refused by the Commission the clergyman submitting same may ask to appear before the Commission and upon such request the application could be reconsidered.

The following statistics may be of interest:

First marriage breakdown between -	1 to 5 years -	24	-	17.3%
	6 to 10 years -	47	-	33.8
	11 to 15 years -	36	-	25.9
	16 to 20 years -	16	-	12.2
	21 to 24 years -	7	-	5.0
	over 25 years -	8	-	5.8
		<u>138</u>		
Of the 116 applications, 19 were double applications (both parties divorced)		<u>19</u>		
		119		
Of the applications considered, three parties had had two divorces		<u>3</u>		
Total applications considered		<u>116</u>		

Respectfully submitted,

(Mrs.) M. Rose, Secretary.

THE MISSIONS TO SEAMENTHUNDER BAY, ONTARIO

Since our report to the previous Synod the Thunder Bay branch of The Missions to Seamen has continued its ministry to the spiritual and social needs of the 3 - 4,000 seafarers who come annually to our port from all over the world. Each overseas ship is visited several times while in port. Ethnic scriptures and literature is distributed, stamps and postcards sold and mailed, international telephone calls arranged, and many other services performed according to the needs of the crews. Sightseeing and shopping tours are arranged in our 15-passenger Dodge Van. I consider it the most interesting and exciting work I have ever done for the Church.

Ship visiting is strenuous and requires much driving because our port stretches 26 miles along the waterfront. Visiting must be done in all kinds of weather, hot and cold, wet and dry. Most ships are berthed one-half mile to a mile away from the nearest parking space. Some ship's gangways are easy to climb, most are treacherous and often slippery. I carry 2-3 bags of reading materials and supplies with me weighing about 50 pounds which seems heavier after you walk to the ship and ascend the steep gangways. Harbour roads are notoriously bad and have destroyed several of my tires.

The co-operation received on the waterfront is marvellous. The Lakehead Harbour Commission and their employees are always ready and willing to assist me. In addition I receive valuable help from the shipping agents and various public agencies. Many local churches and individuals supply us with magazines which are eagerly sought by seamen for reading on their long voyages across the oceans. A.C.W. members of various Anglican parishes take turns on Evening Watch when they serve coffee and conversation to seamen visiting our trailer headquarters in the Keefer Terminal.

The Missions to Seamen serves seamen of all races and creeds and we are attempting to make our work more ecumenical locally. The Bishop and clergy of the Roman Catholic Diocese of Thunder Bay support our work both sacramentally and financially. Many of their clergy are fluent in various languages and willing to celebrate Mass aboard ships when I can arrange it. We have had a little help from the Lutherans which I hope to see increase as we meet many seamen who are Lutherans. I have had the privilege of preaching about our work in many Lakehead Churches - Anglican (5), Baptist (1), Lutheran (3), Presbyterian (5), Roman Catholic (6), United Church (4). I have also spoken about my work at churches in Florida, Pennsylvania and Arizona. One of my most unique experiences was when I spoke at Corpus Christi Church, Thunder Bay. One weekend I spoke at six Masses starting at 5:00 p.m. Saturday and concluding at 7:30 p.m. on Sunday. I estimate I spoke to nearly 2,000 persons on this occasion.

The Missions to Seamen is an international organization with chaplains serving in 300 ports around the world. I receive valuable help and frequent personal letters from our Central Office located in St. Michael Paternoster Royal, London, England. In May, 1977, the Rev'd Jimmy Wilson-Hughes, Assistant General Secretary (Ministry), visited our branch. In October, 1978, we were honoured by a visit from the Rev'd William Down, our General Secretary. On both occasions the Lakehead Harbour Commission hosted luncheons in their honour and public meetings were held also when our visitors spoke on the worldwide work of our Society.

For some years the Missions to Seamen and the Apostleship of the Sea (R.C.) have sponsored Sea Sunday in Britain. This observance held on the second Sunday in July has now spread to other countries and was observed in our Diocese last year in several Lakehead churches. With the Bishop's permission I would be glad to order posters and sermon notes for use on July 8 (or any other suitable date). Interested clergy should speak to me at Synod so that I can order these materials at once from London.

My vision of seamen's work has been broadened by membership in The International Council of Seamen's Agencies. I have been fortunate in being able to attend ICOSA Conferences in Norfolk, Virginia; Philadelphia, Chicago and New York. Last Fall our New York meeting was combined with the International Christian Maritime Association (ICMA). It was inspiring to meet fellow Chaplains from 17 countries. Attendance at these conferences has been made possible by the sale of postcards and small souvenirs. I have made visits to seamen's agencies at Duluth, Minnesota, and Brownsville, Texas. I will be visiting the Far East in March and hope to visit our chaplains in Hong Kong, Bangkok and Singapore.

I am often asked what are your greatest needs. We have two great needs.

1. MAGAZINES AND PAPERBACKS - We ask that these be fairly recent publications in good condition such as you would offer a friend. Sometimes our supply of reading materials gets very low. We would appreciate help from churches between Sault Ste. Marie and the Lakehead. Free transportation can be arranged. Please speak to me for further details.
2. WE NEED LARGER QUARTERS - For nearly 20 years we have used a small mobile home, about 10x50. To carry on an effective ministry we need to double this space. There is a possibility we might have to move our quarters to a new location to allow for expansion of the Harbour Commission offices this year. If this happens I would strongly recommend that we consider acquiring increased facilities. To do this we will need FINANCIAL HELP from many donors, individuals, ACW branches, etc. Please keep us in mind when making annual donations to worthy causes. We are a registered charitable organization.

I wish to express my appreciation for the encouragement and support received from the Bishop and the Diocese, also the financial support given by Lakehead parishes - also parishes in Muskoka Deanery. I have been aided in my work by two fine lay readers - William Tozer and latterly by David Bradford. With Dave's help my wife and I were able to leave for Arizona early in November which we appreciated greatly. I am supported fully in my daily work by our local Executive which consists of the Rev'd Canon T.F. Moore, Chairman; The Rev'd Donald Landon, Vice-Chairman; and Mrs. John Barrett, Secretary-Treasurer.

I have now concluded five seasons as a Seamen's Chaplain. I started in 1974 at the suggestion of Abp. Wright. During that time I have visited about 600 ocean-going ships with an estimated 18,000 crew members. Each ship has a crew of 30 or more. I estimate I have spoken personally to at least 12,000 seamen and officers from over 40 nations and distributed thousands of scriptures and tracts in many languages. In addition I have taken several hundred seamen and dependents on sightseeing and shopping trips and placed dozens of international telephone calls to every continent. I have driven over 20,000 miles up and down the waterfront and streets of Thunder Bay in this work. I value greatly the satisfaction I have had in serving these men who are often lonely and far from home. Often when I help seamen they will ask, "Why do you

do this for us?" I am always very proud to reply - "Because the Church has sent me to show that as Christians we are eager to serve you". Christ's command was that we should love our neighbours. We believe that all seafarers, whatever their nationalities and beliefs, are our neighbours. I beg you to continue to support and pray for this missionary work in our Diocese. I am very proud that the closing years of my active ministry can be spent in serving Christ through this ministry to the men who 'go down to the sea in ships'.

Respectfully submitted,

The Rev'd Canon Alvin J. Thomson,
Chaplain.

February 17, 1979.

THORNELOE COLLEGE

THE COLLEGE OF THORNELOE UNIVERSITY

Federated with Laurentian UniversityThorneloe College Report to the Synod of the Diocese of Algoma, May 1979

In the three years since the last Diocesan Synod, there have been many changes in personnel and programmes at Thorneloe. Dr. Christopher Heaton and myself replaced Fr. Ross Kreager and Dr. Bruce Matthews in 1976. In 1978, expansion of our academic programme into Classics and Women's Studies necessitated the appointment of an additional staff person, Mr. Alex McGregor, who now serves as Registrar and Dean of Residence. We also have a new custodian, Mr. James Mitchell, a new cleaning lady, Mrs. Choi Seeto, and a new librarian, Mr. Ronald Spalding. Only Mrs. Eola Bull survives from the preceding regime and her years of dedicated service to the College are appreciated by all.

Thorneloe faculty are now teaching Classics and Women's Studies as well as our traditional offerings in Religious Studies. Also, we are in the process of developing a programme in Theatre Arts which will necessitate an additional staff person. The Rev. Alan Thwaitis is teaching Greek for us, Dr. Frank Peake is teaching Church History and the Rev. James Thomson, the Presbyterian minister in Bracebridge, is teaching our courses in the Muskoka area. In the current year, we are enjoying the highest-ever Thorneloe course enrolments (252), and this figure represents an increase of 100 over last year. However, declining university enrolments will inevitably affect Thorneloe adversely in the immediate future.

Our residence is consistently full and its operation is the envy of other colleges on campus. The proportion of Anglicans in residence has been consistently less than 25%, and in order to assist in rectifying this situation the Thorneloe Senate recently established three new bursaries amounting to a year's free residence (\$925 in 1979-80). Anglican students in the diocese considering coming to Laurentian should be made aware of these bursaries. We also have substantial entrance scholarships.

St. Mark's Chapel remains the centre of the spiritual life of the College and our weekly Eucharist attracts students from other residences as well as our own.

Approximately twenty-five persons are enrolled in the Thorneloe College Lay School of Theology, and six are near the completion of the ten required courses. Students take two courses a year over a five year period and the A.Th. diploma is awarded to successful candidates. Each course has textbook, manual and tape cassettes; and each course requires three written assignments and a final examination. Now that the programme is completely restructured and operating smoothly, we hope that more lay persons from the diocese will enrol. Individual course instructors include Dr. Frank Peake, Archdeacon David Smith, the Rev. Kenneth Blaber, the Rev. Robert McCord, The Rev. David Hemming and myself.

For the past three years, Thorneloe has had an excess of revenue over expenditures (see financial statement). In the current year (1979), we are anticipating a break-even situation. Some expansion of our facilities

is necessary because of the programme and staff additions, and excess funds generated in the previous three years will be used to help finance the expansion.

In this report, I have highlighted only those aspects of our operation which I judge to be of most interest to Synod delegates. Further information can easily be provided on request. I believe that the vision and foresight of the founders of this college are demonstrated in our present vitality and service to the Christian ideals in education. Now more than ever, because these are difficult times for higher education, we need your prayers and support.

Respectfully submitted,

Edwin B. Heaven,
Provost and Vice-Chancellor

THORNELOE UNIVERSITYSTATEMENT OF REVENUE AND EXPENDITUREFOR THE YEAR ENDED APRIL 30, 1978.

<u>ACADEMIC</u>	<u>1978</u>	<u>1977</u>
Revenue		
Fees - general	\$ 25,763	\$12,045
-television course	3,156	14,695
Government grant	71,562	80,854
Interest - Dr. Baxter Carmichael trust fund	594	594
	<u>\$101,075</u>	<u>\$108,188</u>
Expenditure		
Salaries and benefits	\$ 32,343	\$ 28,212
Travelling	742	746
Library	5,095	3,403
Course supplies and aids	5,014	
Uncollectable students' tuition fees	43,194	147
	<u>43,194</u>	<u>32,508</u>
Excess of revenue over expenditure	<u>57,881</u>	<u>75,680</u>
<u>RESIDENCE</u>		
Revenue - rental	63,637	54,751
- miscellaneous	133	79
	<u>63,770</u>	<u>54,830</u>
Expenditure		
Salaries and benefits	4,676	4,593
Mortgage payments	21,783	21,787
Cleaning	12,276	9,546
Utilities	9,047	9,379
Maintenance	11,069	9,865
Miscellaneous	4,162	6,792
Chapel	491	328
	<u>63,504</u>	<u>62,290</u>
Excess of revenue over expenditure	<u>266</u>	<u>(7,460)</u>
<u>ADMINISTRATIVE</u>		
Expenditure		
Administrative salaries and benefits	10,905	10,110
Secretarial salaries & benefits	8,380	9,066
Office supplies & maintenance	4,388	3,901
Administrative charges - Laurentian University	7,938	8,109
Professional services	2,366	1,925
Miscellaneous	481	154
	<u>34,458</u>	<u>33,265</u>
Other income		
Interest - Colonel R. S. McLaughlin endowment fund		9,750
- other	1,857	4,982
	<u>1,857</u>	<u>14,732</u>
Grant from Diocese Algoma	<u>1,400</u>	<u>3,000</u>
Net excess or revenue over expenditure	<u>26,946</u>	<u>52,687</u>

LAY READERS OF THE DIOCESE OF ALGOMA

At present there are 25 Parish Lay Readers active in 21 parishes. There are also 3 Lay Readers who have been designated Diocesan Lay Readers. The present guidelines of the Diocese are:

A Parish Lay Reader is appointed by the Bishop on application from the incumbent and vestry of a parish, to function under the jurisdiction and direction of the parish priest. A Diocesan Lay Reader is also appointed by the Bishop to function in a parish or circumstance under the Bishops' jurisdiction and direction. His duties might include, where necessary, preaching, catechizing, and administration. Neither of these lay ministries should be confused or identified with Lay assistance with the chalice at the Eucharist. Permission for this function should be obtained from the Bishop, but is separate from the Lay Readers' duties.

At present time, those seeking Diocesan Lay Reader status have been and are studying in the Thorneloe Lay School of Theology, working towards a A.Th.. Originally the parish Lay Readers were also expected to take some of the courses offered by the L.S.T.. However, the L.S.T. courses have grown in scope and time required for completion. It now seems advisable to set up a separate course for Parish Lay Readers to focus on the more practical aspects of this ministry. This will include some doctrine, history and Bible study, along with some Liturgics, Prayer Book study and reading skills. This much shorter course is in the process of being designed and it is hoped will be available in the fall. Until then, things are in a state of flux. The Bishop I understand, is dealing with each application on its individual merits. We would ask your indulgence and patience until the procedure can be standardized. Currently we are looking for a suitable and available text or texts. Any suggestions would be gratefully received.

The enrollment in the L.S.T. A.Th. course is most encouraging. There are a total of 24 persons, both men and women, enrolled - all at various stages of progress. We hope to have our first graduation (of 5 persons) in 1980.

The Diocese should be most grateful for the time and effort and financial subsidy that Thorneloe College and its staff have put into the program, as well as that of the several volunteer course leaders. Dr. Frank Peakes' help and experience has been invaluable in setting up and co-ordinating the courses of study.

The question of insignia for Lay Readers has been discussed at some length. One of the most popular suggestions is to follow the English tradition that the Parish Lay Readers wear a blue preaching scarf and the Diocesan Lay Readers the scarf with an additional Diocesan medallion. The cost of the scarf is between \$30 to \$40, to be borne either by the parish or the individual and the medallion to be supplied by the Diocese. Again suggestions or a recommendation from Synod would be most helpful.

Respectfully submitted,

The Rev'd. E. B. Paterson,
Warden of Lay Readers.

REPORT OF THE ADVISORY MINISTRY COMMITTEE

Re: Guidelines for Christian Education

Because of the magnitude of the task and its far reaching implications, the Advisory Ministry Committee has focused its efforts almost exclusively, on establishing overall aims of Christian Education and providing curriculum guidelines to assist in achieving these ends. With the help of the Bishop, Deanery Think Tanks were established and their reports and recommendations received.

The members of the Think Tank can be congratulated on their thorough and conscientious efforts. However, as could be expected there was a wide divergence of views on methods and structures and goals. There was certainly no consensus as to how we should proceed. However, certain things were stated in or underlay almost all of the Reports. This, the Ministry Committee felt, was at least the starting point.

COMMITMENT - One of the essential elements underlined by all the Think Tanks was a sense of commitment. Commitment by those who teach and by those who learn, but also as the most important quality to be taught or communicated by any program. The Committee felt that a difficulty arises from the question - How can one be committed to something or someone about what or whom they have not heard or learned, and conversely how can they learn or hear without the commitment to study or listen? Commitment presents us with a chicken or egg situation.

PARTICIPATION - Again a common concern of all of the Think Tank reports was the need of the participation of children and young people in the formal worship and total life of the parish. That children should not be relegated to the basement or kept in a holding pattern 'till some magical age of majority.

FAMILY UNIT INVOLVEMENT - This goes hand in hand with the above concern and also directs us back to the essentiality of commitment. Education of children cannot and does not take place separate from the family. The parish church or even the School cannot do it all. There must be a supportive atmosphere in the home and the parents themselves must be aware of, concerned with, and involved in the education of their children and therefore of themselves. This leads into the final common element that the Think Tanks identified.

THE MINISTRY OF ALL - There is a need to recognize and participate in the ministry of Christ and His Church by all His members. The responsibility to minister does not rest exclusively with the clergy or superintendents of the Church School or the teachers. It belongs to all children and adults alike. We need to recognize and value the ministry of children and young people as well as that of adults and to emphasize, communicate and enable this responsibility for ministry. This again focuses back on commitment as the prime factor.

One of the traps that most of the Think Tanks fell into was that while all of them stated that Christian Education must be a cradle to grave process, they then proceeded to spend most of their concern on children or the Church School. Very little was said about adult education except as a training to teach the young.

HOW BEST TO UDE THE IDEAS AND SUGGESTIONS OF THE THINK TANKS

The Committee wrestled with this question for some time. The Think Tank reports were very diverse in their patterns and suggested structures. It was agreed that no Diocesan wide over-all curriculum was either possible or desirable. Indeed we felt that this was not part of our terms of reference and well beyond our competence. We decided to attach the problem by first establishing an acceptable Philosophy of Christian Education, then looking at some of the implications for the parishes and the Diocese that followed from that Philosophy and then if these were acceptable to the Diocese, to work out and suggest ways of implementing them - that is to determine what content and approach that each curriculum should contain. In other words, to answer first the questions WHY and WHAT - then to proceed with the HOW.

SOME ELEMENTS OF A PHILOSOPHY OF CHRISTIAN EDUCATION - THE WHY

These elements all presuppose a recognition and acceptance of Jesus Christ as Lord and Saviour and a commitment to understand and spread His Gospel.

- ✓(1) Christian Education is truly a cradle to grave process.
"Becoming more truly what we already are."
- (2) Christian Education must take place within a community setting and foster a community feeling. This sense of community needs to be developed more fully than it is at present, particularly in a pluralistic society where the parish church's centrality in a community can no longer be taken for granted.
- (3) The family community must be involved in supplying input, example, and direction to the larger parish community.
- (4) The role of the clergy is to establish the direction in which a parish moves to endeavour to supply the motivation and to help establish the parish priorities - many parishes just drift along doing what they've always done, without any sense of direction or purpose. The clergy must supply, enable and encourage aims and purposes and goals for the parish.
- ✓(5) All Christians (those who have been baptised) must and need to participate totally in all aspects of Christian Parish life at their own age and maturity levels and secondly to have that participation recognized and valued by all other members of the parish family.
- (6) The primary aim of Christian Education is to create, foster, motivate, and nurture commitment on the part of all individuals to Jesus Christ and His Church.
- (7) Scripture is the foundation or constant element, by which and through which, all Christian experience and expression is measured and evaluated. Art. #6 - Articles of religion.

These points are not necessarily in order of their priority, but are rather some of the essential elements that should motivate any Christian education program.

SOME IMPLICATIONS OF THIS PHILOSOPHY - THE WHAT

The implementation of some of these ideas would have some far reaching consequences. The Committee felt that acceptance of these principles would

create a golden opportunity to make some long needed changes in our parish patterns of education. Some, although not all, of the major implications that the Committee identified would be as follows:

- (1) If children, young people and adults were to equally participate in all aspects of parish life, involvement in the main function of the parish (i.e. worship) would be paramount. Children particularly would need to be regularly and realistically involved in the formal worship of the congregation. They must not be treated as second-class citizens or Christians in training. Indeed, it needs to be recognized that the devotion and worshipful attitude of some children is often far superior to that of adults. This involvement would include full participation in the Eucharist including Communion at an early age.
 - (2) This would also require a tightening up and re examination and re statement of our present Baptism practices, disciplines and regulations. If this can be achieved and is acceptable, the committee would request that firm guidelines be sent from the Bishop to all parishes and clergy.
 - (3) Parish members would also need to be involved in the Baptismal process, perhaps as parish sponsors in lieu of, or in conjunction with the regular Godparents. Congregational responsibility would also need to be emphasized or reinforced.
 - (4) Confirmation would also need to be re-defined so that it was not just a graduation or puberty rite. It was felt that there is still a great deal of misunderstanding about Confirmation in the minds of both clergy and laity. The distinction should be made between the Sacramental aspect of Confirmation (God's action) and the personal response and commitment of the individual (man's reaction). Confirmation could be seen as an ordination and commitment to some ministry in the Church. From this, the questions arise - can, or could Confirmation be repeated at different ages and stages of life for different types of ministry. Is there a need for the opportunity for Reaffirmation in the life of a Christian?
 - (5) Ongoing continuous adult education would become paramount and basic in the life of any parish.
 - (6) These principles would require that communication between the parish family and the individual family would have to improve. It would have to be a two-way communication flowing freely back and forth. Ways would have to be found to facilitate this flow. There would have to be even more than there is presently. Opportunities for dialogue on aims and objectives of the parish community would have to be created and fostered.
- This last point would mean that the clergy would need to be more open to suggestion and direction from their parish and Diocese.
- (7) There would also need to be a tightening up and re-emphasis on the scripture as the basis and guide for preaching and teaching for both clergy and laity.

There would, of course, be other implications if these principles were implemented in all our parish. But these are the main ones on which the committee zeroed in.

CURRICULUM GUIDELINES - THE HOW

The following is not intended to be a curriculum. The Committee felt very strongly that to develop a uniform and comprehensive curriculum was neither possible nor desirable. What we have tried to do is -

First: lay out guidelines against which any curriculum in use could be measured or evaluated. The guidelines suggest a structure and a process that ought to be contained in any curriculum a parish might use. Its scope is in keeping with the Think Tanks unanimous recommendations that Christian Education be a cradle to grave process. It is designed so that each stage can have a cyclical recurrent theme or subject within it, gradually deepening the students insights and also that each stage builds on the foundation of the preceding stage. This pattern was also suggested by several of the Think Tanks.

Second: We are also making both general and specific recommendations that each parish should consider incorporating into their particular Christian Education structure and program.

- I. BELONGING STAGE - defined as birth to 7 years
 - the upper level of this stage is characterized by a maturity demonstrated by the child's ability to read.

Belonging Stage - a pleasant and relaxed atmosphere is of the utmost importance, and a mature staff that can and will communicate this

During this stage the core content that is important is:

- A. Self Understanding which includes exploration of Who am I?
 - My Self Worth
 - My Relationships with family, friends, community
- B. Sharing of Self - with others
 - with God through prayer
- C. Stories of Jesus - need to assign to age groupings with cyclical recurrence with different and deeper insights.
- D. Church Seasons - 4 seasons which are meaningful and can be meaningfully presented to this age level, Christmas, Easter, Creation and Rogation and Thanksgiving.
- E. Experiencing and Understanding of Church Services
 (Cyclical deepening of understanding of: Eucharist
 Baptism
 Weddings
 Mattins

- II PARTICIPATING STAGE - defined as 7 years to 11 years
 - the upper level of this stage is characterized by a maturity demonstrated by the child's ability to articulate some of his or her beliefs.

Participating Stage - a pleasant and constructive atmosphere is essential.

During this stage the core content that is important is:

A. Understanding Myself as a Child of God and a Christian.

This unit is a deepening of Units A & B of the Belonging Stage. Seeing myself as a member of a community. Study the rules of belonging to that community. Catechism.

B. Understanding of the Origin of Christianity - Emphasis should be placed

This is a new unit in the Participating Stage. on the study of the Old Testament, the Life of Christ, and the establishment of the New Covenant in Him.

C. Church Seasons or Church Year

This unit is a deepening of units C & D of the Belonging Stage. This study should relate the life of Christ to the Church seasons i.e. Advent, Christmas etc..

D. Understanding of the parts of the Church building & some Church Customs

This unit is a deepening of unit E of the Belonging Stage. There needs to be an emphasis placed on the development and involvement in a corporate action and worship.

MATURING STAGE - 11 years onward
- sense of personal and individual commitment to be encouraged and opportunities to act made available.

A. Adolescent - 11 to 13 years

(a) Reconsideration of Self: establishing values and morality
- personal relationships with: peer opposite sex adult
- development of personality
Deepening of Unit A of previous stages.

(b) Outlining of questions of Faith: Relationship with God
Prayer and Sacraments
Christian Faith History
Scriptures and Interpretations.
A new unit resulting from combination of B and D of previous stage.

(c) Church Seasons - emphasis on creative and active participation.
There needs to be definition of roles to take.
Deepening of C of previous stage.

(d) A deeper look at the Eucharist - history
- the Elements and meaning
- personal involvement and significance

B. Teens - 14 years onward

(a) Self Understanding - Development of the responsibility of independence.
- Goals - school and career
- Peer relationships
- Looking towards marriage
- Family and other adult relationships

(b) Personal Ministry, Witness and Mission in the Church and Community

- affirmation of Faith
- Servers' Guild
- Jr. Chancel Guild
- Youth Retreats - variety of forms
- Church School Assistants
- etc..

C. Single Adults - relationships of individuals

- Churchs' role in - careers
 values and commitments to same
 preparation for marriage
 marriage preparation

D. Young Marrieds - marriage enrichment and growth
 family planning
 Churchs' role in marriageE. Parents and Parenting - parent effectiveness training
 clustering
 building the Christian family
 parish resources and support systems
 learning to teachF. Retirement - empty nest
 leisure time
 aging and death

NOTICES OF MOTIONS TO DIOCESAN SYNOD - being made on behalf of the

Committee by the Executive Committee:

1. Be it resolved that: The policy of the Diocese of Algoma be (a) to include all baptized children in the Eucharistic worship of the Church, including reception of the Sacrament; (b) each parish be responsible for deciding upon the necessary parish preparation process and timing; (c) once the practice is established in the parish, parents in consultation with their children begin full participation in the Eucharist.
2. Be it resolved that the policy of the Diocese of Algoma include the following practices as basic to the Sacrament of Baptism.
 1. Instruction for parents and godparents prior to and/or following the baptism of their children.
 2. Baptism taking place at one of the major services of the parish when the Christian community is present.
 3. Ongoing involvement of parish members or families with the baptismal families.

RECOMMENDATIONS

- I That the Bishop commends to all parishes, two practices relating to Confirmation:
 1. That instruction of children as new Communicants or Confirmation candidates be undertaken or carried out, wherever possible, with their parents or families present or actively involved.
 2. That the annual Confirmation service or Episcopal visit include and emphasize a profession of Faith or reaffirmation of Faith and commitment to a personal ministry by the whole congregation.
- II That a distinction be clearly made by the parish, between Confirmation (at whatever age) as a sacramental action, and the profession of faith or reaffirmation as a commitment to ministry.
- III (a) That Church School teachers, directors or Confirmation instructors be nominated, recognized and affirmed annually, by the vestry of the parish.
 - (b) That there be a parish procedure to provide for teachers and instructors to report to the Vestry or congregation regarding their problems, needs and progress.
 - (c) That inter-parish or deanery workshops and training sessions and a sharing of resources be encouraged.
- IV That regular opportunities be sought by the parish for congregational and individual participation in discussions of aims, actions and concerns of the parish as well as Diocesan policies and social and theological issues. It is suggested that these discussions could take place within, and as an integral part of parish worship rather than separate and distinct from it.
- V That parishes use the suggested change in Baptismal discipline and early participation in the Eucharist as an opportunity for examining their present

Christian education programs and for introducing a greater amount of adult and family education in the life of their parish.

- VI That members of the ministry committee or another task force, set up for that purpose, be invited by parishes to assist them in explaining and working out the principles involved in early participation in the Eucharist. (After last Synod there was some misunderstanding by delegates and some parishes were given misinformation).
- VII We would recommend "Guidelines for Baptismal Discipline", produced by the Doctrine and Worship Committee of the Diocese of Toronto, for study, and where applicable as a method of proceeding. An excellent list of resource material is listed in this publication.

We have only received information from 2 Archdeacons concerning information about Bible Study in the parishes asked for by the Bishop. In the 23 parish points reported on, 15 have at least one weekly Bible Study, 4 have monthly meetings for prayer and Bible study. Most of the reported groups are made up largely of women.

FINAL RECOMMENDATION - In working out all of the implications, differences and difficulties inherent in the new 'approach and procedures to Baptism and early Communion', that a spirit of patience, understanding, charity and co-operation be exhibited and followed by all parishes.

Respectfully submitted,

The Rev'd. E. B. Paterson,
Chairman, Advisory Ministry Committee

1. MEMBERS:

The Committee membership has included Mr. Lawrence Brown, CM, Chairman, Mr. D. M. Lawson, Q.C., Chancellor until his move to Whitby, Ontario, when he was appointed a Judge, The very Reverend I. L. Robertson, Rural Dean F. G. Roberts, The Reverend W. R. Stadnyk, Mr. Harry Johnston, Mr. Hugh McCullough and Mr. Din P. Oosterbaan, Treasurer.

2. MEETINGS:

Since date of last Synod your Committee has met on 11 different occasions to deal with the many different property matters coming before it.

3. HIGHLIGHTS:(a) Llandaff - 94 Lucy Terrace Residence, Sault Ste. Marie

This residence which had been vacated in the winter of 1976 has been completely renovated with the parish of Holy Trinity, Sault Ste. Marie having provided volunteer labour. It was initially rented to the Assistant at Holy Trinity and since June 1977 has been rented to St. Luke's Cathedral to provide accommodation for their Assistant Curate.

(b) 1561 Queen Street East Residence, Sault Ste. Marie

This residence which is located on the 1⁴-acre site south of Queen Street, was vacated in the summer of 1976 when it was excluded from the Algoma University College Lease Renewal as discussed in (G) below. The premises were renovated and rented out to a responsible tenant until the Spring of 1977. It was again made available for Church related use at that time when it was rented to Holy Trinity Parish for their Assistant and is still being used as such.

(c) Bishophurst - 134 Simpson Street, Sault Ste. Marie

Extensive maintenance and repairs were carried out at Bishophurst during 1977, such as exterior painting, e-vestroughing, roof repairs, repaving of driveway and miscellaneous carpentry work etc. It should be realized that for many years repairs were not always carried out when necessary and we are in fact now catching-up.

(d) Garden River Rectory

An inspection was made of this residence which is located on leased land by the Archdeacon, Rural Dean and Lay Stewards and was found to be in a poor condition, with the up-keep and maintenance costs running in excess of \$1,000 annually. In view of its limited usefulness to the Diocese and as the Indian Band might have a good use for it, it was recommended to the Executive Committee that it be sold to the Band for a nominal sum of \$1.00 and this was subsequently authorized with the sale being consummated in 1977.

(e) North Portion of Queen Street East, Sault Ste. Marie

Possible future plans for this property which comprises some three acres were considered early in 1977 and an appraisal was consequently carried out. A sketch had been prepared indicating that through sub-division some 10 lots could possibly be developed. Re-zoning from institutional to residential would be required and your Committee decided to invite the neighbouring property owners to provide us with their comments and/or objections, before filing an official re-zoning application. It appears that some

objections may be expected and your Committee will be guided accordingly in considering future plans for this property.

(f) BISHOP FAUQUIER CHAPEL

Re-roofing of furnace room roof as well as the vestry room roof was carried out in 1977. It was also established that restoration of the stained glass which was vandalized extensively some years ago, would run in excess of \$8,100. During 1977 your Committee was successful in concluding arrangements with the Ontario Ministry of Culture and Recreation in having an historical plaque installed at the Bishop Fauquier Chapel. An impressive unveiling ceremony, including a service at the Chapel was held on October 31st, 1977.

The text of the plaque is as follows:

" Shingwauk Hall was re-erected in 1935 to house a residential training school established in 1873 by the Reverend Edward F. Wilson. Under this Anglican Missionary's tutelage the institution, named after the well-known Ojibway Chief Augustin Shingwauk (Little Pine), provided Indian Children with religious instruction, occupational training and home-making skills. The first frame structure, located at the nearby Garden River Reserve, was destroyed by fire within six days of its completion, and the foundation stone for a new three-storey stone building was laid here in 1874 by the Earl of Dufferin, the Governor-General of Canada. Other buildings were added, but of these the Bishop Fauquier Chapel, completed in 1883 is the sole remaining structure."

In the Fall of 1978 protective plexi-glass was installed at the Chapel and the Committee will endeavour to have the window repairs carried out, at some future date.

(g) Queen Street South Property - Sault Ste. Marie

This 14 acre property on which the residence at 1561 Queen Street East is located, was rented to Algoma University College on July 1, 1971, for a five-year term at an annual rental of \$1.00. Under date of April 12, 1976, the lease was renewed for a further one-year period but the residence was excluded and was consequently made available to the Diocese. In the Spring of 1978, it was decided not to renew the lease, which had been on a month-to-month tenancy basis and the Diocese terminated the lease on this property in September 1978. Your Committee has as yet not formulated nor considered any concrete plans for this valuable piece of land which fronts on the St. Mary's River.

(h) Disposal of Fund from Certain Property Sales

At the September 20, 1978 meeting the Committee briefly discussed the matter of the disposal of proceeds of property sales in which existing parishes may have an interest. It would appear that this has not always been handled in an uniform manner. In some cases, in the past, the benefits have accrued to the Diocese, while in others the funds have accrued to the Parish.

Your Committee feels that consideration should be given to establishing a formal and uniform policy, if possible, to prevent any misunderstanding. It should be noted that some question has now arisen in one Deanery as to the disposition of the sale proceeds (\$17,495) of a parcel of land which had previously served as a Mission Outreach Project of one of the local parishes.

As was indicated in the report to the 1976 Synod your Committee resumed discussions with the Dean and Wardens of St. Luke's Cathedral regarding the joint development of this property to house a new Synod Office as well as apartments. This matter was discussed at many of our meetings and culminated in the following resolution which was passed unanimously at the February 29, 1979 Executive Committee Meeting.

"That the Incorporated Synod of the Diocese of Algoma, jointly with St. Luke's Cathedral, now proceed with the development of the property known as 619 Wellington St. East, Sault Ste. Marie (old deanery site), part of Lot 5 and 6, Kehoe sub-division, for the purpose of providing needed accommodation for clergy, including retired clergy, others in need, particularly senior citizens, as well as to provide accommodation and suitable office premises for the Synod Office and Administrative/Rental Office. In order to bring this to fruition the following guidelines in principle are hereby adopted and the necessary action authorized where indicated:

(a) Authorize the formation and establishment of a separate incorporated non-profit housing entity which would be responsible for managing and operating the project which will consist of a three-storey building containing ten two-bedroom apartments, twelve one-bedroom apartments, and offices for the Synod Office and a rental administration office, as per Proposal III from Gugula/Smedley/Barban, Architects/Engineer.

(b) That the name of the non-profit corporation be "McMurray Corporation" in honour of the Reverend William McMurray, one of the earliest missionaries active in the Sault Ste. Marie area in the 1830's.

(c) Authorize the Diocesan Treasurer to engage the services of legal counsel to attend to the incorporation of the non-profit organization.

(d) That the Diocese of Algoma now proceed with the application for the necessary rezoning which is required.

(e) That the Treasurer of the Diocese of Algoma, by virtue of his office, be the Secretary-Treasurer for McMurray Corporation. That in the interim, and until such time as the incorporation of McMurray Corporation is completed, the Diocesan Treasurer representing the Incorporated Synod of the Diocese of Algoma, together with one of the Very Rev'd I.L. Robertson or Mr. Harry Johnston, representing St. Luke's Cathedral, be authorized to conduct any required banking or negotiate any business involving funds on behalf of McMurray Corporation.

(f) The Board of Directors of McMurray Corporation shall include the following, some of whom are presently listed as volunteers in the Group Composition, and others, if necessary, to be appointed by the Bishop of the Incorporated Synod of the Diocese of Algoma:

The Right Rev'd F.F. Nock, the Very Rev'd Lawrence Robertson
Mr. Din P. Oosterbaan, Mr. Lawrence Brown, The Rev'd W.R.
Stadnyk, the Rev'd F.G. Roberts and Mr. H. Johnston.

(g) Authority is hereby given to the Diocesan Advisory Property Committee, as well as the Advisory Board of St. Luke's Cathedral, to negotiate a long-term lease with McMurray Corporation for a term of 40/50 years, or less if required, of the property described in the above (a). The rental shall be determined at the fair market value and be based on an independent appraisal. It is recognized, of course, that the Diocese of Algoma will pay fair rental to McMurray Corporation.

(h) Authority is also given to McMurray Corporation to file the necessary preliminary applications with the Central Mortgage and Housing Corporation through the Director of Development for the City

of Sault Ste. Marie for Government subsidies, including any Start-up Fund allowances, which may be available for the proposed project."

The necessary rezoning was approved by Municipal Authorities early in March 1979 and negotiations are continuing with Central Mortgage and Housing Corporation for government subsidy.

(j) Miscellaneous

The attached partial list of real estate sales, purchases, leases and miscellaneous agreements attempts to complete the lists previously reported to Synod. Several transactions in progress are not included.

Real Estate - sold

1974 - Cobalt - Rectory to Mr. Barry Lacarte on April 17 th	\$ 700.00
1975 - Garson - Rectory at 92 Penman Street to Michael P. and Gabriel Morin	27,500.00
1977 - Copper Cliff - Rectory at 7 Cobalt St. to Margaret Helen Dopson	28,000.00
1976 - Val Caron - Blezard Valley - by expropriation of 0.458 acres by the Minister of Transportation and Communications	4,290.00
1978 - Gore Bay - Rectory to John R. Strain	20,000.00
- Thunder Bay - (Fort William, Stanley Park) Former site of St. Margaret's Mission - Lots 21 and 22, Chilton Street to Dominic Del Paggio	17,500.00
- Temiscaming - Holy Trinity Rectory to Camille Nadeau, Temiscaming, Quebec	21,000.00

Real Estate - Purchased

1975 - Garson - Church of the Good Shepherd - East ½ of North ½ of Lot 3, Twp. of Garson from Gerry and Rose Mary Foley	5,000.00
1977 - Copper Cliff - Rectory at 8 Cobalt Street from Nickel Basin Properties	24,300.00

Real Estate - Transfers

1977 - Lively - Lots 527 and 657 (Rectory and Church sites) from Inco Limited.	gift
- Garden River Rectory - To Garden River Band of Ojibways	1.00
1976 - Ufford Cemetery to Twp. of Muskoka Lakes	1.00
1978 - Onaping - Lots 61 and 62 to Diocese from Falconbridge Nickel mines	1.00

Real Estate - Miscellaneous

1976 - Dorset - Goodwill agreement re Waterline to Rectory between Diocese and Lenly Barry	
- Temiscaming - M Held by Diocese in trust for Trinity Church, Temiscaming, on 19 Van Horne, North Bay, purchased by the Rev'd Kenneth R.J. Blaber and Joyce Frances Blaber.	7,000.00
1977 - Manitowaning - Grant of Easement to the Minister of Environment	210.00

- 1977 - Goulais Bay - Exchange of Titles between Diocese
and Ross H. and Glenda Cutmore to correct
error 1.00
- 1977 - Camp Manitou - Lease from Ontario Ministry of Natural
Resources on 2 acres of land adjoining
Camp Manitou at \$20. per year.
- 1978 - Missanabie - Lease on C.P.R. property at Station in
Missanabie for the site of the John Sanders
Memorial. Term of lease is ten years at \$150.

Real Estate - Demolished

St. Aidan's, Monetville. Scheduled to be demolished in 1973,
but not actually carried out until 1977.

St. George's, Walford - 1977

These churches demolished on motion of the Executive Committee
at their October 1977, meeting.

Lawrence Brown CM, Chairman

Din P. Oosterbaan, Treasurer.

Diocesan Heritage Centre

As this is the first report of Heritage Centre to Synod, it might be in order to give a brief resumé of Heritage Centre--what it is, how it came to be and how it functions.

Heritage Centre is the large room on the north side of Bishophurst, which used to serve as the Synod Office. The vault for the Diocese is here and contains many valuable records, books, pictures and artifacts. A group of historically interested people met in March of 1975, formed a committee and drafted a letter to the Diocese requesting permission to restore this room as a Centre to keep, restore, and display items of historical interest and to convert the room to a comfortable, functional room for students and researchers. The Diocese granted permission along with a cheque for \$100.00. Actual work started in November of 1975 and many hours were spent by a small group of volunteers, in hard physical labour, to produce the Centre as you see it to-day. The committee stretched the \$100.00 cheque as far as possible--and went on in faith that other monies would be forthcoming. Their faith has not been in vain, as A.C.W. branches, interested individuals, and visiting groups have sent in or left donations to show their appreciation of and support for this venture. In larger amounts, the Diocese has given \$400.00 and the Diocesan A.C.W. \$150.00 since our inception. The Centre was officially opened to the public at the New Year's Reception in Bishophurst January 1, 1976--a most appropriate time as we were celebrating the 100th Anniversary of the building of Bishophurst, and the occupancy of it by the seven Bishops of Algoma, during the past 100 years.

The Centre is open on request for Church and Diocesan groups, for students, and researchers. A record book is kept of the use of the Centre and shows the following statistics (maybe not a complete record, but fairly accurate) since the opening on January 1, 1976:

Diocesan Committee Meetings	35
A.C.W. Groups - Deanery or Diocesan	15
Youth Groups	3
Heritage Centre Committee Meetings (5 x per year)	15

Students, such as Mr. Allan Knight of Thorneloe University who is writing his M.A. thesis on the life and times of Bishop Thornloe, have spent many hours in the Centre. Dr. Penny Petrone of Lakehead University, Thunder Bay, researched her Indian project, in the Centre for several days. Algoma University students--even public school children--come to research their essays.

Special happenings include:

- 4 Displays for the New Year's Open House (1976-79)
- 2 Displays for Synod 1976 & 1977
- Special presentation to celebrate Father R. Palmer's 60th Anniversary of his ordination (July 12, 1976)
- Presentation to the Centre of Bishop Fauquier's two handwritten diaries, by a representative of the Sault Public Library

Diocesan Heritage Centre (Continued)

- The committee offered hospitality in the Centre and in Bishophurst to those who attended the unveiling of the historic plaque at the Bishop Fauquier Chapel (October 31, 1977)

A project undertaken by the committee has been to produce hasti-notes and little letters for sale--not so much for financial returns, but rather to disseminate historic information to the general public.

Another one, recently, has been to arrange and pay for the restoration of three documents regarding Bishop Fauquier, presented to Bishop Nock, at St. Thomas Church, Bracebridge in December of 1978. A professional conservator in the Sault has undertaken this work. This has resulted in an interesting correspondence with Bishop Fauquier's granddaughter in Victoria, B.C.

So many and so varied are the activities undertaken by the Centre, that the above is just a small account (with many omissions) of what goes on. But it is our purpose, our hope, and our prayer that we can preserve the past, for the present and future generations, of our beloved Diocese of Algoma.

Respectfully submitted,

Elizabeth Nock, Chairman,
Heritage Centre Committee.

Submitted by

LONG - RANGE PLANNING REVIEW - SUDBURY REGION

At the February 19/20, 1979 Executive Committee Meeting a presentation was made by members of the Long Range Planning Committee of the Church of the Epiphany, Sudbury and the following motion (#29) was adopted:

"That the Sudbury Task Force review their presentation and present it to the Diocesan Synod and make their recommendations to Synod and the recommendations be in the Convening Circular."

RECOMMENDATIONS

The Diocese appoint a Task Force that would, with the Sudbury Region as a Pilot Group:

- (a) Review with each parish their projected 20-year expenditures (including major capital expenditures) and revenues.
- (b) Update the 20-year expenditure and revenue forecast of the region as presented by the L.R.P.C. of the Church of the Epiphany.
- (c) Recommend methods of achieving the optimum level of ministry consistent with the funds available.
- (d) Recommend an acceptable level of overheads as a percentage of total expenditures.
- (e) Ensure that their recommendations could be applied, on a broad basis, throughout the entire Algoma Diocese.

NOTICES OF MOTION

Listed below are the Notices of Motion from the 1977 Theological Synod, those received from parishes to this date and those endorsed by the Executive Committee. At the suggestion of the Resolutions Committee the motions are listed in three categories and for purpose of easy reference they are all numbered consecutively. Please refer to the Resolutions Committee Report on page for further comments.

April 3, 1979

Din F. Oosterbaan
Treasurer.

Category I - Motions from May 1977 Theological Synod

1. 'Whereas the decisions about Christian Initiation taken by this Synod are of vital importance to the life of the Church and because we feel that there was some confusion and misunderstanding in the debate, we hereby give notice of motion that we intend to introduce Section I of the House of Bishops proposal on Christian Initiation (revision of February 10, 1977) at the next Synod and ask that intensive study of Christian Initiation be continued in our Diocese and that full coverage be given to this matter through the pages of the Algoma Anglican and other means deemed advisable.'
- Stadnyk/Paterson

Category 2 - Motions from parishes and individuals
(including members of the Resolutions Committee)

2. (All Saints Church, Burks Falls - February 21, 1979)

"That, acting for the Central Almaguin Group of Anglican Parishes, the Advisory Board of All Saints, Burks Falls request the inclusion of the following motion -

That this Algoma Diocesan Synod call upon the General Synod of the Anglican Church in Canada to petition the Custodian of the (New) Book of Common Prayer of the Episcopal Church of the U.S.A. for permission to be granted to the Anglican Church of Canada to take, adapt and use the said Book of Common Prayer as the revised Book of Common Prayer of the Anglican Church of Canada."
3. (St. Thomas' Church, Bracebridge - March 2, 1979)

"That Canon 14 - Duties of Churchwardens - be amended by adding to Section I another sub-section:

(h) To appoint, if they so desire, a Treasurer to assist them by keeping the accounts and seeing all bills are paid promptly, as directed by the Wardens."
4. (St. John the Divine, North Bay - March 9, 1979)

"That the wording of Canon 13 sub-section 7 be amended to read as follows:

In every organized congregation there shall be an Annual meeting of the parishioners at a time appropriate to the life of the Parish. - At such Annual meeting the parishioners shall receive and pass the year's accounts, approve the budget for the following year, appoint and elect churchwardens, auditors and other officers for the ensuing year. Provided always that Annual returns as required by the Synod Office be submitted no later than January 30th."

(March 26, 1979)

5. (Rev'd Robert Lumley M.A. and Lt.-Colonel Winslow Case CM)

"Canon 14 to insert after section e to become f and to reletter the subsequent sections accordingly.

"(f) Or pay \$200.00 per annum, or as much as they can afford, into a Diocesan Replacement Fund, They will receive up to \$10,000.00 from this Fund in the event of a disastrous fire or accident, to help begin the rebuilding of their Parish Church.

The money of this Fund shall be invested at not less than 10% by the Diocesan Insurance Officer. The dividends may be added to the Capital or spent on the same missionary purposes as contained in the provisions of the Archbishop Thorneloe Memorial Fund.

The Diocesan Synod shall have the sole control of this Diocesan Replacement Fund, this specifically excludes the Diocesan Executive Committee."

6. (Rev'd M.S. Conliffe and Mr. S.B. Turner -- March 26, 1979)

"That Canon 1, Section 2 be amended to read as follows:

2. The Incumbent and Wardens of every Parish shall submit to the Synod Office, within the prescribed time, such annual reports as the Synod requires."

Category 3 - Motions endorsed by the Executive Committee

7. Motion 29(a) -- October 1976 Executive Committee

"That the Car Loan Fund Committee be authorized to give loan assistance for major car repairs where such assistance is for \$500 or more."

8. Motion 21 - October 1976 Executive Committee

"That on the discontinuance of a parish the rector and wardens make recommendation to the Bishop as to the disposition of parish trust funds and funds resulting from the sale of assets and that on failure of such recommendation being made, such funds be added to the Archbishop Wright Building Fund."

9. Motion 23 - June 1977 - Executive Committee

"That the Bishop shall consult with a priest who upon attaining the age of 63, and who is eligible for a General Synod Pension at the age of 65, concerning the said priest's future ministry."

10. Motion 35 - June 1978 - Executive Committee

"That the maximum loan limit be increased from \$3,600 to \$4,500 due to the increased cost of automobiles, and that we encourage borrowers, for practical reasons, to repay such advances over a 36 month period whenever possible."

11. Motion 9 - June 1978 - Executive Committee

- (a) "There shall be a fund, known as the "Algoma Curacy Training Fund" from which financial assistance may be given to parishes which are willing by mutual agreement, to provide training for new deacons and priests under the supervision of experienced priests, provided it is recognized that the placement by the Bishop of priests and/or deacons in such training curacies is in the best interest and for the benefit of the Diocese at large."

11. Motion 10 - June 1978 - Executive Committee

- (b) "The capital of this fund may be derived from the following sources:
- a) By direct appeals within the Diocese as authorized by the Executive Committee from time to time.
 - b) From undesignated bequests or endowments which by decision of the Executive Committee may be allocated to this fund.
 - c) Endowments, bequests or donations, specifically received for this fund.
 - d) By including certain amounts from time to time for this purpose in the Diocesan Budget, as authorized by the Executive Committee.
 - e) Miscellaneous income."

11. Motion 11 - June 1978 - Executive Committee

- (c) "The Executive Committee may invest all moneys held by it in trust in connection with this Fund in accordance with The Incorporated Synod of the Diocese of Algoma Act, 1953 (Page 6, Canons). Only the income from the Fund shall be expended for the stated purpose."

11. Motion 12 - June 1978 - Executive Committee

- (d) "It shall be the sole discretion of the Bishop, pursuant to Section 1, to determine the amount of financial assistance to be made available to parishes providing periods of supervised training to new priests and deacons."

12. Motion 6 - October 1978 - Executive Committee

"That if and when a Special Offering is designated as a gift for the Rector, a special envelope shall be used which shall be clearly marked 'For the Rector'; and further the Income Tax Regulations shall be strictly observed in this regard."

13. Motion 10 - February 1979 - Executive Committee

"The Bishop may appoint at his pleasure one of his priests to be Dean of the Diocese, who by his appointment becomes the Senior Priest of the Diocese, and may represent the Bishop in matters liturgical and governmental, at the request of the Bishop."

14. Motion 20 - February 1979 - Executive Committee

(a) "1. Be it resolved that: The policy of the Diocese of Algoma be (a) to include all baptized children in the Eucharistic worship of the Church including reception of the Sacrament; (b) each parish be responsible for deciding upon the necessary parish preparation process and timing; (c) once the practice is established in the parish, parents in consultation with their parish priest be responsible for deciding when their children begin full participation in the Eucharist."

14. "2. Be it resolved that the policy of the Diocese of (b) Algoma include the following practices as basic to the Sacrament of Baptism:

1. Instruction for parents and godparents prior to or following the Baptism of their children.
2. Baptism taking place at one of the major services of the parish when the Christian community is present.
3. Ongoing involvement of parish members or families with the baptismal families."

PRE-SYNOD REPORT OF THE 1979 RESOLUTIONS COMMITTEE

Thunder Bay, Ontario
30th March 1979.

My Lord,

"For better or for worse", the Resolutions Committee which you appointed for the 1979 Diocesan Synod consists of the following:

The Rev'd M.S. Conliffe	Mr. S.B. Turner
The Rev'd D.M. Landon (Chairman)	Chancellor R.B. Warren (corresponding member)
	Mr. M. Zale

Having now completed the pre-Synod portion of our work, we submit this report.

The pre-Synod work of the Resolutions Committee

Circumstances always seem to impose severe time pressures on the Resolutions Committee! We received the main group of motions in the mail on March 20th; another arrived on March 28th; and we were to have them all thoroughly reviewed, corrected, polished, re-typed and back in the mail by March 30th. Within these tight limits we have managed to hold three meetings and have endeavoured to do a responsible job.

What is the task of a Synod Resolutions Committee?

For starters, it seems clear to us that a Resolutions Committee is not to concern itself with the substantive merits or demerits of any of the motions submitted. To use the terse and delightful verb that Your Lordship introduced to some of us, our task is to "vet" the motions. The Oxford Dictionary shows that this verb comes from the abbreviation of "veterinarian". Like veterinarians with animals, we're to check over the motions, carry out the corrective work we find necessary, and "groom" the wording for public presentation at Synod. As with veterinarians, we occasionally find that "major surgery" is required.

Put another way, our task is to go over the wording of the motions submitted to ensure that they are:

- a) so phrased that they are in proper grammatical parliamentary language and if adopted will fit consistently among the other canons and regulations
- b) sufficiently clear and reasonably concise

The Resolutions Committee are far from infallible!

The four Thunder Bay members of the Resolutions Committee tried to do as full and fair a job as we could in the brief time available. But we readily admit that we're not a "repository of all wisdom" on these matters, and we invite and welcome comments, criticisms, suggestions (and even bouquets!) from other members of Synod.

We "resurrected" the original movers and seconders for the motions.

It does not seem fair for members of the Resolutions Committee to have to be the movers and seconders at Synod of all the vetted motions. So we dug through the Executive Committee minutes and other sources and as well as we could determine - attached to the motions the names of their original sponsors, allowing for alternative sponsors if any of these worthies aren't able to be at Synod.

We provided brief headings for all the motions

Most members of Synod will approach these motions "cold". To give such readers a quick and clear idea of the main intent of each motion, we've provided brief headings. But in no case are our headings to be considered part of the motion, nor do they commit the movers and seconders to any particular philosophy or opinion!

Herewith, then, are the results of our labours.

Respectfully submitted,
on behalf of the Resolutions
Committee,

Donald M. Landon (Chairman)

* * * * *

1. In our opinion this notice of motion should be divided into two motions, as we've done below.

The laying on of hands to be part of every infant Baptism

To be moved by The Rev'd W.R. Stadnyk and seconded by
The Rev'd E.B. Paterson

Be it resolved by this Synod of the Diocese of Algoma that

- a) After careful preparation of the parents by the parish priest, an infant or child may receive Baptism with water and the laying on of hands
- b) Any of the authorized services may be used, but must include, immediately after the dipping or pouring of water in the Name of the Trinity, the Bishop or Priest placing a hand on the infant's head and saying:

"N., you are sealed by the Holy Spirit as a child of God (and we receive you into the congregation of Christ's flock, signing you with the sign of the cross (+)....."

- c) The Bishop may authorize the use of chrism in this section.

RESOLUTIONS COMMITTEE COMMENT ON THE ABOVE MOTION:

Some have suggested that this motion has been superseded by or conflicts with the motion (below) on diocesan baptismal policy.

The Resolutions Committee have given a lot of thought to this matter.

Close study of the motion indicates that its main thrust is in terms of the laying-on-of-hands accompanying Baptism with water, and therefore it does not necessarily conflict with the motion on diocesan baptismal policy.

We would add that questions of this kind are not solely the concern of the Resolutions Committee, and would suggest that in the final analysis the Chancellor be called on for a ruling.

Intensive well-publicized study of Christian Initiation to continue in Algoma

To be moved by The Rev'd W.R. Stadnyk and seconded by The Rev'd E.B. Paterson

That intensive study of Christian Initiation be continued in our Diocese and that full coverage be given to this matter through the pages of the Algoma Anglican and other means deemed advisable.

2. Adapting and using the new U.S. Episcopal Prayer Book as the authorized Canadian Prayer Book

To be moved by The Rev'd D.A. Lyon and seconded by Mrs. Mary Hall (or replacement sponsors)

"That this Algoma Diocesan Synod petition the General Synod of the Anglican Church of Canada to ask the appropriate authorities of the Episcopal Church of the U.S.A. for permission for the Anglican Church of Canada to adapt and use the new Book of Common Prayer of the Episcopal Church of the U.S.A. as the authorized Book of Common Prayer of the Anglican Church of Canada."

3. Giving Churchwardens the authority to appoint a Parish Treasurer

To be moved by The Rev'd Canon D.N. Mitchell and seconded by The Ven. J.H. Watson (or by replacement sponsors)

"That Canon 14 on the Duties of Churchwardens be amended by adding to Section 1 an additional sub-section as follows:

- (h) to appoint, if they so desire, a Treasurer to assist them by keeping the accounts and seeing that all bills are promptly paid, as directed by the wardens."

4. Annual Vestry Meeting to be held at a time chosen by the parish

To be moved by The Rev'd N.L. Goater and seconded by R.R. Black (or by replacement sponsors)

including Bapt Com + 1st Com

N/C

by 2/3 majority

That Canon 13, Section 7 be amended to read as follows:

7. In every organized congregation there shall be an Annual Meeting of the parishioners.

At such Annual Meeting the parishioners shall receive and pass the accounts, approve the budget for the following year, and appoint and elect churchwardens, auditors, and other officers for the ensuing year.

Should a congregation hold its Annual Meeting before the end of a calendar year, the requirements of Canon 1, Section 2 shall nevertheless be met."

5. Canonical provision for a Diocesan Replacement Fund:

(To be moved by The Rev'd R. Lumley and seconded by Lt. Col. W. Case CM) *Bert Barrett*

"That a new Canon be enacted, to be given #38, to be entitled "The Diocesan Replacement Fund", and to be worded as follows:

1. There shall be a Diocesan Replacement Fund from which financial assistance may be given to parishes to help them rebuild and renovate after a major fire or other disaster.
2. Parishes wishing to participate in this Fund shall make annual contributions of at least \$200.
3. The monies in this fund shall be invested but not locked in for long terms.
4. A participating parish that suffers a major fire or other disaster may be given up to \$10,000. from this Fund to help them rebuild and renovate.
5. The interest earned by the invested monies may be added to the capital or spent on the same missionary purpose as contained in the provisions of the Archbishop Thorneloe Memorial Fund.
6. The Diocesan Synod shall have the sole control of this Fund, this provision specifically excluding the Diocesan Executive Committee."

Resolutions Committee comment on Section '6' above:

Since the Executive Committee has the power to act on behalf of the Synod between Synod Sessions, we question the constitutionality of Section '6' as Father Lumley has presented it.

To be moved by The Rev'd R. Lumley and seconded by Lt. Col. W. Case CM.

"That in Canon 14 on the Duties of Churchwardens a new subsection be added after subsection 'e', to be lettered subsection 'f', with the existing subsection relettered accordingly.

(f) or to make a contribution of *up to* at least \$200 per year to the Diocesan replacement Fund. (See Canon 38)

6. Updating of the Canon on annual parochial reports

To be moved by The Rev'd M.S. Conliffe and seconded by S.B. Turner.

"That Canon 1, Section 2 be amended to read as follows:

2. The Incumbent and Wardens of every Parish shall submit to the Synod Office, within the prescribed time, such annual reports as the Synod requires.

7. Assistance from Car Loan Fund for major car repairs

To be moved by J.W. Corbishley and seconded by R.R. Black (or by replacement sponsors)

That in Regulation Number 15 on the Car Loan Fund, the first paragraph be amended to read,

"Loans may be made from the Car Loan Fund to any clergyman or diocesan official of the Diocese of Algoma for the purpose of replacing or purchasing a car as required for church use or for the purpose of major car repairs where such repairs involve \$500 or more."

8. Discontinuance of a Parish

To be moved by John Corbishley and seconded by The Rev'd H. Morrow (or by replacement sponsors)

That a new Regulation be enacted, to be given Number 16 to be entitled "Discontinuance of a Parish", and to be worded as follows:

"On the discontinuance of a Parish

- a) The Incumbent and Wardens shall make recommendations to the Bishop as to the disposition of any trust funds of the Parish and any funds resulting from the sale of assets.

If these recommendations are not made, the above mentioned funds shall be added to the Archbishop Wright Building Fund.

- b) The Incumbent and/or Wardens shall forward all parish registers and other records to the Synod Office."

9. Pre-retirement Consultations

To be moved by The Ven. D.A.P. Smith and seconded by The Ven. F.R. Coyle. (or by replacement sponsors)

That a new Regulation be enacted, to be given Number 17 to be entitled "Pre-retirement Consultations", and to be worded as follows:

"When a Priest of the Diocese reaches age 63 and is eligible for a General Synod pension at age 65, there shall be a consultation between the Bishop and Priest concerning the latter's future ministry."

10. Upper limit on car loans

To be moved by the Rev'd F.G. Roberts and seconded by Dr. D.H. Gould (or by replacement sponsors)

"That in Regulation 15 on the Car Loan Fund, Condition (b) be amended to read:

(b) Such loan shall not exceed a limit as determined from time to time by the Diocesan Executive Committee."

- Canonical provision for an Algoma Curacy Training Endowment

To be moved by The Ven. E.R. Haddon and seconded by W.M. Kosny (or by replacement sponsors)

That a new Canon be enacted, to be given Number 36, to be entitled "Algoma Curacy Training Fund", and to be worded as follows:

11. 1. There shall be a fund, known as the "Algoma Curacy Training Fund", from which financial assistance may be given to parishes which are willing, by agreement with the Bishop, to provide training for new deacons or priests under the supervision of experienced priests.
- (a)
11. 2. The capital of this fund may be derived from the following sources:
- (b)
- a) By direct appeals within the Diocese, as authorized from time to time by the Executive Committee
 - b) From undesignated bequests or endowment which, by decision of the Executive Committee, are allocated to this Fund.
 - c) Endowments, bequests or donations which are specifically designated for this Fund
 - d) By including certain expenditures for this purpose in the Diocesan Budget, as authorized from time to time by the Executive Committee
 - e) Miscellaneous income
11. 3. a) The Executive Committee may invest all monies held by it in trust in connection with this Fund in accordance with The Incorporated Synod of the Diocese of Algoma Act, 1953 (see Constitution and Canons, page 6).
- (c)
- b) Only the income from the Fund shall be expended for the stated purpose.
11. 4. The amount of financial assistance to be made available to parishes providing periods of supervised training to new priests or deacons shall be at the discretion of the Bishop.
- (d)

12. Christmas Offering envelopes clearly marked "A Gift for the Rector"

To be moved by The Ven. D.A.P. Smith and seconded by F. Joy (or by replacement sponsors)

That in Regulation 11 on Special Offerings the following sentence be added to Section (2):

Where a special envelope is used, it shall be clearly indicated thereon that the gift goes to the clergyman.

13. Canonical provision for the position and potential commissary powers of the Dean of Algoma

To be moved by The Ven. D.A.P. Smith and seconded by C. Varney (or by replacement sponsors)

That a new Canon be enacted, to be given Number 37, to be entitled "The Dean of Algoma", and to be worded as follows:

1. The Bishop may appoint at his pleasure one of the Priests of the Diocese to be the Dean of Algoma.
2. By this appointment the Dean becomes the Senior Priest of the Diocese.
3. At the request of the Bishop the Dean may represent the Bishop in matters liturgical and governmental

Resolutions Committee question to the mover and seconder:

In Section 3 would they like to make the commissary powers of the Dean more specific by saying,

"At the request of the Bishop the Dean may represent and act on behalf of the Bishop in matters liturgical and governmental."

14. Admission of children to Communion - diocesan policy and (a) practice

To be moved by The Rev'd E.B. Paterson and seconded by Dr. D.H. Gould (or by replacement sponsors)

Be it resolved that

- 1) The policy of the Diocese of Algoma shall be to include all baptized children in the eucharistic worship of the Church, including the reception of Communion
- 2) Each parish shall be responsible for
 - a) deciding when this practice shall be introduced in the parish
 - b) preparing the parish through an adequate educational process
- 3) Once this practice is established in a parish, it shall be the responsibility of parents, in consultation with their parish priest, to decide when their children shall begin full participation in the Eucharist.

14. Diocesan policy on infant Baptism - preparation; public ceremony; follow-up

To be moved by The Rev'd E.B. Paterson and seconded by Dr. D.H. Gould

Be it resolved that the policy of the Diocese of Algoma on Baptism shall include the following essential practices:

1. Instruction for parents and godparents prior to or following the Baptism of their children
2. Baptism normally taking place at one of the major services of the Parish so that the Christian community is present.
3. Ongoing involvement of parish members with the baptismal families.

N O T E S

A series of 17 horizontal lines for writing notes, spanning most of the width of the page.



SUMMARY OF STIPENDS & ALLOWANCES SURVEY (1979)

DIOCESE	Priests Minimum Stipend	Length of Service Allowance	Free House Utilities	Travel	Car Replacement
Fredericton	\$ 9,700	\$150 every 5 yrs to 15: \$200 15-20;\$200 over 20	Yes	Minimum \$1,064	\$756 grant
Montreal	8,304	Average annual increase 1-13 yrs \$215	Yes	Minimum \$1,670	Based on mileage \$900-1,200
Eastern Newfound-) land & Labrador)	9,100	+\$300 5-9 yrs/+\$300 10-15 yrs/+\$300 +15	Yes	8 categories/\$1,300-2,000	\$1,000
Western Newfound-) land)		Yes	8 categories/\$1,300-2,000	\$1,000	
Central Newfound-) land)		Yes	Based on mileage/ \$1,500-2,300	\$1,000	
Nova Scotia	8,990	+\$150-340 yr to 26 yrs (max \$11,335)	Yes	\$325-2,300	\$1,200 grant
Quebec	8,052	scale to \$11,676 after 20 yrs	Yes	\$1,800	\$300 yr + int. free loan to \$2,100
Algoma	8,340	+\$150 10-14 yrs/+\$300 15-19 yrs/ \$450 20-24/\$600 25-29/\$750 + 30	Yes *	\$1,600 +\$350 each multi-point	
Huron	7,350		Yes	\$2,700	
Niagara	8,675	\$115 yr (6-20) to max \$1,725	Yes *	\$2,600	
Ontario	8,172	Ranges to max \$16,504 after 25 yrs	Yes *	\$1,400 minimum	
Ottawa	7,416	Max \$17,520 after 25 yrs	Yes *	\$1,908 + \$10 per 100 mile blocks above 9,000 miles	Loans @ 7%
Toronto	7,671	Max \$10,743	Yes	\$2,340 yr	
Calgary	7,300	\$330 yr 2-10	Yes *	\$100 mth + 10¢ mile	
Edmonton	9,196		Yes *	\$1,800 minimum	
Qu'Appelle	7,500	Averages \$240 yr to max \$10,008 after 10	Yes *	\$300 city to \$3,000 multi	not yet decided
Rupert's Land	8,386	\$240 2-8 yrs/\$120 9-20	Yes	10¢ x 80% or 90% x miles	\$1,020-1,380
Saskatoon	8,823	To \$10,737 after 10 yrs	Yes	45¢ x Sunday; min \$1,200	
B.C.	8,850	+1% yr to 16 yrs	Yes *	\$2,400	Int-free loans to \$1,800

Kootenay	7,625*	As determined by grading process to max \$20,590	Yes *	11¢ mile 1st 8,000; 8¢ mile thereafter	M + C
New Westminster	13,624#	5-10 yrs +\$488/10 yrs +\$486	Yes #	\$2,000	
Assisted Dioceses (9)	7,005	varies	Yes	varies	M + C
		*Fixed 'stipend rates' related to 'position grades'		* or allowance in lieu	M - MSCC car loan
		#Salary; rent of \$2,544 deducted if housing supplied			C - Car depreciation refund from Dio.

SCHEDULE OF CLERGY COMPENSATION AND CONSUMER PRICE INDEX MOVEMENT (Diocese of Algoma)

(1971 = 100)	<u>1970</u>	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>
Average C.P.I. for	97.2	100.00	104.8	112.7	125.0	138.5	148.9	160.8	175.1	?
Increase from previous years	3.1	2.8	4.8	7.9	12.3	13.5	10.4	11.9	14.3	?
% increase in C.P.I.	3.3%	2.9%	4.8%	7.5%	10.9%	10.8%	7.5%	8.0%	8.9%	as 8.9% est.
<u>Clergy Compensation (exclusive of service grant)</u>										
Minimum Stipend	\$4,375	\$4,650	\$4,900	\$5,250	\$5,600	\$6,000	\$6,900	\$7,450	\$8,040	\$ 8,340
Free Housing (as 25% of M. Stip.)	1,094	1,163	1,225	1,313	1,400	1,500	1,725	1,863	2,010	2,085
Basic Car Allowance	800	800	800	800	1,000	1,000	1,250	1,350	1,500	1,600
<u>TOTAL</u>	<u>6,269</u>	<u>6,613</u>	<u>6,925</u>	<u>7,363</u>	<u>8,000</u>	<u>8,500</u>	<u>9,875</u>	<u>10,663</u>	<u>11,550</u>	<u>12,025</u>
Increase from previous year		\$ 344	\$ 312	\$ 438	\$ 637	\$ 500	\$1,375	\$ 788	\$ 887	\$ 475
% increase		5.5%	4.7%	6.3%	8.7%	6.3%	16.2%	8%	8.3%	4.1%
Gain over C.P.I.		2.6%					8.7%	-		
Loss over C.P.I.			0.1%	1.2%	2.2%	4.5%		-	0.6%	as 4.8% est.
<u>Jan. 1/70 - Dec. 31/79 (projected)</u>										
Total loss over C.P.I.		13.4%								
Total gain over C.P.I.		11.3%								
(projected net loss for 10 yr. period)		<u>2.1%</u>								

NOTE: While it is realized that the above approach leaves much to be desired and does not take into account such variables as the 'free-housing' or the Service Grant scheme introduced in 1974, an attempt has been made to indicate how our minimum stipend levels have been effected by inflation for the period indicated.

BACKGROUND MATERIAL

(PAGES 200 TO END)

_NOTES -

THE PROCESS OF THINKING ABOUT HOMOSEXUALITY

We have become increasingly conscious that the interpretation of any new data about homosexuality is greatly influenced by our basic attitudes and by our theoretical preconceptions. One author, for example, has suggested "that the 'homosexual problem' may be more truly a heterosexual problem. We are learning that the 'Black Problem' is basically the problem of white racism and that the 'Woman Problem' is basically the problem of male sexism. So also, we might wonder whether or not the 'Homosexual Problem' could be rooted in a homophobia frequently expressed in heterosexuals!" (Nelson, 1977).

Homophobia - an emotional hostility towards homosexuals - occurs when a person, uncertain of their own sexual impulses, projects their anxiety or hostility unto other people.

These insights tell us that one must be clear about the perspectives and assumptions which one brings to the issues of homosexuality. While the data from research are incomplete, the findings are immense and challenge us to live with the tension of 'having and not having the truth'.

When there is a variety of informed opinion about homosexuality (as well as much prejudice), there is a great need for tolerance. Such an attitude, when experienced in its truest sense, requires that a person with vital convictions which lead to committed action also remain open to the realities of forgiveness. Reinhold Niebuhr, in fact, suggests that we need both divine forgiveness for the distortion of our own understanding and the willingness to accept those whose convictions differ from our own.

It is in such a spirit that Michael Barrett, in a paper entitled "The Process of Thinking about Homosexuality" (Appendix A) identifies seven different viewpoints from which the "normal" in sexuality can be experienced. He enables us to see how our present understandings are influenced by the history of ideas and the social contexts and structures in which they have evolved.

THE OLD AND NEW TESTAMENTS

The Old Testament has many passages related to homosexual practice. The New Testament, on the other hand, has no record of Jesus saying anything about homosexuality as a practice or as an orientation. The major New Testament references to homosexuality occur in Romans 1:26,27; I Corinthians 6:9,10; and I Timothy 1:9,10.

Detailed interpretations of all the relevant biblical passages are given in a paper entitled "Homosexuality and the Bible" by Geoff Parke-Taylor (Appendix B). His conclusions are four-fold and stated as follows:

- "(1) The Biblical references to homosexual practices refer, in the main, to homosexual behaviour on the part of heterosexuals.
- (2) Idolatry and the fertility-cults provide the background for the proscription of homosexual practices.
- (3) The Bible does not appear to deal directly with the permanent psychological condition of homosexuality, "the homosexual condition".

- (4) We can, nevertheless, be guided by the insights which the Bible has to offer regarding a non-judgmental attitude (Matt. 7:1) and the Christian imperative of love (Mark 12:31), as we strive to be responsible in dealing with the ethical issues relating to homosexual behaviour and in providing guidelines for pastoral care.

Although the Biblical passages which have been considered do not deal directly with the subject of homosexual orientation, the New Testament has much to offer regarding the value of persons and the Christian imperative of love.

Jesus, in the Gospels, reaches out in compassion and love to all humanity, for all have the capacity to be sons of God. For Him, personal values are uppermost. His love is unsentimental and all-inclusive, extended to prostitutes, publicans, Pharisees, and officers in the Roman army. He is concerned about the lonely, the underprivileged, the handicapped and the exploited. His ministry constantly demonstrates loving acceptance and genuine care for others.

Jesus represents the prophetic approach to life, which is concerned with persons, rather than the legal approach, which is concerned with acts. This does not mean that moral behaviour is unimportant. In an exchange with the Pharisees and scribes concerning defilement, Jesus stresses the inwardness of sin: "What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man." (Mark 7: 20-23 R.S.V.)

In the Sermon on the Mount, Jesus looks at motivation and intention as no less culpable than the overt sinful act. Murder is already present in destructive anger, and adultery in lustful intent (Matthew 5: 21-28). New Testament morality does not condone lust or promiscuity. These find expression in human beings without regard to their sexual orientation.

Christian standards of conduct are the product of faith rather than its prerequisite (Galatians 5: 22,23). Sexual ethics demands respect for persons, moral integrity, and behaviour that is both constructive and fulfilling. It is in the light of such considerations that we wrestle with the questions of responsible sexual behaviour both for the heterosexual and the homosexual."

In an articles entitled "Homosexuality and the Church", James Nelson states a similar position when he says that "the central biblical message regarding sexuality is clear enough. Idolatry, the dishonouring of God, inevitably results in the dishonouring of persons. Faithful sexual expression always honours the personhood of the companion. Sexuality is not intended by God as a mysterious and alien force of nature, but as a power to be integrated into one's personhood and used responsibly in the service of love." (Nelson, 1977, p.65).

THEOLOGY AND ETHICS

Having done much more research in theology and ethics, the

commission nonetheless has drawn conclusions similar to those in its initial report. We noted then that "theologians are divided in their interpretations of homosexuality. While most theologians maintain that homosexuality is to be regarded as a manifestation of the fallen state of the race, different theologians draw different conclusions from this fact. But since all men participate in this fallen state and exhibit some manifestation of it, homosexuals can hardly be charged with special guilt."

"Catholic thinkers, both Roman Catholic and Anglo-Catholic, tend to utilize the concept of Natural Law in their discussions of homosexuality. Heterosexuality (expressed in matrimony) is thus seen as harmonizing with Natural Law and homosexuality as violating it. To members of this Commission traditional Natural Law seemed less than adequate to handle the question. It has a strong leaning toward 'biological fundamentalism' and fails to recognize the extent to which culture rather than reason contributes to any given formulation of Natural Law. Although these tendencies are most apparent in the traditional Natural Law arguments against birth control, they are subtly present as well in Natural Law arguments against homosexuality"

"Furthermore, it should be emphasized that Roman Catholic theology is presently engaged in a serious and extensive struggle to deal with the question of Natural Law; though the terminology of the discussion is seldom the one explicitly used in traditional Natural Law argumentation. For example, K. Rahner's writings on the radical unity of love of God and love of neighbour provide a systematic foundation for understanding the law of sacrificial love of neighbour as the very essence of natural law." (Initial Task Force Report)

These conclusions are a reminder that theology in general and natural law theory in particular can undergo change and development when new knowledge and different situations unfold within the history of church and society. In an article entitled "Catholic Homosexuals", Gregory Baum points out that "human nature is not simply a given. It is a given for the individual born into a specific environment, but looked upon historically and collectively, human nature has been created by the actions of people bound together by institutions and a common set of symbols." (Appendix D)

This viewpoint implies that the sole purpose of sexuality is not necessarily procreation. It opens the possibility that a 'natural' objective of sexuality, and equally important to procreation, might be that of the unity of two persons in loving fidelity. If this were granted, then nonprocreative sex could be seen as morally legitimate under certain circumstances. (Appendix C).

While the discussion about theology, natural law and homosexuality continues, so does the debate about the ethics of homosexuality. In educating conscience, the pastor can take one of four positions. These might be summarized as follows:

1) Homosexual acts are "intrinsically evil"

Making a distinction between homosexual condition and homosexual activity, this position holds that all homosexual acts

are basically evil and always to be forbidden because they go against the procreative purposes of sexuality and marriage. While the hope is that homosexuals would become heterosexuals, abstinence is demanded of all those who cannot change.

2) Homosexual acts are "essentially imperfect"

While recognizing that homosexual acts are wrong, this position acknowledges that not everyone can reach his or her ideal. Consequently, under some circumstances, some homosexual activity can be accepted.

3) Homosexual acts are to be evaluated in terms of their relational significance

Recognizing that homosexual acts do not always need to be evaluated in terms of a procreative objective, this position states that the nature and quality of the relationship between two persons are of primary importance. Homosexual acts, neutral in themselves, become moral when they are "expressions of self-giving love."

4) Homosexual acts are essentially good and natural

This position encourages those who view themselves as homosexual to accept their orientation and act accordingly. While homosexual acts are seen primarily as 'expressions of self-giving love', some might be viewed occasionally as 'recreational'.

A full elaboration of these positions and an assessment of them are given in a book entitled "Human Sexuality", edited by Anthony Kosnick. (Appendix E).

Another fourfold typology of possible ethical stances towards homosexuality is developed by James Nelson in an article entitled "Homosexuality and the Church".

His categories are as follows:

- 1) Rejecting-Punitive
- 2) Rejecting-Nonpunitive
- 3) Qualified Acceptance
- 4) Full Acceptance

The full text of his argument about these categories and their respective pastoral implications is included in the appendix. (Appendix F).

THEORIES OF CAUSALITY:
SOCIAL SCIENCE; BIOLOGY; LEARNING THEORY

Using the research literature on homosexuality within the social sciences, biology, and social learning theory, it is difficult to produce satisfactory evidence that homosexuality is 'caused' by one or more factors. After reviewing much of the social science literature, James Reed, in an article entitled "Commentary on the

Social Sciences", concludes that "there are no clear statements about the origins of homosexuality in the literature of the social sciences which cannot be challenged. Whether it is an illness, deviancy, arrested development, a symptom for another expression of the personality, a learned response to a particular kind of conditioning or a normal expression of the personality or a variety of these is subject to a lively debate. We need to know much more before we can make some statements with an air of certainty and finality." (Appendix G).

While there is a wide range of opinion about the "causes" of homosexuality, it should be stated that the various viewpoints do not have equal importance. The American Psychiatric Association, for example, recently removed homosexuality from its official list of "psychiatric disorders" in the Diagnostic Manual.

The major result of such a divergence of opinion is that therapeutic interventions with homosexuals vary considerably. 'Cures' are usually limited to those who are highly motivated to change either because of personal preference or social pressure of one kind or another. Even such motivation for change, however, does not guarantee it. Therapeutic research clearly demonstrates that change in homosexual orientation or expression is very limited. Most contemporary therapy with homosexuals therefore focuses on greater self-acceptance or on problems resulting from various kinds of social oppression.

Similarly, there is no reliable evidence that there is any genetic, hormonal or other biological basis for homosexuality. This is elaborated in an article by Michael Barrett entitled "Commentary on Biological Theories". (Appendix H). He also has written an important synopsis on the possible inter-relationship of homosexuality and social learning. This is entitled "Commentary on Social Learning". (Appendix I).

HISTORY, SOCIAL OPPRESSION AND THE LAW

For many centuries, Christian countries throughout the world have treated homosexuals with cruelty, rejection and contempt. The historical record is unambiguous, horrifying and sobering. In our own society they are still widely denounced as 'perverts' or labelled as 'sick'. The oppression which they suffer is blatant and real. While discrimination is justified in the minds of some by the need to uphold moral standards, marriage and the family, we cannot see that the homosexual minority constitutes a genuine threat to the majority patterns of heterosexual union and family upheld in all societies and undergirded by both biological and social forces.

In Canada the oppression of homosexuals is evidenced in many different ways. It is seen in employment practices, either in denying employment or restricting conditions of employment. More subtle, but no less oppressive, is the need to hide one's sexual orientation or risk losing employment.

Housing has been withheld from some while unfair conditions for rental have been extracted from others. The media have often perpetuated stereotypes and misunderstandings about homosexuality (Appendix J) while playing on people's fears or on a variety of other unfulfilled psychological needs.

At other forms of public education such as meetings there are often distortions of the truth of situations and plays for sensationalism at the expense of the homosexual person.

With the exception of Quebec, Human Rights Codes in Canada provide no protection for homosexual persons against discrimination based on sexual preference.

In an article entitled "History and the Current Social and Legal Situation of the Homosexual in Canada", Phyllis Creighton documents past and present examples of this type of discrimination. (Appendix K). This paper shows the precarious status of homosexual rights in Canada. She demonstrates that appeals for "Social justice" are neither a passing 'fad' nor an exercise in rhetoric.

AN INFORMAL NOTE TO THE HOUSE OF BISHOPS
FROM REG HOLLIS
ON OUR STUDY OF HOMOSEXUALITY

Having received the Agenda for the study at the House of Bishops in February of the Report of The Primate's Commission on Sexuality, I would respectfully submit that to tackle the matter in the way suggested is to ignore the plea made more than once that we clear our position on homosexuality in relation to Biblical principles and the moral understandings of the Church before dealing with recommendations. It is easier to jump into specific recommendations, but our moral responsibility is to think Biblically and theologically first so that our recommendations have a real basis.

To begin the morning with a case study on "Integrity" is to get into the recommendations and to induce a sympathy for the integrity of the homosexual which puts off looking at the basic principles.

Consideration of our basic Christian understanding of sexuality is a priority. It will help to set our principles in consideration not only of homosexual acts, but also of other sexual acts which Christians have believed to be inconsistent with living the Christian life. These acts are more and more being accepted by the avante garde segment (and more than that) of our society as being legitimate, and include adulterous relationships (no danger now with birth control and can be helpful to a marriage in helping a man to find the sexual satisfaction which his wife cannot provide and may even awaken a new sexual activity on his part bringing a response from his wife) pre-marital relationships, incestuous relationships (the danger of congenital defects being avoided by birth control and abortion, and a man can find a relationship of self-giving love), buggery (as exemplified in the Canadian novel "Bear" now being studied in Canadian High Schools; maybe God has made some men "essentially imperfect" in this way and they should act with integrity to their natures).

We cannot expect that we shall stop with homosexual acts. Other minority groups have a right to acceptance. Therefore it's essential we begin with our basic theology of marriage.

What follows is only meant as some personal reflections which arose from looking at the initial part of the Report concerning Biblical, Theological and Ethical considerations in the hope that it may be of use to the House in delving into the deeper issues.

If homosexuality is to be studied in the context of sexuality, the Biblical background is the theme of being made "one flesh". Even in the primitive Genesis story the germ of this concept is present, for man and woman are to leave their parents, cleave together and become one flesh. Sexual expression is the sacrament which expresses and effects a dynamic relationship created by God. Jesus explains that God made male and female from the beginning, and that a man shall be joined to his wife: "So they are no longer two but one. What therefore God has joined together, let no man put asunder." (Matt. 19:6). St. Paul continues to emphasize that the sexual relationship has more to it than can be seen, that within it there is an action of God bringing a permanent relationship. Even a passing relationship with a prostitute has a deeper connotation than the man

believes who thinks it is only a passing experience. "Do you not know that he who joins himself to a prostitute becomes one body with her?" (1 Cor. 6:16)

The Biblical writers see sexual relationships having a spiritual reality. They have a sacramental nature that enhances the significance of the physical. The church is therefore called upon to emphasize the holiness of sexual relationships. They fulfil the purpose of creation in binding man and woman into a person which reflects more fully than either person separately can the image of the God who embraces both masculinity and femininity. ("So God created man in his own image, in the image of God he created him, male and female he created them" - Gen. 1:27)

It is the high premium that the church puts on sexuality (no merely for procreation but as sacramentally expressing the purpose of the creator) that leads the church to see any lesser use of sexuality as being contrary to God's will.

Sexuality which is used primarily to express myself, to find my own fulfilment, is a denial of the reality of sexual relationships. The Church's traditional understanding is therefore at odds with today's secular view of sexuality which sees the extra-marital liaison being valid if it satisfies my needs and honors the personhood of my companion.

To attempt to use sexual relationships to express union between man and man or woman and woman is again to deny the basic order which even the physical order demonstrates in its creation.

In asking the Task Force on Sexuality to look at Homosexuality within the context of the whole subject of sexuality we were not asking merely for a name change and for some consideration further down the line of other items relating to sexual relationships, but for an examination of the basic nature of marriage and the integral place of sex within that relationship. Having sorted out the basics, then within that context we may examine what the church has throughout its history seen as aberrations. The report may see this as being "influenced...by our theoretical preconceptions" (p.2). Are the church's understandings merely "influenced by the history of ideas and the social contexts and structures in which they have evolved" (p.3) or is the Church being faithful to a Biblical insight concerning the sacramental, spiritual nature of the sexual act?

The attempt to reinterpret the Biblical passages concerning homosexuality is unconvincing. Particularly such a study needs to be within the context of an understanding of sexuality (as in the 'one flesh' concept in 1 Cor. 6: 15ff and Eph. 5: 21-32) and the call for the Christian to lead a holy life, a new life in which the standards and the deeds of the "old" man are put off (which quite clearly has sexual implications e.g. Ephesians 5: 1-6, Colossians 3: 1-10).

There is a weight given in the Commissions' Report to the Biblical study by recent homosexual scholars which is quite out of proportion to their standing within the realm of Biblical scholarship.

It is an assumption that "the Biblical references to homosexual practices refer, in the main, to homosexual behaviour on the part of heterosexuals." (p.3)

The argument that homosexual practices are proscribed because of their background in idolatry and the fertility cults (p.3) cannot hold water in regard to the writings of St. Paul. He sees homosexuality as being part of the old nature, and as such classes it with adultery, drunkenness and greed (1. Cor. 6:9f). It is not to be avoided purely because of its association with pagan practices or he would have dealt with it in the same manner that he deals with food offered to idols. There is no hint in his writings that homosexuality is one of those things that can be indulged in as long as I give thanks to God for it and do not cause a weaker brother to stumble (1 Corinthians 10).

The Biblical insights concerning a non-judgemental attitude or the Christian imperative of love (pp 3-4) relate to our treatment of people but do not make morality relative. The woman taken in adultery is told 'Go, and do not sin again' (Jn. 8:11). Jesus clearly sees the misuse of sexual relationships in fornication and adultery as "defiling a man" (Mh 7:20-3) (When the authors quote this passage they take it out of its context which is to contrast ritual uncleanness with moral defilement).

I find paragraph 4 on page 4 difficult to follow. After the phrase about "the legal approach, which is concerned with acts" it is confusing to find Paul's "fruits of the Spirit" translated into "Christian standards of conduct". There is a call within the passage as a whole from which this verse is quoted, Galatians 5: 13-24, to a new morality in which those who belong to Jesus Christ have crucified the flesh with its passions and desires". Taking the passage as a whole it is difficult to build a basis for responsible sexual behaviour for the homosexual or the heterosexual which would allow sexual practice outside the sacrament of marriage.

Is the first paragraph in Theology and Ethics (p.5) saying clearly that "most theologians maintain that homosexuality is to be regarded as a manifestation of the fallen state of the race"? Do we as a House of Bishops accept that?

Are we prepared to go on and say with the Task Force "But since all men participate in this fallen state and exhibit some manifestation of it, homosexuals can hardly be charged with special guilt" (p.5)? Aren't we being pushed into a false corner by being made to feel that we have attributed "special guilt" to homosexuals and that therefore we should now show a new tolerance? This is a blind which puts us off from the main ethical question. For the word 'homosexuals' in the sentence we might substitute any number of terms relating to mental and fleshly sins. Are we to attribute special guilt to those who lust, to the proud, to the murderer? Surely the Biblical response is "All have sinned and fall short of the glory of God" (Romans 3: 23). But this is not to suggest approval for an ongoing exhibition of any manifestation of our fallen state.

Our church has emphasized for some time that "the sole purpose of sexuality is not necessarily procreation." (p.6) At least the Prayer Book preface to the Marriage Service "opens the possibility that a 'natural' objective of sexuality...might be that of the unity of two persons in loving fidelity": "the hallowing of the union betwixt man and woman". We do not have difficulty granting this or that "nonprocreative sex could be seen as morally legitimate under certain circumstances" (p.6). The Biblical "one flesh" passages do not talk about procreation but about the unity of a man and woman. However, to accept non-procreative sex does not give any grounds for the acceptance of homosexual acts.

Can the pastor take one of four positions? Are we really prepared to say to our clergy that "in educating conscience" (p.6) you can take one of these four positions?

In the first position, is it fair to say that "this position holds that all homosexual acts are basically evil and always to be forbidden because they go against the procreative purposes of sexuality and marriage"? Is not the homosexuality condemned because it goes against something deeper in the order of God's creation as expressed in the one flesh relationship? It is not merely a matter that homosexuals cannot procreate.

How do we relate the "essentially imperfect" position to the acceptance of other essentially imperfect actions as befitting for those who seek to live the new life in Christ?

The 3rd position again refers to "procreative objectives" rather than the Biblical understanding of the "one flesh" relationship.

My comments are not meant to be exhaustive, but to raise the questions that we must face together. There are two confusions that must not be allowed to cloud our discussion of basic issues: We need to be clear that we are discussing homosexual acts and not have the issue clouded by never being sure whether we are discussing homosexual nature or acts. Presumably the House has little problem with human, homosexual or heterosexual natures; the Biblical concern is with the way we live our lives.

We need to be clear that the rejection of homosexual activity for Christians is not the rejection of persons with homosexual inclinations. We must seek to let the Lord's love for all men motivate our relationships but refuse to let that deteriorate into a sentimental acceptance of any standards. The Christian community has traditionally assumed it can be loving and at the same time call for both celibacy for some and faithfulness in marriage for others.

21 -
ORDINATION OF WOMEN TO THE PRIESTHOOD

Resolutions passed at the May, 1976 Synod of the Diocese of Algoma:

Motion #36:

Moved by the Rev'd H. Morrow, seconded by Mrs. K. Merrifield -

RE: THE ORDINATION OF WOMEN - that this Synod:

- (a) earnestly desires that all the people of our Diocese pray fervently that in the question of ordaining women to the priesthood God's will be done;
- (b) encourages all our people to recognize in charity the attitudes and sentiments of those who differ from us in the matter;
- (c) calls upon all to humbly accept the decision of the church as expressed by her synods and the decision of the House of Bishops in the interests of Christian unity.

	<u>Clergy</u>	<u>Laity</u>
For	31	73
Against	22	35
Abstention	-	- CARRIED.

Motion #37:

Moved by the Rev'd W. R. Stadnyk, seconded by the Rev'd N. L. Goater:

"That this Synod ask the Bishops of the Canadian Church to continue the process of prayer and study until a greater measure of unanimity is reached about the ordination of women as priests; and that they consider submitting this matter to full discussion at the Lambeth Conference before any bishop takes unilateral action; and that in the interim that they engage in comprehensive and exhaustive discussion of the Ordination of Women with the Bishops of the Orthodox and Roman Catholic Churches.

	<u>Clergy</u>	<u>Laity</u>
For	38	78
Against	14	30
Abstentions	3	3 CARRIED.

Motion #40:

Moved by the Rev'd D. M. Landon, seconded by the Rev'd Wm. R. Stadnyk:

"That the decisions of this Synod regarding the Ordination of Women to the Priesthood be communicated as soon as possible to the House of Bishops of the Canadian Church." CARRIED.

RESOLUTION #21 - LAMBETH CONFERENCE 1978

Women in the priesthood

1. The Conference notes that since the last Lambeth Conference in 1968, the diocese of Hong Kong, the Anglican Church of Canada, the Episcopal Church in the United States of America, and the Church of the Province of New Zealand have admitted women to the presbyterate, and that eight other member Churches of the Anglican Communion have now either agreed or approved in principle or stated that there are either no fundamental or no theological objections to the ordination of women to the historic threefold ministry of the Church.

We also note that other of its member Churches have not yet made a decision on the matter. Others again have clearly stated that they do hold fundamental objections to the ordination of

Resolution #21 (Continued)

women to the historic threefold ministry of the Church.

2. The Conference acknowledges that both the debate about the ordination of women as well as the ordinations themselves have, in some Churches, caused distress and pain to many on both sides. To heal these and to maintain and strengthen fellowship is a primary pastoral responsibility of all, and especially of the bishops.
3. The Conference also recognizes
 - a. the autonomy of each of its member Churches, acknowledging the legal right of each Church to make its own decision about the appropriateness of admitting women to Holy Orders;
 - b. that such provincial action in this matter has consequences of the utmost significance for the Anglican Communion as a whole.
4. The Conference affirms its commitment to the preservation of unity within and between all member Churches of the Anglican Communion.
5. The Conference therefore
 - a. encourages all member Churches of the Anglican Communion to continue in communion with one another, notwithstanding the admission of women (whether at present or in the future) to the ordained ministry of some member Churches;
 - b. in circumstances in which the issue of the ordination of women has caused, or may cause, problems of conscience, urges that every action possible be taken to ensure that all baptized members of the Church continue to be in communion with their bishop and that every opportunity be given for all members to work together in the mission of the Church irrespective of their convictions regarding this issue;
 - c. requests the Anglican Consultative Council
 - i. to use its good offices to promote dialogue between those member Churches which ordain women and those which do not, with a view to exploring ways in which the fullest use can be made of women's gifts within the total ministry of the Church in our Communion; and
 - ii. to maintain, and wherever possible extend, the present dialogue with Churches outside the Anglican family.
6. Consistent with the foregoing, this Conference
 - a. declares its acceptance of those member Churches which now ordain women, and urges that they respect the convictions of those provinces and dioceses which do not,
 - b. declares its acceptance of those member Churches which do not ordain women, and urges that they respect the convictions of those provinces and dioceses which do;

Resolution #21 (Concluded)

6. c. with regard to women who have been ordained in the Anglican Communion being authorized to exercise their ministry in provinces which have not ordained women, we recommend that, should synodical authority be given to enable them to exercise it, it be exercised only
 - i. where pastoral need warrants and
 - ii. where such a ministry is agreeable to the bishop, clergy, and people where the ministry is to be exercised and where it is approved by the legally responsible body of the parish, area, or institution where such a ministry is to be exercised.
7. We recognize that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint the Roman Catholic, Orthodox and Old Catholic Churches, but we wish to make it clear
 - a. that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage;
 - b. that those who have taken part in ordinations of women to the priesthood believe that these ordinations have been into the historic ministry of the Church as the Anglican Communion has received it; and
 - c. that we hope the dialogue between these other Churches and the member Churches of our Communion will continue because we believe that we still have understanding of the truth of God and his will to learn from them as together we all move towards a fuller catholicity and a deeper fellowship in the Holy Spirit.
8. This Conference urges that further discussions about the ordination of women be held within a wider consideration of theological issues of ministry and priesthood.

CARRIED.

STATEMENT REGARDING THE REPORTING ON THE ACTION OF THE ANGLICAN BISHOPS RELATING TO THE ORDINATION OF PERSONS WITH A HOMOSEXUAL ORIENTATION.

Background

For some years now the House of Bishops of the Anglican Church of Canada has been studying issues relating to sexuality in its totality, including those relating to homosexuality. In this study it is in contact with other parts of the Anglican Communion and other Churches which are engaged in similar activity. The primary concern of the Bishops has been to develop far greater understanding of this area of life which is so important for all of us so that they can minister pastorally more adequately to persons grappling with problems that arise from concern about sexuality. The Lambeth Conference urged such study.

"The Conference gladly affirms the Christian ideals of faithfulness and chastity both within and outside marriage, and calls Christians everywhere to seek the grace of Christ to live lives of holiness, discipline, and service in the world, and commends to the Church:

1. The need for theological study of sexuality in such a way as to relate sexual relationships to that wholeness of human life which itself derives from God, who is the source of masculinity and femininity;
2. the need for programmes at diocesan level, involving both men and women,
 - a) to promote the study and foster the ideals of Christian marriage and family life, and to examine the ways in which those who are unmarried may discover the fullness which God intends for all his children;
 - b) to provide ministries of compassionate support to those suffering from brokenness within marriage and family relationships;
 - c) to emphasize the sacredness of all human life, the moral issues inherent in clinical abortion, and the possible implications of genetic engineering.
3. While we re-affirm heterosexuality as the Scriptural norm, we recognize the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research. The Church, recognizing the need for pastoral concern for those who are homosexual, encourages dialogue with them.

(we note with satisfaction that such studies are now proceeding in some member Churches of the Anglican Communion)."

FEBRUARY 27, 1979

Resolutions

As steps in this continuing study the Bishops have passed two resolutions:

February, 1978

"Open discussion and debate, often highly emotional, on the life and rights of homosexual persons in society, have become commonplace and divisive in recent years.

The members of the House of Bishops of the Anglican Church of Canada, as chief pastors of the Church are obligated to exercise faithful witness to that office, and at the same time, to wrestle with the human and pastoral problems which homosexuality presents to the Church at all levels as it attempts to minister to all people. Realizing the complexity of this area of human relationships and the wide divergence of both popular and informed opinion, the Bishops, in the summer of 1976, asked for help and advice in facing the problems raised by homosexuality in contemporary society. They commissioned a Task Force of eleven persons, from a variety of backgrounds, to present an advisory report to them to assist in their deliberations.

The Task Force presented the first draft of its report in 1977 and was asked to do further work in some areas and report back to the meeting of the Bishops early in 1978. The House of Bishops has been meeting this past week in Mississauga and has received the second draft of the report. The lengthy draft is still considered confidential as it was prepared as an advisory paper to the Bishops, not a position paper for the whole Church. The Bishops have committed themselves to continuing study of this vital issue and specifically of the report's 15 recommendations. They will continue their deliberations at future meetings of the House. They have asked that a study paper be prepared in the near future for study and discussion at all levels of the Church, and by other interested groups. In the meantime, the Bishops have issued the following specific statement:

Questions of human sexuality are a matter of great concern to the Church of our day. Prominent amongst these concerns is the attitude of the Church towards homosexual persons. While homosexuality is a very complex and involved issue, nevertheless, in response to specific questions directed to the Anglican Church of Canada, we have decided that a statement is needed at this time.

We believe as Christians that homosexual persons as children of God, have a full and equal claim, with all other persons, upon the love, acceptance,

concern and pastoral care of the Church. The gospel of Jesus Christ compels Christians to guard against all forms of human injustice and to affirm that all persons are brothers and sisters for whom Christ died. We affirm that homosexual persons are entitled to equal protection under the law with all other Canadian citizens.

It is clear from Holy Scripture that only the sexual union of male and female can find expression within the covenant of Holy Matrimony.

In the heart of biblical teaching about creation we discover insights into the nature and purpose of sexuality. Rooted in God's creative purpose is the fulfillment and completion of male and female in each other, together with the procreative function of sexuality. Thus the Church confines its nuptial blessing to heterosexual marriages, and we cannot authorize our Clergy to bless homosexual unions. We are aware that some homosexuals develop for themselves relationships of mutual support, help and comfort, about which the Church must show an appropriate concern. Such relationships, though, must not be confused with Holy Matrimony, and the Church must do nothing which appears to support any such suggestion."

February, 1979

- "1. Our present and future considerations about homosexuality should be pursued within the larger study of human sexuality in its totality;
2. We accept all persons, regardless of sexual orientation, as equal before God; our acceptance of persons with homosexual orientation is not an acceptance of homosexual activity;
3. We do not accept the blessing of homosexual unions (see previous press release);
4. We will not call in question the ordination of a person who has shared with the bishop his/her homosexual orientation if there has been a commitment to the bishop to abstain from sexual acts with persons of the same sex as a part of the requirement for ordination."

The purpose of the last resolution was to try to make possible more open relationships between bishops and candidates for ordination who are seeking to come to terms with their sexual orientation or who recognize that they are homosexually orientated.

This required greater openness and letting persons know what the view of the Bishops is at the present time as their study of the teaching of scripture, the tradition of the Church and the results of scientific and medical research

continues. Any action or statement in a sensitive area of this kind must also take account of the existing attitudes within both society and the Church because the Bishops have a responsibility for the welfare of the Church corporately as well as the welfare of individuals. The Bishops are aware of this responsibility.

Against this background I would have to take serious disagreement with some of the content of and expectations which lie behind the Churchman Editorial "A Double Standard".

I do not believe it is a necessary contradiction to accept a person's orientation and yet ask them to abstain from giving expression to the orientation in certain types of activity. We, in fact, do this to persons in a wide variety of situations in life.

If it were completely clear that homosexuality is totally genetically determined then a charge of double standard could logically be defended. Since the Bishops do not believe that this assumption is completely clear or dependable and since Scripture, Church tradition and culture generally has accepted heterosexuality as the norm, the Bishops do not feel that heterosexuality and homosexuality can be viewed as completely equal conditions. Only if this were the case could a double standard fairly be charged.

Neither are the Bishops setting up one standard relating to Ordination and another relating to society, (in some senses this could well be justified. People who accept leadership roles in Church and society have historically been expected to accept standards beyond the average as they are expected to model conduct which it is hoped will be emulated). The Bishops have called for equal acceptance in society of persons regardless of their sexual orientation and also recognized the right of all to the love, acceptance, and pastoral care of the Church. They have not authorized clergy to bless homosexual unions. They have not, in my view, as implied in the editorial, set up a double standard.

I believe the Bishops' statement has and can encourage greater openness and franker discussion between ordinands and themselves. I know it already has in some cases.

The actions taken have not solved all the problems. They cannot be solved this easily. They have brought an important concern more into the open in what I believe is a responsible way. They will have to be tested in the light of two of the searching questions which Lambeth asked the Anglican Provinces to keep before them:

"Are we discovering in our common loyalty to Jesus Christ the grounds of a community deep enough and strong enough to enable us to relate to each other honestly and frankly and without claiming moral superiority, no matter how complex or controversial the issue we face may be, without breaking the commitment to Jesus Christ and to each other?

Are we discovering the ability to uphold what we believe to be basic Christian values, and at the same time to minister with love and concern to those who have not been able to live up to the standards? And to do so in a way that does not create a sense of condemnation or rejection and seem primarily legalistic?"

CHRISTIAN INITIATION NOTES

The Motion Proposed to General Synod 1977
by the previous Joint Task Force

In the Christian Church men and women who come to faith in the Lord Jesus are welcomed into His Body through their repentance and affirmation of faith in Him, and through His gift of grace in Baptism, the Laying-on-of-Hands and the Holy Communion. In Anglican tradition, the Bishop presides at this Service.

In Christian tradition, it has been the concern of the Church that children begin in the process of initiation and growing up into Christ from their earliest days. The acts of initiation are not private matters, but belong within the community of faith and require commitment to our Lord by the parents within that community. Differing patterns for this process have evolved in our Anglican Church. We seek to hold these variations together:

1. After careful preparation of the parents by the parish priest, an infant or child may receive baptism with water and laying-on-of-hands. Any of the authorized services may be used, but must include immediately after the dipping or pouring of water, in the Name of the Trinity, the Bishop or Priest placing a hand on the infant's head and saying: "N., you are sealed by the Holy Spirit as a child of God, (and we receive you into the congregation of Christ's flock, signing you with the sign of the cross (+))" The Bishop may authorize the use of chrism in this action.
2. It is expected that subsequently all who have been baptized in childhood will, after careful preparation, renew their baptismal vows in a mature public affirmation of faith, commit themselves to share in the Lord's ministry in and through His Church, and receive the laying-on-of-hands by the Bishops.

Parishes have a responsibility within their faith community to help growing Christians make this step of commitment and articulate their belief.

- 3-A. In parishes where diocesan authority has been given *a baptized child, having received pastoral instruction from priest and parents, and reverently seeking to partake of the Holy Communion, may proceed after a simple affirmation of faith to Communion.
- 3-B. It is recognized that many Christians will seek to receive the Holy Communion only after they have made their mature personal commitment, thereby responding to their baptism with repentance and faith in the Lord Jesus, and have received the grace that comes through the further sealing of the initiation covenant in the laying-on-of-the Bishop's hands.

Initiation is the commencement of a process of growth. The stages of such growth cannot be programmed, but are dependent on the Holy Spirit and man's openness to His activity. Accordingly, further affirmations of faith may be made publicly and sealed with the laying-on-of-hands as other significant steps in faith and commitment are made.

*Regulations for this shall be determined in each Diocese.

EXTRACTS FROM THE HOUSE OF BISHOPS MEMORIAL
 TO GENERAL SYNOD
MADE AT THE MEETING IMMEDIATELY PRIOR TO THE SYNOD

The statement on Initiation which the Doctrine and Worship Committee and we have jointly sent to General Synod may provide a creative pattern of initiation which could satisfy all. At the August 1977 meeting of the House immediately prior to General Synod, however, we felt strongly that the document had not yet been studied widely enough to assure a responsible decision which would meet with acceptance throughout the Church.

We therefore suggest that General Synod should receive the 'Statement on Christian Initiation 1977' and commend it for study in the context of the many writings on this subject currently available in our own and other churches. It would be our intention, in consultation with the Doctrine and Worship Committee, to bring back the Statement in either its present or an amended form for consideration at the next General Synod.

- - - - -

iii. Practice

We have come to a full agreement for the present on certain guidelines which update and replace those issued in 1973:

(a) Baptism with water in the name of the Trinity, being the sacrament of initiation commanded by our Lord, should never be treated lightly or casually. Infant Baptism should always be preceded by careful preparation of parents and God-parents and should take place at the main service of the day in the midst of the Christian Community. At this time we are not ready for any Bishop to authorize clergy to lay-on-hands in association with Baptism.

(b) All who have been baptized in childhood should, after careful preparation, renew their baptismal vows in a mature and public affirmation of faith, commit themselves to share in the Lord's ministry in and through His Church, and receive the laying-on-of-hands by the Bishop. We see this symbol of growth in the realization of our Baptism as being an important step for all members of our fellowship (including those who may have received the laying-on-of-hands in infancy and those who may have become communicants in the Church in childhood).

(c) Some will choose not to become communicants until after a mature affirmation of faith and the laying-on-of-hands by the Bishop. However, children who have been baptized may become communicants subject to the decision of their parents, the parish priest and the diocesan bishop. This should not take place before a child can make a simple affirmation of faith and has been given appropriate instruction as to the meaning of communion and how to receive the sacrament with reverence. The Bishop will need assurance that this practice is acceptable to the parish and in his diocese.

(d) Adults who at various times in their lives come to significant new realizations of their baptism and understanding of their faith and encouraged to express these through a confession of faith in the context of prayer and the laying-on-of-hands by the Bishop in the midst of the Christian community.

1979

CONVENING CIRCULAR

of the

TWENTY-NINTH SESSION

of the

SYNOD OF THE DIOCESE

OF ALGOMA

to be

HELD IN THE CITY OF SAULT STE. MARIE

on

MAY 7th, 8th AND 9th, 1979

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(Convening Circular)

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A FEW WORDS ABOUT THIS CONVENING CIRCULAR

In the interest of economy, delegates are requested to bring all of this material with them to Synod, so that additional copies will not be required at Synod.

In the event you are unable to be in attendance PLEASE ENSURE that the alternate delegate is provided with this Convening Circular.

IT IS ALSO INTENDED THAT ALL ADVANCE MATERIAL SHALL CONSTITUTE THE DELEGATE'S COPIES OF THE APPLICABLE PORTIONS OF THE 1979 SYNOD JOURNAL. The post-Synod mailing will therefore only consist of the copies of those reports distributed at Synod and the actual Synod Minutes. These exhibits can then be added to complete the 1979 Algoma Synod Journal.

Please note that the Provisional Agenda is the only item appearing in colour.

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The Bishop requests that all use the following prayer daily for the forthcoming Synod:

"Guide, we beseech thee, Almighty God, by the light of thy Holy Spirit, the counsels of the Bishops, Clergy, and Laity about to be assembled in Diocesan Synod; that thy Church may dwell in peace, and fulfil all the mind of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. Amen."

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1979 DIOCESAN SYNOD

GUESTS:

<u>Name</u>	<u>Address</u>	<u>Representing</u>
The Rev'd Patrick Atkinson	Box 554, Atikokan, Ont. POT 1C0.	Diocese of Keewatin
The Rev'd Wm. Wiedrich	St. James' Episcopal Church 533 Bingham Street Sault Ste. Marie, Michigan	Diocese of Northern Michigan
Mrs. Janet Ask,	306 Dillon St., Sault Ste. Marie, Michigan	St. James' Episcopal Church, Diocese of Northern Michigan
The Rev'd H. Murphy	Precious Blood Cathedral 778 Queen St. East, Sault Ste. Marie, Ontario	Roman Catholic
The Rev'd E. Irvine Johnston	St. Andrew's United Church, 712 Wellington St. East, Sault Ste. Marie, Ontario	United Church
The Rev'd Peter Reid	Westminister Presbyterian Church 134 Brock Street Sault Ste. Marie, Ontario	Presbyterian Church
Mr. Ralph Derby	1029 Queen St. East, Sault Ste. Marie, Ontario.	Westminister Presbyterian Church
The Rev'd David E. Hardy	Zion Lutheran Church 189 Upton Road, Sault Ste. Marie, Ontario	Lutheran
Miss Shirley Lukala	"	Lutheran

OBSERVER:

Mrs. Peggy Hern A.C.W. Diocesan Treasurer

PROVISIONAL
AGENDA

SUNDAY, MAY 6th, 1979

- 4 - 6 and
7 - 8:30 p.m. REGISTRATION of clergy and lay delegates in St. Luke's Parish Hall. (Delegates to sign Statement of Intention re Provincial ~~and General Synods~~ *Synod* when registering.)
- 8 - 10:30 p.m. RECEPTION at Bishophurst, 134 Simpson Street, for clergy and lay delegates.
Registration available at Bishophurst after 8:30 p.m.
Special historical display in Heritage Centre.

MONDAY, May 7th, 1979

Delegates will make own arrangements for breakfast.

- 7:15 a.m. OPENING SERVICE - MATTINS and CHORAL EUCHARIST - St. Luke's Cathedral
Memorial list of deceased members of Synod.
- 8:30 a.m. Continental breakfast and final registration - St. Andrew's United Church Hall.

MORNING SITTING

Delegates will assemble in ST. ANDREW'S UNITED CHURCH HALL

- 9:30 a.m. (1) Opening Prayer - ten minute meditation - formal organization of Synod.
- (1a) Motion to confirm committee appointments (Convening Circular - Page 15)
- (1b) Announcement of Quorum *(Ask 1st Times to stand)*
- (1c) Election of Clerical and Lay Secretaries
- (2) Message to Her Majesty the Queen *- Dean Rev. Johnson*
- (3) Regrets of Absentees; greetings; courtesies of Synod *Correspondence*
- (4) Motion to adopt 1976 and 1977 Synod Minutes
- (5) Report of Agenda and Resolutions Committees
Motion to vary Order of Proceedings
- (6) Reception of reports and motions
- (6a) Those printed in Convening Circular
- (6b) Additional Reports
- (6c) Additional (non-canonical) motions
- (7) Reception of Scrutineers' Report re Clerical and Lay Delegates' Credentials
- (8) BISHOP'S CHARGE

17

12: noon NOON-DAY PRAYERS

12:30 p.m. Luncheon - Windsor Park Hotel - Imperial Room
Announcement of incoming Executive Committee

AFTERNOON SITTING

- Presentation to McConde - (Lyle)*
- 2:00 p.m. (9) Algoma Anglican Editor's Report *Reply by R. McConde* Page 135 - 137
- ✓ (10) Algoma Anglican Standing Committee Report *Information by Synod of J. Jordan is Editor (John Jordan)* 135
- (11) Executive Committee Report 101 - 108
- 3:30 p.m. ✓ (12) Consideration of financial statements
- Auditor's Report 118
 - Balance Sheet 119 - 120
 - Statement of Revenue and Expenses 121
 - Statement of Car Loan Fund Capital 122
 - Statement of Abp. Wright Building Fund Capital 122
 - Statement of Real Estate Capital 123
 - Statement of Accumulated Revenue over expenses 123
 - Designated Appeals 124
 - Local Trusts Fund 125
 - Cemetery Trusts Fund 126
 - Synod Trusts 127 - 133
 - Abp. Wright Building Fund - Loans Receivable 134
- 4:55 p.m. (13) Report of Nominating Committee re delegates to General and Provincial Synods and distribution of General Synod ballots
- 5:00 p.m. Adjournment - SUPPER BREAK - delegates make own arrangements

EVENING SITTING

- 7:00 p.m. Evening Prayer - ST. ANDREW'S UNITED CHURCH HALL
- (14) Anglican Church Women Page 109 - 111
 - (15) Social Service Committee 112 - 113
 - (16) Outreach Committee 115 - 117
 - (17) Youth Camps

Amend Photograph?

- #25 ←
- (18) Thorneloe College *(move below)* Page 160 - 162
- (19) Car Committee Report 114
- (20) Missions to Seamen *(Contribute to Comm. Thomson)* 157 - 159
- (21) Diocesan Heritage Centre Committee 177 - 178
- Close of balloting for General Synod delegates

9pm?

9:30 p.m. Adjournment and closing prayers

TUESDAY, MAY 8th, 1979

- 7:30 a.m. Mattins and Eucharist - St. Luke's Cathedral
- 8:30 a.m. Breakfast - Windsor Park Hotel, Imperial Room - 617 Queen St. E.

MORNING SITTING

- Delegates will assemble in ST. ANDREW'S UNITED CHURCH HALL.
- 14-17
19-21
- 9:30 a.m. Call to Order - opening prayer - ten minute meditation
- (22) Announcement of election for General Synod and distribution of ballots for Provincial Synod
- (23) Motion to waive reading of previous day's minutes
- (24) Report of Committee on the Bishop's Charge and consideration of any motions and recommendations arising therefrom
- 10:15 a.m. (25) Ministry Committee Page 164 - 171
- Closing of Balloting for Provincial Synod
- 12: noon NOON-DAY PRAYERS
- 12:30 p.m. Luncheon - Empire Motor Hotel - 320 Bay Street

AFTERNOON SITTING

- 2:00 p.m. Completion of discussion concerning Ministry Committee Report
- 2:30 p.m. (26) Planning Committee Page 148 - 154
- (27) Property Committee *37 - Sudbury Liny Range Planning* Page 179
- 172 - 176
- (28) Finance Committee 138
- (29) Investment Committee 139 - 147
- (30) Warden of Lay Readers Report 163
- 4:55 p.m. (31) Report of Nominating Committee concerning election of delegates to Provincial Synod
- 5:00 p.m. Adjournment - SUPPER BREAK - Delegates make own arrangements

EVENING SITTING

- 7:00 p.m. Evening Prayer - St. Andrew's United Church Hall
- (32) Continuation of report of Committee on the Bishop's Charge and consideration of any motions arising therefrom
- (33) Ordination of Women to the Priesthood
- (34) Matrimonial Commission Page 155 - 156
- (30) Lay Readers Report — page 163
- 9:30 p.m. Adjournment and closing Prayers

WEDNESDAY, MAY 9th, 1979

Breakfast - Delegates make own arrangements

- 9:00 a.m. Call to Order - Mattins and ten minute meditation at St. Andrew's United Church Hall
- (35) Motion to waive reading of previous day's minutes
- (36) Notices of Motion - continued
- (37) ~~Report of Sudbury Long-range Planning Committee~~ Report Page 179
- 12: noon NOON-DAY PRAYERS
- 12:30 p.m. Luncheon - Holiday Inn - 208 St. Mary's River Drive

AFTERNOON SITTING

- 2:00 p.m. Partners-in-Mission
- (38) Election of Registrar and Auditor
- (39) Unfinished Business
- (40) Votes of Thanks
- (41) Summary of Acts of Synod
- 4:45 p.m. Closing Eucharist - ST. LUKE'S CATHEDRAL and PROROGATION OF SYNOD.

Banners (Historic Research).
30th Session

NOTES ON ARRANGEMENTS

PARKING: If possible, please use the lot at St. Andrew's first thing early in the morning and walk from there to the Cathedral, hotel and back. There is no parking available at the Cathedral.

LOCATIONS:

St. Andrew's United Church Hall	-	712 Wellington St. East
St. Luke's Cathedral	-	160 Brock St.
Windsor Hotel	-	617 Queen St. East,
Empire Motor Hotel	-	320 Bay St.
Holiday Inn	-	208 St. Mary's River Drive
Bishophurst	-	134 Simpson St.

HOW TO GET THERE: Please consult map of Sault Ste. Marie which will be handed out at the time of registration.

REGISTRATION - SUNDAY, MAY 6th, 1979:

4 to 6 p.m.)	St. Luke's Parish Hall
7 to 8:30 p.m.)	
After 8:30 p.m.	-	Bishophurst

Registration of Clergy and Lay Delegates will be at the above locations. Delegates will be asked to sign Statement of Intention re Provincial and General Synods at the time of registration.

For those expecting to arrive after 8:30 p.m. arrangements will be made for registration at Bishophurst

WHEREVER POSSIBLE, PLEASE DO NOT REGISTER ON MONDAY MORNING WHICH WILL ONLY BE RESERVED FOR THOSE ARRIVING ON THE FIRST DAY OF SYNOD.

CLERICAL DRESS: The Bishop requests that clerical collars and suits be worn in place of cassocks for all Synod Sessions. The Archdeacons, Canons and visiting clergy only will robe for the opening Eucharist.

TRAVEL EXPENSES: In line with past practice, delegates may submit claims for travel expenses (automobile only) for which they are not reimbursed by the parishes. Claim should not be in excess of 6¢ per mile or actual cost of gasoline used. The enclosed claim form may be used for this purpose. Wherever possible car pools should be used.

DELEGATE'S EXPENSES: "Members of Synod be reimbursed for all out-of-pocket expenses, not covered by the Diocese, and that the cost be borne by the parishes" (Motion 83, 1973 Synod)

MEALS: Meal tickets will not be used at this Synod. Please advise at time of registration of any scheduled meals you do not expect to participate in. If you bring any extra guests for any of the meals, please advise at the time of registration. Parishes will be invoiced later for the cost of meals.

Monday	-	luncheon
Tuesday	-	breakfast, luncheon
Wednesday	-	luncheon

AUDIO-VISUAL EQUIPMENT: Please advise Synod Office well in advance if any equipment is needed so that the necessary arrangements may be made.

CONSULTATIONS ON RESOLUTIONS: A special table will be set up at the front of the hall for the Agenda Committee and the Resolutions Committee in order to assist any delegates regarding any motions included in this Convening Circular and to answer any procedural questions.

BISHOPHURST RECEPTION: Sunday, May 6th

The Bishop and Mrs. Nock will be holding an Open House at Bishophurst, 134 Simpson St., on Sunday, May 6th, from 8: p.m. to 10:30 p.m. The clergy and their wives and the lay delegates and their spouses are invited to attend. This will be an opportunity to meet each other informally before the Synod begins.

HERITAGE CENTRE: Our Diocesan Historical Centre will be open to visitors during the Reception.

CHURCH SERVICES: For those wishing to attend church services on Sunday evening in Sault Ste. Marie, please note the following:

St. Luke's Cathedral - 7:00 p.m. - Evensong
 Holy Trinity - 7:30 p.m. - Evensong
 (Hwy. 17N. at Northern Ave.)
 St. Matthew's - 7:00 p.m. - Eucharist
 (1643 Wellington St. E.)

GENERAL REMARKS: We again wish to draw to your attention that a limited supply of the 1976 Diocesan Synod Journal as well as the Canons are available at the Synod Office upon request.

ACCOMMODATION should be arranged for as soon as possible.

Delegates are requested to make their own arrangements.

It is the responsibility of the parish to make a grant to their delegates toward their out-of-pocket expenses for accommodation and those meals not arranged for. We trust the following partial list will be of help in your selection.

<u>DOWNTOWN SAULT STE. MARIE</u>		<u>Distance from Cathedral</u>
Downtown Motel	137 East Street Tel. 705-256-5639	1 block
Windsor Hotel	617 Queen St. East Tel. 705-256-2211	1 block
Diplomat Motel	844 Queen St. East Tel. 705-254-4371	3 blocks
Empire Motor Hotel	320 Bay St. Tel. 705-254-7565	6 blocks
Holiday Inn	208 St. Mary's River Drive Tel. 705-949-0611	7 blocks
<u>HIGHWAY 17 EAST OF THE CITY</u>		
Sheraton Caswell Motor Hotel	503 Trunk Road Tel No. 705-253-2327	2 miles
Wellington Court Motel	25 Trunk Road Tel. 705-256-6274	1½ miles
Lincoln Motel	21 Trunk Road Tel. 705-253-4091	1½ miles
Commodore Motor Hotel	375 Trunk Road Tel. 705-254-6417	1 3/4 miles
<u>HIGHWAY 17 NORTH OF CITY</u>		
Crown Motor Hotel	184 Great Northern Rd.	1½ miles
Catalina Motel	259 Great Northern Rd.	2 miles
Watertower Inn	360 Great Northern Rd.	2 miles
Canadian Motor Hotel	410 Pim St.	1 mile
Ramada Inn	229 Great Northern Rd.	1½ miles

29th SESSION

MEMBERS OF 1979 SYNODEX-OFFICIO

The Bishop	The Right Rev'd F.F. Nock, B.A., D.D.	
The Chancellor	Mr. R.B. Warren, Q.C.	Box 673, Sudbury, Ontario
The Registrar	Mr. E.P. Lee, Q.C.	P.O. Drawer 990, Bracebridge, Ontario
The Treasurer	Mr. D.P. Oosterbaan	Box 1168, Sault Ste. Marie, Ont.
A.C.W. President		
Church Army Personnel	Captain Earl Burke (in charge of St. George's)	304 McIntyre Street, Thunder Bay, Ont.

Clergy and Lay Delegates listed in the following order:

Deanery of Algoma
 Deanery of Muskoka
 Deanery of Sudbury
 Deanery of Temiskaming
 Deanery of Thunder Bay

April 7, 1979.

Supplement to membership list of Synod:Non-parochial clergy licensed and living in Diocese:

The Rev'd John Jordan	The Rev'd A.M. Porter
The Rev'd John W. Kerr	The Rev'd H.A. Jerry-Cooper
	The Rev'd Dr. F.A. Peake

Retired clergy of the Diocese:

The Rev'd G. Beattie	The Rev'd R.J.S. Inshaw
The Ven. S.M. Craymer,	The Rev'd B.W.R. King-Edwards
The Rev'd Canon D.H. Dixon	The Rev'd Canon C.F. Large
The Rev'd H.G. Garrard, SSJE	The Ven. C.H.G. Peto
The Rev'd Canon C. Goodier	The Ven. Gilbert Thompson
The Rev'd Canon J.F. Hinchliffe	The Rev'd M.P. Wilkinson
The Rev'd Canon B. Gosse	The Most Rev'd W.L. Wright

Clergy associated with S.S.J.E.:

The Rev'd Brian Bostwick, S.S.J.E.

Service Chaplains on leave:

Lt. Col., the Rev'd Canon K.A. Minchin Captain, the Rev'd M.J.R. Tipping

Clergy on leave - resident outside of the Diocese:

The Rev'd J.P. Earle - England	The Rev'd Bruce Matthews - Oakville
The Rev'd Dr. D.S. Forth - U.S.A.	The Rev'd Peter Palmer, SSJE - England
The Rev'd D. Bowring - Toronto	The Rev'd D.S. Shea - Toronto
The Rev'd Ross Kreager - The Sudan	The Rev'd Roger McCombe - Ingersoll

Other clergy residing within the Diocese with Letters of Permission:

The Rev'd R.F. Brown	The Rev'd Dr. W.S. Morris
The Ven. H.D. Cleverdon	The Rev'd Dr. Chas. Ripley
The Rev'd F. Dalby, S.S.J.E.	The Rev'd C.W. Train
The Rev'd W.S. Johnson	The Rev'd Canon E.A. Weare, S.C.L.
The Ven. G.H. Johnson	The Rev'd Gordon Walls, S.S.J.E.
The Rev'd W.H.F. Kennedy at S.S.J.E.	The Rev'd D. Stanley

Divinity Students:

Mr. A.V. (Terry) Bennett
 Mr. Frank Mason
 Mr. Wayne Putman

1979 SYNOD DELEGATES

<u>ALGOMA DEANERY</u>	<u>Clergyman</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Blind River St. Saviour Massey, St. James	The Rev'd Canon B.J. Cooper	Miss Sally Shamas	Betty Klub
Chapleau St. John - and The C.P.R. Line	The Rev'd Wm. P. Ivey	Mr. L. Anderson Mr. R.L. Warren	Mrs. B. Ivey Joan MacGillivray
Elliot Lake St. Peter	The Rev'd K.G. Gibbs	Mr. Philip Miles Mrs. E. Peacock	Mr. A. Hawkins Mr. E. LaRocque
Garden River St. John	The Ven. F.R. Coyle		
Goulais Bay St. James	The Rev'd D. Stanley	Mrs. M. Boissineau	
St. Joseph Island	The Rev'd M.C. Eldred	Mrs. F. Wallace	Mrs. Anne Young
Echo Bay St. George	"	Mrs. Shirley Lee	Mrs. Nellie Smith
Sault Ste. Marie: Christ Church	The Ven. C.B. Noble	Mrs. S. Wilding	Mrs. R. Allen
St. Peter	"	Mr. Wm. Curtis	Mrs. K. Misner
Holy Trinity	The Rev'd W.R. Stadnyk	Mr. H. Gaines Mr. Wm. Dobbs Mr. H. Hamilton	Mr. D. Taylor Mr. T. Marwood Mr. G. Meakin
St. John	The Ven. F.R. Coyle	Mr. F. Boileau Mr. J. Brescacin	Mrs. M. Stares Mrs. P. Royal
St. Luke's Cathedral	The Very Rev'd I.L. Robertson The Rev'd F.C. Gower	Mr. H. Johnston Mr. A. Gould Dr. D.H. Gould	Mrs. M. Burfoot Mrs. D. Bowers Mr. G. Saxby
St. Matthew	The Rev'd F.G. Roberts	Mr. H. Walker Mr. Wm. Thompson Mrs. N. Hankinson	Mrs. E. Clark Mrs. C. Edwards Mr. G. Freeman
Thessalon Church of the Redeemer Bruce Mines, St. George	The Rev'd C.A.V. Hornett	Mr. D. Hagerty	Mr. R. Currie
Searchmont & Heyden	The Rev'd K.G. Ostler	Mrs. E. Gray	Miss K. Merrifield
Wawa, St. Paul Hawk Junction, St. Gile White River, All Saints	The Rev'd H. Coote		

1979 SYNOD DELEGATES

<u>MUSKOKA DEANERY</u>	<u>Clergyman</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Bala Trinity/Alban	The Ven. J. H. Watson	Mrs. Audrey Westover	Mr. G. Dymond Mrs. K. Ricker
MacTier, All Saints		Mrs. Ainsley Munroe	Mr. Ainsley Munroe
Bracebridge St. Thomas	The Rev'd Canon D.N.Mitchell	Mr. Robert Coupland	Mr. Lyall Robinson Mr. Walter Bryant
Emsdale Kearney Novar Sand Lake Sprucedale	The Rev'd Canon H.W.Garbutt	Mr. Lachlan Locke	Mrs. Marjorie Brandt
Gravenhurst St. James	The Rev'd Dr. E.A.Pulker	Mr. Richard Slemin Mrs. Joan Slemin	Mr. Bill Friend Mrs. Betty Friend
Huntsville All Saints	The Rev'd Canon G.W.Sutherland	Mr. A.L. Robinson Mr. Dick Papazian	Mr. R. Pattillo Mr. W.A. Newell
Grassmere St. Paul		Mrs. Margaret Withers	Mrs. Margaret Walker
Lake of Bays Mission	The Rev'd M.E. Bradford	Mr. Adrian van Seters	Mrs. Phyllis Briscoe
Milford Bay & Beaumaris	The Rev'd W.A. Graham		
Port Carling St. James			
Parry Sound Trinity	The Rev'd L.E. Peterson	Mrs. Pat Dunnill Mr. Bert Garrett Mrs. Betty McDowall	Mrs. Iona Swanson Mr. Hugh Swanson Mr. N. Saad
Port Sydney Christ	The Rev'd Canon J.F.Hinchliffe	Mr. Donald Kitchen	Mr. James Smith
Rosseau Parish	The Rev'd R.G. Charles	Mr. J. Hannon	Mrs. J. Charles
Sundridge South River Burks Falls	The Rev'd D.A. Lyon	Mrs. Mary Hall Miss B. Quirt Mr. Harry May	Mrs. F. Paget Mr. A. Cubberley
S.S.J.E. Missions	Superior--The Rev'd D. Hemming	Bro. Norman Newbery	

<u>SUDBURY DEANERY</u>	<u>Clergyman</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Capreol St. Alban	The Rev'd J. Turner	Mrs. E. Turner Mrs. S. Soderman	Mrs. R. Lemieux Mr. R. McLatchie
Copper Cliff St. John	The Rev'd J.S. Crouch	Mr. Ross Corless Mr. Robert Lewis	Mr. David Cole Mrs. Y. Baxter
Espanola St. George	The Rev'd Canon L.R.A. Sutherland	Mr. Alan Coode	Mrs. N. Cairns
Nairn All Saints			
Webbwood St. John			
Whitefish Falls St. Augustine			
Gore Bay Parish	The Rev'd J.G. McCausland	Mr. Howard Rumley	
Little Current Parish			
Lively Christ Church	The Rev'd R.T. Flowers	Mr. Frank MacKinnon Mr. Cecil Johnson	
Manitowaning & South Baymouth	The Rev'd Jerry Smith	Mrs. V. Tilston	Mrs. J. Bennett
Mindemoya St. Francis		Mr. Hollis Cox	Mr. H. Haner
Onaping All Saints	The Rev'd R.A.M. McCord		
Azilda St. Michael			
SUDBURY:			
Epiphany	The Rev'd E.B. Paterson	Dr. Robin Bolton	Mrs. B. Bolton
	The Rev'd A.R. Thwaites	Mr. Gary Brooks	Mrs. E. Peyton
	The Rev'd Dr. F.A. Peake	Mr. Norm Greene	Mrs. W. Warren
Ascension	The Rev'd M.R. Hankinson	Mr. J. Bright Mr. Wm. Bills	
St. Mark's, Garson Good Shepherd, Garson			Mrs. G. Rollins
St. James St. George, and All Saints, Coniston	The Rev'd R. Lumley	Lt. Col. Winslow Case, C M Mr. Bruce McComber Mr. N.E. Nicholson	

13 SUDBURY DEANERY (Continued)

Sudbury Resurrection	The Ven. J.G.M. Doolan	Mr. Mel Sawyer Mr. Cyril Varney Mr. Frank Southern	Mrs. D. Varney Mr. J. Flowers Mr. G. Dunlop
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Spanish River Reserve

TEMISKAMING DEANERY Clergyman

Lay Delegate

Alternate

Englehart Christ Church & St. Faith's, Charlton	The Rev'd Canon A.L. Chabot		
Haileybury St. Paul	The Rev'd R.A. Locke	Mr. Maurice Weight Mr. B. Thorniley	Mr. Peter Garvin Mrs. Pat MacPherson
Cobalt, St. James		Mrs. Eileen Hunt	Mrs. Veronica Mosher
New Liskeard St. John	The Rev'd R. Brazill	Mr. Frank Joy Mrs. Carmel Hoyle	Mr. Jack Cooper Mrs. F. Salisbury
NORTH BAY: Christ Church	The Rev'd W.J. Ellam	Mr. Don MacLennan Mrs. Joyce Edwards	Mr. Eric Magill Mrs. N. Bedggood
St. Brice	The Ven. D.A.P. Smith	Mr. R.R. Black Miss H. Sheppard Mr. A.S. Randall	Miss Aase Jensen Mr. G.R. Brough Mrs. Agnes McCormick
St. John	The Rev'd N.L. Goater	Mr. W.J. Gigg Mr. Dave Johnson Mrs. C. Elliott	Mr. Jeff Harvey Mrs. M. Turnbull Mr. Wib Elliott
Powassan St. Mary Callander St. Peter	The Rev'd D.L. Woodward		
Sturgeon Falls St. Mary Magdalene Holy Trinity, Temiscaming, Quebec	The Rev'd Ken Blaber		

THUNDER BAY DEANERY Clergyman

Lay Delegate

Alternate

Manitouwadge
Holy Spirit
Marathon
Trinity

The Rev'd R.F.
Nicolle

Mrs. Tina Wilson
Mr. Stan Petten

Nipigon
St. Mary
Schreiber
St. John
Red Rock
St. Peter

The Rev'd T.
Delaney

Mr. Adrian Marceau
Mr. R. Bailey Mr. D. Stephens
Mr. Charles Fearon

THUNDER BAY:
St. George

(Capt. Earl
Burke)

Mr. G. Daniher Mr. F. Godfrey
Mr. D. Cromarty

St. John

The Rev'd H.
Morrow

Mr. G. Richmond Dr. F.F.P.
Mrs. P. Morris Thompson
Mr. M. Zale

St. Luke

The Rev'd E.P.
Moyle

Mr. E.G. Nicholls Mrs. A. Nicholls
Mr. J. Sovereign + Mrs. E. Wright

St. Michael

The Rev'd M.S.
Conliffe

Mrs. Jean Brayshaw
Mr. Bernard Davis
Mr. Peter Dunnill +

St. Paul

The Rev'd D.M.
Landon
The Rev'd M.S.
McCarthy

Mr. D.N. Hamilton
Mrs. Leslie O'Neill
Mr. Dan. M. Scott

St. Stephen

The Rev'd Canon
T.F. Moore

Mrs. Margaret Mr. Alex Morgan
Somerton

St. Thomas

The Ven. E.R.
Haddon
The Rev'd L.
Winslow

Mr. S.B. Turner + Mr. E. Sayer
Mrs. Shirley Koza Mr. L. Shaw
Mr. Richard Carson Mr. R.L. Stephens

West Thunder Bay
Parish

The Rev'd R.J.
Kelsey

Mrs. Sheilagh Sauder

Missions to
Seamen

The Rev'd Canon
A. J. Thomson

SYNOD 1979 - SESSIONAL COMMITTEESCREDENTIALS COMMITTEE

(A) The Rev'd W.R. Stadnyk (Chairman)	Mr. A. Gould	(A)
(A) The Rev'd C.A.V. Hornett	Mrs. Francis Wallace	(A)

PRESS-TV MEDIA COMMITTEE

(A) Mr. H. Johnston (Chairman)	Youth delegate to be appointed
(S) The Rev'd J.S. Crouch	

AGENDA COMMITTEE

(A) The Rev'd F.G. Roberts (Chairman)	Dr. D.H. Gould	(A)
(A) The Ven. F.R. Coyle	Mr. Hugh Hamilton	(A)
(A) The Very Rev'd I.L. Robertson	Mr. J. Brescacin	(A)
(A) Mr. Din P. Oosterbaan	Mr. Wm. Thompson	(A)

ARRANGEMENTS COMMITTEE

(A) Mrs. Norma Hankinson (Chairman)	The Ven. C.B. Noble	(A)
(A) The Rev'd Ken Ostler		

RESOLUTIONS COMMITTEE

(TB) The Rev'd D.M. Landon (Chairman)	Mr. S.B. Turner	(TB)
(TB) The Rev'd M.S. Conliffe	Mr. M. Zale	(TB)
(S) Mr. R.B. Warren, Chancellor		

BISHOP'S CHARGE COMMITTEE

(T) The Rev'd R. Locke (Chairman)	<i>Mrs. Ellen May Acworth</i>	
(TE) The Ven. E.R. Haddon	Mrs. Pat <i>Betty</i> Dunnill <i>Dunnill</i>	(M)
(A) The Rev'd Wm. P. Ivey	Mr. Norman Greene	(S)
	<i>Mr Wm Curtis</i>	(S)

VOTES OF THANKS

(S) Mr. C. Varney (Chairman)	Mrs. Shirley Koza	(TB)
(M) Canon D.N. Mitchell	The Rev'd R. Nicolle	(TB)

SERVICES

(A) The Very Rev'd I.L. Robertson	The Rev'd Frank Gower	(A)
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NOMINATING COMMITTEE

To be announced later
The Rev Dr E. Pulker (M)
The Rev'd Woodward (T)

Mrs G. Rollins (S)
Mr N. Gains (P)

SCRUTINEERS

To be announced later

MORNING SITTING:

May 7th, 1979

Delegates assembled in St. Andrew's United Church Auditorium

9:30 a.m.

Opening Prayer and ten minute meditation by

Formal organization of Synod:

a) ANNOUNCEMENT OF QUORUM

The Chairman of the Credentials Committee, the Rev'd Wm. R. Stadnyk, reported that clergy; lay delegates; and youth delegates were present constituting a quorum.

DECLARATION OF QUORUM BY BISHOP

b) MOTION TO CONFIRM COMMITTEE APPOINTMENTS (Convening Circular - page 15)

Moved by
seconded by

"That the committee appointments made by the Bishop be now confirmed."

SYNOD SECRETARIES:

Nominations for Clerical Secretary:

Moved by
Seconded by

"That nominations for clerical secretary be closed."

The Bishop declared that the _____ elected as
clerical secretary.

Nominations for Lay Secretary:

Moved by
Seconded by

"That nominations for lay secretary be closed."

The Bishop declared that Mr. _____ elected as Lay
Secretary of Synod.

MESSAGE TO HER MAJESTY THE QUEEN:

Moved by

Seconded by

"The Twenty-ninth Session of the Synod of the Diocese of Algoma, Anglican Church of Canada, held in the City of Sault Ste. Marie, in the Province of Ontario -

Carried by singing "THE QUEEN"

REGRETS OF ABSENTEES:

The Rev'd Maurice P. Wilkinson
The Rev'd Dr. W.S. Morris,
The Rev'd E.G. Heaven,
The Rev'd R.F. Brown,
The Rev'd G. Beattie,
Captain Earl Burke
Mrs. Pat Dunnill

GREETINGS:

COURTESIES OF SYNOD:

Moved by the Rev'd F.G. Roberts, seconded by

"That the courtesies of the 29th Session of the Synod of Algoma be extended to the following:

Our guests: The Rev'd Patrick Atkinson
The Rev'd Wm. Wiedrich
The Rev'd H. Murphy
The Rev'd Irvine Johnston
The Rev'd Peter Reid
The Rev'd David Hardy

Mrs. Janet Ask
Miss Shirley Lukala

Observer - Mrs. Peggy Hern, A.C.W. Diocesan Treasurer

Correspondence
MOTION TO ADOPT 1976 and 1977 SYNOD MINUTES:

Moved by
Seconded by

"That the minutes of the 27th Synod, May 3rd, 4th and 5th, 1976, and the Theological Synod, May 9th, 10th and 11th, 1977, as previously printed and circulated be now formally approved and ratified."

REPORT OF AGENDA COMMITTEE:

Moved by
Seconded by

"That Synod concur in the variation of the Order of Proceedings as set forth in the draft agenda."

Moved by
Seconded by

"That Synod concur in these regulations of the length of speeches at Synod:

- a) Time limit on speeches shall be:
 - 5 minutes for movers
 - 3 minutes for seconders
 - 3 minutes for other speakers
 - 2 minutes for mover's final remarks.
- b) The Lay Secretary shall serve as timekeeper."

Moved by the Rev'd F.G. Roberts
Seconded by

"That if the mover and seconder of motions appearing in the Convening Circular are not present, the Synod concur in the Rev'd D.M. Landon and Chancellor Warren moving and seconding such motions."

Moved by the Rev'd F.G. Roberts,
Seconded by

"That the report of the Agenda Committee be received."

REPORT OF RESOLUTION COMMITTEE:

Moved by the Rev'd D.M. Landon
Seconded by

"That the report of the Resolutions Committee as presented on pages 184 - 191 of the Convening Circular be received."

RECEPTION OF REPORTS AND MOTIONS

Moved by
Seconded by

"That all reports and motions in the Convening Circular be received."

MOTION TO ADOPT 1976 and 1977 SYNOD MINUTES:

Moved by
Seconded by

"That the minutes of the 27th Synod, May 3rd, 4th and 5th, 1976, and the Theological Synod, May 9th, 10th and 11th, 1977, as previously printed and circulated by now formally approved and ratified."

REPORT OF AGENDA COMMITTEE:

Moved by
Seconded by

"That Synod concur in the variation of the Order of Proceedings as set forth in the draft agenda."

Moved by
Seconded by

"That Synod concur in these regulations of the length of speeches at Synod:

- a) Time limit on speeches shall be:
- 5 minutes for movers
 - 3 minutes for seconders
 - 3 minutes for other speakers
 - 2 minutes for mover's final remarks.

- b) The Lay Secretary shall serve as timekeeper.

Moved by the Rev'd F.G. Roberts
Seconded by

"That if the mover and seconder of motions appearing in the Convening Circular are not present, the Synod concur in the Rev'd D.M. Landon and Chancellor Warren moving and seconding such motions."

Moved by the Rev'd F.G. Roberts,
Seconded by

"That the report of the Agenda Committee be received."

REPORT OF RESOLUTION COMMITTEE:

Moved by the Rev'd D.M. Landon
Seconded by

"That the report of the Resolutions Committee as presented on pages 184 - 191 of the Convening Circular be received."

RECEPTION OF REPORTS AND MOTIONS

Moved by
Seconded by

"That all reports and motions in the Convening Circular be received."

BACKGROUND BRIEF FROM THE MOVERS ON MOTION #2 Adapting and using the new U.S. Episcopal Prayer Book as the authorized Canadian Prayer Book.

The last General Synod in 1977 discussed many motions on the subject of Liturgical Renewal. Some were passed, one was tabled and a crucial one was defeated. This crucial motion was one to authorise the Doctrine and Worship Committee to begin the preparation of a new Prayer Book. A request was made for this to be voted on by houses and the defeat came from the House of Clergy, the others passing it. This defeat was by only seven votes. Despite this defeat, it is clear that from the record of that Synod that there was and is considerable concern with the matter of liturgical revision. The Doctrine and Worship Committee has made it clear that it is not working on anything which is intended to be a new Prayer Book. It is merely producing material for educational use which may be sanctioned for use by individual dioceses. Since liturgy is for use, this seems to put its operations in an expensive ecclesiastical vacuum. What is needed is a complete new order for worship that will cover the whole of the church's pastoral and devotional life. If there is not, we will be both left behind by the liturgical reform movement in the rest of the world and in the Anglican Communion. The fact that the Synod vote was lost by only 7 votes indicates that there is considerable feeling throughout the church that our liturgy should be reformed. The obvious way to do this is by having a new Prayer Book.

The reason for this present motion is to ensure that the next General Synod in 1980, does not ignore this vital and central issue, especially bearing in mind that at the last one, the desire for renewal was shown by both the houses of the laity and the bishops. The matter is being handled in this particular way in the hope that our church may come to have a new Prayer Book which is of beautiful liturgical quality, good scholarship and sound doctrine. It can be done if the Custodian of the new American Prayer Book will grant us permission to take and adapt that book for Canadian use. This will give us a new Prayer Book in much less time than otherwise could be achieved, at far less cost and with much less effort. And it must be said, at the same time give us a Book of much higher quality than we could produce ourselves if the Doctrine and Worship Committee's works to date are a sample of what we could expect a Canadian made Prayer Book to look like.

The New Canadian Book could be achieved by the simple expedient of replacing what are Morning Prayer #1, Evening Prayer #1 and Holy Eucharist #1 by the orders in our present 1959 Book and making the other slight alterations which would be necessary to make the book fit the Canadian scene, eg President to Queen etc.

The background to liturgical renewal and change is as old as the church is itself. The living Body of Christ is always on the move. From earliest days there has been a continuous process of adapting the written services which we know as the "liturgies of the church". The pre-Reformation Roman Mass was always having a little changed here or there and at times underwent radical alteration. At the time of the Reformation there were at least four common uses in England, a fact which prompted the Reformers to produce one Prayer Book for uniform ordering of worship throughout the kingdom.

The Anglican Church herself, since the Reformation has lived with liturgical change and relating only to Canada, the dates 1549, 1552, 1662, 1918 and 1959 are significant years relating to the first English language Prayer Book and four revisions after the original inception. It does seem at the present that with the exception of Canada, all the Provinces of the Anglican Communion are committed to the ultimate production of a contemporary Prayer Book. Our nearest neighbours in the Province of the Episcopal Church of the U.S.A. are the first to have produced an entirely new Prayer Book.

Why should we change? Each generation and age has its own needs. Our understandings also change. We now know much more than we ever did about both the needs of our time and the object of worship, how it should be offered and how the church in its early days offered its worship. Probably our greatest leap forward in recent years has been in our understanding of how the earliest Christians worshipped and laid down the basics of worship, together with a realisation of how in the Middle Ages and the Reformation, we actually departed from these early principles. We have also come to understand how we

we can put these matters right. The present exercises in liturgical renewal are aimed at producing orders of worship which capture the simplicity, directness and flexibility of the service forms of the earliest Christians churches. In the light of this work it must be said through some may feel upset, that the 1959 Prayer Book was never seen to be nor is the final word in Prayer Book revision. In a sense it came to soon, just a few years before the present understandings and scholarship blossomed in the early 1960's.

Liturgical Renewal is a denomination wide and world wide activity and is in fact one area where ecumenical activity has been at one of its highest levels. In all the revised English language rites for instance, the Gloria, Creed, Sanctus and Agnus Dei are identical, being texts arrived at by an international and interdenominational group. The Lord's Prayer may also be included in this list.

Revision is inevitable. If it is to be undertaken it should be in a manner which will produce the best possible for the church and for God.

There is already in existence a very good example of revised, contemporary liturgy (using the word in its broadest sense) in the new Prayer Book of our sister church in the United States. This is one reason for considering using it as our own. We do not have to invent it, it is already there. The work is done, taking place as it did with at the least the observance of Canadian scholars. As members of the Anglican Communion we should be able to see the merit of sharing in work already done by one of our sister provinces. The advantages of so doing are three-fold: we would save our own church an enormous expenditure of time, effort and cash; we would be able to take over a book which with minor alterations could serve all our liturgical, pastoral and devotional needs; we would be able to have in use a sound new Prayer Book in a much shorter time than would be otherwise possible. A further point is that taking as examples those works already published here by our own committee, the work done in America is of a vastly higher standard. Some may not like to read this, but placing the new Canadian Eucharist alongside its American equivalent, we find the American work of a much higher quality of language, presentation and style. We would be doing our people, our church and our God a grave dis-service if we insisted on producing inferior works for no other reason than that we wanted to say they had been "made in Canada" for the church in Canada. Further the new American book is a complete pastoral and devotional compendium, such as could be well used in our church for the next fifty years. It is a complete work, not a collection of little booklets issued one here and one there over a long span of time. It is complete now.

In the American book but not in our present book we find: an introduction concerning the worship of the church, both traditional and contemporary offices all in one section, daily devotions for families and individuals, the collects in both styles, special liturgies for holy days such as Ash Wednesday, Maundy Thursday etc, the Eucharist contemporary and traditional, the order for the blessing of a civil marriage, a complete order for the reconciliation of a penitent, (confession), a contemporary burial order, a contemporary translation of the psalms and a modern catechism, a short section of important documents relating to church history and full lectionaries for the Eucharist and the daily offices over a three year and two year span.

Ultimately someone is bound to ask "How will we ever get used to it?" and this is where the Synod debate enters difficulties. The only way to fully appreciate a liturgical form is by using it. In a sense we will be debating the issue in vacuum as there are few parishes which have used this American book. Perhaps it will help if we think of ourselves in relation to this book (at the moment) as a visiting Presbyterian on vacation, who worships in one of our churches. We flash gaily through our book and know exactly where we are and if it were not for helpful Mrs Jones, our visitor would be completely lost! But if he came each week for a month, he would soon solve his problem. The language will inevitably be different, until we grow accustomed, but no more so than in 1549, when the book was translated from Latin. There are various ways of making a transition easier, but in the end the only way to judge a liturgical work is by using it. Those who have used this book have found it to fulfil all liturgical expectations. May God be glorified in our taking the proposed action to provide ourselves with a new Canadian Book of Common Prayer.

1/ Moved by William Curtis, Seconded by Ellen May

2/ That this twenty-ninth session of the Synod of the Diocese of Algoma sends heart felt thanks to Mr. Donald Lawson, Q.C., former chancellor of our Diocese, for his long and faithful service. We wish him every success in his new position as a judge in the Oshawa District.

2/ Moved by William Curtis, Seconded by the Ven. E.R. Haddon

3/ That this twenty-ninth session of the Synod of the Diocese of Algoma sends greetings to our sister Diocese of the Roman Catholic Church, Sault Ste. Marie, on their Seventy Fifth Anniversary. We are loving Brothers and Sisters in Christ with them and we assure them of our prayers and hopes for a growing fellowship in the future.

3/ Moved by the Rev'd Wm. ~~WIXEY~~ Ivey, Seconded by Mrs. Betty McDowall

That the Bishop be requested to establish a Diocesan Review Committee, and that a sufficient budget be established to enable this committee to fulfill the terms of its mandate, which are as follows:

1) The term Renewal Activities is taken to refer to Charismatic Prayer Meetings, Cursillos, Days of Renewal, Special Missions and Evangelical and Healing Services. Additional interests may be included at the discretion of the committee.

The purpose of this committee shall be:

2) To study and evaluate renewal activities at parish, Diocesan and Ecumenical levels within the Diocese, and to report on these activities to the Bishop or to Synod as may be required.

3) To provide a central agency for information, communication and publicity for all renewal activities within the Diocese, either by means of a special newsletter or through the medium of the Algoma Anglican.

4) To provide resources in information, advice, literature and personnel to assist parishes which may desire help in organizing missions, prayer meetings and so on.