

**SYNOD JOURNAL  
& CONVENING CIRCULAR**

**30<sup>TH</sup> SESSION**

**of The Incorporated Synod of the Diocese of Algoma**

**1981**

ALGOMA  
SYNOD  
JOURNAL  
1981

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

October 19th, 20th, 21st and 22nd, 1981

30th SESSION

Sault Ste. Marie, Ontario

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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

J. DeP. Wright, Q.C., (1981)

TREASURER

D.P. Oosterbaan (1975)

LAY SECRETARY

E.G. Higgins (1981)

CLERICAL SECRETARY

The Rev'd D.A. Lyon (1981)

RETIRED ARCHDEACONS

- The Venerable C.H.G. Peto . . . . . (1957)
- The Venerable G. Thompson . . . . . (1957)
- The Venerable S.M. Craymer . . . . . (1971)
- The Venerable J.H. Watson . . . . . (1976)
- The Venerable C.B. Noble . . . . . (1967)

ARCHDEACONS

- |             |                             |        |
|-------------|-----------------------------|--------|
| Algoma      | The Venerable F.R. Coyle    | (1976) |
| Muskoka     | The Venerable L.E. Peterson | (1981) |
| Sudbury     | The Venerable J.G.M. Doolan | (1976) |
| Temiskaming | The Venerable D.A.P. Smith  | (1975) |
| Thunder Bay | The Venerable E.R. Haddon   | (1971) |

BISHOP'S CHAPLAIN

The Venerable J. H. Watson

HONORARY CANONS (RETIRED)

The Rev'd Canon C. Goodier . . . . .	(1950)
The Rev'd Canon C.F. Large . . . . .	(1958)
The Rev'd Canon D.H. Dixon . . . . .	(1960)
The Rev'd Canon A.J. Thomson . . . . .	(1962)
The Rev'd Canon E.R. Nornabell . . . . .	(1966)
The Rev'd Canon B.G. Gosse . . . . .	(1969)
The Rev'd Canon J.F. Hinchliffe . . . . .	(1971)
The Rev'd Canon B.J. Cooper . . . . .	(1976)

HONORARY CANONS (ACTIVE)

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 T.F. Moore . . . . .	(1976)
The Rev'd Canon L.R.A. Sutherland . . . . .	(1976)
The Rev'd Canon W.A. Graham . . . . .	(1981)

RURAL DEANS

Algoma	The Rev'd Wm. P. Ivey . . . . .	(1981)
Muskoka	The Rev'd Canon W.A. Graham . . . . .	(1981)
Sudbury	The Rev'd E.B. Paterson . . . . .	(1981)
Temiskaming	The Rev'd F.C. Gower . . . . .	(1981)
Thunder Bay	The Rev'd Canon T.F. Moore . . . . .	(1981)

EXAMINING CHAPLAINS

The Very Rev'd I.L. Robertson . . . . .	(1967)
The Ven. D.A.P. Smith . . . . .	(1981)
The Rev'd D.M. Landon . . . . .	(1981)

EDITOR - ALGOMA ANGLICAN

Mr. Hugh Mackenzie . . . . .	(1981)
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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
<b>PRIESTS</b>		
* 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
* Hinchliffe, James Fletcher (Retired)	Dec. 21, 1936	June 7, 1936
* Peto, Cyril Henry Gilbert (Retired)	Sept. 25, 1938	Aug. 6, 1937
* Kerr, John Winston (Retired)	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 (Retired)	Dec 1942	May 1942
Watson, John Henry (Retired)	Feb. 2, 1943	Sept. 29, 1941
Noble, Charles Brain (Retired)	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 (Retired)	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
* King-Edwards, William Bagot Ramsey (Retired)	Nov. 13, 1952	June 5, 1951
* Cooper, Benjamin Joseph (Retired)	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 (On leave)	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 (On leave)	April 30, 1957	June 3, 1956
* Absent		

## PRIESTS

Woodward, Dalton Lawrence  
 \* Forth, David Selwyn (On leave)  
 Jerry-Cooper, Herbert Alfred  
 Crouch, Jack Sydney  
 Stadnyk, William Robert

Smith, David Arthur Pritchard  
 Landon, Donald Mackenzie  
 Paterson, Eric Beaumont  
 \* Charles, Robert Frederick George  
 Locke, Roy Angus

Tomes, Stanley George  
 Conliffe, Mark Shankland  
 Kreager, Henry Ross  
 Atkinson, Patrick Victor  
 Ellam, William John

\* Porter, Arnold Murray (On leave)  
 \* Stanley, Douglas Arnold Bruce  
 Lyon, Duncan Austin  
 Flowers, Robert Thomas  
 Brazill, Brock Rodney

Hornett, Charles Albert Victor  
 Sheppard, Elliott Alton  
 Bradford, Murray Edward  
 \* Blaber, Kenneth Richard John (On leave)  
 Moore, Thomas Frank

Moyle, Edward Philip  
 \* Earle, Jonathan Patrick (On leave)  
 Ivey, William Phineas  
 \* Quibell, George (On leave)  
 Coote, Herbert Edward

Eldred, Michael Coriell  
 Ostler, Kenneth George  
 Smith, Jerry William  
 \* Bostwick, Brian Douglas (On leave)  
 Nicolle, Russell Frederick Allister

Gower, Frank Charles  
 Winslow, Lawrence Harold  
 Delaney, Timothy John  
 Kelsey, John Robert  
 \* Thwaits, Alan Russell (On leave)

McCarthy, Michael Scott  
 Mason, Richard Frank  
 Bennett, Arthur Vincent  
 Burke, Earl James  
 Putman, Stanley Wayne

## PRIESTED

May 30, 1957  
 June 16, 1957  
 June 16, 1957  
 Dec. 21, 1957  
 May 1, 1958  
 Dec. 22, 1958  
 June 11, 1959  
 June 11, 1959  
 Dec. 21, 1959  
 Dec. 21, 1959  
 April 3, 1960  
 Feb. 22, 1961  
 Nov. 30, 1961  
 Dec. 20, 1961  
 April 1, 1962  
 April 1, 1962  
 June 30, 1963  
 Sept. 22, 1963  
 Dec. 21, 1963  
 March 25, 1965  
 June 9, 1965  
 June 9, 1965  
 Dec. 21, 1966  
 June 29, 1967  
 Dec. 21, 1970  
 June 1970  
 May 5, 1974  
 Feb. 2, 1975  
 Feb. 2, 1975  
 May 16, 1976  
 May 16, 1976  
 May 16, 1976  
 May 19, 1977  
 Aug. 31, 1977  
 Jan. 25, 1978  
 April 25, 1978  
 April 25, 1978  
 Nov. 30, 1978  
 Nov. 30, 1978  
 Nov. 30, 1978  
 Nov. 30, 1978  
 Nov. 30, 1978  
 Sept. 29, 1979  
 May 27, 1980  
 Feb. 1, 1981  
 June 7, 1981

## MADE DEACON

Sept. 21, 1956  
 May 7, 1956  
 May 27, 1956  
 Oct. 28, 1954  
 May 5, 1957  
 May 1, 1958  
 May 1, 1958  
 May 1, 1958  
 Dec. 22, 1958  
 Dec. 22, 1958  
 May 18, 1959  
 May 26, 1960  
 April 25, 1961  
 May 23, 1961  
 May 11, 1961  
 April 25, 1961  
 May 13, 1962  
 Sept. 23, 1962  
 May 12, 1963  
 May 19, 1964  
 Nov. 30, 1962  
 May 5, 1963  
 June 5, 1966  
 May 19, 1966  
 Dec. 16, 1956  
 June 14, 1970  
 Sept. 21, 1973  
 May 5, 1974  
 May 5, 1974  
 March 25, 1972  
 April 23, 1975  
 May 29, 1975  
 May 16, 1976  
 Aug. 29, 1976  
 May 19, 1977  
 May 19, 1977  
 May 19, 1977  
 May 1, 1978  
 May 1, 1978  
 May 1, 1978  
 May 1, 1978  
 May 24, 1979  
 Sept. 29, 1979  
 May 27, 1980  
 May 27, 1980  
 May 27, 1980  
 May 27, 1980  
 May 27, 1980  
 Feb. 1, 1981  
 Feb. 1, 1981  
 June 7, 1981

## DEACONS

Bradford, David  
 Dobinson, William Gary  
 Hitsman, Anthony William  
 Davies, Frank Robert



OTHER CLERGY RESIDING WITHIN DIOCESE (OCTOBER 1981)

WITH LETTERS OF PERMISSION TO ASSIST:

- |                                      |                                |
|--------------------------------------|--------------------------------|
| * The Rev'd R.F. Brown               | * The Rev'd D. Madill          |
| * The Ven. H.D. Cleverdon            | * The Rev'd Dr. W.S. Morris    |
| * The Rev'd F. Dalby, S.S.J.E.       | * The Rev'd C.W. Train         |
| * The Rev'd M.H. Dunnill             | * The Rev'd Wm. Thompson       |
| * The Rev'd W.S. Johnson             | * The Rev'd Canon H. Shail     |
| * The Ven. G.H. Johnson              | * The Rev'd G. Walls, S.S.J.E. |
| * The Rev'd W.H.F. Kennedy, S.S.J.E. |                                |

DIVINITY STUDENTS

- \* Mr. Wm. Le Grand
- \* Mr. Gary Boyes
- \* Mr. L. Shaw

OBSERVERS

Mr. Don Smith  
Mrs. Nettie Whitehead

GUESTS

The Rev'd Canon Ebert Hobbs  
The Venerable E.S. Light

- \* Absent

## LAY DELEGATES

In attendance at 1981 Synod

### DEANERY OF ALGOMA (20 Delegates)

Elliot Lake

Mrs. Elizabeth Elliott

Goulais Bay

Mrs. Margaret Boissineau

St. Joseph Island

Mrs. Muriel Hornby

Echo Bay

Mrs. Shirley Lee

Searchmont and Heyden

Mrs. Jean Holotuk

Thessalon

Miss Alice Rothera

Wawa

Mr. Robert Boyd

Sault Ste. Marie:

Christ Church

Mrs. Sylvia Wilding

St. Peter

Mrs. Evelyn Watts

Holy Trinity

Mr. Henry Gaines

Mr. Hugh Hamilton

Mr. Wm. Savela

St. Matthew

Mr. Harold Brain

Mrs. Norma Hankinson

Mr. Horace Walker

St. John

Mrs. Dora Hocken

Mrs. Myra Robinson

St. Luke

Mr. John DeP. Wright, Q.C.,

Dr. David H. Gould

Mrs. Kathleen West

### DEANERY OF MUSKOKA (19 Delegates)

Bala

Mrs. Audrey Westover

Mac Tier

Mr. Vic Clinch

Bracebridge

Mrs. Edith Coupland

Mr. Robert Coupland

Emsdale Mission

Mrs. M. Brandt

Gravenhurst

Mrs. J.E. Huggett

Mr. J.E. Huggett

Huntsville

Mr. Robert Hutcheson

Mr. Jack Hern

Grassmere

Mr. W. Luke

Milford Bay

Mr. Ross Morrish

Parry Sound

Capt. John Thompson

Mrs. Betty McDowall

Mr. Robert Mansfield

Port Sydney

Mr. James Smith

Rosseau Parish

Mr. W.E. Yard

Sundridge

Mrs. Mary Hall

South River

Mr. Ivan Sagert

Burk's Falls

Mr. Arthur Cubberley

DEANERY OF SUDBURY (22 Delegates)

Capreol  
Mrs. Ethel Turner

Copper Cliff  
Mr. Ross Corless  
Mr. Robert Lewis

Espanola  
Mrs. Ethel Mitchell

Gore Bay Parish  
Mrs. Mary Buie

Sheguiandah  
Mr. Alec Browne

Lively  
Mr. Bernard Scharf  
Mrs. Evelyn Scharf

Manitowaning  
Mrs. Vivian Tilston

Mindemoya  
Mr. John McCullough

Onaping  
Mrs. Hilda Whalen

Azilda  
Mrs. S. MacNeill

SUDBURY

Epiphany,  
Mr. Ed Higgins  
Mr. Norman Greene

Ascension  
Mrs. Tillie Crouse  
Mr. Wm. Bills

Garson  
Mrs. G. Rollins

St. James  
Lt. Col. W. Case, CM

Coniston  
Mr. W. Thompson

Resurrection  
Mr. F. Southern  
Mr. C. Varney  
Mrs. Darlene Toews

DEANERY OF TEMISKAMING (16 Delegates)

Englehart  
Mrs. Ena Bolt  
Mrs. Shirley Loiselle

Haileybury  
Mr. Peter Garvin

Cobalt  
Mrs. Eileen Hunt

New Liskeard  
Mr. Frank Joy  
Mrs. Nancy Millard  
Mrs. Marg Gower

Sturgeon Falls  
Mrs. Sandra Shewfelt

NORTH BAY

Christ Church  
Mrs. Bev Brownlee  
Mrs. Nancy Bedggood

St. Brice  
Mr. R.R. Black  
Mr. A.S. Randall  
Miss Helen Sheppard

St. John  
Mr. M. D. Johnson  
Mr. W. J. Gigg  
Mr. F.C.C. Boland

DEANERY OF THUNDER BAY (19 Delegates)

Manitouwadge

Mrs. Judy Winslow

Marathon

Mr. Harold Ross

Schreiber

Mr. Godfrey Birch

West Thunder Bay Parish

Mr. Russell Vibert

THUNDER BAY

St. George

Miss Marian Page

Mr. Wm. Meakin

St. John

Mrs. Linda FitzGerald

Mr. David H. Botly

THUNDER BAY

St. Luke

Mr. Charles Firman

St. Michael

Mr. B. Davis

Mrs. Erminie Reid

Mrs. Lyn Aldrich

St. Paul

Mr. John H. Charnock

Dr. Mary H. Richardson

Mr. Saville W. Shuttleworth

St. Stephen

Mrs. Margaret Lucas

St. Thomas

Mr. Harvey Ziegler

Mr. R.L. Stephens

Mrs. Shirley Koza

A.C.W. REPRESENTATIVE

Mrs. Muriel Hankinson, President

YOUTH DELEGATES (14 Delegates)

DEANERY OF ALGOMA

Miss Caroline Hale

Miss Colleen Kent

Mr. Ted McKinney

DEANERY OF SUDBURY

Mr. Peter Bolton

Mr. Shane Wilson

Mr. Tom Little

DEANERY OF MUSKOKA

Mr. Todd Jones

Mr. Andy Ortwein

DEANERY OF TEMISKAMING

Miss Denise Randall

Mr. James Cowell

Miss Darlene Williams

DEANERY OF THUNDER BAY

Miss Krista Lynn Glaab

Miss Brenda Lucas

Mr. Geoffrey Farrow

ACTS OF SYNOD

	Motion <u>No.</u>
1. Elected the Rev'd Duncan A. Lyon as Clerical Secretary	M - 2
2. Elected Mr. E. Higgins as Lay Secretary	M - 3
3. Extended Courtesies of Synod to various persons	M - 4
4. Presented an Address of Loyal Greeting to Her Majesty the Queen	M - 5
5. Adopted Minutes of the 29th Session of the 1979 Synod	M - 6
6. Accepted report of Agenda Committee	M - 7
7. Received all reports and motions in the Convening Circular	M - 9
8. Accepted the report of the Scrutineers	M - 10
9. Approved the report of the Executive Committee	M - 11
10. Accepted the report of the Auditors	M - 12
11. Received the report of the Committee on the Bishop's Charge	M - 15
12. Adopted the report of the William McMurray Corporation	M - 16
13. Defeated the motion on Christian Initiation	M - 13, 17-18
14. Accepted the report of the Advisory Finance Committee	M - 20
<u>BUDGET 1982</u>	
15. Adopted motion re the rentals on Sault Ste. Marie property	M - 21
16. Adopted motion on General Synod Apportionment	M - 22
17. Adopted motion re basic stipend	M - 23
18. Adopted motion re Service Grants	M - 24
19. Adopted motion re Clergy Travel Grants	M - 25
20. Adopted motion re Widows Grants	M - 26
21. Adopted motion re Summer Students Stipends	M - 27
22. Adopted motion re Missions to Seamen	M - 28
23. Adopted motion re Episcopal Stipend and Synod Office Staff salaries	M - 29
24. Adopted motion re Treasurer's Car Depreciation Allowance	M - 30
25. Adopted motion re Bishop's Car Depreciation Allowance	M - 31
26. Adopted motion re re-capitalization on P.P.S.A.	M - 32
27. Adopted motion re Unified Budget Levy	M - 33
28. Discontinuing of certificates for Lay Delegates to Synod	M - 34
29. Retiring the Historic Statement of Synod's Order of Proceedings	M - 35

	<u>Motion No.</u>
30. Referred the revision of Canon 32 (Lay Stewards) to the Committee on Constitution and Canons	M - 36
31. Adopted motion on Terminology - Parishes, Congregations, Outstations, ect.	M - 37
32. Adopted motion re Definitions of Parishes, Congregation and Outstation	M - 40
33. Adopted motion re registers & records, etc. of discontinued Parish	M - 38
34. Adopted motion re disposition of assets of discontinued Parish	M - 39
35. Adopted motion re Lay Readers (New Canon)	M - 41
36. Adopted motion re Anglicans-in-Mission challenge	M - 42
37. Adopted a motion that the Renewal Committee be re-appointed	M - 46
38. Adopted motion charging the Advisory Ministry Committee with implementing the General Synod Continuing Education Plan	M - 47
39. Adopted and amended motion that the Advisory Finance Committee & Stipend Task Force find ways and means of implementing and augmenting the Clergy Retirement Fund.	M - 48
40. Amended Canon 14 on the Duties of Churchwardens and appointment of Parish Treasurer	M - 49
41. Amended Rules & Regulations 15 (c) (Interest Car Loan Fund)	M - 50
42. Adopted a motion disapproving of the National Sports Wagering Bill	M - 51
43. The Ecumenical three-year Cycle Lectionary to be used in this Diocese	M - 52
44. Continuing Study of the meaning of Christian Initiation	M - 53
45. Petition to General Synod re Christian Initiation	M - 54
46. Defeated a motion of non-confidence in the World Council of Churches	M - 55
47. Defeated a proposal that the Diocesan Renewal Committee compose a basic Church Education Programme in detail	M - 56
48. Adopted a motion on Finances and Administration policy (Unified Budget Levy)	M - 57
49. Adopted a motion to review clergy travel allowances	M - 58
50. Re-activating of the Brotherhood of Anglican Churchmen	M - 59
51. Election of Register	M - 60
52. Appointment of Auditors	M - 61
53. Synod Office Staff instructed to destroy ballots	M - 62
54. Votes of Thanks Resolution adopted.	M - 63

## IN MEMORIAM

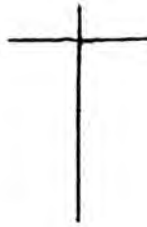
Former members of the Algoma Synod departed this life  
1979-1981 and gratefully remembered before God

### CLERGY

Harry William Garbutt

SERVED IN  
ALGOMA

(1956 - 1980)



### LAY DELEGATES

Edward James Butler

(Church of St. John the Evangelist,  
Thunder Bay)

Donald Hagerty

(Church of the Redeemer, Thessalon)

Ernest Parnell Lee, Q.C.

(Former Registrar of the Diocese  
St. Thomas' Church, Bracebridge)

Ernest Nicholls

(Member of Diocesan Executive Committee  
and Lay Steward of Thunder Bay Deanery  
at time of death  
St. Luke's Church, Thunder Bay )

Bessie Quirt

(Grace Church, South River)

William Russell

(Former Lay Reader of the Diocese  
St. George's Church, Espanola )

James Hannah

(Holy Trinity Church, Sault Ste. Marie)

Charles Young

(St. John's Church, Webbwood)

+ + + +

Lawrence Brown

Chairman of the Advisory Property Committee  
President and Chairman of William McMurray  
Corporation  
(St. Matthew's Church, Sault Ste. Marie)

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

THE RESPONSIBILITY OF THE CLERGY AND THE LAITY  
TOWARDS AND WITHIN SYNODICAL GOVERNMENT

The Rev. John T. Pilling

In the history of the church, synodical government is fairly modern. Ideally it combines the efforts and actions of bishop, clergy and laity in much the same manner as is described in Acts 15: 22 regarding the New Testament Council held in Jerusalem. It is assumed that members of synod have an understanding of their Christian faith and know something about the issues they will be asked to debate. It is expected (as it likely was at Jerusalem) that each person present votes on every question.

The issue before the New Testament Council in Jerusalem was explosive and divisive: should Gentiles be allowed into the Church without first being subject to the Jewish rites of initiation? The Holy Spirit had led both St. Peter and St. Paul to recognize that Gentiles could be baptized whether or not they were circumcised and both spoke strongly in favour of this position. But, there was a group within the Church who adamantly believed the converse to be true. Its members spoke against this proposal. Many other members would have known only what the question was and yet could come to no decision until they heard arguments presented.

There are issues before the church today which are also explosive and divisive. Should the Church ordain a person who is a homosexual? Should a child be allowed to receive Holy Communion without first being confirmed? Should women be elected and consecrated bishops? There are groups and individuals who have strong feelings and beliefs on these questions and who will see that their cases are strongly represented at synod. Most members, however, will have only had opportunity to acquaint themselves with issues through reading publications and speaking with others who may be more knowledgeable. Though they may not speak, their vote is important in determining church policy. A vote should be the result of reading and reflection beforehand as well as involvement in the debate and discussion at synod.

It is helpful to recognize, however, that for most of time between the New Testament Council of Jerusalem and the establishment of synodical government in America, decisions in the Church were made by bishops and/or monarchs. Both clergy and laity were excluded. While laity now are an integral and important group, they come to synod with a distinct disadvantage. New members may or may not be aware that clergy meet as a group at least once a year, as do members of Synod standing committees, giving members of both groups a rapport with one another, a better understanding of synod, and an acquaintance with the issues before synod. Furthermore, laity soon realize that because bishops and clergy are experienced public speakers, they have some confidence in expressing their thoughts and tend to do so more frequently than lay members.

Clergy attending Synod for the first time may also find themselves at a disadvantage. Synod is a new experience and even though they may have received some formal instruction at theological college on how the Church makes decisions, how synods developed, and how they are structured, the apprehension is not



reduced. Clergy are generally familiar with only one part of a region of our Church. Their church work-load is such that they often have not taken the time to acquaint themselves thoroughly with issues, constitutions, canons, rules of order or general principles.

In spite of these handicaps, clergy and laity have valuable contributions to make. They are valuable for their contribution both during and after a synod.

All clergy, for instance, are in a strategic position to inform and teach. Realizing this, General Synod has tried to keep clergy informed about current issues. Mailings have gone out from Church House and from the Office of the Primate. Dioceses see that their clergy receive the reports of Lambeth and the Anglican Consultative Council as well as other information. The laity rightfully looks to the clergy for information and direction on current synod issues.

It is helpful for laity to recognize that they have developed skills through their employment and in their family and social lives which will be of benefit to the operation of synod. The presence of laity is important. Valuable work has been done through the history of our Church by committed lay people who recognize that they were as important to the church and to synods as were the bishops and clergy. Having recognized this, they have used their skills for the benefit of our Church.

Briefly stated, the responsibilities of clerical and lay members towards Synod are:

- to be conversant in the Christian Faith;
- to be aware of the development, composition and operation of synodical government in the Church;
- to be knowledgeable of the issues before Synod to the extent that one has read about and meditated upon them;
- to vote on every question.

Sometimes it is difficult to know whether one should vote for or against a proposal. In resolving this difficulty, it is helpful before and during Synod to try to determine whether or not the matter under question...

- ...is in agreement with what is written in Scripture
- ...declares the doctrine of the Church and conforms to it
- ...is faithful to the tradition of the Church
- ...preserves the validity of the Church's ministry.

If one can respond in the affirmative to all four, then one can vote in the affirmative. But if one can not respond affirmatively to any one of these, then one should consider voting against the question.

Synod is an integral part of Christ's Body. It exists in order to glorify Him. Mundane busy-ness, lobbying, socializing, weariness and formal worship are the corporate flesh which Jesus Christ takes upon Him as He wrestles with the

Synod's corporate humanity. Each member is a part of that flesh, struggling through our humanity to be open to our Lord's leading so that His Will be done on earth as it is in Heaven.

(The Canadian Church Historical Society, Volume XXI, 1979; Occasional paper No. 6 - published jointly with the Organization Committee of General Synod.)

- NOTES -

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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
Gould, David Dr.	Sault Ste. Marie	Dec. 23, 1979

PARISH LAY READERS

Eldred, Herbert W.	Bala	May 10, 1972
Walker, William	Chapleau	Oct. 1979
Rollins, Jennie Mrs.	Garson	Sept. 10, 1979
Weight, Maurice	Haileybury	May 14, 1953
McLean, John	Huntsville	Dec. 12, 1980
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's	Nov. 23, 1957
Parker, Gordon	North Bay, St. Brice's	June 13, 1969
Burton, Wm. Francis	North Bay, St. Brice's	April 1, 1980
Payne, Leonard	North Bay, St. John	Oct. 5, 1972
Brideaux, Richard	Sault Ste. Marie, St. Matthew	June 13, 1954
Figures, Leslie J.	Sault Ste. Marie, Holy Trinity	April 23 1972
Gaines, Henry John	Sault Ste. Marie, Holy Trinity	Sept. 1979
Hamilton, Hugh M.	Sault Ste. Marie, Holy Trinity	Sept. 1979
Manchester, Percival Morrison	" "	Sept. 1979
Petten, Stanley R.	" "	Sept. 1979
Pratt, Stanley Randall III	" "	Sept. 1979
Speer, J. Henry	" "	Sept. 1979
White, Bernard Richard	" "	Sept. 1979
Peyton, Lawrence John	Sudbury, Epiphany	May 20, 1976
Case, Winslow Lt. Col.	Sudbury, St. James	Oct. 9, 1970
Eastwood, Argyle	Sudbury, St. James & Coniston	May 26, 1980
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	March 14, 1963
Stark, Ronald	Thunder Bay, St. Luke	April 15, 1962
Knox, Carol Dr.	Thunder Bay, St. Luke	March 13, 1981
Sovereign, John	Thunder Bay, St. Luke	March 13, 1981

Smith, T. Harry	Thunder Bay, St. Michael	Oct. 9, 1973
Rudiak, Dan	Thunder Bay, St. Michael	March 14, 1967
Stephens, David	Thunder Bay, St. Thomas	May 22, 1979
Coons, John David	West Thunder Bay	Aug. 23, 1974
Sandalls, Victor	West Thunder Bay	April 1, 1980
Grant, Brian	West Thunder Bay	April 1, 1980

(Emeritus)

Gartrell, W.A.

St. Thomas, Thunder Bay

SESSIONAL COMMITTEES 1981

CREDENTIALS COMMITTEE

The Rev'd Kenneth Ostler, Chairman, Mr. Horace Walker,  
The Rev'd Michael Eldred, Mrs. Dora Hocken.

PRESS, RADIO, T.V. & RECORDING COMMITTEE

The Ven. F.R. Coyle, Chairman, Mr. Henry Gaines.

AGENDA COMMITTEE

The Very Rev'd I.L. Robertson, Mr. Hugh Hamilton,  
Chairman, Mr. Harold Brain,  
The Rev'd F.G. Roberts, Mrs. Kathleen West,  
The Rev'd Earl Burke, Mr. Din P. Oosterbaan,  
Dr. David H. Gould,

ARRANGEMENTS COMMITTEE

Mrs. Norma Hankinson, Chairman, Mrs. Myra Robinson,  
The Rev'd Terry Bennett, Mr. Wm. Savela.

RESOLUTIONS COMMITTEE

The Rev'd D.M. Landon, Chairman, Mr. John Wright, Q.C.,  
The Rev'd M.S. Conliffe, Judge R.B. Warren.

COMMITTEE ON BISHOP'S CHARGE

The Rev'd Wm. R. Stadnyk, Mr. N. Greene, Chairman,  
The Rev'd D.A. Lyon, Mr. R. Hutchinson,  
The Rev'd T. Delaney, Mrs. Muriel Hornby,  
The Ven. D.A.P. Smith, Mrs. Linda FitzGerald.

SERVICES

The Very Rev'd I.L. Robertson, The Rev'd Terry Bennett.

ELECTIONS COMMITTEE

Mr. Ed. Higgins, Chairman, The Rev'd Frank Mason,  
The Rev'd Canon D.N. Mitchell, Mrs. Shirley Koza.

VOTE OF THANKS

Mr. R.R. Black, Chairman, Miss Marian Page,  
The Rev'd P.V. Atkinson, The Rev'd James Turner.

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GENERAL SYNOD DELEGATES AND ALTERNATES (elected 1979 Diocesan Synod)

Clerical Delegates (4)

The Rev'd D.M. Landon  
The Ven. D.A.P. Smith  
The Very Rev'd I.L. Robertson  
The Rev'd E.B. Paterson

Lay Delegates (4)

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

Clerical Alternates

The Rev'd L.E. Peterson  
The Rev'd Wm. R. Stadnyk  
The Rev'd F.G. Roberts

Lay Alternates

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

PROVINCIAL SYNOD DELEGATES AND ALTERNATES

Clerical Delegates (4)

The Ven. L.E. Peterson  
The Ven. D.A.P. Smith  
The Rev'd Wm. R. Stadnyk  
The Very Rev'd I.L. Robertson

Lay Delegates (4)

Mr. D.P. Oosterbaan  
Dr. D.H. Gould  
Mrs. Muriel Hornby  
Mr. H. Hamilton

Clerical Alternates

The Rev'd D.M. Landon  
The Rev'd E.B. Paterson  
The Rev'd R. Lumley  
The Rev'd Canon W.A. Graham ) Tied  
The Rev'd D.A. Lyon )

Lay Alternates

Mrs. Muriel Hankinson  
Mr. W.J. Gigg  
Miss Marian Page  
Mr. R.A. Corless

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF  
THE UNIVERSITY OF TRINITY COLLEGE

The Venerable David A.P. Smith  
The Rev'd Canon George W. Sutherland  
The Rev'd Donald M. Landon  
The Rev'd A.V. Bennett

THORNELOE UNIVERSITY OFFICERS

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

The Right Rev'd F.F. Nock  
Mr. E.D. Evans  
Mr. Norman Greene  
Mr. Peter Souter  
Mr. Frank Boland  
The Rev'd Dr. F.A. Peake



COMMITTEES OF THE DIOCESE

EXECUTIVE COMMITTEE OF THE DIOCESE

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)

Mr. Hugh Hamilton, Richards Landing  
Mrs. Norma Hankinson, Sault Ste. Marie  
Mr. Jack Hern, Huntsville  
Mrs. Betty McDowall, Parry Sound  
Mr. Cyril Varney, Sudbury  
Mr. Ross A. Corless, Sudbury  
Mr. Frank Joy, New Liskeard  
Mr. W.J. (Biff) Gigg, North Bay  
Mrs. Shirley Koza, Thunder Bay  
Mr. Bernard Davis, Thunder Bay

Appointed Members by Bishop

The Rev'd D.A.P. Smith, Thunder Bay  
Mr. J.E. Huggett, Gravenhurst

ALGOMA ANGLICAN STANDING COMMITTEE

The Venerable F.R. Coyle  
Mr. Richard Brideaux

The Rev'd D. Stanley  
Mr. George Freeman  
Mr. D.P. Oosterbaan

CONSTITUTION AND CANONS COMMITTEE

The Rev'd Earl Burke  
Mr. R. Walmsley  
Mr. O.K. Lawson

Dr. D.H. Gould  
The Rev'd A.V. Bennett  
Mr. John DeP. Wright, Q.C.

Corresponding members:

Judge P.S. FitzGerald  
The Rev'd D.M. Landon

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The Venerable E. Roy Haddon  
The Rev'd H.A. Jerry-Cooper  
Mr. Wm. Kosny  
Mr. Bernard Davis  
Mr. S.B. Turner

The Rev'd Harry Morrow  
Mr. T.C. Luck  
Mr. Peter Dunnill  
Mr. Ned Charnock  
Mr. R. Jones  
Mr. D.P. Oosterbaan

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The Very Rev'd I.L. Robertson  
Mr. Arthur Day

Mr. Ross Cutmore  
Mr. D. Wood  
Mr. D.P. Oosterbaan

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The Rev'd D.M. Landon  
The Rev'd J. Turner

Mrs. Jennie Rollins  
Mr. Robert Lewis  
Mrs. Mary-Jane Crouch

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The Rev'd Wm. J. Ellam  
The Rev'd R.A. Locke  
Mr. David Johnson

Mrs. M.J. Whatmore  
Mrs. Ellen May  
Miss Muriel Newton-White  
Mrs. W.C. Elliott

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Mr. Bruce Willson  
Mr. Harold Brain  
Mr. Bert Chambers  
Mr. Neil Howson

The Very Rev'd I.L. Robertson  
The Rev'd Wm. R. Stadnyk  
The Rev'd F.G. Roberts  
Mr. D.P. Oosterbaan

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The Ven. L.E. Peterson  
The Rev'd P.V. Atkinson  
The Rev'd D.L. Woodward  
Mr. W.E. Yard  
Mr. Arnold L. Robinson

Mrs. Dorothy E. Hoover  
Mrs. Betty McDowall  
Mrs. Marjorie Brandt  
Mr. Jack Hern

TASK FORCE ON CLERGY STIPENDS

The Rev'd W.R. Stadnyk  
The Rev'd R. Nicolle  
The Rev'd L.H. Winslow  
Mr. K. Berkinshaw

Mr. Deane Stinson  
Mr. Wm. Curtis  
Mr. Bruce Campbell  
Mr. Ron Kent

Corresponding member:

The Rev'd R.A. Locke

DIOCESAN RENEWAL COMMITTEE

The Very Rev'd I.L. Robertson  
The Rev'd Earl Burke  
The Rev'd W.S. Putman  
The Rev'd T.J. Delaney  
The Rev'd E.A. Sheppard  
The Rev'd F.C. Gower  
The Rev'd D.A. Lyon  
The Rev'd J.W. Smith  
The Rev'd Wm. P. Ivey  
The Rev'd R. Lumley

Mr. David Johnson  
Miss M. Page  
Mrs. Betty McDowall  
Mr. Victor Sandalls  
Mrs. Genny Rollins  
Mrs. Muriel Hornby  
Mr. Gordon Watts

ECUMENICAL COMMITTEE

The Rev'd Robert Lumley  
The Rev'd Robert Flowers

Mrs. Grace Murray  
Mr. Patrick McNally

WILLIAM McMURRAY CORPORATION - BOARD OF DIRECTORS

Mr. Henry Johnston, Chairman,  
The Rev'd Frederick G. Roberts, Vice-Chairman  
Mr. Dinant P. Oosterbaan, Secretary-Treasurer  
The Very Rev'd I. Lawrence Robertson  
The Rev'd Wm. R. Stadnyk  
The Right Rev'd F.F. Nock  
Dr. David H. Gould,  
Mr. Gerard E. Duffy,  
Mr. Victor P. Cruickshank  
Mr. Herbert Johnson  
Mrs. Lois M. Stanton

WILLIAM McMURRAY CORPORATION - EXECUTIVE COMMITTEE

Chairman and President	-	Mr. Henry Johnston
Vice-President	-	The Rev'd Frederick G. Roberts
Secretary-Treasurer	-	Mr. Dinant P. Oosterbaan
Bishop of the Incorporated Synod of the Diocese of Algoma	-	The Right Rev'd F.F. Nock
Two from the Board of Directors	-	The Very Rev'd I.L. Robertson
	-	Mrs. Lois Stanton

SYNOD  
PROCEEDINGS

CERTIFICATE OF APPROVAL

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

The Reverend Duncan A. Lyon  
Mr. Din P. Oosterbaan  
The Right Rev'd F.F. Nock

## JOURNAL OF PROCEEDINGS

Thirtieth Session of the Synod of the Diocese of Algoma -  
held at Sault Ste. Marie, Ontario - October 19th, 20th, 21st & 22nd,  
1981.

SUNDAY, OCTOBER 18th, 1981

Registration for Synod by Clergy, Lay and Youth delegates took place  
from 4:00 to 7:00 p.m. at St. Luke's Parish Hall; and from 8:00 to 10:30 p.m.  
at Bishophurst, 134 Simpson Street, Sault Ste. Marie, Ontario.

A reception was held at Bishophurst for all Synod members from 8:00 to  
10:30 p.m. on the evening prior to Synod. Pictures of previous Synods were  
on display in Heritage Centre.

MONDAY, OCTOBER 19th, 1981

SYNOD SERVICE -

Matins began at 7:15 a.m. with the Rev'd T.J. Delaney as officiant and  
Mrs. Shirley Lee 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 Canon George W. Sutherland; the Epistle by the Rev'd  
Canon T.F. Moore; and Canons L.R.A. Sutherland and A.L. Chabot assisted by  
administering the elements. The Rev'd Terry Bennett was Crucifer and Server.  
The Choir, under the leadership of Mrs. Patty Gartshore, was in attendance.  
Former members of Synod departed this life since the 1979 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 9:45 a.m. with prayer. The Rev'd Wm. R. Stadnyk  
gave a devotional address - "Why are we here?" (Pages 55 - 56)  
Hymn No. 10 was then sung.

FORMAL ORGANIZATION OF SYNOD:

SYNOD MEMBERSHIP

The Chairman of the Credentials Committee, The Rev'd M.C. Eldred,  
reported that a quorum was present (Clergy: 55 - Lay Delegates: 87 -  
Youth Delegates: 14).

THE BISHOP DECLARED THAT A QUORUM WAS PRESENT.

COMMITTEE APPOINTMENTS (Convening Circular - page 15)

- (1) Moved by The Very Rev'd I.L. Robertson, seconded by the Rev'd D.M. Landon -  
"That the Committee Appointments for this the 30th Session be confirmed  
as outlined in the Convening Circular." CARRIED.

SYNOD SECRETARIES

Clerical: The Rev'd M.C. Eldred nominated The Rev'd D.A. Lyon.

- (2) Moved by The Ven. D.A.P. Smith, seconded by The Rev'd T.J. Delaney -  
"That nominations for Clerical Secretary be closed." CARRIED.

The Bishop declared the Rev'd D.A. Lyon elected as Clerical Secretary.

Lay: Mr. C. Varney nominated Mr. E. Higgins.

The Rev'd D.M. Landon nominated Mr. H. Hamilton.

- (3) Moved by Mr. R.R. Black, seconded by Mr. W.J. Gigg - "That nominations  
for Lay Secretary be closed." CARRIED.

An election took place and the Bishop declared Mr. E. Higgins elected  
as Lay Secretary.

COURTESIES OF SYNOD

- (4) Moved by Dr. D.H. Gould, seconded by The Rev'd D.M. Landon - "That the  
courtesies of the 30th Synod of Algoma be extended to the following:

Mrs. Mary Jane Crouch, Chairman of the Advisory Ministry Committee  
The Rev'd Canon Ebert Hobbs, National Director of the Anglicans in  
Mission

The Venerable E.S. Light, Executive Secretary of Provincial Synod.

Mr. H. Mackenzie, Editor of the Algoma Anglican

Mr. H. Johnston, President and Chairman of William McMurray Corporation.

REGRETS

Regrets for inability to attend Synod were received from:

The Rev'd Walter S. Johnson	Mrs. Marilyn Judges
The Rev'd Gilmour Beattie	Mrs. Lena Grawbarger
The Rev'd Canon A.J. Thomson	Mrs. Wendy Haggar
The Rev'd R.J.S. Inshaw	Dr. Carol Knox
The Rev'd R.G. Charles	Mrs. Betty Moyle
The Rev'd Canon E.R. Nornabell	Mrs. Cheryl Meikle
Mr. Jim Kelso	Mrs. Boyd Horne
Mr. Wm. Seguin	Mr. Adrian van Seters

GREETINGS

The Rev'd D. Bradford, Chaplain of the Missions to Seamen, extended  
greetings to the Synod from the Roman Catholic Bishop of Thunder Bay,  
Bishop O'Mara. The thanks of the Synod to be expressed to Bishop O'Mara  
by the Chaplain on his return home. The Rev'd J.E. Jordan phoned to  
express his regrets at not being able to attend Synod and to convey to  
the Bishop and members of Synod that they are in his prayers and thoughts  
during their deliberations.

MESSAGE TO HER MAJESTY THE QUEEN

- (5) Moved by the Very Rev'd I.L. Robertson, seconded by the Rev'd D.M. Landon - "That Synod send the following message of loyal greeting to Her Majesty the Queen:

That the members of this Thirtieth Session of the Synod of the Diocese of Algoma, assembled in Christ's Name in Sault Ste. Marie, Ontario, express our continuing loyalty and affection to Her Majesty Elizabeth II, Queen of Canada."

This was CARRIED with the singing of 'God Save the Queen' and 'O Canada'.

MOTION TO ADOPT 1979 SYNOD MINUTES

- (6) Moved by Mr. R.A. Corless, seconded by Mr. H. Hamilton - "That the minutes of the 29th Session, May 7th, 8th and 9th, 1979, as previously printed and circulated be now formally approved and ratified."

CARRIED.

FIRST ATTENDANCE AT SYNOD

At the request of the Bishop a record was made of those attending Synod - Clergy attending Synod for the first time - 7; Lay delegates attending their first Synod - 52; present at last Synod - 36; more than one Synod - 28; Father McCausland has attended every Synod, except one, since 1929.

Archbishop W.L. Wright was warmly welcomed by the Bishop to the 30th Session of Synod.

REPORT OF AGENDA COMMITTEE

- (7) Moved by the Very Rev'd I.L. Robertson, seconded by Mr. H. Hamilton - "That Synod concur in the variation of the Order of Proceedings as set forth in the draft agenda.

Algoma Anglican Standing Committee Report (14) be moved, if necessary, to after No. 20 on Tuesday morning.

Thorneloe University report be moved to first item of business on Wednesday afternoon.

CARRIED.

- (8) Moved by Dr. D.H. Gould, seconded by Mr. H. Hamilton - "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 the time keeper."

CARRIED.

RECEPTION OF REPORTS AND MOTIONS

- (9) Moved by Mrs. K. West, seconded by the Rev'd D.M. Landon - "That all reports and motions in the Convening Circular be received."  
CARRIED.

RECEPTION OF SCRUTINEER'S REPORT

- (10) Moved by the Rev'd M.C. Eldred, seconded by Mr. H. Walker -  
"That the Scrutineers report be accepted:  
SYNOD MEMBERSHIP  
Out of 109 Lay Delegates eligible to be members of Synod - 87 present  
60 Active clergy - 52  
20 Retired clergy - 3  
10 On leave clergy - 1  
1 Bishop - 1  
1 Diocesan Treasurer - 1  
1 A.C.W. Diocesan President - 1  
15 Youth delegates - 14  
which constitutes a quorum." CARRIED.

BANNERS

The Bishop has circulated a request in the Diocese that Banners be made to commemorate this 30th Session of Synod. The result was a colorful display along the walls of the auditorium.

YOUTH DELEGATES

The Youth Delegates were asked to stand up and introduce themselves. The Bishop reminded them that they have full privileges of Synod - to speak and to vote.

BISHOP'S CHARGE (Pages 79 - 98)

The Bishop read his Charge to the 30th Session of the Synod of the Diocese. At the conclusion of which Mrs. Nock was asked to come forward and the Bishop presented to her a pearl pendant to commemorate the 30th Session of Synod and as a token of appreciation and love for being a wonderful helpmate over the years.

PROVINCIAL SYNOD

The Bishop introduced and welcomed the Venerable E.S. Light who spoke to us in his capacity as Executive Secretary of Provincial Synod on the background, procedures, etc., of Provincial Synod.

Dr. Gould, on behalf of the members of Synod, thanked Archdeacon Light for his overall and complete view, and his excellent report on what goes on at Provincial Synod.



NOON-DAY PRAYERS were led by The Rev'd L.E. Peterson, Parry Sound. The Session adjourned at 12:15 p.m.

The Grace was said by the Rev'd M.S. McCarthy, Nipigon, prior to a luncheon served by the Ladies of Central United Church who were thanked by Mr. A.S. Randall of St. Brice's, North Bay. Greetings were brought to the Synod by Mayor Macgregor of Sault Ste. Marie, and from The Rev'd Doug Trask on behalf of the Christian Clergy Association.

#### AFTERNOON SITTING

The Synod reconvened at 2:00 p.m. The Chancellor arrived; as well as the delegates from Wawa and some from Thunder Bay who were delayed by the terrible driving conditions on the north shore.

IN-COMING EXECUTIVE COMMITTEE - announced by the Bishop

The Bishop	- The Right Rev'd F.F. Nock	
The Dean	- The Very Rev'd I.L. Robertson	
The Chancellor	- Judge R.B. Warren, Q.C.	
The Registrar	-	
The Treasurer	- Mr. D.P. Oosterbaan	
The Archdeacons	- The Venerable F.R. Coyle	(Algoma)
	- The Venerable L.E. Peterson	(Muskoka)
	- The Venerable J.G.M. Doolan	(Sudbury)
	-	(Temiskaming)
	- The Venerable E.R. Haddon	(Thunder Bay)
The Rural Deans	- The Rev'd Wm. P. Ivey	(Algoma)
	- The Rev'd E.B. Paterson	(Sudbury)
	- The Rev'd Wm. A. Graham	(Muskoka)
	- The Rev'd F.C. Gower	(Temiskaming)
	- The Rev'd Canon T.F. Moore	(Thunder Bay)
The Lay Stewards	- Mrs. Norma Hankinson (2 year)	(Algoma)
	- Mr. Hugh Hamilton (4 Year)	(Algoma)
	- Mrs. Betty McDowall (2 year)	(Muskoka)
	- Mr. Jack Hern (4 year)	(Muskoka)
	- Mr. Ross Corless (2 year)	(Sudbury)
	- Mr. Cyril Varney (4 year)	(Sudbury)
	- Mr. W.J. Gigg (2 year)	(Temiskaming)
	- Mr. F. Joy (4 Year)	(Temiskaming)
	- Mr. B. Davis (2 year)	(Thunder Bay)
	- Mrs. Shirley Koza (4 year)	(Thunder Bay)
Bishop's Appointees	- The Rev'd D.A.P. Smith	(Thunder Bay)
	- Mr. J.E. Huggett	(Muskoka)

#### EXECUTIVE COMMITTEE REPORT

The Treasurer presented the Executive Committee Report (Pages 101-105) and it was reviewed paragraph by paragraph.

- (11) Moved by Archdeacon E.R. Haddon, seconded by the Rev'd H. Morrow -  
"That the Executive Committee Report be approved." CARRIED.

The Rev'd M.S. Conliffe raised the question of the time delay in receiving the minutes of the Executive Committee, especially for the meeting of February 4/5, 1981. At the present time the Bishop's Secretary prepares the minutes, in addition to her other regular duties; the minutes are then carefully scrutinized by the Treasurer and Bishop and changes and additions made. This all takes time and the minutes were not mailed until March 5th, 1981. For reasons of economy mailings are made on a third class basis, which may also involve some delay. The minutes are mailed to the Executive Committee members; the Clergy; and Lay Delegates who responded to the Treasurer's inquiry as to whether they wished to receive them or not; as well as to other interested persons. The format of the minutes could be just the motions passed, but due to the area of the Diocese, it was felt that our present practice of providing sufficient background information of what actually happened at the meetings be continued. Several members of Synod spoke in support of the Synod Office Staff and the consensus of Synod was to leave the format of the minutes as is. It was noted that this was the first complaint received about the minutes of the Executive Committee.

#### AUDITOR'S REPORT

The Treasurer presented the Auditor's report as found on pages 122-127.

- (12) Moved by The Venerable E.R. Haddon, seconded by the Rev'd M.S. Conliffe -  
"That the report of the Auditors be accepted as printed."  
CARRIED.

#### NO EXCUSE SUNDAY

The Bishop read the following article -

"To make it possible for everyone to attend Church next Sunday we are going to have a special 'No Excuse Sunday'. Cots will be placed in the foyer for those who say, 'Sunday is my only day to sleep in'. We will have steel helmets for those who say, 'The roof would cave in if I ever came to Church'. Blankets will be furnished for those who think the Church is too cold, and fans for those who say it is too hot. We will have hearing aids for those who say 'The priest speaks too softly' and cotton for those who say he preaches too loudly. Score cards will be available for those who wish to list the hypocrites present. Some relatives will be in attendance for those who like to go visiting on Sundays. There will be TV dinners for those who can't go to church and cook dinner also. One section will be devoted to trees and grass for those who like to see God in nature. Finally, the Sanctuary will be decorated with both Christmas poinsettias and Easter lilies for those who have never seen the church without them. Anon."

## FINANCIAL STATEMENTS

The Treasurer presented the Financial Statements as found on pages 137-142. Questions were asked and answered by the Treasurer.

## DIOCESAN CELEBRATIONS

In addition to the 100th Anniversaries mentioned in the Bishop's Charge, St. George's, Lancelot, and St. James', Port Carling, had celebrations to commemorate their 100th anniversaries.

## MATRIMONIAL COMMISSION REPORT

The Very Rev'd I.L. Robertson presented the report of the Matrimonial Commission as found on page 162. Mr. J. Wright, on behalf of the Commission, stressed the following three points:

1. Item '2' of the report concerning couples residing out of the Diocese.
2. The Commission makes recommendations to the clergy on various points in individual cases, trusting that the clergy follow up same.
3. In the Marriage Canon there is provision for annulment when circumstances warrant it.

Questions were asked and answered by Mr. J. Wright.

The Session adjourned at 4:30 p.m. with the Grace being said in unison.

## EVENING SITTING

The Synod reassembled at 7:00 p.m. with Evening Prayer being said by The Rev'd J.S. Crouch, Copper Cliff, assisted by The Rev'd R. Davies, St. Paul's, Thunder Bay, and Mrs. Mary Hall, Sundridge.

## ADVISORY MINISTRY COMMITTEE

Mrs. Mary Jane Crouch, Chairman of the Advisory Ministry Committee, presented the report as found on Pages 119-120.

- (13) Moved by The Rev'd E.B. Paterson, seconded by Dr. D.H. Gould -
- 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 the sacrament -
  - 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 evening.

The Session adjourned at 9:25 p.m. after Hymn No. 370 was sung; the Prayer of Thanksgiving said in unison; and the Bishop giving the Benediction.

#### TUESDAY, OCTOBER 20th, 1981

At 7:30 a.m. Mattins was said by the Rev'd H.R. Kreager, Sturgeon Falls Mission, assisted by Mrs. G. Rollins, Garson, in St. Luke's Cathedral.

The Very Rev'd I.L. Robertson was Celebrant at the Eucharist which followed, assisted by The Rev'd J.G.M. McCausland, The Rev'd J.R. Kelsey, The Rev'd M.R. Hankinson, The Rev'd S.G. Tomes, with Mr. Henry Gaines reading the Epistle and the Rev'd D. Bradford, Missions to Seamen, the Gospel.

The ladies of Algoma Deanery, with Mr. Fred Boileau of St. John's, Sault Ste. Marie, as Chef, served breakfast in St. Luke's Parish Hall. Miss Colleen Kent, Youth Delegate from St. Joseph Island, said Grace; The Rev'd F. Mason, Wawa, thanked the ladies.

#### MORNING SITTING

The Bishop opened the Tuesday morning sitting in St. Andrew's United Church Hall at 9:30 a.m. with prayer.

The Rev'd I. Johnston, St. Andrew's United Church, brought greetings from his congregation.

The Bishop recognized the presence of the Rev'd Canon Ebert Hobbs and welcomed him to the 30th Session of Synod.

The Rev'd Wm. R. Stadnyk gave his second devotional address - "We are here because we are called to be here". (Pages 57 - 58)  
Hymn No. 71 was sung.

#### MINUTES

- (14) Moved by The Very Rev'd I.L. Robertson, seconded by Dr. D.H. Gould -  
"That the reading of the minutes of the previous day, Monday, October 19th, be waived."  
CARRIED.

#### ALGOMA ANGLICAN

Archdeacon F.R. Coyle, Chairman of the Algoma Anglican Standing Committee, presented the report of the Algoma Anglican as found on Page 121.

He then introduced Mr. Hugh Mackenzie, Editor of the Algoma Anglican. The Text of Mr. Mackenzie's address may be found on pages 198-199. Questions were asked and answered.

#### ANGLICAN CHURCH WOMEN

The report of the Anglican Church Women was presented by Mrs. Muriel Hankinson, President of the Diocesan A.C.W. as found on pages 106-108.

#### DIOCESAN HERITAGE CENTRE

The Bishop presented the report of the Diocesan Heritage Centre as found on page 158.

It was noted that Heritage Centre has a sufficient number of Bibles. Therefore, if you have a Bible you do not need and cannot find a new home for it, please burn it and return the ashes to the ground. Registers that have been filled are to be sent to the Synod Office for safe-keeping. Visitors are welcome to browse through Heritage Centre.

The Rev'd D.A. Lyon expressed the thanks of the clergy and laity of the Diocese to the Bishop and Mrs. Nock and others for assembling the material relating to the Heritage of our Diocese.

#### SCRUTINEER'S REPORT

The Rev'd M.C. Eldred gave an up-to-date report on the numbers present:

Clergy	60	Bishop
Lay Delegates	98	Treasurer
Youth Delegates	14	A.C.W. Diocesan President
<u>TOTAL</u>	<u>176</u>	Archbishop (Monday morning)

#### REPORT OF WARDEN OF LAY READERS

The Rev'd E.B. Paterson presented his report as the Warden of Lay Readers as found on page 182.

#### REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

Mr. Norman Greene, Chairman of the Committee on the Bishop's Charge, presented the following report:

"Your Committee on the Bishop's Charge has been meeting almost continuously since the opening of Synod and would now present this report on its discussions and decisions. While the receipt of copies of your Charge in advance of Synod has been most helpful, we respectfully suggest that the time available is insufficient for adequate consideration of the many matters of deep concern contained in your Charge, and that thought be given to having the Committee in future years meet prior to Synod to more adequately discharge their responsibilities.

Your Committee wishes to convey to you heartfelt appreciation of the guidance and leadership you have provided the Diocese since the previous Synod, and expresses its thanks to God for the wisdom, patience and understanding on your part in meeting the demands of your office, and prays for a continuation of God's blessing on your ministry in future years.

Your most comprehensive coverage of highlights of past Synods is a valuable contribution to this Synod on the 75th anniversary of the first Synod held in 1906. In addition to its historical interest and value, it serves as an inspiration to all of us as it traces the life of the Diocese and underlines the tremendous achievements in furthering God's work throughout all segments of his Church.

We note with appreciation your remarks concerning Mutual Ministry and recommend that this Synod encourage every Anglican in the Diocese to think of themselves as ministers in and for the body of Christ, to discover and exercise the special ministry to which Christ is calling them personally. In practice, this view of shared ministry could begin with a Diocese-wide commitment to make no major decisions regarding change or development, in Synod and parish, save by unanimous vote.

Family Concerns: We warmly welcome your references to the departed and clerical changes and appointments, and we thank God for your personal relationships and pastoral concern for all your people, clerical and lay, drawing us ever closer together within our diocesan family, 'sharing our joys and sorrows, our difficulties and achievements'.

Diocesan Celebrations: Your Committee is pleased to join with you in offering congratulations to the parishes celebrating centennial observances this year, and wishing them many more years in the service of God. We are impressed and pleased by the fact that in 2½ years three churches have been consecrated, and regard this as another indication of the vitality and progress being made in the Diocese of Algoma.

Algoma Anglican: The changes in the Algoma Anglican are noted with interest, and thanks are extended to the Rev'd John Jordan, who ensured the continuity of the publication during a difficult period. The appointment of Messrs. Mackenzie and Boyer has resulted in a new look in our publication, and it is our hope and belief that it will fill an increasingly significant role in communication throughout the Diocese.

Missions to Seamen: Your Committee is most impressed with the operation of Missions to Seamen, and are grateful for this ecumenical achievement. We heartily commend our Roman Catholic colleagues in this endeavour, and anticipate further achievements from our own brethren.

Building Projects: We note with admiration your reference to the building projects in Sault Ste. Marie, and commend the parochial projects of Holy Trinity in Cara Community, and the diocesan involvement in the William McMurray Corporation building. We feel these to be true expressions of Christian outreach, and of being 'my brother's keeper'. We commend the parish of Holy Trinity in setting this lead, and suggest that this Synod challenge other parishes to seek similar specific ways of expressing their practical Christian concern for the needs of their fellow men.

Anglican Church Women: We share the commendation of the Bishop of the Anglican Church Women in our diocese and appreciate his acknowledgment of their contribution in the spiritual life of the church as well

as that of their substantial involvement in material support.

Continuing Education: We endorse the Bishop's concern that opportunities be provided for the continuing education of the clergy. We strongly commend his proposal that the Diocese of Algoma join the General Synod Continuing Education Plan, and we shall propose a motion referring this matter, as the Bishop suggests, to the Advisory Ministry Committee.

Clergy Retirement: Your Committee is in full agreement that provisions for the retirement of members of the clergy is a pressing need in this Diocese, and that circumstances require assistance from the Diocese. To this end we shall submit a motion for the consideration of this Synod.

Anglicans in Mission: We concur with the Bishop in recognition of the need for prayer and study on the mission of the church, and we firmly believe in continuing stewardship. The Committee was unable to reach agreement on whether the two should be joined in a common program, and we look forward to the discussion of the proposal on the Anglicans in Mission project that will be presented at this Synod.

Renewal: Your Committee endorses the Bishop's observation that there is still no substitute in evangelism for regular house-to-house visitations and personal contact and witness by both clergy and laity. We hope that the Renewal Committee will be reinstated and that provision will be made for further training and development of the laity in this area. A motion to this effect will follow.

Christian Initiation: We acknowledge and appreciate the Bishop's succinct summary concerning Christian Initiation. We especially appreciate the concern of the Bishop for adequate instruction of parents and Godparents before baptism. We feel that the major problems inherent in Christian Initiation as it is presently practiced are problems of commitment and not of procedure. Therefore we feel a need to note that prospective baptismal candidates and/or their families ought to be cautioned concerning the commitment to regular active Church life that is inherent in the administration of the sacrament.

We also pray that the Holy Spirit will give this Synod special guidance and direction in this area. We ask members of Synod to heed the Bishop's call to approach these discussions in a spirit of love and deep concern.

Rights and Responsibilities: Your Committee strongly endorses the Bishop's concern regarding the lack of a sense of responsibility in the lives of people as individuals, and especially as parents. We see the matter of rights and responsibilities of the individual being directly tied in with that of Christian Initiation. Parents, for instance, often demand the right of their children to be baptised without being prepared to accept the responsibilities of a Christian life that go with the right.

At the same time, we recognize our responsibility for each other and express our concern over the never-changing problem that has been with

us since the days of the New Testament. We therefore suggest that the Diocese challenge every Algoma Anglican to discover the ways God is calling them to work in the mission of the Church. This would require every Christian in our parishes to have at least one personal project of service to his fellow man, thereby realizing the comfortable and joyous fact that there are no areas in human experience beyond the reach of God.

In conclusion, I wish to commend the members of your Charge Committee who for two days have almost unflinchingly met all the demands of a totally autocratic chairman, working day, night and mealtime to study your charge. Their dedication prompts me to identify them as Mrs. Linda FitzGerald, Mrs. Muriel Hornby, The Ven. D.A.P. Smith, The Rev'd D.A. Lyon, The Rev'd T.J. Delaney, The Rev'd Wm. R. Stadnyk, and Mr. R. Hutcheson.

15. Moved by Mr. N.E. Greene, seconded by the Rev'd T.J. Delaney - "That the report of the Committee on the Bishop's Charge be received."  
CARRIED.

#### ANGLICANS IN MISSION

The Bishop introduced Canon Ebert Hobbs, National Director of Anglicans in Mission.

Canon Hobbs elaborated in some further detail and at some length on the various aspects of the Anglicans in Mission program. Considerable information on this was provided as background material on pages 250 to 281 of the Convening Journal/Synod Journal.

#### WILLIAM McMURRAY CORPORATION

Mr. H. Johnston, President and Chairman of William McMurray Corporation, presented the report of the William McMurray Corporation as found on pages 183 and 187, as well as a verbal report on the activities of the Corporation for the past two years. The official opening of the building will take place Tuesday afternoon, October 20th, 1981, at 4:30 p.m.

16. Moved by the Rev'd D.A. Lyon, seconded by Mr. W.J. Gigg - "That the report of the William McMurray Corporation on pages 183 and 184 and the verbal report given by Mr. H. Johnston be adopted."  
CARRIED.

NOON DAY PRAYERS were led by the Rev'd D.M. Landon.

Grace was sung by the Youth Delegates prior to a luncheon served by the ladies of Central United Church who were thanked by Mrs. Shirley Koza, St. Thomas', Thunder Bay.

#### AFTERNOON SITTING

The Synod reconvened at 2: p.m. with prayer led by the Bishop.



#### NEW CANON

The Bishop announced the appointment of the Rev'd Wm. A. Graham of St. Mark's, Milford Bay, as an Honorary Canon of St. Luke's Cathedral. Canon Graham had served with distinction as a missionary in the Arctic for many years. He has also shown and lived the Christian faith, and has been a wonderful example to others, as he has suffered from cancer of the jaw.

#### ANGLICANS-IN-MISSION - continued

Various questions by delegates were raised and answered by Canon Hobbs. One concern seemed to be the costs involved in the fund raising phase of the program. It was indicated by Canon Hobbs that a Letter of Covenant between the Diocese and the Primate would have to be signed by the Diocese indicating 'that the Diocese of Algoma enters into this Covenant with the other Diocese of the Anglican Church of Canada and the National Executive Council to participate in the Anglicans in Mission program and in the spirit of interdependence and in the light of the challenging national and diocesan needs and opportunities, we accept \$619,000. as our share of the National Goal. It is understood that this total commitment may be changed by action of Diocesan Synod'.

Mention was made by the Bishop that a special clergy meeting would be held on November 20th in Sudbury in order to fully acquaint the parish clergy with an overview of the program and, perhaps more importantly, to gain their valuable insight as to how the program can best be tailored to parish needs. A special session of Synod will be called in May, 1982, for the specific purpose of dealing with the AIM program and to formalize the Diocesan and Parish commitments. By that time it is hoped that a Diocesan Case will have been developed.

Adjourning the Session at 4:15 p.m. the Bishop announced that the collection at service Tuesday morning was \$306.34.

#### WILLIAM McMURRAY CORPORATION BUILDING DEDICATION

At 4:30 p.m. the Bishop officiated at the Dedication of the new William McMurray complex. Guests included the officials from the Canada Mortgage Housing Corporation; the Architect, Mr. Gordon Smedley; the Contractor, Mr. Bruno Barban; the Board of Directors of William McMurray Corporation; tenants of the complex and Synod Delegates. A tour of the premises was conducted and the Synod Office and several apartments were viewed by many of the delegates. A wine and cheese reception followed in St. Luke's Parish Hall.

#### EVENING SITTING

The Session reconvened at 7:10 p.m. with Evening Prayer being said by the Venerable D.A.P. Smith, St. Brice's, assisted by Lt. Col. W.A. Case, St. James', Sudbury, and Mrs. Kathleen West, St. Luke's Cathedral, followed by Hymn No. 60.

A presentation of a 'Bishop's Cap' was made to the Bishop by the Rev'd Wm. Ivey on behalf of the North-Shore clergy.

CHRISTIAN INITIATION - Continued from Monday evening

Discussion on Motion 13 presented on Monday evening continued.

AMENDMENTS TO MOTION 13:

Moved by the Rev'd T.J. Delaney, seconded by the Rev'd D.A. Lyon -

1. "Be it resolved that in the motion of the Advisory Ministry Committee on the admission of children to Holy Communion: Section 2(b) be amended to read:

b) Preparing all members of the parish, especially those to receive first communion and their families, through an adequate educational process."

2. Moved by Mr. Wm. Meakin, seconded by the Rev'd T. Delaney -

"4. The rite of Confirmation will continue to occupy its present and traditional place in the Diocese, with the necessary and regular parish visits of the Bishop."

The Rev'd E.B. Paterson and Dr. D.H. Gould, the mover and seconder of Motion 13 agreed to add No. 4 to their original motion, and to change Section 2(b) to read:

"Each Parish shall be responsible for -

a) Deciding when this practice shall be introduced in the Parish.  
b) Preparing all members of the parish, especially those to receive first communion and their families, through an adequate educational process."

The motion will then read:

(13) Moved by the Rev'd E.B. Paterson, seconded by Dr. D.H. Gould -

Be it resolved that -

1) The policy of the Diocese of Algoma shall be to allow participation of baptized persons in the eucharistic worship of the Church, including the reception of the Sacrament.

2) Each parish shall be responsible for  
a) deciding when this practice shall be introduced in the Parish.  
b) preparing all members of the parish, especially those to receive first communion and their families, 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.

4) The rite of Confirmation will continue to occupy its present and traditional place in the Diocese, with the necessary and regular parish visits of the Bishop."

AMENDMENT TO MOTION 13 - Section (1):

Moved by The Rev'd L.H. Winslow, seconded by The Rev'd J.R. Kelsey -

"(1) Be it resolved that the policy of the Diocese of Algoma shall be to allow participation of baptized persons in the eucharistic worship of the Church, including the reception of the Sacrament where there has been proper chrismation."

17. Moved by The Rev'd D.M. Landon, seconded by The Very Rev'd I.L. Robertson -

"That the amendment on chrismation be now put." Carried.

The vote was taken on the AMENDMENT re Chrismation - it was DEFEATED.

The second amendment by The Rev'd L.H. Winslow, seconded by The Rev'd J.R. Kelsey to Motion 13 (section 4) "to be added - the Episcopal laying on of hands in Confirmation shall follow at the age of discretion" WAS WITHDRAWN.

The Mover and Secunder of Motion 13 agreed to include the words - "in consultation with the Bishop" in the introduction to Section 2.

MOTION NO. 13 now reads:

Moved by the Rev'd E.B. Paterson, seconded by Dr. D.H. Gould -

- 1) Be it resolved that the policy of the Diocese of Algoma shall be to allow participation of baptized persons in the eucharistic worship of the Church, including the reception of the Sacrament.
- 2) Each parish in consultation with the Bishop shall be responsible for -
  - a) deciding when this practice shall be introduced in the Parish.
  - b) preparing all members of the parish, especially those to receive first communion and their families, 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.
- 4) The rite of Confirmation will continue to occupy its present and traditional place in the Diocese, with the necessary and regular parish visits of the Bishop."

18. Moved by The Rev'd L.H. Winslow, seconded by The Rev'd M.C. Eldred -

"That the motion be put by orders."

13. THE MOTION WAS DEFEATED - Clerical - In Favour 27; Opposed 28;  
Abstained 2  
- Lay - In Favour 46; Opposed 50;  
Abstained 4

The Evening Session adjourned at 9:40 p.m. with prayer led by the Bishop.

WEDNESDAY, OCTOBER 21st, 1981

At 7:30 a.m. Mattins was said by The Rev'd L.H. Winslow, Manitowadge & Marathon, assisted by The Rev'd A.V. Bennett, in St. Luke's Cathedral.

The Venerable E.R. Haddon was Celebrant at the Eucharist which followed, assisted by The Rev'd P.V. Atkinson, The Rev'd Wm. Ellam, The Rev'd F.C. Gower. The Gospel was read by Mr. C. Varney and the Epistle by The Rev'd T.W. Hitsman. Organist for the service was the Rev'd W.G. Dobinson. The Bishop installed the Rev'd L.E. Peterson as Archdeacon of Muskoka, and The Rev'd Wm. A. Graham as a Canon of the Cathedral.

Breakfast was served by the ladies of Algoma Deanery; Grace was said by Mr. Ross Corless of Copper Cliff, and Mr. Todd Jones of Gravenhurst thanked the ladies.

#### MORNING SITTING

The Bishop opened the Wednesday morning sitting in St. Andrew's United Church Hall at 9:30 a.m. with prayer.

Mrs. Muriel Hornby gave the devotional address on Hebrews 12:1 -  
(Pages 59 - 60) Hymn No. 502 was sung.

#### MINUTES

19. Moved by Mr. H. Hamilton, seconded by The Very Rev'd I.L. Robertson -  
"That the reading of the minutes of the previous day, Tuesday, October 20th, be waived."  
CARRIED.

Archdeacon F.R. Coyle announced that the photographer would be present at noon to take a picture of the members of Synod.

#### REPORT OF SPECIAL TASK FORCE ON STIPENDS (Page 190)

An interim report of the Special Task Force on Stipends was presented by Mr. D.P. Oosterbaan.

#### ADVISORY FINANCE COMMITTEE (Page 170)

Archdeacon E.R. Haddon, Chairman of the Advisory Finance Committee, and Mr. D.P. Oosterbaan presented this report.

20. Moved by Archdeacon E.R. Haddon, seconded by the Rev'd H. Morrow -  
"That the report of the Advisory Finance Committee be accepted."  
CARRIED.

Archdeacon E.R. Haddon paid tribute to Mr. D.P. Oosterbaan for his excellent work as our Treasurer.

BUDGET 1982 - (Pages 171 - 180)

The Treasurer presented the Budget and briefly commented on the prepared statements. The following motions were presented:

RENTALS - PROPERTY:

21. Moved by The Ven. E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the rentals for 1544 Queen St. East and 94 Lucy Terrace, Sault Ste. Marie, residences be increased by \$120.00 annually."

CARRIED.

GENERAL SYNOD APPORTIONMENT:

22. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That we accept the General Synod Apportionment of \$118,775.00 for 1982."

CARRIED.

BASIC STIPENDS:

23. Moved by the Ven. E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the basic stipends for 1982 be increased from \$10,104. to \$11,400. in accordance with Motion 65 passed at the 1979 Synod in which the Executive Committee were instructed to be guided by the most recent cost of living increase figures as reflected in the Consumer Price Index when determining annual stipend adjustments."

CARRIED.

SERVICE GRANTS:

24. Moved by the Ven. E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Service Grants for 1982 for those on basic stipend remain at the present level, viz:  
\$750 - 30 years service and over    \$300 - 15 to 19 years of service  
600 - 25 to 29 years of service    150 - 10 to 14 years of service.  
450 - 20 to 24 years of service

CARRIED.

TRAVEL GRANTS - Clergy:

25. Moved by the Ven. E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the basic car allowance for 1982 be increased from \$2,000. to \$2,400. per annum and that the multiple point allowance be increased from \$400. to \$480. per annum."

CARRIED.

WIDOWS GRANTS:

26. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Widows grants for 1982 be increased as follows: Those receiving \$67. quarterly to \$75. quarterly, and those receiving \$56. to \$63. quarterly."

CARRIED.

SUMMER STUDENTS STIPENDS:

27. Moved by ARCHdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Summer Students stipends for 1982 be increased from \$600. to \$680. monthly."

CARRIED.

MISSIONS TO SEAMEN:

28. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the stipend and travel allowance for the Chaplain (Missions to Seamen) be increased from \$606. to \$684. monthly for the year 1982.  
CARRIED.

EPISCOPAL STIPEND AND SYNOD OFFICE STAFF SALARIES:

29. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Synod Office Staff salaries and Episcopal Stipend be increased 12.8% for the year 1982."  
CARRIED.

CAR DEPRECIATION ALLOWANCE - Treasurer:

30. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Automobile Depreciation Allowance for the Treasurer be increased from \$2,000. to \$2,400. effective January 1st, 1982."  
CARRIED.

CAR DEPRECIATION ALLOWANCE - Bishop:

31. "Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Automobile Allowance for the Bishop be increased from \$3,025. to \$3,600. per annum, effective January 1st, 1982."  
CARRIED.

RE-CAPITALIZATION:

32. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the Synod authorize the Treasurer to recapitalize all earnings for the year 1981 in excess of \$60,000. from the Proceeds of Property Sale Account in order to ensure the continued preservation of the capital of this fund.  
CARRIED.

UNIFIED BUDGET LEVY:

33. Moved by Archdeacon E.R. Haddon, seconded by Mr. Bernard Davis -  
"That the 1982 Budget be accepted and the Unified Budget Levy for 1982 be set at \$367,487."  
CARRIED.

Before the above motion was put a discussion took place and various points raised:

- Parishes are requested to pay their levies regularly on a monthly basis.
- Parishes on central payroll are asked to remit their stipend quotas on time each month.
- Car allowances are too small.
- The Unified Levy is based on the amount a parish spends on itself. This is unsatisfactory and tends to create inequities in parish billings. A congregation with parish hall, rectory and Church is naturally going to be allotted a larger levy as they spend more on themselves.
- The 1976 Synod Journal contains a rather lengthy exercise in which we had looked at different manners of preparing levies.

- The in-coming Executive should be instructed to look at this problem.
- This budget has a deficit of \$16,000.
- That all Lay people should be made aware of what it costs to operate this Diocese.
- The Lay people should realize that the Proceeds Property Sale Account is subsidizing the Unified Budget Levy by \$60,000. per year. We should be paying our own way and not relying on investment proceeds.

NOON-DAY PRAYERS led by Archdeacon F.R. Coyle.

The photographer, Ken Dorse, arrived so the assembly adjourned to have a picture of the Synod members taken.

Ballots for Provincial Synod delegates were distributed. Mrs. Kathleen West and The Rev'd A.V. Bennett withdrew their names from the ballot.

#### AFTERNOON SITTING

The Synod reconvened at 2: p.m. with prayer led by the Bishop, and the singing of Hymn No. 114.

#### PROVINCIAL

SYNOD The Rev'd D.M. Landon clarified the Canon on Election of Provincial Synod Delegates - four to be elected instead of five.

#### THORNELOE UNIVERSITY -(Pages 131 and 132)

Dr. F.A. Peake, Acting Provost, presented the report of Thorneloe University, and handed out a statement on 'The Church and the University'. The enrolment this past term was up from 207 to 275 with a teaching staff of 10. The university is flourishing. Thorneloe residence is occupied between 50% & 75% by Anglican young people. There are services in the Chapel at 9: a.m. on Sunday and 5:30 p.m. on Thursday.

#### UNIVERSITY STUDENTS

The Bishop reported that he has been writing to the young people of the Diocese of Algoma who are attending Community Colleges or Universities outside their home town. If the clergy send the names and addresses of such students from their parishes to the Bishop a letter will be sent.

#### MISSIONS TO SEAMEN - (Pages 152 - 154)

The Rev'd D. Bradford, Chaplain to the Missions to Seamen at Thunder Bay, presented this report, and gave to the A.C.W. of the Diocese a very special word of thanks for their help.

ADVISORY PLANNING COMMITTEE - (Pages 160-161)

The report of this Committee was given by the Ven. D.A.P. Smith. This Committee has not been as active since the last Synod, but can be re-activated by the Bishop any time there is work for them to do.

ADVISORY PROPERTY COMMITTEE - (Pages 155-157)

The Treasurer, Mr. D.P. Oosterbaan, presented the report of the Property Committee mentioning that Cara Community Corporation sponsored by Holy Trinity Church, Sault Ste. Marie, will be officially opened and dedicated on November 30th, 1981.

YOUTH CAMPS

- CAMP MANITOU - Mr. D.P. Oosterbaan on behalf of the Chairman of Camp Manitou, Mr. T. Marwood, gave a report on this camp. (Page 196)
- CAMP GITCHIGOMEE - The Rev'd D. Landon presented the report for this Camp. (Page 197)
- CAMP TEMISKAMING - Mr. D. Johnson gave a brief verbal report on the happenings at Camp Temiskaming.
- MUSKOKA DEANERY CAMP - The Rev'd W.S. Putman reported that this camp rents quarters from the Boy Scouts and have a week for boys and a week for girls with 40 in each camp. The aim of the Deanery is to supply a Camp for those in the area who cannot afford it.

ECUMENICAL COMMITTEE - (Pages 133-135)

The Rev'd R. Lumley, Chairman of the Ecumenical Committee, presented the report of this committee pointing out the Flower Service in June and that there would be a giant Church Service to Commemorate the Centennial of the City of Sudbury on the first Sunday in July, 1983.

A Campus Committee has been formed at Thunder Bay and information of this kind should be conveyed to the Ecumenical Committee so that it can be passed on to other parts of the Diocese.

ANGLICAN/ROMAN CATHOLIC DIALOGUE - (Page 118)

The Very Rev'd I.L. Robertson presented this report noting the last two paragraphs on Covenant Relationship.

A question was asked as to what is a Covenant? A Covenant is where two parishes agree, after a period of time, to form a covenant to work together without violating each others beliefs, etc.

The Bishop called a Coffee break. Ballots were distributed further.

CONSTITUTION AND CANONS - (Pages 165 to 169)

The Rev'd D.M. Landon, Chairman of this Committee, presented the report assisted by Dr. D.H. Gould.



DISCONTINUING THE USE OF CERTIFICATES FOR LAY DELEGATES TO SYNOD:

34. Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon - Because certificates for Lay Delegates to Synod no longer fulfil any real need, Be it resolved that Article 10 of the Constitution be revised to read as follows and that its subjoined form (page 10) be deleted.
- Article 10 - "Within one month following the annual Vestry meeting in each parish, the Incumbent and Churchwardens shall forward to the Synod Office the names of the delegate(s) elected at the said meeting." CARRIED.

RETIRING THE HISTORIC STATEMENT OF SYNOD'S ORDER OF PROCEEDINGS:

35. Moved by Dr. D. H. Gould, seconded by the Rev'd D.M. Landon - 'Because at each Synod a motion has to be presented and adopted allowing the Synod to depart from the historic Order of Proceedings (found on pages 30-32) - Be it resolved that -
- a) The Order of Proceedings at Meetings of Synod now found on pages 30 to 32 be officially retired from use and no longer printed with the Constitution and Canons.
  - b) The Agenda Committee, under the direction of the Executive Committee prepare a recommended Order of Proceedings for submission to each Synod at its Opening Session.' CARRIED.

CANON 32 - LAY STEWARDS:

"This Canon has not changed in content except for two sections as follows:

'Should a Lay Steward, after serving for two years, not be re-elected as a Lay Delegate to Synod from a parish in his Deanery, his seat shall automatically become vacant, and a successor shall be elected to serve the remaining two years from among the current Lay Delegates in the manner provided in Section 3.'

and -

'Should the holding of a biennial Synod be postponed, the retiring Lay Stewards shall continue in office until the electoral caucuses held prior to the convening of such postponed Synod.'

Wherever Lay Stewards is mentioned in the other Canons, it would be deleted, and incorporated in Canon 32.

36. Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon - "That the revision on Lay Stewards be referred to the Committee on Constitution and Canons for submission to the next Synod." CARRIED.

TERMINOLOGY:

To promote more uniform use of terminology within the Diocese, and avoid potential confusion, it was

37. Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon - (a) Parish - consists of the congregation or congregations served by one Incumbent. (b) Congregation - A congregation is a group of persons who gather regularly for worship and are organized at least to the extent of holding an Annual Vestry meeting in accordance with Canon 13. (c) Outstation - The

term 'outstation' can be used to describe a congregation which is not organized as in (b). CARRIED.

GUIDELINES to be followed on the DISCONTINUANCE OF A PARISH, A CONGREGATION, or an OUTSTATION:

Registers and other records and documents:

38. Moved by the Rev'd D.M. Landon, seconded by Dr. D.H. Gould - "That the service registers; the registers of baptisms, confirmations, marriages and burials; minute books; and other similar records and documents of a discontinued parish or congregation or outstation shall be sent to the Synod Office. The Rural Dean shall ensure that this is done within a reasonable time." CARRIED.

ALL OTHER ASSETS: (Which shall include the disposition of monies, trust funds, real and movable property, and all monies realized from the sale, lease, investment or other disposition of assets.)

39. Moved by the Rev'd D.M. Landon, seconded by Dr. D.H. Gould -
- (a) Where a Parish consisting of only one Congregation shall officially cease to exist, the disposition of all its assets shall be decided by the Diocesan Executive Committee after considering any recommendations received from the Incumbent and Churchwardens serving at the time of discontinuance.
  - (b) Where a Parish continues to exist but one of its organized congregations or one of its Outstations is discontinued, the assets of the discontinued Congregation or Outstation:
    - i ) may all be transferred to the continuing Congregation or Congregations of the parish;
    - or ii ) may be shared between the continuing Congregation(s) and the Diocese;
    - or iii) may all be transferred to the Diocese.

The Diocesan Executive Committee shall decide on the disposition of these assets. In making such a decision the Executive Committee shall take into account:

- i ) any requests from the Incumbent and Churchwardens or Vestry meeting(s) of the continuing Congregation(s) that these assets be transferred to them;
- ii ) any significant associations or links between the discontinued congregation or outstation and the continuing Congregation(s) of the parish;
- iii) the respective contributions of the Parish and the Diocese to the acquisition of the assets in question;
- iv ) other financial support provided by the Diocese to the Parish concerned;
- v ) the results of any consultations with the Archdeacon, Rural Dean and Lay Stewards of the Deanery. CARRIED.

DEFINITIONS OF PARISH, CONGREGATION & OUTSTATION:

40. Moved by Mr. J. deP. Wright, seconded by Mr. F. Joy - "That the definitions of 'Parish', 'Congregation' and 'Outstation' as passed today be restricted to the application of the guidelines to be followed on the Discontinuance of a Parish, Congregation or Outstation." CARRIED.

CANON ON LAY READERS - The proposed Canon on Lay Readers was presented by Dr. D.H. Gould.

41. Moved by Dr. D.H. Gould, seconded by the Rev'd E.B. Paterson - "There shall be two categories of Lay Readers in the Diocese -  
(a) Parochial Lay Reader. (b) Diocesan Lay Reader.

Lay Readers (Parochial or Diocesan) must be regular in participating in the worship of the Church and in receiving Holy Communion. They must be active in the support of their parish or mission in time, talents and financial resources.

Parochial Lay Reader:

The nomination to the office of Parochial Lay Reader shall be submitted to the Bishop by the parish priest and vestry, giving evidence of the person's baptism and confirmation as well as their competence and background. Parochial Lay Readers shall generally be trained and found competent by their incumbent. Such a Lay Reader is licensed to serve within a given parish only. The licence shall be for a term of five years and automatically terminates upon the installation of a new priest in that parish or upon the Consecration of a new bishop.

In all matters relating to the conduct of the service, to the Sermons or Homilies to be read, and to proper dress or attire, the Lay Reader shall conform to the directions of the incumbent or his local ecclesiastical superior, and, in all cases, to the direction of the bishop.

A Parochial Lay Reader may serve in another parish at the invitation of the clergyman in charge thereof with the consent of his own incumbent.

A Parochial Lay Reader may deliver sermons under the direction of the Incumbent.

The foregoing shall not be construed as preventing Lay Persons not so licensed from assisting the incumbent on occasion in the conduct of Public Worship in his own parish or mission.

Diocesan Lay Reader:

Diocesan Lay Readers will serve anywhere in the Diocese at the discretion of the bishop and may be assigned pastoral or administrative responsibility in a congregation without a Deacon or Priest.

The selection (of Diocesan Lay Readers) will normally be based on the recommendation of the Archdeacon and Deanery Council and an examination by a Diocesan Warden of Lay Readers based on such curricula as may be deemed suitable by the bishop. Final decision, however, rests with the bishop.

The foregoing shall not be construed, however, as prohibiting the appointment of Honorary Diocesan Lay Readers at the sole discretion of the bishop.

General:

Renewal: The licences of Lay Readers may be renewed at the discretion of the bishop. Such renewal shall be determined on the basis of the

Lay Reader's continuing interest and qualification as evidenced in a report to the bishop or Warden of Lay Readers made by his local ecclesiastical superior.

The licence of a Lay Reader may be revoked by the bishop at any time.

Services: Lay Readers may read or sing the following offices or parts thereof, and shall observe the limitations specified:

- 1) Morning and Evening Prayer, omitting the absolution
- 2) The Litany
- 3) The Penetential Office
- 4) In the Order of Holy Communion; the Epistle, the Gospel (where there is no Deacon), the Commandments, the Intercessions, the Invitation, and the Comfortable Words
- 5) Such other services or portions thereof as may be authorized by the bishop in special circumstances
- 6) Sermons or Homilies

A Diocesan Lay Reader may deliver sermons or addresses of his own composition.

Attire: Parochial Lay Readers are entitled to wear a blue scarf provided by the Parish.\*

Diocesan Lay Readers are entitled to wear a blue scarf and also the Diocesan Lay Readers medal provided by the Diocese during the tenure of the Lay Reader.

Special Note: Eucharistic Assistants:

Eucharistic Assistants in the administration of the Chalice require a special licence for this purpose from the bishop. They need not be Lay Readers. The application for such a position must come from the parish priest with the approval of the Vestry or Advisory Board.

\* N.B. Parochial Lay Readers appointed prior to the enactment of this Canon may continue to wear their customary insignia."

CARRIED.

The Session adjourned at 4:20 p.m.

#### EVENING SITTING

The Synod reassembled at 7:00 p.m. with Evening Prayer being said by The Rev'd W.S. Putman, Bala, assisted by Dr. D.H. Gould, St. Luke's Cathedral, Sault Ste. Marie, and Mr. Andy Ortwein, St. James', Gravenhurst. All joined in singing Hymn 302.

#### ADVISORY OUTREACH COMMITTEE - (Pages 114-117)

The Ven. D.A.P. Smith, Chairman of the Advisory Outreach Committee, presented this report and drew the attention of the Synod to the availability from the Committee of a set of 65 slides, entitled 'We are Anglicans' depicting the breadth of the Anglican Communion in its work in various parts of the world.

The Rev'd P.V. Atkinson, an old boy of St. Paul's School, Palampur, India, presented the needs of this school. St. Paul's School was originally founded and partially staffed by Canadian Anglicans and through the years has earned a high reputation. It is now in a difficult financial position for reasons beyond its control. The Executive Committee gave permission to the Outreach Committee to circulate a letter which suggested that St. Paul's School might be a suitable project for prayer and/or financial support for a parish or a parish group.

The Rev'd H.R. Kreager addressed the Synod about his work at Bishop Gwynne College and the work of the Church in general in Juba in the Sudan. He and his wife would be willing to show their slides and tell of their work amongst these people. Since last Synod, a partnership with the Diocese of Juba in the Province of the Episcopal Church of the Sudan has been formed, and prayer lists have been circulated.

#### RENEWAL COMMITTEE REPORT - (Pages 128-130)

The Rev'd Wm. P. Ivey, Secretary of the Renewal Committee, presented this report.

Publications: Two publications have been written just recently by - Miss Marian Page, 211 University Drive, Thunder Bay (St. George's Church) on 'The Holy Eucharist', and The Ven. D.A.P. Smith (St. Brice's, North Bay) - a 'Handbook of the Faith'.

Both of these publications are available by writing to the author.

#### ANGLICANS-IN-MISSION

42. Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon - WHEREAS the 1980 General Synod gave approval for a major program of mission study and financial development subject to approval by National Executive Council as to style, timing and national dollar goal,

AND WHEREAS National Executive Council has given enthusiastic approval to the nation-wide, diocesan-based program known as Anglicans in Mission,

AND WHEREAS Anglicans in Mission (1) involves a period of Mission Study, (2) provides for the identification and funding of needs and opportunities in each diocese, and (3) requires the full co-operation and support of each and every diocese,

BE IT RESOLVED that this Synod of the Diocese of Algoma ...

- (a) accept the challenge and the opportunity presented to the Diocese and to the Anglican Church of Canada by Anglicans in Mission;
- (b) commits itself to vigorous participation in Anglicans in Mission;
- (c) requests the Bishop to appoint such leaders and committees as are required to ensure that the goals of Anglicans in Mission are achieved;
- (d) calls upon all congregations to co-operate fully with the Diocesan Anglicans in Mission leaders and committees;
- (e) requests the Bishop to advise the Primate of this resolution.

42 (a) AMENDMENT TO THE MOTION

Moved by the Rev'd L.H. Winslow, seconded by the Rev'd R.J. Kelsey -

(b) be amended to read: 'commits itself to a detailed study of vigorous participation in Anglicans in Mission in relation to its inherent costs and alternative methods of involvement.'

43. Moved by Mr. W.J. Gigg, seconded by Mr. C. Varney - 'That this Synod sit this evening until the matters before the house are finished.'  
CARRIED.

After a lengthy discussion, it was

44. Moved by the Ven. D.A.P. Smith, seconded by the Rev'd T.J. Delaney - 'That the motion relating to Anglicans in Mission be put.' CARRIED.

THE AMENDMENT TO MOTION 42 WAS NOT CARRIED.

THE ORIGINAL MOTION (42) CARRIED.

BALLOTS

The Rev'd R.F. Mason announced that the ballot boxes were at the door. The ballot will be closed at the end of this session.

The Session adjourned at 9:40 p.m. with the bishop leading in The Prayer of Thanksgiving on page 736 of the Prayer Book which was said in unison.

THURSDAY, OCTOBER 22nd, 1981

At 8:45 a.m. Mattins was said in St. Andrew's United Church Hall by the Rev'd B.R. Brazill, Emsdale, ably assisted by the Rev'd D.A. Lyon and others.

Mrs. Muriel Hornby gave her second address 'Even as ye did it unto the least of these my brethren ye did it unto me'. (Pages 61-62)

The Youth Delegates sang a prayer - 'Quiet Understanding'. A moment of silence was observed which was ended with prayer by the bishop.

The Bishop announced that Hymns 197 and 328 would be sung at the closing Eucharist with The Rev'd W.J. Ellam at the organ. The offering at that service will be divided between St. Paul's Boys' School, Palmapur, and the work in Juba.

MINUTES

45. Moved by Mr. H. Hamilton, seconded by the Very Rev'd I.L. Robertson - "That the reading of the minutes of the previous day, Wednesday, October 21st, be waived."  
CARRIED.

ADVISORY SOCIAL ACTION - (Pages 109-111)

The Venerable L.E. Peterson, Chairman of the Advisory Social Action Committee, presented the report of this committee. He recommended that all read the book - 'Charismatic Renewal' - Social Action Dialogue' - written by two great leaders in the Roman Catholic Church, because there is a tension between the personal side and social side of our faith, and we have to keep them in balance.

Archdeacon Peterson attended a Conference on North South Dialogue at Camp Couchiching this past summer. He listened to others from the Third World and realized that our Canadian Government is doing a commendable piece of work on the relations between the developed and undeveloped countries. We Canadian Anglicans should become informed and alert to the issues being faced on the question of development in our world.

PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND:

Archdeacon L.E. Peterson is the Diocesan Co-ordinator and presented his report as found on pages 112 and 113.

The Rev'd J.W. Smith, Manitowaning, spoke on the environment concerns in our own diocese referring to the plans of the Elorado Refinery at Blind River. In the local area the churches have been ready to stand up and be counted, but unfortunately the Diocese has not taken a stand. It has been said that if the church stands by and refuses to take action we run the risk of the Manitoulin being an island in the centre of a cesspool. Plans are also underway to have a nuclear waste dump at Bull Lake, north of Massey. Ten years ago the Rev'd T. Koning did a study on nuclear development and none of the recommendations made in that report were acted on by the Diocesan Executive.

The Bishop noted that Fr. Smith's remarks were directed to the Social Action Committee as well as to all of Synod and directed that this matter be taken under advisement by them.

The Rev'd K. Ostler asked that information be given to the clergy and others so that they can correct false information and criticism against the Primate's World Relief and Development Fund as well as the World Council of Churches.

The Bishop noted that Archdeacon Peterson would supply addresses where information can be obtained. Also if the Primate, who is questioned time and time again, gives us an answer, I must also expect you to believe him as he is a man of integrity. He does not speak on these subjects unless he is quite sure of his ground.

ACTION ON BISHOP'S CHARGE

46. Moved by the Rev'd T.J. Delaney, seconded by Mrs. M. Hornby -  
'That the Renewal Committee be reappointed at the discretion and pleasure of the Bishop. CARRIED.

The Bishop commented that the Renewal Committee will carry on with its present membership.

47. Moved by Mr. R. Hutcheson, seconded by the Ven. D.A. P. Smith -  
'That the Advisory Ministry Committee be charged with working out the details of implementing the General Synod Continuing Education Plan in this Diocese, in consultation with the bishop.' CARRIED.
48. Moved by Mr. Norman Greene, seconded by Mrs. Linda FitzGerald -  
'That the Advisory Finance Committee be charged with the task of examining the Financial problems faced by many of the clergy at the time of their retirement in acquiring adequate accommodation. Further that the above committee be charged with finding ways and means at implementing and augmenting the Clergy Retirement Fund.'

AMENDMENT TO MOTION (48)

- 48 (a) Moved by the Rev'd W.R. Stadnyk, seconded by the Rev'd W.S. Putman -  
'That this be referred to the Stipend Task Force and the Advisory Finance Committee.'

THE AMENDMENT CARRIED.

MOTION (48) will read -

'That the Advisory Finance Committee and the Stipend Task Force be charged with the task of examining the Financial problems faced by many of the clergy at the time of their retirement in acquiring adequate accommodation. Further that the above committees be charged with finding ways and means at implementing and augmenting the Clergy Retirement Fund.'

CARRIED.

PROVINCIAL SYNOD DELEGATES

The Rev'd R.F. Mason reported the results of the election of Provincial Synod Delegates as follows:

DELEGATES

ALTERNATES

Clerical

The Venerable L.E. Peterson	The Reverend D.M. Landon	
The Venerable D.A.P. Smith	The Reverend E.B. Paterson	
The Reverend Wm. R. Stadnyk	The Reverend L. Lumley	
The Very Rev'd I.L. Robertson	The Rev'd Canon W.A. Graham	) Tied
	The Rev'd D.A. Lyon	

Lay

Mr. D.P. Oosterbaan	Mrs. Muriel Hankinson
Dr. D.H. Gould	Mr. W.J. Gigg
Mrs. Muriel Hornby	Miss Marian Page
Mr. H. Hamilton	Mr. R.A. Corless

ADVISORY INVESTMENT COMMITTEE - (Pages 143-151)

The report of the Advisory Investment Committee was presented by the Treasurer, Mr. D.P. Oosterbaan. A discussion took place on investments and an objection to investments in shares of Hiram Walker Company was noted. This investment was made by the Canada Permanent Trust Co. who manage the P.H.B. Dawson Bequest.



CAR COMMITTEE - (Page 136)

The Treasurer, Mr. D.P. Oosterbaan, presented the Car Committee Report and also referred to the Executive Committee Report on Page 103.

A discussion took place on the interest rate and the opinion was expressed by some that 6% was not realistic in today's market.

NOTICES OF MOTION - (Pages 163 - 164)

Motion 1 (Lay Stewards); Motion 4 (Christian Initiation) have been dealt with earlier at this Synod.

Motion 2 (Hospital and Dental premiums for clergy be fully paid)- the mover and seconder of this motion at the 1979 Synod were not present and no person present was prepared to speak to this motion.

LOST BY DEFAULT.

Motion 5 (Canon 11 (7) was referred back to the Executive Committee.

GIVING CHURCH WARDENS THE AUTHORITY TO APPOINT A PARISH TREASURER:  
(At the 1979 Synod this motion, proposed by The Rev'd E.A. Pulker and Canon D.N. Mitchell, needed a 2/3 majority to pass; it did not obtain that and was held over for this Synod, and now needs a simple majority to pass.)

49. Moved by The Very Rev'd I.L. Robertson, seconded by the Rev'd Canon D.N. 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.'  
CARRIED.

RULES & REGULATIONS 15 (c)

50. Moved by Archdeacon D.A.P. Smith, seconded by Dr. D.H. Gould -  
'That Rules & Regulations 15 (c) be amended to read -  
"at an interest rate as determined by the Executive Committee"  
from time to time.'  
CARRIED.

NATIONAL SPORTS WAGERING BILL

51. Moved by Mr. Wm. Luke, seconded by Mrs. M. Brandt -  
'That this Synod of the Diocese of Algoma express its deep concern about and objection to the National Sports Wagering Bill proposed by the Federal Government and directs that a copy of this motion be sent to the Prime Minister of Canada and the Federal Minister of Sports."  
CARRIED.

THE ECUMENICAL THREE-YEAR CYCLE LECTIONARY

52. Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon -  
'That this Synod in accordance with General Synod Resolution #53,

requests all parishes within the Diocese to commence the use of the Ecumenical three-year cycle Lectionary at Advent 1981, as a symbol and expression of unity in our Diocese, in our Church and with many other Christians.'

CARRIED.

#### CONTINUING STUDY OF THE MEANING OF CHRISTIAN INITIATION

53. Moved by The Ven. D.A.P. Smith, seconded by The Very Rev'd I.L. Robertson -  
'That this Synod make provision for the continued study of the meaning of Christian Initiation, the place of Confirmation, the admissibility of children as communicants and the preparation necessary as a preliminary for such admission.'

CARRIED.

#### PETITION TO GENERAL SYNOD RE CHRISTIAN INITIATION

54. Moved by The Ven. D.A.P. Smith, seconded by the Very Rev'd I.L. Robertson -  
'That this Synod petition the General Synod commending it for its efforts thus far and urging the adoption of an appropriate national policy of Christian Initiation and of preparation therefore.'

CARRIED.

#### WORLD COUNCIL OF CHURCHES

55. Moved by Mr. F. Southern, seconded by Mr. B. Scharf -  
'That the Diocesan Synod of Algoma petition General Synod that any, and all, payments to the World Council of Churches be stopped until such time as the World Council of Churches ceases giving contributions to anti-Christian, Marxist, terrorist organizations around the world.'

NOT CARRIED.

#### CHRISTIAN EDUCATION PROGRAMME

56. Moved by the Rev'd R. Lumley, seconded by Mr. W. Thompson -  
'That the task of composing a basic Church Education Programme in detail, for the Diocese of Algoma, be referred to the Diocesan Renewal Committee for immediate action.'

NOT CARRIED.

#### FINANCES AND ADMINISTRATION POLICY

57. Moved by Mr. H. Brain, seconded by Mr. B. Davis - 'Be it resolved:
- 1) that the Diocese establish as a goal that their total operating costs be met by Unified Levy revenues and other revenues designated for these purposes;
  - 2) that the Diocese develop a plan to achieve this goal;
  - 3) that the Advisory Finance Committee be directed to consider the extra financial burden borne by multi-point parishes in setting assessments for the Unified Levy;
  - 4) that all parishes be informed what their Unified Levy would be if this goal were implemented, and asked to start working toward meeting this goal.'

CARRIED.

58. Moved by Mr. H. Brain, seconded by Mrs. Nancy Bedggood -  
'Resolved that the Executive Committee be asked to review the method of calculating mileage allowances for priests to reflect more closely the actual costs of travel.  
The basic concept should include:  
a) a minimum per annum travel allowance which reflects the actual costs to operate a suitable automobile for the priest's work, and  
b) an additional per kilometer allowance based on actual kilometers driven for church work.  
CARRIED.

#### BROTHERHOOD OF ANGLICAN CHURCHMEN

59. Moved by Mr. J. McCullough, seconded by Mr. H. Hamilton -  
'That this Synod commend to the parishes of this Diocese the re-activating of the Brotherhood of Anglican Churchmen in an effort to rekindle the zeal of laymen for the purpose of growing together while seeking the will of God concerning the problems facing the Church today.'  
CARRIED.

#### ELECTION OF REGISTRAR

The Bishop called for nominations for the office of Registrar of the Diocese. Dr. D.H. Gould nominated Mr. J. deP. Wright, Q.C.

60. It was moved by the Rev'd W.R. Stadnyk, seconded by Mr. H. Gains -  
'That nominations for the office of Registrar be closed.'  
CARRIED.

The Bishop declared Mr. J. deP. Wright, Q.C., elected by acclamation for the office of Registrar of the Diocese of Algoma.

#### AUDITORS

61. Moved by Mr. W.J. Gigg, seconded by the Rev'd J.S. Crouch -  
'That the firm of Thorne Ridell and Company be appointed as Auditors for the Synod.'  
CARRIED.

#### UNFINISHED BUSINESS

62. Moved by the Rev'd D.A. Lyon, seconded by the Rev'd M.C. Edlred -  
'That the Synod Office staff be instructed to destroy the ballots used in the Provincial Synod election.'  
CARRIED.

#### NOTICES OF MOTION FOR NEXT SYNOD

RE: RURAL DEANS

Moved by the Ven. D.A.P. Smith, seconded by the Rev'd W.J. Ellam -  
'That the word 'may' be substituted for the word 'shall' so that the sub-section shall read:

"In the event of a vacancy in any Deanery, the Bishop may appoint a successor to serve until the next Diocesan Synod." '

Re: TEMPORARY SUNDAY SUPPLY

Moved by the Venerable D.A.P. Smith, seconded by the Rev'd D.L. Woodward -

'That the sections (4) and (5) be deleted and replaced by the following:

- (4) The Sunday supply shall be reimbursed by the parish for traveling expenses and for other out-of-pocket expenses such as meals and lodging, and shall be granted an honorarium from the parish for his services.
- (5) The term 'Sunday Supply' shall be understood to mean the priest or Layman who conducts the official weekly service for any parish.'

RE: CHRISTIAN INITIATION

Moved by Father Robert Lumley, seconded by Dr. David Gould -

- '1) This Synod reaffirms that Holy Baptism is the means whereby both young and old enter into Christ's Holy Church as children of God, members of Christ, and inheritors of the kingdom of heaven.
- 2) This Synod further affirms that Confirmation by the Bishop with subsequent First Communion is a renewal of the graces of the Holy Spirit in Baptism. This should take place when parents desire that their children should be prepared for Confirmation and/or the young people wish to make their own commitment to the service of Christ. We see this occurring at the age of seven or later.
- 3) Parents should fulfil their ministry of encouraging their children to seek weekly renewal of the Holy Spirit in the Sunday Eucharist by their own presence and participation in the Family of God.'

RE: AMENDING ARTICLE 17

Moved by the Rev'd D.A. Lyon, seconded by the Rev'd L.H. Winslow -

'Whereas matters of theological import, vital to diocesan and parish life are now being discussed at Diocesan Synods throughout the Church:

Be it resolved that: This Synod, and all future Synods of Algoma -

- a) Shall deem a matter on an Agenda to be in the category of 'vital theological import' either at the discretion of the Chairman or by a call from a simple quorum of six from the floor;
- b) shall vote on such matters by Orders;
- c) shall deem that no such decision shall take effect until confirmed at the next meeting of Synod, unless passed by a two-thirds majority in both Orders. If not so confirmed, the resolution shall be lost.'

#### VOTES OF THANKS

63. Presented and moved by Mr. R.R. Black, seconded by Miss Marian Page -

'That thanks be extended to the following:

1. To our Bishop and Mrs. Nock for being gracious hosts at the Reception at Bishophurst, Sunday evening.

2. To Mrs. Nock for her work at Heritage Centre and the Art Gallery Tour for the spouses of the Synod Delegates.
  3. To the Rev'd Irvine Johnston and Congregation of St. Andrew's United Church for their facilities.
  4. To the Dean, The Very Rev'd I.L. Robertson and The Rev'd A.V. Bennett for the use of St. Luke's Cathedral for the Synod services - to the Organists, Mrs. Patty Gartshore, The Rev'd W.G. Dobinson, and The Rev'd W.J. Ellam, the Choir, the Servers, the Altar Guild, the Staff and all assisting Synod Clergy.
  5. To special guests: Mr. Donald McGregor - Mayor of Sault Ste. Marie  
The Rev'd Douglas Trask - Chairman of the Sault Ste. Marie Christian Clergy Association  
Archdeacon E.S. Light - Secretary for Provincial Synod  
Canon Ebert Hobbs - National Director of Anglicans-in-Mission  
Mr. Hugh Mackenzie - Editor of Algoma Anglican.
  6. To all Session Committees for their diligent work to make this Synod efficient and productive.
  7. To Mrs. Mary Burfoot, the A.C.W. Deanery Ladies, and cook - Mr. Fred Boileau, for the delicious Tuesday and Wednesday breakfasts and Wednesday luncheon.
  8. To Mr. Din Oosterbaan, our Treasurer, Mrs. Marguarette Rose, Bishop's Secretary, Mrs. Gladys Reed and Mrs. Marilyn Sellers, Synod Staff, for their organization and advance preparation for Synod.
  9. To our Chancellor, Judge R.B. Warren, Q.C., and in his absence Mr. John deP. Wright, Q.C., for their assistance on points of order.
  10. To Mrs. Norma Hankinson and her committee for arrangements of meals and coffee breaks.
  11. To the many people involved with the planning, building and maintaining the 'William McMurray Building'. It is a credit to all.
  12. To the parishes who provided the 36 beautiful banners which added greatly to our decor.
  13. To Ken Dorse for taking a picture of our illustrious Group.
  14. To the Rev'd Wm. R. Stadnyk and Mrs. Muriel Hornby for leading us in our meditations, also our Youth Delegates for a musical finish.
  15. To our Bishop F.F. Nock for his conscientious leadership, for his firm but gracious chairmanship of Synod and for his good humour when needed as chairman or as Captain Bishop when he changed hats.'
- CARRIED.

#### BISHOP'S CLOSING REMARKS

We shall say the Grace together and then proceed to the Cathedral. I want to express my thanks to all for your attendance. We have had a marvellous Synod with marvellous people. A great atmosphere - spiritually high, I think, with many highlights. Your devotion to duty has inspired me, and I hope you are all inspired to go back to your parishes and be refilled with the Holy Spirit and with the decision to follow His guidance.

THE GRACE WAS SAID IN UNISON and all departed for the Cathedral.

#### CLOSING EUCHARIST

The Eucharist was celebrated in St. Luke's Cathedral at 11:45 a.m. by the Bishop, assisted by members of the clergy.

#### PROROGATION OF SYNOD

The Bishop prorogued the 30th Session of the Synod and concluded with the Blessing.

DEVOTIONAL ADDRESSES

by

The Reverend Wm. R. Stadnyk  
Holy Trinity, Sault Ste. Marie

on

October 19th and 20th, 1981

AND

Mrs. Muriel Hornby  
St. Joseph Island

on

October 21st and 22nd, 1981

Devotional addresses delivered to the Algoma Diocesan Synod by The Rev'd Wm. R. Stadnyk on October 19th and 20th, 1981

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FIRST ADDRESS - MONDAY, October 19th, 1981

I stand before you today, deeply aware of my own inadequacy but with a conviction that there are some things I would like to share with you as brothers and sisters in the Lord.

When the Bishop asked me to take these meditations, my first reaction was, 'Who..me???' then I felt pretty good about being asked ... and then I got scared ... 'Why me, Lord?' 'What can I say that will be of value ... and not just a mouthing of platitudes or a repetition of well-worn cliches that are in reality ... Golden oldies ... but which have lost their meaning through sheer familiarity.

May I begin by asking - WHY ARE WE HERE! We are here, I believe, because God has chosen us - called us to be here - and I really mean that! The lay representatives were chosen by your respective parishes or congregations, usually after prayer, although I think that the choice is sometimes made, not on the basis of who is most suitable, but who is available, I'll come back to that point later. However it happened, you WERE CHOSEN - It is no accident that you are here - and it is a privilege to be chosen to represent the people of God .. the laity .. at this or any Synod of the Church.

The clergy are chosen too, not by democratic vote, but by virtue of their ordination, by virtue of their calling to the vocation of the priesthood. LAITY and CLERGY alike are called by Jesus Christ who said - YOU DID NOT CHOOSE ME, BUT I CHOSE YOU. (John 15:16)

It is a privilege to be chosen, but it is also an awesome responsibility, because as we well know, if we have done our homework, some of the decisions to be made here during the next several days will affect the lives of every man, woman and child of Anglican persuasion within the Diocese of Algoma, and indeed in some measure throughout the whole Canadian Church and perhaps even spill over into the practise and policies of other Christian bodies.

As members of Synod, we are being called upon to provide responsible leadership for the Church, and it is not a responsibility to be taken lightly. But neither should we be intimidated by what lies ahead. If we believe that we are chosen by God to be here (and if we really believe that God knows what He is doing), then it logically and theologically follows, that God will equip His people for the job He has given them to do. "IT WAS HE WHO GAVE GIFTS TO MANKIND, HE DID THIS TO PREPARE ALL GOD'S PEOPLE FOR THE WORK OF CHRISTIAN SERVICE TO BUILD UP THE BODY OF CHRIST. (Eph. 4: 11-12)

In spite of what we may think of our abilities or lack thereof (our own or someone elses) God does not always choose those whom we think fit, but He does make fit those whom He chooses. This then is my first point - we are here because we are called by God to be here, and God has equipped us for the job at hand.

Since we are here to provide leadership and direction for the Church, we need to have some idea as to how this can be done. Now our Church has always prided itself on the fact that it is a 'democratic' Church - based on majority rule.

Now from a political point of view, democracy and majority rule is probably the best form of government yet evolved on the earth. It's not very efficient, but it is the least dangerous, and when two parties confront one another in parliament the democratic system provides a set of checks and balances that tend to cancel out the more horrendous effects of human selfishness.

And this is pretty much how the church operates .. The parish Vestry .. or Advisory Board .. or Deanery Council .. or Synod .. meet to discuss .. to plan policies and programmes .. they talk about them .. and somewhere along the line, they vote.

Since we are Christians, if you happen to be on the winning side of the vote, you try not to crow about it because that is not considered seemly, and if you are on the losing side, you shut up and go along because that is the Anglican Way, and therefore, probably God's, or at least so we think.

But is this the way it ought to be? Some years ago I remember reading a headline about the Episcopal Church which stated - 52% vote in favour - the particular issue is not important now, but the principle is, because the theme of the article underneath the headline was that a great victory had been won. What the author blithely overlooked was that if 52% were in favour of the proposition, 48% voted against it and that is a sizeable minority.

I wonder how we can reconcile such a divided opinion in the Church with the words of St. Paul in the First Chapter of First Corinthians - "I APPEAL TO YOU BRETHREN BY THE NAME OF OUR LORD JESUS CHRIST THAT ALL OF YOU AGREE .. that's just a shade to the right of being hilarious .. THAT ALL OF YOU AGREE AND THAT THERE BE NO DIVISIONS AMONG YOU but that YOU BE UNITED IN THE SAME MIND AND THE SAME JUDGEMENT".

Is this the way Churches operate - anywhere? Some Churches have people on their vestries who regard themselves as 'devil's advocates', although I cannot, for the life of me understand why the Church needed a 'devil's advocate'. But there are people who somehow think it is right to take the opposite point of view on any particular situation.

Paul said 'make my joy complete by being like-minded, being one in Spirit and in purpose' (Phil. 2:2) He also says 'do your best to preserve the unity which the Spirit gives'. (Eph. 4:3) In one of our well-known Hymns we sing - 'We are not divided all one Body we, one in Faith and Doctrine, one in Charity'. It seems to me to be somewhat illogical to believe that two parties could have the mind of Christ - with Christ leading one side in one direction and the other side in the opposite direction.

Jesus said: 'I pray that you may all be one' (John 17:21). Let us together seek the mind of Christ so that when this Synod is over we can say like the Council in Jerusalem - 'It seemed good to the Holy Spirit and to us' - and we can go home confident that together, we have the mind of Christ.

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SECOND ADDRESS - TUESDAY, OCTOBER 20th, 1981

My friends: Yesterday I asked all of us to consider the question 'Why are we here?', and we are here essentially because we are members of the Church and the Church, as we all know, is not a building. The term itself comes from the Greek word 'ecclesia' from which we get the word 'ecclesiastical' which means pertaining to the Church. Literally translated into English it means 'those who are called'. And we are here because we are called to be here. We are here because we are chosen by Jesus Christ to be the body of Christ. St. Paul says in I Corinthian, Chapter 12 - 'You are the Body of Christ'. Each one of you is a part of it. He does not say that the Church is like a body, he says - 'you are the body'. Now this might sound like theological jargon. What are the practical implications of the Church being the body of Christ, and we have to have the practical side of it because as the Bishop says in his Charge - 'Faith must be translated into action or else it is of little worth'. The Church is in some sense a continuation of the Incarnation. God has continued to incarnate himself in human flesh. Now very simply that means that he has chosen to work through people like you and me to build His Kingdom. Scripture tells us that God does not dwell in temples made with hands. He dwells within the hearts of believing people. So the Church is the assembly of God's people. Indwelt, inhabited by the Holy Spirit and the Bible says concerning that body that Jesus Christ is the Head. Now, he is not the head of the Church because you and I elected him to that position. He is the head of the Church because he was appointed by the Father, and we need to understand that this is not a human convention or is it something we debated and decided was the case. It is the case, whether we like it or not; whether we believe in it or not. Now once again, what does this action of God's mean in practical terms. It seems to me that it means we can either bring our lives into harmony with God's and act upon it or we can exercise our own wills and go our own way and disregard what the Head is doing. What we cannot do is change the facts of the situation. I believe that Jesus Christ is the Head of the Church and somehow the headship of Christ must be established over the Church in a practical way. It is not up to us to make Him the Head. He is the Head. Yet my experience in the Church leads me to believe that this is simply a doctrine, if that, for some people. It is simply not a fundamental reality for very many. Now let me ask you this. If Jesus Christ, who is the Head of the Church, were actually the Head of the Church in this Synod - What difference would it make? I said yesterday that we are here because we are chosen to be here and to provide leadership for the Church in our Diocese. The Church cannot accomplish anything without leadership, whether on the parish level or on the diocesan level. But the Church in the local situation does not exist to do the will of the rector. And the Church in the Diocesan situation does not exist to do the will of Synod. It does not exist to accomplish the program of Synod, diocesan or national. The Church exists to fulfil the direction that is given to it by the Head. Now what is the function of a head? The head directs the body. It tells the body where to go and what to do. If Jesus Christ is the head of the Church, does he tell us where to go and how to get there? Do you suppose that Jesus really has a plan for this Synod? Do you suppose that he cares if it exists? Does this Synod fit anywhere into His purpose for His creation? If the Church is the body of Christ and Christ is the head of the Church, then it is a function of the head

to direct the body. He should possibly direct the body and would do that according to a purpose or plan that He has in mind. And if Jesus has a plan for us in his mind, I submit to you that the most important thing for us to do would be to find out what that plan is and to do it. If this were truly the case, what would be the result? What would be different? One of the things that would be different, I believe, as St. Paul says in the First Corinthians - 'there would be no divisions among us'. There should be no confrontation tactics within the Church of God. I categorically reject the 'I win, you lose' mentality because it has no place within the Church, because Christ is not divided, and if together we seek the mind of Christ the Holy Spirit of God will draw us together in love. Paul says in Ephesians - 'submit yourselves to one another out of your reverence for Christ'. Everyone who comes to the microphone at Synod, including me, has things to say. And we all think they are worthwhile, that is why we are here. We all think that in some ways we have wisdom. I would remind you that according to Scriptures the wisest man who ever lived was Solomon and Solomon got his wisdom from God as a reward for his faithfulness. But the New English Bible in its translation when God asked Solomon what he wanted as his gift translates the word wisdom to - the skill to listen - the skill to listen. Let us listen effectively to the Lord and let us listen charitably to one another. I truly believe that God does not want dedicated people in his Church. He does not want dedicated people - what He wants is surrendered people. People who are surrendered to Him as the Head; to God as the Father; and to the Holy Spirit as the one who sanctifies and empowers our lives, our Church, and the World which we serve as His Body in His Name.

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Devotional addresses delivered to the Algoma Diocesan Synod by Mrs. Muriel Hornby on October 21st and 22nd, 1981.

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FIRST ADDRESS - WEDNESDAY, October 21st, 1981

Hebrews 12: 1

"Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us, and let us run with patience the race that is set before us looking unto Jesus, the author and finisher of our faith."

"Compassed about with so great a cloud of witnesses. The writer to the Hebrews had just numbered many from the past who 'by faith' had accomplished their vocation.

We are here at Synod representing all our people around this vast diocese. We have as our witnesses all those faithful who have gone before us who in faith fulfilled their vocation and are now in the nearer presence of the Master they served.

We have come together in the presence of God and the whole company of heaven to make descisions for the Body of Christ in this diocese.

Those who have gone before us would not expect that our decisions for our time will be those that would have suited their time but they would expect that they will be made with care and prayer, with integrity and charity and above all with openness to the guidance of the Holy Spirit. We should neither change for the sake of change nor resist change for the sake of holding on to that with which we feel secure.

Many of our 'witnesses' were pioneers full of the spirit of adventure in the service of their Lord and they would surely expect that we would have the same spirit of adventure.

"Therefore ..... let us lay aside every weight and the sin which does so easily beset us."

The writer to the Hebrews is likening the Christian life to a race - an athletic feat. We are called to be athletes - spiritual athletes. Like athletes we need training and discipline, concentration and readiness for our race. A runner strips down of all encumbering clothing. When I was a youngster I was interested in amateur cycle racing and we would strip our cycles of all unnecessary weight that they might perform more efficiently. In our Christian life, individually and as a church, we are called to lay aside every weight and the sin that does so easily beset us. We each have besitting sins and our church has besetting sins too. Two of the weights that hinder our race are fear and pride.

Wherefore ..... let us run with patience the race that is set before us." How difficult it is to have an adventurous spirit and patience at the same time and yet how necessary. Sometimes we must be prepared to wait God's time - perhaps to let someone else do what we would like to accomplish - we may need to have patience with our brethren who are not at the same stage as we are for our race is a team race. - when I left England for Western Canada in 1945 an old priest said - "Remember always to take people from where they are and not from where you think they should be." It proved to be sound advice though not very easy to follow.

Wherefore . . . . Looking unto Jesus the author and finisher of our faith. Here are the Key Words - 'Looking unto Jesus', the author and finisher, the alpha and Omega - the beginning and the end.

So we need to return and return to the gospels - we need to withdraw to be with Him - we need to 'wait waitingly on the Lord' to quote the psalmist.

The paradox is that He is our God but He is also our starting line and He is with us continually along the way.

As I am writing this I can hear the fog horns on the Lakers in front of my house. Sometimes in our Christian race we are caught in a fog - we can't see where to go - we must proceed more slowly lest we ground ourselves on a sand bank - but if we keep our sights firmly on Jesus all will be well. The scriptures are that yellow light that pierces through the fog 'Thy word is a lamp unto my feet and a light unto my path'.

During this Synod, this little segment of our Christian race, we can remember

- the great cloud of witnesses
- the weights we must lay aside
- the light that lights our way
- the patience we need to endure and above all the goal Jesus - the beginning and the end.

... The Author and finisher

One of the last of the tractarians wrote the following words for the song of an educational institution of which he was chaplain:

'The ancient days historic store  
Languages moving powers  
Shrewd science and her piercing glance  
May one and all be ours  
And yet for these and higher gifts  
We on our God depend  
For He is our beginning  
And must be our only end.'

One thing only is all important in this our Synod as in life's race -

TO DO HIS WILL.

'Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us, and let us run with patience the race that is set before us looking unto Jesus, the author and finisher of our faith.'

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SECOND ADDRESS - Thursday, October 22nd, 1982

"Even as ye did it unto the least of these my brethren ye did it unto me."

It is important to stop and assess where we are in our Christianity and to make sure we know what the great vocation of our Church is.

Can we take a few minutes to think about one very important vocation of the Church on earth: that is, that it is called to be a channel of God's grace.

My home is situated on St. Mary's River and just a mile or two up river is a narrow channel which is known to Islanders as 'The encampment'. Here is a narrow passage through which the Lakers must negotiate with utmost care. Here is a narrow passageway from one great body of water to another.

The Christian Church, and that means you and me because the Church is not buildings or even doctrines, is people.

The Christian church is such a channel. A passageway for the love of God to the world. God on the one hand - the great body of power and love waiting to flow through a much smaller channel to a much larger needy world. Sometimes we behave as if the Church is a select society to which we belong for our comfort and preservation and that's it, so to speak.

What does our analogy suggest to us.

- 1) The channel must be kept open, cleared of silt, often deepened - one often sees dredges working there.

So often in the history of God's Church it has been clogged with silt. The silt of selfishness, of pride and prejudice - the silt of jealousy and envy. If the Church is going to function as the channel of God's grace it must be kept clean and that means that each one of us needs to look at ourselves - our parishes and recognize the silt of selfishness, pride, prejudice, love of power, dishonesty, disloyalty, uncaringness, unlovingness and to go down on our knees and ask that we may be cleansed.

In some cases dredging a channel can be a continuous and arduous task. So it is with us, but we must always remember the purpose and not get bogged down with the silt.

- 2) Let us carry our analogy a little further. In our channel at the island the water passes through but as it does so there are many blessings. There is beauty - there is water for cottagers needs - there is water for boating, fishing (unfortunately the water is also polluted by some). It is a passageway for boats with commodities, but always the water is passing through from one great body of water to another. So it is with the Church - The Holy Spirit's power and love can be absorbed by those within the Church and alas it can also be polluted.

How much pollution for example had been added to the Christian teaching of love as it was taken in the last century to the tribes of Africa or the nations of South America?

- 3) Lastly what if the channel really gets clogged and is never cleaned out. Will the flow of water stop? No the water will just overflow and find a new passageway wherever the land is low enough to accept it.

So it is with the power of God's love, there is such an abundance and the Church which is the natural channel if it is clogged with silt cannot take it and it overflows and finds others who are lowly and humble enough to accept it - we cannot limit God's love - we cannot limit the power of the Spirit. Unfortunately the Christian Church has sometimes tried to do this to her own detriment.

Let us leave the water channel for a few minutes and think of another channel - the T.V. channel.

Here one must be tuned in properly in order to get good reception, or the message will be distorted. So it is with the Church. The people of God need to be tuned in and to do this we must take time out to be with God. Just to get to know Him and to listen. Jesus needed it - how much more we?

Are we tuned in today to God's love and power, are we tuned in to the world's needs or are we careless with our fine tuning and receiving a distorted message? God's grace and love and healing must be allowed to flow through His Church to a needy hungry world.

The Church is not here for itself but to be a channel of God's love.

Mother Teresa's work exemplifies this so well. Her caring is for those in need no matter who they are. She is not even consciously winning souls for Christ, but just bringing them His love.

The Church is a deaconal community - one that exists not for itself but for all mankind.

The Church is Christ's body and we might expect that as she gives herself in love to a needy world there will be sacrifice - but there will also be beauty and joy.

As we return from this Synod let us ask that Jesus will give us -

"A deepening of knowledge through learning,  
A deepening of love through yearning,  
A deepening of courage through daring,  
A deepening of joy through sharing,  
A deepening of worship through living,  
A deepening of stewardship in giving,  
A deepening of penitence through confessing,  
A deepening of gratitude for blessing,  
A deepening of discipline through willing,  
A deepening of life in fulfilling."

That in knowledge, love, courage, joy and strife  
Worship, stewardship, penitence, gratitude, discipline and life  
We may be His Church and glorify His Name."

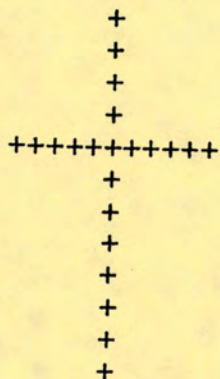
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B I S H O P ' S      C H A R G E  
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by

THE RIGHT REVEREND  
FRANK F. NOCK, B.A., B.D., D.D.  
S.T.D.

BISHOP OF ALGOMA



TO THE THIRTIETH SYNOD  
of the  
DIOCESE OF ALGOMA  
Anglican Church of Canada

Sault Ste. Marie, Ontario  
October 19th, 1981

THE BISHOP'S CHARGE  
SYNOD-OCTOBER, 1981

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

My Brothers and Sisters - Colleagues in Christ:

INTRODUCTION

This Session of the Diocese of Algoma is a milestone in our history as it is seventy-five years since the first Diocesan Synod in 1906 and it is also the Thirtieth Session of the Synod. I greet you in Christ's Name as we begin this Thirtieth Session in St. Andrew's Hall through the hospitable graciousness of the Board of St. Andrew's and its Minister, the Rev'd Irvine Johnston. He is the essence of cooperation as we invade the premises of his Church with great regularity. We are grateful to be able to meet in such pleasant and adequate surroundings.

Married couples often mark every fifth year of their life together with special observances. The Jewellers tell me that pearl is the correct gift to mark thirtieth anniversaries. So all husbands here today who are approaching this milestone take note! In view of this the Thirtieth Session of our Synod takes on added importance. For do not the Scriptures say that the Kingdom of Heaven is like a pearl of great price which a merchant bought after selling all his possessions? (St. Matthew 13: 45,46) - As inheritors of the Kingdom of Heaven, through our Baptism, are we prepared to make the same commitment for this pearl of great price?

THE PAST

In preparation for this Session I thought that it would be interesting and useful to look back at some of the highlights of past Sessions. For this material I am indebted to my son, Dr. David Nock of Lakehead University, who did the research for this while he was holidaying at Bishophurst.

The movement for a Synod began soon after the Incorporation of the Diocese in 1873, as early as 1887. Triennial Councils were first held in 1887 following the incorporation of the Diocese, but they had no legislative authority. In a sense they were somewhat like the Lambeth Conference.



At the first Diocesan Council held at Parry Sound August 4th to 9th, 1887, the clergy only were present. It was suggested to Bishop Edward Sullivan that 'he bring the question of the Formation of a Synod for Algoma before the next Provincial Synod'. At the third Triennial Council Bishop Sullivan stated that he was firmly convinced 'that we are not yet ripe for such a forward movement ... mainly because of the financial perils which grow out of it'. In 1895 the Bishop suggested 'the preparation of a memorial addressed to both Houses of the Provincial Synod setting forth the facts of the case and asking its consent to the organization of a Synod; and the appointment of a strong committee to deal with the whole question and report in the future'. By 1896 a draft of the Constitution and Canons was prepared by the Committee.

At his first Triennial Council in 1898 Bishop George Thorneloe stated - 'We had better not move too fast neither financially nor numerically as we are not strong enough. I fear that the laity might be lacking in experience and irregular in attendance and might involve the diocese in serious risk. It is also inappropriate since two-thirds of outside donations for which the Bishop is personally responsible are from generous donors. We should wait until the diocese can raise one-half of its own expenses'. In 1901 he was still of the same mind - 'My views remain what they were when we last met ... we are not ready yet'.

By the time of the Seventh Triennial Council in June 1904 his opinion had changed, as we see from his words - 'When I became your bishop I found a movement afoot in this direction. We have grown in numbers, influence and means and now I am persuaded that the time has come to act. The first step is to prepare and present to the Provincial Synod of Canada a memorial for 'enabling legislation'. In October a Memorial was presented to the Provincial Synod in Montreal petitioning 'for the erection of a Diocesan Synod, it being understood that such action is not to set aside Algoma's claim to a due share in the benefits of the Missionary Society of the Church of England in Canada'. The Memorial was signed by Archdeacon G. Gillmor and the Rev'd Canon Charles Piercy.

The first Session of the Synod was held in Sault Ste. Marie from June 20th - 25th, in 1906. Bishop Thorneloe's statement in his Charge is significant in the light of future events -

"Thus, after thirty-three years of minority Algoma takes her place among other Canadian Dioceses as a grown up child of the Canadian

Church, entitled to all the advantages of major age and capable of being entrusted with the direction of her own affairs. Still feeble and not by any means (as some people, misunderstanding our present action, have supposed) able to support herself, she is nevertheless growing stronger every year in body and spirit. And, confidently looking forward to the day of real independence she is resolved to do her best in the meantime to support as well as to govern herself."

At the time of this Synod there were 53 mission fields, 39 clergy, 14 paid lay readers, 95 churches and 37 parsonages, and the church population numbered 13,950, including 600 Indians. The funds collected from the Diocese for all purposes totalled \$40,908.28.

There are a number of (social) issues which are interesting in the light of conditions today. In 1911 Bishop Thorneloe noted 'In Fort William I learn that there are today some fifty motor cars in commission. It is an indication of our twentieth century symptoms.' The following is contained in his Charge to the Third session in 1911 'Surely the day ought not to be very far distant when our missionaries will no longer, anywhere within our borders, be compelled to emulate apostolic devotion and make their Sunday journeys of 10, 15 or 20 miles on foot'. My observation would be that if the present excessive increases in transportation continue we may all be emulating apostolic devotion in the future!

As our present membership of Synod includes a large percentage of women and as women are licensed as Lay Readers and Eucharistic Assistants, past comments about the place of women will be of interest. In 1909 Bishop Thorneloe condemned 'mixed vested choirs'. He did not approve of women in 'surplices which are men's garments'. Nor did he wish them to be official leaders of worship. In the Fifth Synod of 1917 he reiterates his stand - 'It may be remembered that in a former Charge I strongly deprecated the habiting of women in choirs and their taking part in choir processions, I did so because I thought, as I still think, that such practises are not in accord with traditional churchmanship, since when habited, in any way, and admitted to choir processions, a women seems to be formally accorded the position of a leader in the public worship of the Church; and because I feared that from such a position she would find the step to the Lectern a short and easy one, leading in due course, almost inevitably to the Pulpit and the Altar. That these fears were not ill-founded subsequent events bear abundant testimony'.

By 1917 Bishop Thorneloe had been elected Metropolitan of the Ecclesiastical Province of Ontario with the title of Archbishop of Algoma. At this Synod he spoke on the Prohibition Act recently enacted 'The annoyance and peril of the open bar is gone. The Act came in as a war measure. I doubt if the people will desire it repealed when the war is over'. As stipends are always a matter of concern it is interesting to note that in the Session of 1920 there was a lengthy discussion on whether a priest with ten years experience ought to receive \$1,500. or \$1,200. and a newly ordained priest \$1,000. or \$900.!

In view of the extensive growth of lotteries and other forms of gambling in our present time the words of Bishop Rocksborough R. Smith at the Twelfth Session of Synod in 1938 are relevant: 'Legalized Sweepstakes would, I think, be a most serious matter if Canada were to allow these to be set up'.

The prophetic words of Bishop Thorneloe in 1906 came true during the eighteenth session of Synod in 1956. At that time it was moved by the Rev'd G. Thompson, Rural Dean of Nipissing, seconded by the Reverend C.H.G. Peto - 'That the Diocese become self-supporting as from this Synod, which commemorates the fiftieth anniversary of the foundation of Synod in 1906'. It is noted in the minutes 'In support of this motion the mover and seconder spoke in an inspiring manner ... the motion was put and carried UNANIMOUSLY. The members of the Synod spontaneously rose and sang the Doxology, and, led by Archbishop W.L. Wright, joined in the General Thanksgiving. The Archbishop expressed his joy at this demonstration of faith'.

#### THE PRESENT

As a prelude to my observations today I want to share with you some thoughts expressed by James C. Fenhagen in his book 'Mutual Ministry'. It is a rather lengthy excerpt but I make no apologies for it as it has much to say to us as individual parishes and as a diocese. It may well provide the foundation for all our discussions which I pray will be guided by the Holy Spirit.

"What we often see in the life of a typical Christian congregation is but the tip of the iceberg. What lies beneath the surface is what has brought people back week after week, century after century. For one person it was something that happened as people reached out to her at the time of the death of her child. For another person, it was the time on a weekend conference when life suddenly began to fit together. Other people might speak of an experience of worship, or of a social action project, or of the time when someone spoke the name of Christ

in a way that touched something very deep within them. All these experiences are integral to the life of a Christian congregation, but they are the things that you do not see unless you look beneath the surface. The Christian faith for most people is not communicated by doctrinal pronouncements or the solemn assembly of ecclesiastical dignitaries, but by what goes on in the church in its most local setting. It is here, in the church down the street, that people are caught up in the Gospel promise - or are turned away. It is the conviction underlying this book that the parish church, despite its often glaring inadequacies, is in a unique position to help men and women move into a new world with courage and hope.

We stand today on the edge of a new order. No one knows for sure what is before us, but we do know that it will be vastly different from what we have known in the past. Robert Heilbroner speaks of the inevitability of what he calls 'convulsive change'; change forced upon us by external events rather than by conscious choice, 'by catastrophe rather than by calculation'. By now the catalogue of dilemmas facing the modern world are household expressions - overpopulation, depletion of our natural resources, environmental pollution, the increasing gap between the 'haves' and the 'have nots' - but it is difficult to accept the fact that our conventional approaches to these problems are no longer effective. We have come to the end of an era. The need for change touches the very attitudes we hold and the style in which we are accustomed to live. For most of us, however, the resistance is high. Despite all that we affirm and profess to believe, there is something inside of us that holds on desperately to the irrational conviction that if we go about business as usual and keep calm, someone somewhere will figure out the solution. As Douglas Hall so aptly points out: 'We want a world in which problems are soluble - chiefly by technological means. We want to believe ourselves to be the bearers of the solution, of salvation!'

The local congregation is of crucial importance to modern life because what we really face in contemporary society is a theological problem of mammoth proportions. The gods of technology have proved less than divine. What we will need to survive is not a new plan or a new ideology but the inner resources necessary for facing a profound crisis of faith. The Christian Gospel offers such inner resources - resources that emerge out of the conviction that the hope of the world lies not in man's technological genius but in the creative energy of God. It is not that we do not work for ways of resolving the stupendous problems that face humankind. It is rather that we do so with humility that keeps us open to the need and possibility of divine grace. Apart from this, we are in bondage to a view of human existence that raises the desire for power and control to demonic proportions. Our hope lies not in our ability to save ourselves but in the power of God to bring life out of death.

The Christian message is an invitation to participate in a new dimension of life, a dimension built on the ashes of human destructiveness and greed. It is in the face-to-face encounter with this reality that the need to control is transformed into the ability to love. Love

is a gift. It can never be demanded or bought or controlled. It is the life-giving energy of God, out of which a sense of responsibility for the world emerges - a responsibility based, not on human arrogance and pride but on the belief that God is indeed at work in his world - healing, transforming, creating life in the midst of death. 'Behold! I make all things new! .... I am the Alpha and the Omega, the beginning and the end' (Revelations 21: 5,6)."

The magazine 'Ministry', published by the Seventh Day Adventist Church, has some pertinent thoughts on Mutual Ministry. 'To share the ministry or not to share the Ministry? Neither theologically or pragmatically is this a live option. For a fully shared ministry to take root and blossom in a congregation pastor and people must possess a shared vision. Shared ministry is an attitude and a process of recognizing that all Christians are called to Ministry. Though there may be only one 'pastor' all members are 'ministers'. Pastors and congregations need to make the most of all the members already available, to uncover the hidden treasure in their own backyard. Chances are that 'acres of diamonds', or at least many precious gems in the rough are being overlooked.'

#### FAMILY CONCERNS

##### (a) The Departed

We are all beneficiaries of the past. This is nowhere more true than in the debt we owe to those who have served God and the Diocese with devotion and love, in various capacities and, having died, continue to serve God in the Communion of Saints. They have been remembered at the Eucharist this morning but for historical record their names are included in this Charge.

The Rev'd H.W. Garbutt - Algoma 1956-1980

Edward James Butler	St. John's, Thunder Bay
Ernest Parnell Lee	St. Thomas', Bracebridge
Donald Hagerty	Redeemer, Thessalon
Ernest Nicholls	St. Luke's, Thunder Bay
William Russell	St. George's, Espanola
Charles Young	St. John's, Webbwood
James Hannah	Holy Trinity, Sault Ste. Marie

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

##### (b) Clergy changes

The face of every Synod changes among the laity and it is no less true of the clergy. Since our last Synod in 1979 we have had four Ordinations (and the appointment of three priests from outside the diocese).

I would like to take this opportunity of introducing them to you so that you can recognize them and welcome them following the complete introductions.

Deacons

The Rev'd David Bradford  
The Rev'd Robert F. Davies  
The Rev'd W. Garry Dobinson  
The Rev'd Anthony W. Hitsman

Priests

The Rev'd A.V. (Terry) Bennett  
The Rev'd Earl Burke  
The Rev'd Frank Mason  
The Rev'd Wayne Putman  
From the Diocese of Keewatin - The Rev'd Patrick Atkinson  
From the Diocese of Fredericton - The Rev'd Stanley Tomes  
From the Diocese of Edmonton - The Rev'd Elliott Sheppard

Retirements

The Rev'd Canon Benjamin Cooper has retired from the Parish of Blind River and Massey as of August 31st due to ill health. We wish him and Evelyn every blessing in the future and pray that God's strengthening and healing gifts will be bestowed on Fr. Cooper.

The Venerable Jack Watson has recently retired from the Parish of Bala, Mac Tier and Southwood, but is still assisting in many ways in the Muskoka area. Knowing him he will enjoy a busy retirement.

Marriages

We welcome back to the Diocese the Rev'd Ross Kreager who is on furlough from the Diocese of Juba in the Sudan. We also congratulate him on his marriage this past April and welcome Muriel into our Diocesan family. Fr. Kreager is Priest in charge of Sturgeon Falls, Cache Bay and Temiscaming taking the place of the Rev'd Ken Blaber who is now Chaplain at Camp Petawawa.

A happy event took place on October 10th at St. John's, Fox Point, when I had the pleasure of marrying Murray Bradford and Lorna Gail Purcell. We congratulate them both and wish them every blessing and happiness in the days and years to come.

(c) Appointments

It is with pleasure that I announce the appointment of the Rev'd Leslie Peterson of Parry Sound as Archdeacon of Muskoka.

The new Archdeacon will be installed at one of the Synod Eucharists.

(d) Provincial Synod

The Synod of the Ecclesiastical Province of Ontario will convene in 1982, in the fall. It will be necessary, therefore, for us to elect clerical and lay delegates and alternates at this session. Every

member of Synod is eligible but only those who are reasonably sure of being able to attend, if elected, should allow their names to stand. We are grateful that the Executive Secretary of the Province, Archdeacon Ted Light, is able to be with us for part of our Synod and that he will speak to us about matters relating to the province. Archdeacon, we welcome you in our midst most warmly and accord you a voice in Synod but regrettably no vote!

(e) Diocesan Celebrations

Since our diocese was officially set apart in 1873 we are reaching the point in our history where Centennial Observances are becoming fairly frequent. It has been a great joy to me that since the last Synod I have taken part in Centennial Services at -

St. James' Church, Murillo,  
Christ Church, Sault Ste. Marie,  
Cockburn Island,  
St. James' Church, Sault Ste. Marie, Michigan.

We extend to these parishes our sincere congratulations and the assurance of our prayers for God's continued blessings as they begin their second hundred years of Christian Witness.

Also in the last two and a half years I have had the pleasure of consecrating the following Churches:

Holy Trinity, Sault Ste. Marie,  
Church of the Holy Spirit, Manitouwadge,  
St. Mark's Church, Rosslyn.

We rejoice with them in this milestone in their parish family life and give thanks to God.

(f) Episcopal Elections

Episcopal elections have been coming thick and fast recently and particularly in the Province of Ontario. The Diocese of Toronto elected three additional Suffragan Bishops in the persons of Arthur Brown, Desmond Hunt and Basil Tonks. Shortly afterwards Bishop Allan Read, Suffragan of Toronto, was elected Bishop of Ontario. In his place Bishop Geoffrey Parke-Taylor, Suffragan of Huron was elected to replace Bishop Read. In Ottawa Archdeacon Ed Lackey was elected Bishop to succeed Bishop Wm. Robinson who retired in September. To all of these newly elected Bishops we send our loving greetings and sincere congratulations.

(g) Algoma Anglican

Since our last Synod a change has been made in our editorship necessitated by the resignation of the Rev'd John Jordan. Mr. Hugh Mackenzie, owner of Muskoka Publications, has been appointed editor with Mr. Robert Boyer as his assistant. We welcome them officially at this Synod, and assure them of our continuing support.

(h) Missions to Seamen

The Rev'd David Bradford has undertaken his duties as Chaplain of our Missions to Seamen in Thunder Bay with great zeal and enthusiasm. We look forward to his report at Synod. The Missions to Seamen has received strong support from Bishop John O'Mara and the Roman Catholic Community. Clear evidence of this was the gift of a mini-bus, a trailer (Service Centre) with Chapel and a Eucharistic set from the Catholic Extension Society, the estate of the late Bishop E.Q. Jennings and the Knights of Columbus respectively. Bishop O'Mara and I had the pleasure of dedicating these gifts on Sunday, July 12th. We express our sincere thanks to David for his excellent leadership, to the Anglican Churches which support this work and to our Roman Catholic colleagues.

(i) Building Projects

Sault Ste. Marie is the scene of two housing projects with Canada Mortgage Housing Corporation backing. On property acquired by Holy Trinity Church, Cara Community Corporation, a non profit organization, has built a hundred housing unit complex. This includes 89 apartments and 11 town houses. The units are geared to income and will provide accommodation for senior citizens, disabled persons and families. Another feature of the building is the provision made for Cara House, a group home for women with personal problems in need of a supportive environment. The chairman of the Board is Mr. Neil Howson and the General Manager is Mr. Stanley Pratt.

The William McMurray Corporation, a non profit organization set up by the Diocese and St. Luke's Cathedral has completed the erection of an 18 unit apartment building for geared to income and disabled tenants and Synod Offices. We rejoice that we now have a permanent home for our Synod staff, records and files. I wish to pay tribute



to the late Mr. Lawrence Brown, the first chairman of the Board, and to Mr. Harry Johnston, present chairman, and Mr. Din Oosterbaan, Secretary-Treasurer, who have given untold hours of their time to see this project to its completion. We look forward to the official Opening during Synod.

(j) Anglican Church Women

The Anglican Church Women of our diocese completed another successful Annual at Haileybury in April of this year. It is a matter of great joy that the A.C.W. remains strong and alive and that it continues to stress spiritual growth as well as a broad range of good works throughout the diocese and beyond. But what impresses me at the Annuals is the spirit of deep Christian fellowship among the representatives from our far flung diocese. Much of this has been due to the consecrated leadership of Ellen May of Burks Falls and her Executive during the past six years, and we thank God for it. The mantle of leadership has now passed to Muriel Hankinson of Sudbury and to her colleagues on the Executive from the Sudbury area. We wish Muriel every blessing as she undertakes her new responsibilities.

(k) Continuing Education

At our last Synod I spoke about the need for improving the opportunity for continuing education and upgrading by the clergy. I suggested that we give consideration to joining the General Synod Continuing Education Plan but unfortunately no action was taken. I again urge that we consider entering this plan. The assessments to sustain the Fund are \$24. per year from the clergyman and \$120. per year from the parish. When sufficient benefit credit has been accrued a member is entitled to not less than six weeks leave for each period of five full years of service. The six weeks may be taken by instalment. A leave of absence, of course, must be obtained and the continuing ministration of the parish maintained. While continuing education can be abused, like anything else, and there is the danger that clergy can spend more time at conferences, seminars and courses than they do tending the flock, yet there is a need for regular periods of study for clergy, as there is for other men and women in business and professional life. If we see fit to agree to this course of action in principle, I suggest that the incoming

Advisory Ministry Committee be charged with the responsibility of working out the details in consultation with the Bishop.

(1) Clergy Retirement

One of the pressing concerns I have is the situation which many of our priests find themselves as they face retirement. Generally they own no property or housing: in comparison with industrial and other pension plans the payments to clergy are much smaller. They are therefore faced with renting or purchasing accommodation. Up to the present time the Diocese has not had the necessary funds to enable it to give any financial assistance to retiring clergy. I am pleased to report that the A.C.W., at its Annual meeting, allocated \$200. from the Bishop's Appeal as an initial contribution to a Clergy Retirement Fund. Some time ago Miss Annie Edgar, a long time resident of Sundridge, gave the Diocese \$16,683.60 to be used at the discretion of the bishop. It may well be that part of the interest from this gift might be used for this purpose. However, I would like Synod to give thought to ways and means of implementing this Fund so that it can provide a useful and realistic allowance.

WIDER CONCERNS

(a) Anglicans in Mission

Anglicans in Mission is a challenge to our spiritual growth and to the stewardship of our resources on a national scale for the next few years. Its concept was approved in principle by the General Synod of 1980 at Peterborough and successively the plan has received the approval of the House of Bishops and the National Executive Council. It is divided into three phases. The first phase has already been undertaken in the form of a feasibility study in all of our thirty dioceses. Each diocese was visited by a team of selected interviewers who spent considerable time interviewing myself, clergy and laity from each of our deaneries, as well as meeting with our Executive Committee. In addition a questionnaire was sent to selected parishes throughout the diocese. A report to the House of Bishops and the National Executive Council revealed that there was strong support for the aims and objects of Anglicans in Mission which are as follows:

1. Provide an opportunity for Anglicans to participate in a program of mission study which would set new standards of relationships in Canada and overseas, and continue the church's faithful partnership in the Gospel.
2. Provide all Anglicans the opportunity to work together with Christ and each other, in mission and ministry.
3. Provide the church on the national, diocesan and parish levels the opportunity to call on existing and untapped spiritual, human and financial resources.
4. Provide the dioceses and the parishes the opportunity to develop stronger stewardship resources.
5. Provide General Synod with the fiscal stability and security necessary to study its national and overseas programs thoroughly and carry these out in a better planned and more relevant way.

A very strong opinion was expressed that Anglicans in Mission should be founded on sound Biblical Study and Prayer and that it should have a common basis so that the Church across the country will be drawn together in this vital undertaking. The second phase therefore will be a year of Bible Study and Prayer during 1982. The necessary materials are now being prepared and should be available to the parishes by the end of this year. It is my strong hope and plea that every parish in the diocese will participate in this common undertaking in the coming year. Unless we base Anglicans in Mission on these two foundations then the whole concept will be on sinking sand. The third phase will be a financial appeal in which the National Church, the Diocese and Parishes will share. The National objective will be \$20,000,000. covering a three year period: Dioceses can include objectives of their own which will be added to the National objective.

At this Synod our diocesan proposal will be set before you and there will be time for questions and debate. We are fortunate that the Rev'd Canon Ebert Hobbs, Director of Anglicans in Mission, will be with us on Tuesday when considerable time will be devoted to this matter. It is our hope that the Diocese will accept the challenge of Anglicans in Mission as it accepted the challenge of self-support in 1956, and make a positive response together with other dioceses

in the Canadian Church. I pledge to do all that I possibly can, as your bishop, in supporting Anglicans in Mission, and I trust that you will join me.

(b) Renewal

Following the motion, relating to renewal, at our last Synod an Advisory Committee, with clergy and lay representatives from every deanery, was formed. Two meetings were held before the summer and the report of the Committee will be before you. Whatever means of renewal are used, and they vary greatly in the diocese, or are suggested by the committee, this one fact remains true and vital - personal contact and witness to the Faith are fundamental. We tend to think that this is the purview of the professional evangelist, especially the T.V. orientated ones with their carefully organized, highly emotional, simplistic and subjective approach, but we are wrong. St. Paul makes this clear in his charge to Timothy - 'I charge you therefore before God and the Lord Jesus Christ ... preach the word: be instant in season, out of season ... do the work of an evangelist, make full proof of your ministry'. You and I are the hands and feet and lips of Jesus to share the knowledge of his love. The Rev'd Peter Trimble Rowe, missionary at Garden River 1880-1882 is a prime example of the value of personal contact and witness. He was appointed to St. James' Church, Sault Ste. Marie, Michigan, in 1882 and remained in charge of the Mission for 13 years until 1895, when he was elected the first bishop of Alaska. During his tenure of office in Sault Ste. Marie he established missions in eight settlements in various parts of the Upper Peninsula. Another striking example is the Rev'd William Crompton who established and built over twenty parishes and churches in the Deanery of Muskoka from 1875 to 1889.

The challenge to personal contact and witness is still right on our diocesan doorstep. In the Anglican Year Book of 1981 the statistics for Algoma show that there are 62,000 Anglicans listed on the census records but only 26,000 on our parish rolls! Allowing for the usual discrepancy of statistics it is obvious that there is still a very large number of those who call themselves Anglicans who are uncommitted to Christ and his Church. I strongly urge that in the coming

years we examine the census list of the residents in our parishes and that our lay people be trained as visitors to go out two by two, as Jesus sent out the seventy, and make a concerted effort to make a personal contact with those who are uncommitted and unchurched. This is a challenge which will keep us busy for some time. There is still no substitute in evangelism to regular house to house visitations by clergy and laity. As a recent edition of TAD (The Anglican Digest) put it so bluntly quoting the Bishop of Arkansas 'not having an every member canvass is like Jesus sending a postcard to His disciples'.

(c) CHRISTIAN INITIATION

At the Synod in 1979 we spent considerable time discussing the matter of Christian Initiation and came to no firm conclusion on the course we should follow. Among others a motion was passed 'that intensive study of Christian Initiation including Baptism, Confirmation and First Communion be continued in our Diocese'. The Diocesan Advisory Ministry Committee was given the responsibility of assisting the parishes of the Diocese in this study. I am grateful to the members of the Committee in producing the Study Kit and I hope that all the parishes have given thought to it in preparation for this Synod. I am also grateful to Fr. John McCausland and Professor Frank Peake for their thoughtful papers which have been included in the material for Synod.

It is my strong conviction that, whatever decision the Synod comes to, we must move together as a diocese. There will be differences of opinion, I am sure, during the course of the debate, but when a decision is reached we must be prepared to live with it together. This has long been one of the strengths of our diocesan life and as long as I am bishop it is my aim to uphold this strength. I agree with the last sentence of Fr. McCausland's paper - 'I think there cannot be two kinds of parishes - those for the proposals and those against'. A house divided against itself will fall.

The Preface of the Confirmation service makes it vividly clear that a child or an adult is a member of Christ's Church by virtue of his or her baptism - 'We are assured that these persons present being by baptism members of Christ's Church'. In the case of an infant it is

clear in the Baptismal Office that the parents and Godparents will understand the meaning and implications of baptism: in the case of an adult he or she is to be instructed before baptism and confirmation. In the Sacrament of infant or child baptism it is also expected that the parents and Godparents will take an active role in the Christian education and rearing of the children. This is clearly expressed in the duties outlined at the end of the Baptismal Office. It is difficult to see how parents and Godparents can undertake this role if they are not committed practising Anglicans and Christians. If they are not is baptism then nothing more than an antiquated ancestral rite? No priest has a right to refuse to baptize a child for our Lord said 'Let the little children come unto me for of such is the Kingdom of God'. On the other hand every priest has a right and duty to be sure that parents and Godparents fully understand their obligations before proceeding to baptism. As bishop I would uphold that right and duty. We should also return to the practice simply but straightforwardly set forth in the Baptismal rubric 'It is fitting that Baptism should be administered upon Sundays and other Holy Days at a public service so that the congregation may witness the receiving of the newly baptized into the number of Christ's Church, and also may be reminded of the benefits which they themselves received and the profession which they made in Holy Baptism'. The return to this ancient practice has been upheld by the Canadian House of Bishops in its Guidelines on Christian Initiation.

The matter of First Communion will I am sure be a matter of concern at this Synod. I would like to make a few observations in the form of questions for your consideration. We do not refuse the grace of Baptism to a child because he or she does not understand that grace. Should we refuse them the grace of the Eucharist? We do not deny physical food to a child because he or she does not understand fully why they are eating it. Should we deny them spiritual food because they do not understand fully why they are receiving it? Perhaps I may be allowed a home spun example of the point of my questions. A number of years ago in Sudbury a friend of mine gave me a set of golf

clubs when I did not know one end of a golf club from another. He did not say to me 'When you know all there is to know about golf I'll give these golf clubs'. He gave them to me as a gift because he loved me and then he expected me to learn how to use them. Some of my well meaning golfing friends may suspect that I haven't succeeded very well even now, but over the course of the years I have diligently tried.

Now we come to the matter of Confirmation. It is my sincere conviction that the Bishop must be the instrument of Confirmation whatever method we adopt at this Synod. This is borne upon me every time I hear the passages from Acts 8 and Acts 19 read during the Confirmation service. At whatever age confirmation takes place the Bishop should be the celebrant.

May I summarize these reflections as follows:

- (1) Every child or adult becomes a member of Christ in Baptism.
- (2) Baptism should be preceded by adequate instruction of the parents and godparents of the child or of the adult himself or herself.
- (3) Baptisms should be celebrated in the presence of a congregation (in addition to the family) on Sundays or Holy Days.
- (4) Children can receive the grace of the Eucharist before they fully understand its implications. Their understanding is the obligation of the parish priest, the parish and the family.
- (5) Confirmation should always be administered by the bishop.

I am sorry to have laden you with this exposition, but felt that you should be aware of some of my thoughts. I trust that you will give your undivided attention to this subject when it comes on the agenda and that our discussions will be marked by love and deep concern.

(d) RIGHTS AND RESPONSIBILITIES

I am deeply concerned with the growing demand on the part of the public and governments for Rights without a growing sense of our Responsibilities. We are inundated with the insistence upon rights. The Bill of Rights is a stumbling block in the repatriation of our Constitution. The Human Rights Commissions in every province, and particularly in Ontario, are becoming more and more powerful and authoritative, even dangerously so. We are being bombarded with the

demand for racial rights, childrens rights, labour rights, senior citizens rights, teenage rights, womens rights, spouses rights, retarded rights, mineral rights, energy rights, The ridiculous lengths to which it can go is seen in the move of conservationists to have the rights of trees to live enshrined in the Canadian Bill of Rights!

The Rights of human beings have a significant place in our society, and I would be the last to deny it, but if we are not careful we will soon be so bound by legalism that we will scarcely be able to move. I ask - whatever has become of the good old English word Responsibility? To be concerned about our own interests is a sure way to death as the Scriptures say 'The Soul that lives unto itself dies unto itself'. If our life is governed by love and not by self interest then we will be very much aware of our responsibilities towards the rights and needs of others and will not need to be constricted by excessive legalism. We need to press hard for the exercise of love and responsibility in our relationships with others. This is the powerful lesson we learn from the practical issue dealt with by St. Paul in his first letter to the Corinthians 'Be careful, however, not to let your freedom of action make those who are weak in the faith fall into sin. Suppose a person whose conscience is weak in this matter sees you, who have so-called 'knowledge', eating in the temple of an idol; will not this encourage him to eat food offered to idols? And so this weak person, your brother for whom Christ died, will perish because of your 'knowledge'! And in this way you will be sinning against Christ by sinning against your Christian brothers and wounding their weak conscience. So then, if food makes my brother sin, I will never eat meat again, so as not to make my brother fall into sin.'

(e) OUR BROTHERS KEEPER:

As I reflect on my Charge up to this point it appears that much of it is centred upon our own diocesan concerns. There is nothing wrong in having a concern for our diocesan life but we must never be unconcerned with the needs of our fellow human beings. Otherwise we can become ingrown and self-centred. And the Gospel of Jesus Christ



cannot be ingrown and self-centred. Our Lord's words in St. Matthew 25: 40 make this concern for others abundantly clear. "Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." In the Synagogue at Nazareth he quotes from Isaiah 61 - 'The spirit of the Lord is upon me because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people'. The Epistle of James also deals frankly with the inseparable bond between faith and action - 'Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them "God bless you. Keep warm and eat well" - if you don't give them the necessities of life? So it is with faith; if it is alone and includes no actions, then it is dead'. (2:15-17)

The Rev'd John Rye, one of our Canadian Missionaries in Ghana, was confronted with the question 'Should the Church be involved in development when its special responsibility is to the souls of people?' His reply was 'I would find considerable tension in trying to teach new hymn tunes when I look at people whose bellies obviously showed that they weren't getting enough to eat - or in saying "Yes, God loves you very much but He doesn't have any care for your bodies." The Incarnation - the Word made flesh - is surely our authority for ministering to the whole of man's soul and body.'

There are so many social issues and ills confronting us today that we cannot become involved in facing all of them. But that is no excuse for not becoming involved in any of them. It is incumbent upon all of us, as members of the Christian Community, to choose what social problems our time, talents and resources allow us to tackle and to join wholeheartedly with other men and women of good will. The problems are enormous but no more formidable than those which challenged St. Paul as he faced a pagan world. Rather than throwing up his hands in despair and frustration Paul forged ahead with the words of Christ in his heart - "My grace is sufficient for thee". So he writes "and so, brothers of mine, stand firm. Let nothing move you as you busy yourselves in the Lord's work. Be sure that nothing you do for him is ever lost or ever wasted".

APPRE

The Church has been accused of meddling in international affairs, in spending too much money on refugees, freedom movements, the unjust treatment of political prisoners, native claims and equal opportunity for all people. But how can we pray 'give us this day our daily bread' and not do all within our power, individually and corporately, that others may share the basic necessities as we do?

Mervyn Stockwood, sometime bishop of Southwark, has some pertinent thoughts on the Church's involvement in social concerns. They are expressed in his book 'From Strength to Strength'. 'The "renewed" Christian must face the uncomfortable fact that there are no areas in human experience beyond the reach of God. We cannot escape the responsibility of establishing God's rule everywhere.

Unfortunately Christians have often limited God's jurisdiction to their 'land of Israel', to what happens inside Church buildings, to synodical committees, to ecclesiastical business. When, we have been challenged to claim the "secular" areas of life for God we have been told to mind our own business.

Politics means the things which concern the well-being of the city (the polis) - housing, education, social security, law and order, health services, buying and selling, wages and pensions. How dare we say that God is not seeking to claim victory over all these things. The slogan "Christianity and politics do not mix" is not only heretical nonsense but a perversion of Scripture." (Page 30)

Cain's cry rings down through the ages "Am I my brother's keeper?" For the Christian, upheld and surrounded by the redeeming love of God, the answer is always a resounding "yes". So we are reminded by John in his first epistle "And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, as he gave us commandment".

#### APPRECIATION

As I come to the conclusion of my Charge I am conscious of the fact that I have received much help and support during the time of my episcopate from every part of the diocese. It is indeed a family where we share our joys and our sorrows, our difficulties and our

achievements. Every parish has its part to play in the life of the Diocese, but we are all indebted to the Executive Committee of Clergy and Lay Stewards and to our Advisory Committees who give so much of their time to the diverse concerns of the Diocese. As one who has close contact with our Synod Office Staff - Din Oosterbaan, Marg Rose, Gladys Reed and Marilyn Sellers - I can say without any fear of contraction that no Diocese in Canada has a staff which is more faithful, more unselfish of their time and more devoted to the well-being of the diocese which they serve. I love them all. I am also indebted to my Archdeacons and Rural Deans who assist me so greatly in personal ways. After thirty-nine years with me as a wife, co-worker in my ministry in Algoma, I thank God always for Beth's constant love, devotion and support of me as parish priest, Dean and Bishop. She has been a constant inspiration for all thirty-nine years.

#### CONCLUSION

As we celebrate the Thirtieth Anniversary of our Diocesan Synod and look forward to the future may the words of our Diocesan Motto for this year be uppermost in our minds -

"BE STRONG IN THE LORD AND IN THE POWER OF HIS MIGHT."

Our faith and our resources will be challenged, I am sure, but if we are strong in the Lord we can meet the challenges with confidence. For it is Our Lord and Saviour who said "All power is given unto me in heaven and earth ..... Lo, I am with you always".

Respectfully submitted,

A handwritten signature in cursive script that reads "Frank: Algoma". The signature is written in dark ink and is positioned above a horizontal line.

FRANK: ALGOMA.

R E P O R T S   S E C T I O N

(Pages 100 To    )

-NOTES-

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Report of the  
EXECUTIVE COMMITTEE

To the Synod of the Diocese of Algoma - October 19th - 22nd, 1981:

1. MEETINGS:

The present Executive Committee has held seven meetings since the 29th Synod Meeting of May, 1979.

1. May 9, 1979 Holiday Inn, Sault Ste. Marie
2. October 16/17, 1979 - Church of Epiphany, Sudbury
3. February 13/14, 1980 - Church of St. John the Divine, Copper Cliff
4. May 29, 1980 - Sault College of Applied Arts and Technology, Sault Ste. Marie
5. October 15/16, 1980 - St. Luke's Cathedral, Sault Ste. Marie
6. February 4/5, 1981 - Church of the Epiphany, Sudbury
7. June 25/26, 1981 - St. Luke's Cathedral, Sault Ste. Marie

2. ATTENDANCE:

<u>Meeting No.</u>	<u>Complement</u>	<u>Attendance</u>	<u>Absent</u>	<u>Resolutions passed</u>
1.	26	23	1	3
2.	26	24	2	47
3.	26	24	2	25
4.	26	22	4	37
5.	25*	23	2	46
6.	25*	23	2	39
7.	24**	17	7	32
	<u>178</u>	<u>156</u>	<u>20</u>	<u>229</u>
Average	<u>25.4</u>	<u>22.3</u>	<u>2.9</u>	

\* Office of Rural Dean for Temiskaming Deanery became vacant on August 1, 1980.

\*\* The office of Lay Steward for the Deanery of Thunder Bay became vacant on February 4th, 1981, as the result of the sudden demise of Mr. E. Nicholls.

3. DECISIONS:

Since the last Diocesan Synod in 1979 your Executive Committee passed some 229 resolutions, with the more notable decisions summarized below. All Diocesan Clergy, Committee members and any other interested persons have received copies of the minutes for the purpose of information.

4. BEQUESTS AND BENEFACTIONS:

During the two-year period ending December 31, 1980, the undernoted bequests and benefactions were received by the Diocese:

- \$16,683.60 An outright and unrestricted bequest received in August, 1980, from Miss Annie Edgar. Both Capital and Income may be expended at the discretion of the Bishop of Algoma.
- \$ 1,500.00 Donations received from two individuals and one parish to augment the capital of the CURACY TRAINING FUND.
- \$ 1,270.08 Donations received from one clergyman, one Parish A.C.W. and the Diocesan A.C.W. to augment both the Capital and Income Accounts of the CONTINUING EDUCATION FUND.

- \$ 655.00 In respect of seven donations (three individuals, two parishes) received for the DIVINITY STUDENT FUND.
- \$ 3,937.52 McPHAIL BEQUEST, John Alexander - In respect of the Diocese of Algoma share (4/16) of income for 1979 and 1980 of this Bequest which was established by the late John A. McPhail (died March 26th, 1956). Bequest administered by the Canada Permanent Trust Company with four other beneficiaries sharing in the income. Income may be expended at the discretion of the Bishop of Algoma.
- \$ 260.00 Donations received in 1979 and in 1980 from Thunder Bay for the SYDNEY AND ISOBEL YEOMANS FUND. Income from this Fund is being allocated to the Divinity Student Trust Fund.

5. GROUP DENTAL PLAN/GROUP LIFE INSURANCE/EXTENDED HEALTH CARE:

In February 1980 premium quotations for the Group Dental Plan policy were invited when it was learned that our policy under Ontario Blue Cross Plan #9 would be subject to increased rates on March 1, 1980, the renewal date of the then existing policy.

The quotation was most competitive and provided a range of services similar to the Blue Cross Plan. The Diocesan Dental Plan Committee was reactivated to consider the benefits of the Metropolitan Life proposal and the Treasurer was empowered to change carriers if warranted (Motion #24, Feb. 4, 1980).

The Dental Plan Committee found no differences in the coverage and in view of the substantial savings in premiums arrangements were made with the Metropolitan Life to take over the Group policy on March 1, 1980.

One of the conditions of the Metropolitan Life Insurance plan was the requirement that the eligible members also participate in their group life insurance plan and this was thought to be an opportune time to raise our Group Life Insurance coverage to a more meaningful level. We did not wish to disturb our current participation in the General Synod Plan (\$15,000.) and additional Group Life Insurance coverage of \$5,000., effective April 1, 1980, was also arranged with the Metropolitan Life, with the additional premium costs of \$0.63 per thousand per month, shared equally by the Diocese and the insured.

The Metropolitan Life also provided a quotation for the Health Care Plan, which also proved to be very competitive with the Ontario Blue Cross Plan we carried. The benefits under both plans were similar with the deductible under the Metropolitan Life of \$25. single/\$50. family as compared to the \$50. single/\$100. family for Blue Cross. In addition the Metropolitan Life policy provided for some additional benefits for costs incurred outside Canada. After consultation with the Bishop's Commissary arrangements were made not to renew our Extended Health Care with Blue Cross on its anniversary date of April 1, 1980, with this coverage also being provided by the Metropolitan Life, at a projected savings to the Diocese of \$2,774. for 1980. This action was ratified by your Executive Committee on May 29, 1980, (Motion#3).

6. DIOCESAN GROUP PROPERTY INSURANCE:

In December, 1979, we were advised that the Ecclesiastical Insurance Office proposed to increase their premiums by some 41% over that charged the previous year (\$93,759 vs \$63,330). To avoid such an increase a new group policy was arranged through our agents, Dawson and Keenan Limited, with Prudential Assurance Company and other insurers at rates similar to those of the previous year. However, there were a few changes in coverage, with the main difference in glass which would be an optional extra for those churches needing the protection (\$1.25 per \$100 of value). Some eleven parishes arranged for this extra protection.

The Executive Committee ratified the change in carriers at the February 13/14, 1980, meeting (Motion #23).

7. CAR LOAN FUND:

Since last Synod, in view of the ever escalating costs of automobiles, your Committee increased maximum Loan limits as follows:

- from \$4,500 to \$5,310 (motion 23 - May, 1980)
- from \$5,310 to \$6,000 (motion 45 - Oct. 1980)

The maximum limits, as you will observe, amount to three times the then minimum car allowance in effect on the dates the limits were raised.

In order to satisfy continuing loan demands, the following additions were made to the Capital of the fund from the Archbishop Wright Building Fund:

1. \$15,000 December, 1980 (motion 10 - February, 1981)
2. 5,000 May, 1981 (motion 13 - June, 1981)
3. 12,000 June, 1981

Please note that the \$12,000 capital transfer from the Archbishop Wright Building Fund has not, as yet, been formally approved by the Committee.

8. EXTRA MISSIONARY CONTRIBUTIONS FROM PARISHES:

At the February, 1981, meeting, the matter of undesignated missionary contributions were briefly discussed. During the year 1980, a total of \$3,055 was received from several parishes in the diocese, and in addition one parish had earmarked \$1,000 at their Annual Vestry meeting for the same purpose. The Diocesan budget provides for the inclusion of such extra givings based on past experience. However, for the year 1980 givings from this source amounted to an extra \$3,305 in excess of the diocesan budget, and as the General Synod Apportionment for the year 1981 totalled 40.1% of the total outreach of the diocese, a similar percentage of these extra givings were remitted to General Synod. The committee decided to adhere to this principle in future (motion 3 - February, 1981).

9. WILLIAM McMURRAY CORPORATION:

William McMurray Corporation and the development of the Wellington Street East property was discussed at every one of your committee's meetings and a separate report will be found on page .

10. MINIMUM CLERGY STIPENDS:

Your committee authorized the following increases in minimum stipend levels and were guided by Motion 65 passed at the 1979 Synod:

'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.'

January 1, 1980 - from \$8,340 to \$9,130 (10.1%)

January 1, 1981 - from 9,130 to 10,104 (10.1%)

11. SERVICE GRANTS:

No changes have been made by your committee in the Service Grants which were established at the 1973 Synod as the original intent of the introduction of this system was to be in effect by 1979. Service grants only apply to those on minimum stipends in both assisted and self-supporting parishes and the current rates are as follows:

30 years and over	\$750
25 years to 29 years	600
20 years to 25 years	450
15 years to 19 years	300
10 years to 14 years	150

12. TRAVEL ALLOWANCES:

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

Effective January 1, 1980 - (Motion 16 - October, 1979)

From \$1,600 to \$1,770 per annum with multipoint increase from \$350 to \$360 per annum;

Effective January 1, 1981 - (Motion 25 - October, 1980)

From \$1,770 to \$2,000 per annum with multipoint increase from \$360 to \$400 per annum per point, and that an option be available to the clergy in charge of multiple point parishes to have the choice of either claiming the multiple point allowance or upon application to the Synod Office be reimbursed at the rate of 10¢ per mile on all mileage incurred in excess of 15,000 miles per year.

At the June, 1981, meeting also discussed at some length the cases of some of our rural clergy who are facing difficulties with their allowances. Gasoline costs have gone up considerably, and while it was recognized that the Stipend Task Force would be taking an in-depth look at this situation, the following motion, which may help in certain cases, was passed:

"That the Treasurer be authorized to release funds from the Diocesan Expense Fund to increase the travel allowances for cases of hardship, at the discretion of the Bishop."

It should be noted that the Executive Committee, as well as the Advisory Finance Committee, are experiencing difficulties in dealing with this matter because of the lack of factual information and data, and there are many variables in costs as well as distance travelled.



13. GENERAL RATIFICATION:

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 1979 Synod.

Respectfully submitted,

August 25, 1981.

Din P. Oosterbaan,  
Treasurer.

ANGLICAN CHURCH WOMEN  
REPORT OF DIOCESAN EXECUTIVE  
1979 & 1980

It is with mixed feeling that I make out this , my final report, after serving three terms on the Sub-Executive of the A.C.W. The President, Ellen May; Vice-President, Helen Johnson; Corresponding and Recording Secretaries, Ann McLaughlan and Marjorie Brandt; Communications & Education Chairman, Isabelle Locke, who served six years, and Treasurer, Peggy Hern, five years, have developed a very close Christian Friendship, and have felt the Guidance of the Holy Spirit as we carried out our duties.

The Communication & Education Department continue very successfully with their Newsletter, The Living Message, and send in articles to the Algoma Anglican. This department has purchased a rebuilt Gestetner which makes the printing of the Newsletter so much easier. (Imagine running off 341 copies by a hand operated machine!!!) The sale of cards and books has subsidized the Newsletter. Financial help is sent to Wycliffe and Trinity College.

The Devotions & Study Chairman finds it encouraging to see the increasing interest in the Devotional aspect of A.C.W. Life. Reports of Quiet Days and Study Days on the Deanery level and Devotional and/or study time at meetings, contacts with Prayer Partners, and requests for Devotional slides, all speak of a growing emphasis on a most important part of A.C.W. work. Devotions Hand Books are still in great demand. A Devotions Workshop was held in Temiskaming Deanery which proved to be very helpful, and could be an example to other Deaneries. On the Ecumenical side, a great deal of strength and knowledge is derived from participation in the World Day of Prayer.

In the 1979 report of the Family Life Chairman, she stated that, "The strengthening and enriching of Family Life will only happen when families are brought into contact with a Living Lord through our own examples." The reports from the branches showed that they were all working to attain the same goal. Many branches work with the aged, the handicapped, the infirm, the lonely, the youth, the widows etc. through Little Helpers Parties, Family Pot Lucks, dances, sleighrides, Bible Studies, Folk Masses, Quilting Bees and church camps. Families are praying and playing together. Birthday Cards, Welcome Cards, Little Helpers Party Ideas and Parents Prayer Cards are available through this department. Also, this year has seen the "rebirth" of the Font Rolls.

A very helpful workshop was held on Social Action in the fall of 1979. There are so many ways in which work is done in this department. Our members are active in Community organizations such as Meals-on-Wheels, Hospital Auxiliary, Cancer Society, and Christmas Cheer. Cards are sent to the sick, shut-ins and bereaved. Visiting in hospitals, nursing homes and Senior Citizens Homes; Gifts and plants to the sick and shut-ins at Christmas and Easter; Clothing to an extended care nursing home; flowers are delivered to the sick and shut-ins after the Sunday service. Several parishes provide "White Gifts" to several Missions.

Some branches give financial help to the Parish, the Rector's Discretionary Fund and assist with every member visitation in their parish. A.C.W. rallies to any emergency as it occurs such as helping burned out families etc. Some branches have sponsored foster children in other countries and Vietnam Families within our own Diocese. Money, Gifts, Sunday School Material & tapes have been sent to Prayer Partners and missions. Through our "Thank-you" cans money is raised for our Bishop's Appeals. Help is given to the Canadian Bible Society, Sisters of St. John the Divine, and the Church Bible & Prayer Book Society. Some of the A.C.W. members attended the "Social Action Day" by the Diocesan of the Third World Problems along with our own Native struggles; which was held in Parry Sound. Pakistani Embroideries are sold, and the money is used as a self-help project which enables families of that country to educate their children, raise family income above poverty level and provides support for blind workers. Keeping our churches clean, decorating at Christmas and Thanksgiving, and being members of the Altar Guild, singing in the choir and playing the organ, are some of the duties performed by our women.

The Junior Auxiliary are the youngest active group in the A.C.W. They earn stripes & badges. Each group provide varied programmes by:-

- a) Self Growth - Learning Bible based songs, memorizing Bible verses.
- b) Parish - Keeping church tidy, straightening books, cleaning grounds, suppers, teas, hemming tea towels for kitchen. Presenting Biblical Plays & Christmas Pageant.
- c) Community - Visiting nursing homes, carolling, Entertainment for Handicapped Evening, bulbs for shut-ins, Canvassing for Humane Society, attend World Day of Prayer.
- d) Canada - Support Air Ministry, Diocese of Sask. & Canadian Bible Society.
- e) World - Support Asian Refugees Fund, Bibles for Cambodian Refugees, Bandages for Angola, Leprosy Mission & Missionaries from two African Countries.

There are two new Girls Auxiliary Groups (12 yr. & over). Many branches attended the G.A. Festivals, Sewing, Choral Speaking, Singing & Dance competitions are held. The branch receiving the highest points receives the Archbishop Wright Trophy. This was won by Thunder Bay Deanery in 1979 & Algoma Deanery in 1980. During the two years three girls have received a "Ring of Achievement." Their work throughout the parish is much like that of J.A. such as participating in Candle light services, church dinners, teas, sick visiting. They are also able to take on work of older girls such as: Teaching in nursery and Sunday Schools, Singing in the choir, Servers for Holy Communion, Hospital Candy Strippers, Prepare Church envelopes, make palm crosses, baby sit, Decorate church for festive seasons. It is a big task for the leaders of these two departments.

Our Annual Meetings have been a great inspiration to all who attended. They were held in Gravenhurst and Thunder Bay. It is at these meetings, that we are brought to realize the great difference in the Geography, Problems, & Types of A.C.W. groups throughout this vast Diocese of Algoma. Although different in some ways, we are all striving for the same goal, to deepen our devotion to God and give Christian Service in parish, community, Diocese, Nation and World.

Respectfully submitted,  
Marjorie Brandt,  
Recording Secretary.

ANGLICAN CHURCH WOMEN OF ALGOMA

FINANCIAL STATEMENT

1979 1980

<u>General Synod Pledge</u>		\$12,770.00
<u>Algoma Mission Fund</u>		13,130.00
<u>Bishop's Appeals for specific uses</u>		2,200.00
<u>Diocesan and National Appeals</u>		
Algoma Youth Camps	\$1,225.00	
Bishop's Discretionary Fund	3,226.86	
Primate's World Relief & Development Fund	1,607.16	
Anglican Appeals	3,340.00	
Church Bible & Prayer Book Society	300.00	
Trinity College	110.00	
Church Army	100.00	
Wycliffe College	100.00	
Canadian Bible Society	200.00	
Mission to Seamen	200.00	
Prayer Partners	400.00	
Carcross School	35.00	
Women Workers's Pension Supplement	2,000.00	
Bishop Allen Keewatin	100.00	
Keewatin Air Ministry	100.00	
St. Hilda's Girls School, India	375.75	
St. Paul's Boys School, India	90.00	
Altar Beautification - 2 Senior Citizen Homes	199.40	<u>13,709.17</u>
TOTAL		<u>\$41,809.17</u>

Total receipts for 1979 & 1980	\$51,175.41
Total disbursements	49,563.10
<u>Balance February 1/81</u>	
Invested funds	\$16,000.00
Bonus Savings	3,445.39
Current Account	<u>3,934.05</u>
	23,379.44
less Outstanding cheques	<u>(4,895.75)</u>
	<u>\$18,483.69</u>

Peggy Hern  
Treasurer.

Report of  
THE ADVISORY SOCIAL ACTION COMMITTEE

After the last Synod, this committee spent time during the first few meetings listening to tapes, watching films, and discussing the theological basis for social action. It became clear that emphasis on personal salvation alone is not the whole of the biblical mandate. It is also true that social action without any reference to the Kingdom of God is incomplete. Jesus talked about a Kingdom which is not of this world, but is nevertheless in this world.

We realized that we could not deal with all the issues at once, but that we could focus on a few areas while reacting to specific issues as they arose. The following focal points were presented to the Diocesan Executive for approval.

1. To Encourage Support For The Primate's World Relief and Development Fund.

We distributed a questionnaire to all the clergy of the Diocese and also to the women gathered at the ACW Annual in Thunder Bay. We found that this fund is supported by small cores of concerned people throughout the Diocese. We also found that there is a need to foster the use of the excellent materials for development education, "Ten Days For World Development."

To help build awareness of/and support for this fund, we sent an informative package of letters to all the clergy of the Diocese. In May of this year, Charlotte Maxwell from the National Church's Information Staff and I presented a program to the ACW Annual in Haileybury. In June, the Rev. Carl Major, Development Education secretary for the Fund, spoke to a number of gatherings in the Deaneries of Muskoka, Timiskaming, and Sudbury. Carl and Charlotte proved to be excellent speakers, well able to answer the many questions posed to them.

We promoted educational seminars and encouraged people to participate in order to deepen awareness and understanding. Members of the committee attended meetings of the Ontario section of PWRDF. Here we had a chance to share with other members of the province and to continue to work towards the time when the provincial government joins the matching grant program. (The four western provinces match the grants given by the Fund.) Some of the committee members attended a seminar on racism.

We have all taken part in local programs in the Deanery, for example, an ecumenically sponsored symposium on world development at the United Church in Parry Sound. A parish social action committee designed a program which combined audio-visuals and guest speakers to portray the realities of the Third World.

All of these events helped to encourage the work of the Fund.

## 2. To Foster Small Social Action Groups in Each Parish

We visualize a network of concerned people in every community who will not only become aware of issues, but work together with others to help in social action. Many groups are already involved; we are probable unaware of many things that are happening. We hope that more of these small core groups will focus on an issue, become informed, and take action.

The Nestle Boycott is one good example of how a persistent effort can produce results. If you are interested, write to :

The Reverend Thomas Kingston  
National Office  
600 Jarvis Street  
Toronto, Ontario, M4Y 2J6

Amnesty International is another agency through which Christian people can express their displeasure and abhorrence of the injustice and cruelty that political prisoners endure in some countries today.

Amnesty International  
2101 Algonquin Avenue  
Ottawa, Ontario, K2A 1T1  
(613)-722-1988

The struggle of the Nishga Indian people with the Amax Corporation has been well publicized. You can support them by writing to your member of parliament.

The policy of the government to reduce the size of residences and hospitals for mentally ill and elderly people has implications for pastoral care in our communities. Besides regular visits to institutions, we need to find possible ways and means of keeping people in their homes so that they do not have to be institutionalized.

It is encouraging to see the success of the workshops for the mentally retarded, and to see these people accepted in the worship and the fellowship of the church.

A special focus on the disabled is needed. Church boards all over the Diocese need to hear the cry of the person who says, "I cannot get into your church, there is no ramp." With an aging population there are more blind, deaf, and crippled people.

## 3. To Support The Indian Land Claims in our Diocese

We became aware of the Teme Augama Anishnabai (Deep Water People) and their land claim. In 1973, the Indian people filed a caution against lands claimed by the Ontario government; the case is still to be resolved in the courts. PLURA, and ecumenical committee founded by the Presbyterian, Lutheran, United, Roman, and Anglican Churches supported them originally to help them hire a lawyer and an historical researcher to develop the case. As we became involved with this case on your behalf, we became aware of how difficult it is for the poor sectors of our society to cope with big government and multinational corporations. We supported their request for additional money from our Primate's Fund to enable them to continue in the discovery stage of their court case.

We encourage Algoma Anglicans to become aware of the land claim issues in our country and especially those in our area. I believe that the Indian people who have lived with and suffered under government and industrial aggression will help us to see the nature of the struggle we are all engaged in at this present moment for the rights of people everywhere to develop and live without economic and political harassment.

4. To Help People Use the Available Resources to Promote Social Action

Resources are available for every parish to begin where they are to widen awareness of and commitment to the social issues. Every parish priest receives a list of the studio-visual resources that can be sent to the parish at a minimal shipping cost. Some of the films are quite provocative! They will certainly make you think.

"Towards A Church In Solidarity With The Poor" is an excellent study guide available from the National Office. It brings into focus the situation of the poor, and the mechanisms which create and perpetuate poverty; the struggle of the poor and their goals; and what can happen when the church shares their struggles.

"Parliamentary Task Force on North-South Relations" is a commendable piece of work by our Canadian government on the relation between developed and developing countries. Canada is seen as a bridge-builder between north and south. We as Canadian Anglicans should become informed and alert to the issues being faced on the question of development in our world.

Conclusion

As a committee we have met faithfully and regularly. We have struggled with a very complex mandate. We reacted to the question of capital punishment and maintained the stand of the Anglican Church that there is no real evidence to show that the death penalty deters criminals. We responded to the request for support from the National Commission on Elders and Ministry.

These are just samples of the many issues to be faced in the name of Jesus Christ. I conclude with a statement made to me one day by a layman: "Don't discount the Anglican people. If you give them the facts, they will always come through for you." I believe he is right.

It has been a privilege for all of us on the committee to serve you.

Les Peterson  
Chairman

REPORT OF THE DIOCESAN CO-ORDINATOR  
FOR THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

One of the encouraging developments in the national organization of the P.W.R.D.F. has been the establishment of Diocesan Co-ordinators. The position of Diocesan Co-ordinator is a voluntary one which our Bishop invited me to take on your behalf. It has been a learning experience and a commitment which I have come to realize is a vitally important part of our church's life.

One of the first tasks was to be a delegate at the National Conference of the P.W.R.D.F. where the objectives and goals of the fund were formulated for presentation to the national executive of the church. This association with other clergy and lay people of the church has been a privilege, especially the exposure to people from the Third World. This type of meeting and the Development Education seminars have helped a number of clergy and lay people from Algoma to develop awareness of world needs and problems and how the P.W.R.D.F. can help.

The original mandate of the P.W.R.D.F. was to respond to emergencies in the world. That mandate has now grown to include refugee services, native rights, development projects at home and abroad, and development education. Hence the name, PWRDF.

The fund still operates with an overhead below 10% when most other similar organizations have administrative costs of 20% - 40%. The staff is small and there is little advertising aside from the annual distribution of materials to the parishes. Over a million dollars was raised last year, and those who gave to it can be sure that ninety cents of every dollar will be spent to help people.

If you look at the annual budget which is printed on the last page of this year's Inasmuch you will see that the Fund has received matching grants from the four western provinces and the Canadian International Development Agency. This doubles the amount of money we give. This amount could be even larger if we could persuade the Government of Ontario to participate in the matching grants program.

An allocations committee made up of lay people and clergy from across Canada make the decisions for allocating funds from PWRDF, under the guidelines set by General Synod. It was this committee that authorized a grant of \$10,000 to the Teme Augama Anishnabai this past year to help them with their court case.

A letter was sent to every clergyman in the Diocese telling how one parish in the Diocese of Moosonee under the leadership of the Rev. Charles Locke raised over \$6,000 for the Fund. He used imagination and humour to attract attention to the Fund and its work. He put Primate's Fund envelopes in each box of church envelopes, and created visual displays to portray the need.



With a little more of this kind of enthusiasm and promotion at the parish level by concerned people, the funds needed for world development and relief projects at home and abroad can flow to the places where they can do the most good.

We have the resources in literature, films, and filmstrips to help you tell the story in your parish. You can write directly to the National office, or contact your Diocesan Co-ordinator. Let us do our best in the 1980's to widen the support for this fund.

Les Peterson  
Diocesan Co-ordinator

Report of the  
ADVISORY OUTREACH COMMITTEE

to the Synod of the Diocese of Algoma, 19-22 October, 1981

Membership and Meetings

Subsequent to the last Synod, the following persons were invited by the Bishop to sit on the Outreach Committee:

Mr. Jack S. Bedggood, North Bay  
Mrs. Connie Elliott, North Bay  
Mr. Don MacLennan, North Bay  
Mrs. Ellen May, Burks Falls  
Mrs. Christine Whatmore, North Bay  
The Rev'd Roy Locke, Haileybury  
The Ven. David Smith, North Bay

At its first meeting in October, 1979, chaired by Rural Dean Noel Goater, the following officers were elected:

Chairman: Archdeacon D. A. P. Smith  
Vice-chairman: Fr. Roy Locke  
Secretary: Mrs. Connie Elliott

Miss Muriel Newton-White of Englehart was co-opted into the committee at an early stage. Mr. Peter Garvin has also been frequently in attendance at Outreach Committee meetings and has made his contribution.

The committee has met approximately monthly, fifteen times in all. One of these meetings took the form of a "mini-conference" on Evangelism.

Deanery Contacts

The committee has endeavoured to maintain a direct contact with the deaneries of the Diocese outside the Deanery of Temiskaming through the following persons:

Thunder Bay: Mrs. Pat Dorota  
Algoma: Mrs. M. J. Brescacin  
Muskoka: Mr. Lachlan Locke  
Sudbury: The Rev'd J. S. Crouch

Minutes of our meetings were sent to these persons.

1. Brochure: "Our Christian Commitment"

At the Diocesan Theological Synod in 1977, three motions on stewardship and commitment were passed and they were referred to this committee.

The "Tracts on Tithing" were subsequently produced and circulated throughout the diocese about the time of the last Synod.

The committee has endeavoured to promote these tracts by offering the services of a member of the committee who was willing to visit a parish to talk about the subject. This offer was taken up twice.

A letter was circulated to the clergy of Algoma to encourage the imaginative use of the Tracts.

A motion was put before the Executive Committee to the effect that "in order to give leadership and example to all Algoma Anglicans", at least 10% of the total Diocesan Budget be allocated for purposes outside the diocese. When it was discovered that in 1980, total funds budgeted for work outside the diocese was in fact 24%, the motion was withdrawn.

A further brochure entitled "Our Christian Commitment" has now been produced in a further attempt to respond to the motions of the Theological Synod. Five thousand of these have been printed at diocesan expense at a total cost of \$204. It is to be hoped that these brochures will be distributed in the parishes conscientiously and responsibly.

Suggested ways of using these brochures are:

- as presentation gifts to Confirmation candidates, new parishioners, the parents of children to be Baptized, those about to be married.
- placed for sale in tract racks, or sold to interested individuals.
- the text could be reprinted during Advent or Lent in the pew bulletin, or in the parish magazine.

Every parish will be given a small number of sample copies and the rest kept in reserve so that interested parishes or persons may order more.

## 2. National Goals

The Programme Committee of General Synod circulated in 1979, a list of five national goals for the 1980's, for adoption by the Anglican Church of Canada at the General Synod in June, 1980.

Our committee suggested two significant changes to the wording of these goals and through the Executive Committee brought these suggestions to General Synod. These changes were accepted.

The most significant change was to Goal #5 pertaining to the stewardship of money. As it was originally worded, the motion suggested that our Anglican Christians had to be stimulated to provide funds to meet our Church's programmes. Now the wording challenges our people "to give joyfully" to carry out Christ's ministry and mission, a theme which is in accord with our "Tracts on Tithing".

## 3. Evangelism

In that the matter of evangelism is of growing concern in the National Church and especially in our Province of Ontario, the Outreach Committee held a "mini-conference" on evangelism in North Bay on Saturday, 1 November, 1980. The purpose of the conference was to examine the present evangelical programmes (or lack of them) in Algoma and to suggest what further steps might be undertaken at this time.

Besides the members of the Outreach Committee, several other interested people were invited. Specially invited for his input and expertise was the Rev'd Don Clark, Director of the Centre for Evangelistic Studies in Toronto.

A list of observations and proposals resulted from this conference and the newly formed Renewal Committee and the Outreach Committee were asked by the Executive Committee to work together on the implementation of the proposals.

In June, 1981, this committee brought one of these proposals to the Executive Committee, namely that there be included in the agenda of the 1983 Diocesan Synod some "study and discussion on the ways and means of evangelism in the Diocese of Algoma". The Executive Committee agreed that this should be considered.

#### 4. Anglican Appeal and Diocesan Visitors

Bishop Douglas Hambidge of Caledonia deputized in Algoma for the Church in the North in November, 1979, and the Outreach Committee assisted in the arrangement of his itinerary. It also made plans for a similar deputation visitor in 1980 but that, for unknown reasons, never materialized. Arrangements are now (at the time of writing) in process for a deputation speaker, a Bishop or a priest, to represent the Church in the North in 1981. We expect him sometime soon after this Synod.

In that the Anglican Appeal is a direct concern of this committee, we are delighted to draw attention once again to the dramatic success of the appeal in Algoma in 1980. Amounts raised in the following years have been:

<u>1977</u>	<u>1978</u>	<u>1979</u>	<u>1980</u>
\$16,162	20,927	19,295	34,492

Mrs. Joyce Malale was another visitor who toured our diocese. Mrs. Malale is the wife of the Dean of Botswana. She was invited to be a partner-in-mission at the 1980 General Synod and was made available to visit Algoma in the several weeks in June before Synod convened. Her itinerary which covered the whole of the diocese was hastily put together by the Outreach Committee.

Finally, the Rev'd Ross Kreager, since his return to Algoma from the Sudan, has done some deputation work in Algoma on behalf of the National Church illustrating his work in Juba, at Bishop Gwynne College. His schedule has been arranged in part by this committee.

The committee is gratified for all those who have been so ready and helpful in making time and hospitality available for our diocesan visitors, often at very short notice.

#### 5. Algoma-Juba Connection

Since the last Synod, our partnership with the Diocese of Juba in the Province of the Episcopal Church of the Sudan (inaugurated as a separate province just five years ago in 1976) has been promoted by the Outreach Committee. An article on this new relationship with a few photographs has appeared in the Algoma Anglican. A request for copies of the E.C.S. "Newsletter" to be sent to the editors of the "Algoma Anglican" and the "A.C.W. Newsletter" has been forwarded to Juba.

Every parish in Algoma has been sent a prayer list of Juba parishes and clergy to be used each Sunday with our own Diocesan chain of prayer and our Algoma list has been sent to Juba.

The Rev'd Ross Kreager presently in Algoma has served in Juba for more than three years and is available to speak about the work of the Church there and to show slides.

Archbishop Elinana J. Ngalamu, Bishop of Juba was in America last Easter, but unfortunately, it was impossible to arrange a visit to Algoma for him at that time.

#### 6. Promoted Projects

St. Paul's School, Palampur, India, through its Canadian representative, Fr. Patrick Atkinson, an old boy of the school, has made a general appeal for financial support. This school, which was originally founded and partially staffed by Canadian Anglicans and has earned a high reputation, has found itself in an increasingly difficult financial position for reasons beyond its control. With the permission of the Executive Committee, a letter from the Outreach Committee was circulated by the Synod Office suggesting that St. Paul's School might be a suitable project for prayer or financial support for a parish or a parish group.

The Arthur Turner Training School, at Pangnirtung on Baffin Island, which trains natives for ministry, was also suggested as an appropriate project for a parish or organization.

"We are Anglicans" is a set of 65 slides depicting the breadth of the Anglican Communion in its work in various parts of the world. The Outreach Committee has purchased a copy of this set and it can be borrowed upon application to the committee.

#### 7. Ecumenical Liaison

In May, 1980, the Executive Committee referred the question of an Ecumenical officer in the Diocese to the Outreach Committee. In the February following, it recommended "that an Ecumenical Officer for Algoma not be appointed at this time". The Executive Committee accepted this recommendation and instead decided that there should be an Ecumenical Committee, requesting the Bishop to strike one.

#### 8. T.V. Spot Ads

At its meetings in November and December, 1979, and January, 1980, the Committee began to look into the possibilities of making up short evangelical clips for use on local T.V. stations. When the idea began to appear too complicated and too expensive, it was dropped.

A final meeting of the Outreach Committee is called for September 29th., 1981.

Respectfully submitted,

D. A. P. Smith  
Chairman

Report of the Committee on  
ANGLICAN/ROMAN CATHOLIC DIALOGUE

The following is an up-date report of our Anglican-Roman Catholic Dialogue Committee.

The Anglican-Roman Catholic Dialogue of which we have been a part held its first meeting early in 1976 at the invitation of Bishop Pappin and our Bishop. Our mandate was to study the documents published by the Anglican-Roman Catholic International Commission. These were the Agreed Statements on Eucharistic Doctrine and Ministry. Later on the Document on Authority in the Church became available and was also given detailed study.

The members of the original group were Msgr. H. Murphy, the Rev'd James Kent and the Rev'd Angelo Olivario of the Roman Catholic Church; Dean Lawrence Robertson and the Rev'd Fred Roberts and the Rev'd Ben Cooper of the Anglican Church. Currently the Roman Catholic members of the group are Msgr. H. Murphy, the Rev'd Fred Lynch, the Rev'd Brian Dixon and Mrs. Margaret Kelly; the Anglicans are Dean Lawrence Robertson, the Rev'd Fred Roberts, the Rev'd Terry Bennett and Mrs. Kathleen West. With the exception of the summertime the group has met monthly since its inception.

After dealing with the ARCIC documents some time was spent considering the Sacrament of Marriage, together with some of the problems that we have in this area. We have endeavoured to keep up with the comments and critiques of the documents as they have become available. Currently we are awaiting the ARCIC revision of the documents which are to be ready later this year.

To make the whole subject of Anglican-Roman Catholic relations better known and understood we have sponsored two workshops for the Deanery clergy of both churches. One with Dr. Eugene Fairweather of the ARCIC Commission and the other with Fr. Irene Beaubien of Montreal, Director of the Roman Catholic Ecumenical Institute. Fr. Beaubien also addressed a well attended meeting which was open to the public.

In recent months we have been investigating the possibility of our two cathedrals entering into a Covenant Relationship. This is a commitment to work together in all areas that are permitted by our respective churches. To date committees, of six lay members each, have been established in both parishes. They have been provided with materials to help them better understand and appreciate the position and teaching of both churches. While there are numerous covenant parishes in the United States it is our understanding that as yet there are none in Canada. Hence the need for the caution that this work must proceed slowly, prayerfully, carefully and even painfully with due respect for each other under the guidance of the Holy Spirit.

We would request that consideration be given to the formation of other Covenant Parishes within the Diocese and that information about this work be brought to the attention of the House of Bishops and the Council of Bishops respectively. It is very important that a Covenant relationship be tied in with existing relationships between parishes. There is a great work of education to be done but it is one that is both exciting and challenging. We would urge that every means possible be used to further co-operation between the two communions.

Respectfully submitted,

Dean Lawrence Robertson  
for the Committee.

REPORT OF THE ADVISORY MINISTRY COMMITTEE

At the 1979 Synod, the Diocesan Advisory Ministry Committee was directed by motion "to study and recommend ways of implementing the principles of its report on Christian Education." It was also moved that "intensive study of Christian initiation including Baptism, Confirmation and first Communion be continued in our Diocese." A further motion charged the Ministry Committee "with the responsibility of drawing up, publishing and distributing a programme of study on the subject of Christian Initiation in parishes."

In addressing ourselves to the first motion and after much discussion, the Committee came to the conclusion that this was an impossible task - given the diversity of Parishes, their sizes, practices, personnel and conditions. We can only recommend that each Parish use the Guidelines as a check reference to modify or upgrade its own curriculum and practices. One way to use these Guidelines would be to have a Parish Committee or Church School Staff discuss their application of these suggestions in their own situation.

On the recommendation of the Advisory Ministry Committee, the Executive Committee accepted our Committee's decision that the study would be in the form of a multi-purpose kit to be sent to each Parish for use during the Lenten Season, 1981.

Our attempts to present the material in a manner that would foster creative discussion in the Parish was, on the most part, well received and indicated approval. Some Parishes and one Deanery reported extensively on its use and questions that were raised. Most discussion and questions fell into the following areas of focus: (a) Concerns for Christian Education - the adequate preparation and training of parents and children. (b) Concern for children whose parents are not active in a Parish. (c) Differences in inter Diocesan and inter Parish practices and timing. (d) Concern that the importance of Confirmation might be diminished. (e) Concern for the seeming change in the role of the Bishop in the Diocese. With due consideration given to these areas, most Parishes gave affirmative response to initiating the early reception of Communion.

We feel confident that the Parishes of our Diocese have been diligent in their efforts to study and come to grips with this question, and feel confident now to discuss this issue. The Advisory Ministry Committee therefore now recommend that the following motion be put before the Synod.

Be it resolved that:

1. The policy of the Diocese of Algoma be to allow participation of baptised persons in the Eucharistic worship of the Church including the reception of the Sacrament.
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.

*The rate of confirm. will continue to occupy the prominent & traditional place in the Diocese  
in the wisdom of the Bishop.*

With the acceptance of the above motion, the Curriculum Guidelines set out by the Advisory Ministry Committee in the 1979 report to Synod can be used as a guide in planning the training and preparation of the children and parents of a Parish.

The Committee feels that this is a great opportunity to improve our Church life and the education and growth of all our Christian people.

Once again our final recommendation would be that in working out all of the implications, differences and difficulties inherent in the "approach and procedures of Baptism and early Communion" that a spirit of patience, understanding, charity and co-operation be exhibited and followed by all Parishes.

Respectfully submitted

Mary Jane Crouch,  
Chairperson, Advisory Ministry  
Committee.

*Amend to pt 1*

*where there has been proper christening; the epis. lay on of hands  
in confirm. will follow at the age of discretion*

*Amend to pt 2*

*Each Parish, in consultation, &  
the approval of the Bishop*



ALGOMA ANGLICAN STANDING COMMITTEE REPORT

At the last Synod we welcomed the Rev. John Jordan as the new Editor of our Diocesan paper. He served in this capacity from September, 1979 to December, 1980. He was responsible for fourteen issues in all. In mid-October, 1980, Fr. Jordan indicated to the Bishop that he desired to give up this post. It was necessary for our Committee to begin the search for a new Editor. We express to Fr. Jordan our thanks and the thanks of this Diocese for the work he did to keep our paper going through that period of time, although there were serious gaps in the appearance of the paper that created concern.

We undertook to advertise in our own publication. But in view of our desire to make an appointment before the end of 1980, the Bishop circulated a letter of appeal to all parishes through the clergy, asking for an Editor. We praise God for the excellent response to this letter. A total of seven replies were received. Some were recommending another person to the post; others were enquiries; still others were firm applications for the job. One of these was from Mr. Hugh Mackenzie, of Huntsville.

On December 22, 1980, we wrote to Mr. Mackenzie to confirm the decision of the Bishop and this Committee to appoint him as the new Editor. The assistant Editor was named as Mr. Bob Boyer, a fellow worker at Muskoka Publications. Mr. Hugh Mackenzie is a member of All Saints, Huntsville. For many years he has received and read the ALGOMA ANGLICAN. His firm, Muskoka Publications Ltd. publishes the Herald Gazette in Bracebridge, the Parry Sound Beacon and the Muskoka Sun. In his application he wrote that there are people on his staff with background and experience capable of assisting in "producing a sensitive periodical of high quality."

All the issues of our paper for 1981 have been produced by Mr. Mackenzie and his staff. We express to him our appreciation and believe that the paper is living up to the promises he made in his application to us. Each issue has been out on time and the content and pictures have been excellent.

In April 1981, in response to a direct enquiry, we reaffirmed to the new Editor our Executive Committee motion of July 7/79 "that we continue our current policy of not accepting advertising in the ALGOMA ANGLICAN."

Respectfully submitted,  
Frank R. Coyle, 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, 1980 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 Synod as at December 31, 1980, 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 2, 1981

Thorne Riddell & Co.  
Chartered Accountants

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

BALANCE SHEET AS AT DECEMBER 31, 1980

ASSETS

	<u>1980</u>	<u>1979</u>
<b>GENERAL FUND</b>		
Cash	\$ 1,210	\$ 78,603
16% Term deposits (13.65% in 1979)	144,000	171,000
Accounts receivable	70,781	75,785
Loans Receivable	3,661	3,861
Receivable from Special Purpose Funds	12,072	
Marketable securities, at cost (quoted market value, 1980, \$456,409; 1979, \$471,721)	593,709	496,762
Real estate (note 1)	<u>95,100</u>	<u>95,100</u>
	<u>920,533</u>	<u>921,111</u>
<b>CAR LOAN FUND</b>		
Cash	602	17,392
Loans receivable	<u>102,578</u>	<u>64,733</u>
	<u>103,180</u>	<u>82,125</u>
<b>ARCHBISHOP WRIGHT BUILDING FUND</b>		
Cash	24,029	22,399
12% and 13% Term deposits (13.8% in 1979)	121,000	115,000
Accrued interest receivable	3,197	562
Loans receivable	205,788	266,128
Marketable securities, at cost (quoted market value, 1980, \$31,845; 1979, \$38,963)	47,000	51,000
Real estate held for future development, at cost	7,836	7,551
4% Mortgage receivable from William McMurray Corporation, maturing August 1, 1986	<u>57,000</u>	
	<u>465,850</u>	<u>462,640</u>
<b>SPECIAL PURPOSE FUNDS</b>		
Cash	95,253	108,267
Accrued interest receivable	4,890	3,969
Mortgages receivable	27,000	27,850
Marketable securities, at cost (quoted market value, 1980, \$994,641; 1979, \$917,858)	<u>1,229,583</u>	<u>1,106,700</u>
	<u>1,356,726</u>	<u>1,246,786</u>
	<u>\$2,846,289</u>	<u>\$2,712,662</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA  
BALANCE SHEET AS AT DECEMBER 31, 1980

LIABILITIES

	<u>1980</u>	<u>1979</u>
<b>GENERAL FUND</b>		
Accounts payable and accrued liabilities	\$ 63,822	\$ 87,816
Clergy Moving Fund	7,406	5,392
Real estate capital	767,045	763,507
Accumulated revenue over expenses	<u>82,260</u>	<u>64,396</u>
	<u>920,533</u>	<u>921,111</u>
 <b>CAR LOAN FUND CAPITAL</b>	 <u>103,180</u>	 <u>82,125</u>
 <b>ARCHBISHOP WRIGHT BUILDING FUND CAPITAL</b>	 <u>465,850</u>	 <u>462,640</u>
 <b>SPECIAL PURPOSE FUNDS - CAPITAL AND UNEXPENDED BALANCES</b>		
Local purposes	416,798	363,665
Cemetery purposes	178,901	158,415
Diocesan purposes	<u>748,955</u>	<u>724,706</u>
	1,344,654	1,246,786
Payable to General Fund	<u>12,072</u>	<u>1,246,786</u>
	<u>1,356,726</u>	<u>1,246,786</u>
	<u>\$2,846,289</u>	<u>\$2,712,662</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REVENUE AND EXPENSES

YEAR ENDED DECEMBER 31, 1980

	<u>1980</u>	<u>1979</u>
<u>Revenue</u>		
Algoma Mission Fund		
Apportionments	\$ 71,582	\$ 63,298
Special appeals	57,551	40,741
Anglican Church Women	12,950	12,950
Interest on endowment investments	11,589	11,121
	<u>153,672</u>	<u>128,110</u>
Diocesan Expense Fund		
Assessments	224,293	205,161
Algoma Anglican	577	638
Other, including rentals	6,459	6,032
Interest on investments - endowments and trusts	47,976	45,051
- other	60,000	57,254
	<u>339,305</u>	<u>314,136</u>
	492,977	442,246
<u>Expenses</u>		
Algoma Mission Fund		
General Synod Apportionment	98,080	90,445
Special Appeals	56,032	38,313
Mission to Seamen	3,956	4,616
Bad debts	8,402	6,176
	<u>166,470</u>	<u>139,550</u>
Diocesan Expense Fund		
Stipends, grants and pensions	99,107	97,215
Salaries, wages and employee benefits	95,270	89,904
Property maintenance	12,698	15,627
Travel	11,129	9,054
Travel grants	21,963	21,079
Printing, stationery and office	14,823	13,004
Diocesan programmes	34,664	31,338
Synod costs		5,088
Algoma Anglican	10,788	15,422
Clergy moving	2,000	1,556
Thorneloe University	2,000	2,000
Bad debts	4,201	3,088
	<u>308,643</u>	<u>304,375</u>
	475,113	443,925
EXCESS OF REVENUE OVER EXPENSES (EXPENSES OVER REVENUE)	<u>\$ 17,864</u>	<u>\$ (1,679)</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA  
STATEMENT OF CAR LOAN FUND CAPITAL  
YEAR ENDED DECEMBER 31, 1980

	<u>1980</u>	<u>1979</u>
BALANCE AT BEGINNING OF YEAR	\$ 82,125	\$ 76,752
Transfer from Archbishop Wright Building Fund	15,000	
Interest - loans	3,775	3,672
- investments and other	<u>2,280</u>	<u>1,701</u>
	21,055	5,373
BALANCE AT END OF YEAR	<u>\$103,180</u>	<u>\$ 82,125</u>

STATEMENT OF ARCHBISHOP WRIGHT BUILDING FUND CAPITAL  
YEAR ENDED DECEMBER 31, 1980

	<u>1980</u>	<u>1979</u>
BALANCE AT BEGINNING OF YEAR	\$462,640	\$444,620
Interest - loans	4,930	5,182
- mortgages	44	5,871
- investments and other	25,589	13,982
Transfer from Local Trust Funds		17
	<u>30,563</u>	<u>25,052</u>
	493,203	469,672
Transfer to Car Loan Fund	15,000	
Incentive bonuses	10,700	5,600
Administrative services	<u>1,653</u>	<u>1,432</u>
	27,353	7,032
BALANCE AT END OF YEAR	<u>\$465,850</u>	<u>\$462,640</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REAL ESTATE CAPITAL

YEAR ENDED DECEMBER 31, 1980

	<u>1980</u>	<u>1979</u>
BALANCE AT BEGINNING OF YEAR	\$763,507	\$751,507
Add		
Investment income (net of allocation to the Diocesan Expense Fund)	8,767	12,000
	<u>772,274</u>	<u>763,507</u>
Less		
Loss on sale of investments	5,229	—
BALANCE AT END OF YEAR	<u>\$767,045</u>	<u>\$763,507</u>
Comprising		
Property Sale Account - cash and investments	\$671,945	\$668,407
Equity in real estate	95,100	95,100
	<u>\$767,045</u>	<u>\$763,507</u>

STATEMENT OF ACCUMULATED REVENUE OVER EXPENSES

YEAR ENDED DECEMBER 31, 1980

	<u>1980</u>	<u>1979</u>
BALANCE AT BEGINNING OF YEAR	\$ 64,396	\$ 66,075
Excess of revenue over expenses (expenses over revenue)	17,864	(1,679)
BALANCE AT END OF YEAR	<u>\$ 82,260</u>	<u>\$ 64,396</u>

NOTE TO FINANCIAL STATEMENTS

YEAR ENDED DECEMBER 31, 1980

1. ACCOUNTING POLICIES

a) General Purpose Fund, real estate

Real estate comprising Llandaff, Bishophurst, Camp Manitou and Shingwauk is reflected at municipal assessment values. No provision has been made for depreciation on buildings.

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.

b) Income and expenses

Income and expenses are recorded on an accrual basis.

Report of the  
DIOCESAN RENEWAL COMMITTEE

to the Synod of the Diocese of Algoma - 1981

I Formation of the Diocesan Renewal Committee

The Bishop's Charge for the last synod of the Diocese of Algoma expressed a concern about current renewal movements in the church and their potentially constructive or disruptive nature. There seemed to be a need for some means of assessing and evaluating these proliferating movements and activities within the Diocese. As a response to this apparent need the motion was put and carried in synod, requesting the Bishop to establish a Diocesan Renewal Committee to deal with these concerns.

During this past winter our Bishop accordingly assembled such a committee, and arranged for temporary financing of expenses. The Very Rev. Lawrence Robertson, Dean of Algoma was named as chairman with clerical and lay representation from each deanery of the Diocese.

The first meeting of the committee was convened at St. Luke's Cathedral on Friday and Saturday, March 29 and 30, with fifteen members present, Dean Robertson presiding, and Bishop Nock in attendance.

II Purpose and Work of the Committee

During the first meeting of the Committee the basic philosophy of renewal, and an understanding of the function of the DRC were discussed and established.

(A) Basic Philosophy

1. Renewal is a continuing necessity for the Church at all levels: personal, parish, diocesan, and ecumenical.
2. Renewal is the prerogative of God. We cannot make renewal happen, only God can do that, but hopefully through this committee we can put a useful tool into the hands of the Holy Spirit.
3. The Work of the Committee:
  - a) Survey - to find out what kinds of renewal are taking place within and beyond the bounds of the diocese.
  - b) Evaluate - To identify the movement of God within the Church today and to assess what form these renewal movements ought to take within our own diocese..
  - c) Support and encourage - To enable and assist parishes and individuals who wish to experience renewal, through various sub-committees dedicated to special areas of interest. To provide a catalogue of resources, for the diocese. To organize and conduct renewal events at a diocesan level.
  - d) Guide - To provide advice and recommendations to the Bishop; and if necessary to provide guidance and correction at individual or parish levels pertaining to renewal movements and activities..



## B. Subcommittees

It was recognized that working sub-committees organized within each deanery would be necessary. Accordingly six sub-committees were established with following general guidelines:

### ACTIVITIES OF SUB-COMMITTEES

1. Education and Publicity - To act as a central "clearing house" of information for the committee; To assemble a bibliography and a catalogue of renewal resources for the diocese.
2. Charismatic Renewal and Mission - To study and report on the use of "charisms" or gifts of the Holy Spirit (ie. Baptism in the Holy Spirit, speaking in tongues, prophecy etc.) To provide guidance and assistance to parishes who are or desire to experience this form of renewal. To assemble a "Charismatic Mission Team" capable of presenting a mission or other form of program in parishes where invited to do so. To assemble an Evangelical Mission Team and to develop an outline for such missions for use in the Diocese.
3. Diocesan Renewal - To co-ordinate, publicize or otherwise assist with existing activities and events such as Cursillo, Marriage Encounter etc. To evaluate and report on the same. To plan and conduct, if so directed, deanery-wide diocesan-wide, or ecumenical events such as a conference or "Day of Renewal".
4. Parish Renewal - To study, evaluate and provide resources for areas such as Lay Ministries, Bible Studies, Prayer Meetings, etc. Lay Ministry and Parish Growth will be the key areas of concern for this subcommittee.
5. Healing Ministry and 6. Renewal in Worship - The activities of these sub-committees would parallel that of the Charismatic Renewal Sub-Committee, but in their special areas of interest (ie. study and evaluate, provide resources, create a "mission team").

These sub-committees have been allotted to the deaneries as follows:

1. Algoma Deanery - Diocesan Renewal and Publicity and Education.
2. Sudbury Deanery - Charismatic Renewal and Mission.
3. Muskoka Deanery - Renewal in Worship.
4. Temiskaming Deanery - Parish Renewal.
5. Thunder Bay Deanery - Healing Ministry.

With the committee thus formed and organized, the sub-committees were empowered to co-opt members as necessary and to begin to lay the ground-work for their future activities.

## III Progress and Plans for the Future

The second meeting of the DRC was held at St. Luke's Cathedral, Friday and Saturday, June 19 and 20. Although such a short time had elapsed since the committee had been created, an astonishing amount of material and information had been gathered for this meeting. Most of the sub-committees had held one or more meetings and had made a good start on their work and were able to present substantial reports at this meeting. In this report it is possible only to summarize briefly some of the activities and plans of the sub-committees.

a) Survey of the Healing Ministry - The healing ministry sub-committee (Thunder Bay Deanery) conducted a mail survey of the healing ministry within the Diocese. Forty percent of the parishes responded to the survey. While there were many interesting and exciting reports from certain parishes, the overall conclusion of the survey was that the healing ministry does not at this time, occupy a central or important place in the ministry of the church in our Diocese.

b) "Anglicans Alive Mission" - Sudbury Deanery - Under the leadership of Fr. Robert Lumley and Mrs. Genny Rollins a week-long mission has been planned for the Sudbury area. Beginning on Sunday, September 27 at the Church of the Good Shepherd, Garson, mission services will be held each evening at a different parish. A total of nine mission services are planned with a follow-up "School of Ministry" on October 6 for lay persons wishing to serve their parish in some capacity.

On a smaller scale a three-day Children's Mission will be conducted by Father William Ivey in Schreiber, Sept. 9 to 11.

Ultimately the experience gained from these missions will be made available in some form for the whole Diocese. The idea of these missions is to develop the talents and resources, especially of the laypeople, that we already have in the Diocese, rather than to bring in missionaries from outside the Diocese.

c) It has been decided to request space from the editor of the Algoma Anglican to conduct a monthly column dedicated to renewal interests entitled "Anglicans Alive!" Originally planned to commence in September, the mail strike has delayed this for a month.

Each of the sub-committees has begun compiling resource material and ideas pertaining to their area of interest. It is not possible to document all of the work in this report, but ultimately the work and findings of the committee will be made available to the Diocese in some practical form.

#### IV Conclusion

The DRC has just begun its work, and has only met twice. Yet already a clear sense of purpose and direction is emerging. Obviously the goals and objectives of the committee are long-range. We trust that the Diocese will wish to see this work continued and that this synod will affirm that through its acceptance of this report.

Respectfully submitted,

the Very Rev. Lawrence Robertson,  
the Rev. William Ivey, secretary

THORNELOE COLLEGE  
THE COLLEGE OF THORNELOE UNIVERSITY  
Federated with Laurentian University

Thorneloe College Report to the Synod of the Diocese of Algoma, October 1981

The period since the last diocesan synod of May 1979 has been one of continued growth and development although not without some changes and growing pains. Dr. C. F. Headon left us in 1980 and has been replaced by Dr. B. D. Ward whom with his wife and infant son we welcome to the community. Greatly to the regret of all, Professor E. B. Heaven resigned at the end of June this year to accept an appointment at Trinity College School, Port Hope. The college owes him a great deal for his wise guidance and untiring effort during the past five years. He has left a unique impress on the life and outlook of the College and will be greatly missed. Our good wishes go with him.

In its own way, the College has continued to make a contribution both to the larger University and to the community beyond. We like to think that our academic programmes are informed by Christian conviction and have achieved a modest degree of scholarly excellence. The residence continues to be filled with a significant waiting list. The residents themselves have both shared in and contributed to an atmosphere of mutual concern and understanding under the guidance of Mr. A. S. McGregor, the dean of residence who also serves as registrar of the College.

Outside the University the members of the staff have been willing to preach in area churches when invited. They are also happy to give illustrated talks about college and university life to those interested. Perhaps our single most important venture in the larger community has been the programme of theological studies leading to the Associate diploma which is offered by correspondence. It has been warmly received in the Diocese of Algoma and beyond. The programme has also been formally adopted by the Diocese of Ontario. Three students have now finished the course and received their diplomas at a Convocation in the spring of 1980. Five more diplomas will be awarded in the spring of 1982. In addition, fifty other students are at various stages in the programme.

In association with Laurentian University and the other federated universities, we are embarking upon a fund-raising campaign to enlarge and develop our work. At the time of writing (in early summer) it is not possible to say much about it as the plans are only now being laid. We do, however, commend the College to the prayers and support of all who may read this report.

Respectfully submitted,

F. A. Peake,  
Vice-Chancellor & Provost

THORNELOE UNIVERSITY  
STATEMENT OF REVENUE AND EXPENDITURE  
FOR THE YEAR ENDED APRIL 30, 1981

<u>ACADEMIC</u>	<u>1981</u>	<u>1980</u>
Revenue		
Fees - general	\$ 42,433	\$ 29,944
- television course		1,512
Government grant	93,189	79,151
Interest - Dr. Baxter Carmichael trust fund	625	575
	<u>136,247</u>	<u>111,182</u>
Expenditures		
Salaries and benefits	\$68,112	\$66,115
Theology program	10,459	7,232
Thorneloe Players	2,427	1,050
Travel	2,823	2,531
Library	4,538	2,479
Course supplies and aids	8,077	6,321
Service charges-Laurentian University	<u>12,105</u>	<u>10,655</u>
	<u>108,541</u>	<u>96,383</u>
Excess of revenue over expenditure	<u>29,706</u>	<u>16,799</u>
<u>RESIDENCE</u>		
Revenue - rental	73,816	61,456
- miscellaneous	475	354
	<u>74,291</u>	<u>61,810</u>
Expenditures		
Salaries and benefits	18,773	16,903
Mortgage payments	20,234	21,775
Utilities	15,825	15,452
Maintenance	8,083	10,502
Insurance and other	<u>8,606</u>	<u>5,105</u>
	<u>71,521</u>	<u>69,737</u>
Excess of revenue over expenditure	<u>2,770</u>	<u>(7,927)</u>
<u>ADMINISTRATIVE</u>		
Expenditures		
Administrative salaries and benefits	11,051	10,572
Secretarial salaries and benefits	15,937	12,700
Office supplies and maintenance	8,255	7,392
Professional services	2,600	2,950
Travel	998	1,077
	<u>38,841</u>	<u>34,691</u>
Other Income		
Grant from Diocese of Algoma	2,000	2,000
Other	<u>1,361</u>	<u>1,912</u>
Net excess of revenue over expenditures	<u>\$ (5,004)</u>	<u>\$ (23,907)</u>

REPORT OF THE DIOCESAN ECUMENICAL COMMITTEE 1981.

The Diocesan Ecumenical Committee was appointed by Bishop Nock in February 1981, and has held two meetings. It comprises of The Rev'd Robert Lumley, The Rev'd Robert Flowers, Mrs Grace Murray, and Mr Norman Megger all of the Sudbury Deanery.

THE TERMS OF REFERENCE AND RESPONSIBILITIES of this Committee as received from the Algoma Diocesan Executive Council, and established by the National Ecumenical Office of the Anglican Church of Canada are:-

1. To promote and enable ecumenical awareness and growth in the Diocese
2. To be an animator and facilitator for local events and projects
3. To provide Resource material to various groups and congregations
4. To communicate as widely as possible within the Diocese information about ecumenical issues and events that take place both at the National and local level
5. To report to Diocesan Council and Diocesan Synod
6. To administer a Budget approved by Diocesan Council
7. To communicate with and report to the National Office
8. To meet with other Diocesan Ecumenical Officers for sharing and support

Your Ecumenical Committee sent out a questionnaire to the clergy of Algoma to find out about the present Ecumenical Activity in the Diocese. 59 questionnaires were sent out and 27 were returned. Here are some of the results.

16 parishes plus 3 clergy observed the week of Christian Unity - 51%

14 parishes promoted 'Ten Days for World Development' - 49%

These two events will be targeted as main projects for this Committee and we look forward to 100% participation in these events in 1982. We ask parishes to use imaginative ways to involve their Christian friends and have 'weeks' or at least 'days' that are more than token events.

PARISHES REPORTED JOINT SERVICES AND ECUMENICAL EVENTS on Remembrance Day at Fall Fairs, Holy Week, An Ecumenical Eucharist, Summer outreach program of music and sports, in Pastoral Care Committees, and Mission to Seamen at The Lakehead.

Every Ministerial Association, or Clergy Council has an Anglican membership some hold Office, but only 50% of Clergy who could join, do join such associations.

Many parishes support some extra cause, but we would commend two Thunder Bay Parishes, St Thomas and St Michael for the number of ecumenical efforts they support and the generosity of their interest.

Generally speaking Pentecostal and Renewal Groups did not join with any Anglican effort nor Anglicans with any Pentecostal group, except in Sault Ste Marie and on the Manitoulin where fellowship exists.

In Interfaith we do not have (except for the Mission to Seamen in Thunder Bay) contact with oriental religions or with Jewish Communities, although there are many friendly personal contacts.

ARISING OUT OF THE QUESTIONNAIRE, we received questions about 'Ecumenism' that we promised to tackle. There is a need for a clear understanding of what we are trying to do, and the meaning of our words.

There are three distinct activities that the Anglican Church of Canada is interested in, ecumenically, at the present time

Firstly, there is INTERFAITH ACTIVITY .

This is a study of and conversations with oriental and other non Christian religions of all sorts, to understand, and respect and be enlightened by the manifestation of the Divine in that religion.

Archdeacon Morden of Huron is taking the lead in this study assisted by a small committee, .We don't have their names. We are keeping in touch with this study and will assist anyone in the Diocese to further an interest along these lines. If this Synod wishes we will initiate a Study of Interfaith Activity in this Diocese, especially as it concerns the Ceremonies and insights of the Indian Peoples of Algoma.

Secondly there is INTERCHURCH ACTIVITY between the Churches espec those associated with the Canadian Council of Churches. The activities is channeled through 'Coalitions' or groups formed for specific purposes. They are organised for 'World Development' Armed Forces Chaplaincy' 'Inter Varsity Fellowship' and altogether there are fifty six such Coalitions at work in Canada to-day. The Anglican Church is represented on and support most of them. Many are for the staffs of Church headquarters for their mutual planning and administration.

There are also many Coalitions where active participation of people is possible and necessary. Algoma has become involved with one- The 'Leprosy Mission'.

The Algoma Diocesan Ecumenical has also made contact with the Ecumenical Forum, The Canadian Liturgical Society, The Ecumenical Committee on Public Education , and the Movement for Christian Feminism.

The Canadian Council of Churches is proposing to invite the Roman Catholic Church to become a member. The Interchurch Committee of the Anglican Church of Canada supports this invitation.

Thirdly brings us to ECUMENISM AND THE ECUMENICAL MOVEMENT.

What do these words mean ?

We quote Bishop Oliver Tomkins as he writes in the 1978 Lambeth Conference Study Book( see someone did read it) on 'ECUMENISM'

"Ecumenism is more than the organised Ecumenical Movement..... just as

"God rules and reigns outside the bounds of the visible Church, so the

"Ecumenical vision is being realised wherever the Holy Spirit draws

"Together Christians in mutual love and common service.

"The Ecumenical Movement is found where the Church corporately contributes

"Persons-and the money to enable them- in a continuing ,sustained

" Purposeful programme of common witness "

There is also the great overriding ecumenical activity of the re-union of the Church, which we keep before us in our prayers, and by refusing to accept that a divided Christendom is a natural or acceptable state.

If we accept Bishop Tomkins' statements as pertinent and pressing, we should be prepared to open ourselves to the Holy Spirit and Renewal Fellowships. We should be prepared to know Holy Church and hold fast her creative forms as the creation and gifts of God for the channels of His Grace and as the instruments of the Holy Spirit.

This will help us to participate in ecumenical events, because the great Anglican fear is that the Ecumenical Movement means that we must surrender our very nature as the Church, and compromise most of the creative forms of Creed ,Prayer and Sacrament that gives us the confidence to be Holy Church.

Consequently, while we are encouraged by the many ecumenical encounters reported the Diocese, we must commend the Parish of All Saints, Gore Bay, for scheduling a Sung Eucharist and inviting their fellow Christians to this ecumenical event par excellence.

We can appreciate the difficulties of intercommunion, pentecostal hesitancy to participate in catholic worship, protestant conceit in accepting it with reservations, but these are matters for us to wrestle with. Perhaps it would make matters easier all around if we were to participate sincerely as friends in Renewal events, familiar to our Pentecostal friends and invite them eventually, to examine the features of and perchance to join in, this great act of worship and Christian unity that we call the Holy Eucharist, Holy Communion, the Mass, The Lord's Supper, the Service or whatever.

The Ecumenical Movement is working together for a common purpose. One Coalition for common action is the Mission to Lepers. The Diocesan Ecumenical Committee chose this because it is an ecumenical activity being supported by ourselves, the Presbyterians and the Baptist Churches. Also it has some support in the Diocese at the moment.

A Flower Service in June is not new to the Diocese, and the Spring <sup>Flowers</sup> are still in bloom and wild flowers are appearing. This could be made into an event to emulate the great flower services in some cathedrals and Parish Churches of England. This can be a Service to kick off your summer programme or at worst to bring out the young people for another Sunday. As regards taking money out of the Diocese, each one is asked to donate a quarter, 25¢.

A detailed letter was mailed to each parish, and a letter of encouragement This provided for young people participation, was threaded through the Parish Eucharist, and gave an opportunity for lay talent to be exercised in music, in decoration, and in the joy of redemption, All at a time when there is not much else going on.

Four parishes participated and raised \$133.12 for the Leprosy Mission. Can we all spare a Sunday next June to pick a flower, give a quarter join with Christian friends to celebrate the Glory of God in beauty, and before we go for our Sunday swim to help others to dip three times in Jordan.

When we get our act together we can invite the Baptist and Presbyterian congregations to join with us. This could be an outdoor service in a Public Park. There is no limit to its possibilities.

At Large

Bishop Hill of Montreal was present at the Anglican Orthodox Joint Doctrinal Discussions this July in Istanbul. He also attended a meeting of Anglican and Old Catholic theologians at Trier.

Professor Fairweather reports that that the Anglican Roman Catholic International Commission has done its work, and intend to hold their last meeting in August 1981. They produced three Statements on Eucharist, Ministry and Authority. Four further statements with a conclusion can be expected from the August Meeting in England, on the Petrine Texts in the Gospels, Divine Right, Jurisdiction, Infallibility.

ACCOUNTING

<u>Expense</u>		<u>Income</u>	
Postage	\$ 20.10	Diocese	100.00
Paper	20.34	All Saints	
Bank charge	1.00	Little Current	81.12
		St James, Sudbury	20.00
		All Saints Conist	12.00
		St George, Sud	20.00
Leprosy Mission	133.12		
	<u>174.56</u>		

Respectfully Submitted  
Robert Lumley.

Balance 58.56

233.12

ADVISORY CAR COMMITTEE REPORT

As at December 31st, 1980 total car loans outstanding amounted to \$102,408.27, represented by 33 individual borrowers. In 1979, 14 loans were granted totalling \$40,146 and in 1980 21 loans for a total of \$75,460. As was noted in the Executive Committee Report on page 103, the Capital of your Car Loan Fund has been augmented by \$15,000, since last Synod by transfers from the Archbishop Wright Building Fund. The Capital was further enhanced by interest earnings as undernoted. The Fund has at present only one loan of \$450 in arrears and we are happy to report that so far no loan losses have been experienced and it has not been necessary to provide any reserves for bad debts.

The Statements below indicate changes in the Capital of the Fund for 1979 and 1980 as well as a summary of the source of capital since the Fund's inception in 1954.

COMPARATIVE STATEMENT OF CAR LOAN FUND - CAPITAL AS AT DEC. 31.

	<u>1979</u>	<u>1980</u>
Balance at beginning of year	\$76,752.00	\$ 82,125.00
Interest earned - loans	3,672.00	3,775.00
- bank account	1,701.00	2,280.00
Transfers from Abp. Wright Bldg. Fund	-	15,000.00
Balance at end of Year	<u>\$82,125.00</u>	<u>\$103,180.00</u>

SOURCE OF CAR LOAN FUND CAPITAL TO DEC. 31, 1981

<u>Donations:</u>		
1954	\$ 50.00	
1968	<u>300.00</u>	\$ 350.00
Apportionments 1954		1,200.00
L. C. Irwin Bequest 1967		2,900.00
Parker Island Bequest (1971 & 1974)		18,500.00
Balance of Cars for Clergy Fund		<u>7,832.00</u>
		\$ 30,782.00
<u>Transfers from Abp. Wright Bldg. Fund</u>		
1975	5,000.00	
1976	5,000.00	
1977	18,000.00	
1980	<u>15,000.00</u>	43,000.00
<u>Interest earned on:</u>		
Bank deposits, etc., since 1968	8,090.00	
Car loans, since 1971	<u>21,308.00</u>	<u>29,398.00</u>
TOTAL		<u>\$103,180.00</u>

Henry Gaines,  
Chairman

Din P. Oosterbaan,  
Treasurer



SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As At December 31, 1980

SYNOD TRUSTS

<u>NAME</u>	<u>PURPOSE / INCOME TO</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
Attwater Estate, Margaret - Undesignated Bequests		\$ 6,025.00	\$ -	\$ 6,025.00
Balfour Bequest, C.W. "A" - Diocesan Missions to A.M.F.		6,515.00	-	6,515.00
Balfour bequest, C.W. "B" - Any Diocesan need, at Bishop's Discretion		4,060.87	1,866.59	5,927.46
Benner Estate, James King - Women full-time Missionary Work		8,000.00	5,732.21	13,732.21
Continuing Education		7,795.08	2,420.03	10,215.11
Curacy Training Fund		16,937.90	4,571.59	21,509.49
Dawson Estate, Julia - Bishophurst Maintenance		2,000.00	-	2,000.00
Divinity Student Fund		19,556.55	10,305.96	29,862.51
Dawson Bequest, P.H.B. Income - Clergy School		-	(185.97)	(185.97)
Edgar Bequest, Miss Annie - Bishop's Discretion		16,708.60	318.05	17,026.65
Edgar, Mary Susanne - Children's Camping suggested		2,000.00	316.13	2,316.13
Educational Trust for Children of Clergy		1,025.00	62.90	1,087.90
Fauquier Chapel Fund, Bishop		2,000.00	-	2,000.00
General Purposes - Undesignatee Bequests		13,700.00	11,909.56	25,609.56
General Synod Travel - Appropriation from D. E. F.		-	1,305.48	1,305.48
Green Memorial, Eda - Income to A.M.F.		3,850.00	-	3,850.00
Gurney Memorial - Upkeep Treasurer's Residence - to D.E.F.		18,850.00	-	18,850.00
Higgins Bequest, Belgrave F. - To A.M.F.		825.05	-	825.05
Hooey, Lawrence and Tilley Scholarship Fund		5,012.50	1,032.97	6,045.47
Irons Fund, The Frederick G. - To D. E.F. re stipends		10,087.50	-	10,087.50

	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
Lambeth Travel - Appropriation from D. E. F.	\$ -	\$ 1,085.23	\$ 1,085.23
Laymen's Work - Treasurer's Discretion	-	121.88	121.88
McPhail Estate, John A. - Sundry Purposes at Bishop's Discretion	-	6,545.56	6,545.56
Provincial Synod Travel	-	2,039.67	2,039.67
Richards Bequest, Benjamin - Bishop's Discretion	1,000.00	248.40	1,248.40
Sydney-Smith, Maria Legacy - Income distributed annually by Bishop	4,303.00	38.19	4,341.19
Holy Trinity, Temiscaming, P.Q.	69,000.00	4,230.83	73,230.83
U. S. P. C. - Bishop's Discretion - five purposes	6,085.80	3,311.96	9,397.76
Woodward Memorial, Leslie - Nursing Scholarship	3,000.00	417.81	3,417.81
Yeomans, Sydney & Isobel - Divinity Student Trust	<u>6,775.00</u>	<u>-</u>	<u>6,775.00</u>
	<u>\$235,112.85</u>	<u>\$57,695.03</u>	<u>\$292,807.88</u>

Pooled Funds:

Bishophurst Endowment	\$ 12,498.51	
P.H.B. Dawson Endowment	21,119.49	
Episcopal Endowment	76,357.58	
Bishop Sullivan Memorial	169,045.07	
Archbishop Thorneloe Memorial	<u>177,126.71</u>	
		<u>456,147.36</u>
		<u>\$691,260.21</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As At December 31, 1980

LOCAL TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
Allensville, St. Michael's	\$ 800.00	\$ 16.79	\$ 816.79
Algoma Deanery - A.Y.P.A.	4.00	42.20	46.20
- B.A.C.	350.00	299.63	649.63
- Refugee Family Fund	-	7,110.56	7,110.56
Bala Endowment	50.00	139.13	189.13
Beaumarais, St. John	-	122.23	122.23
Bracebridge, Evelyn A. Thomas Fund	2,025.00	-	2,025.00
Charlton, St. Faith's	2,000.00	-	2,000.00
Coniston, All Saints	7,150.00	-	7,150.00
Garden River, St. John's, Blum Endowment	5,097.50	199.68	5,297.18
Gore Bay, All Saints, Rectory Sale	19,190.00	(7.28)	19,182.72
Gregory, Christ Church, Norris Bequest	4,385.00	-	4,385.00
Latchford, Christ Church	66.52	-	66.52
Little Current, Holy Trinity, Wilken Mem.	608.50	22.72	631.22
Macauley Twp, Holy Cross Church	159.57	-	159.57
Massey, St. James, Parsonage Proceeds	1,300.00	1,098.37	2,398.37
Muskoka Parry Sound B.A.C.	400.00	-	400.00
Nipigon Endowment	800.00	-	800.00
North Bay, St. John's, Rectory Proceeds	26,342.50	197.08	26,539.58
Palmer HESSIE R., Lake of Bays Settler	500.00	36.05	536.05
Phelps, St. Francis Church	6,000.00	10,810.28	16,810.28
Port Carling, St. James	7,800.00	-	7,800.00
Port Sandfield, St. George's	1,158.09	173.04	1,331.13
Port Sydney Endowment	2,110.00	-	2,110.00
Richards Landing, Emmanuel Church	7,019.21	2,065.38	9,084.59
Rosseau Endowment	7,077.00	-	7,077.00
Sault Ste. Marie, St. Peter's, Crawford Estate	2,000.00	2,657.74	4,657.74
St. Luke's Cathedral & Diocese of Algoma, Sault Ste. Marie	66,500.00	-	66,500.00
Sheguiandah, St. Andrew's, Sims Mem.	150.00	-	150.00
Sheguiandah, St. Peter's Endowment	3,110.00	-	3,110.00
South River, Grace Church	10,062.50	-	10,062.50
Southwood, Church of Our Lady	1,000.00	613.39	1,613.39
Sudbury, Church of the Epiphany	52,500.00	-	52,500.00
Sudbury, Church of the Epiphany, Torrington Bequest	20,000.00	-	20,000.00
Sundridge, St. Paul Endowment	6,382.50	50.50	6,433.00
Temagami, St. Simon	1,000.00	12.50	1,012.50
Temiscaming, P.Q., Holy Trinity	23,872.67	-	23,872.67
Temiscaming, P.Q., Holy Trinity, Proceeds from Sale of Rectory	21,000.00	1,060.50	22,060.50
Thunder Bay, St. John the Evangelist	56,530.00	-	56,530.00
Thunder Bay, St. Paul's Church	1,611.00	-	1,611.00
Torrance Endowment	1,148.75	-	1,148.75
Trout Creek	3,000.00	86.28	3,086.28
Uffington, St. Paul's Endowment	4,760.00	582.40	5,342.40
Whitefish Falls, St. Augustine's	9,505.00	-	9,505.00
Windermere - Christ Church Endowment	1,850.00	419.91	2,269.91
Interest	-	614.01	614.01
	<u>\$388,375.31</u>	<u>\$28,423.09</u>	<u>\$416,798.40</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As At December 31st, 1980

CEMETERY TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
Baysville - St. Ambrose	840.00		840.00
Bracebridge - St. Thomas	52,607.25	1,141.01	53,748.26
Dufferin Bridge - St. John		102.59	102.59
Emsdale - St. Mark	3,012.00		3,012.00
Grassmere - St. Paul	3,702.50	50.50	3,753.00
Gravenhurst - St. James	1,802.50		1,802.50
Gregory - Christ Church	6,949.50	9,531.51	16,481.01
Hilton Beach - St. John	4,365.00	4,108.23	8,473.23
Huntsville - All Saints	9,305.00	50.50	9,355.50
Ilfracombe - Christ Church	300.00	92.25	392.25
Jocelyn - Holy Trinity	5,520.00	4,525.71	10,045.71
Little Current - Holy Trinity	3,620.70		3,620.70
Milford Bay - St. Mark	908.00	904.77	1,812.77
Missinabic - Slumberland	56.00	7.78	63.78
North Bay - St. John	22,413.75	311.52	22,725.27
Port Sydney - Christ Church	1,723.00	2,566.55	4,289.55
Ravenscliffe - St. John	1,087.50		1,087.50
Rosseau - Redeemer	1,463.20		1,463.20
Sault Ste. Marie - Shingwauk	1,672.50	552.39	2,224.89
Sprucedale - St. Paul	597.75	202.49	800.24
Sudbury - Epiphany	29,638.50	677.98	30,316.48
Ullswater - St. Thomas	2,135.42	293.33	2,428.75
Interest Suspense		61.42	61.42
<u>TOTALS</u>	<u>\$153,720.07</u>	<u>\$ 25,180.53</u>	<u>\$178,900.60</u>

DESIGNATED APPEALS

	<u>1979</u>	<u>1980</u>
P.W.R.D. Fund	\$17,637	\$19,491
P.W.R.D. Fund paid direct by parishes, groups, individuals, etc. to Church House	<u>5,951</u>	<u>6,630</u>
TOTAL P.W.R.D. FUNDS	\$23,588	\$26,121
Anglican Appeal	19,295	34,492
S.P.C.K. - Ash Wednesday	-	8
Theological Education S.	363	884
Mission to Jews	94	105
Canadian Bible Society	795	1,017
Anglican Foundation	-	35
Canterbury Appeal	<u>160</u>	<u>-</u>
	<u>\$44,295</u>	<u>\$62,662</u>

ARCHBISHOP WRIGHT BUILDING FUND  
STATEMENT OF LOANS RECEIVABLE AS AT DECEMBER 31st

	<u>1979</u>	<u>1980</u>
St. Michael, Azilda	3,130	3,130
	2,150	2,150
St. Saviour, Blind River	2,800	1,300
Camp Gitchigomee	17,000	16,209
Camp Manitou	3,000	3,000
St. Faith, Charlton	8,642	8,000
St. Peter, Elliot Lake	20,000	17,200
Christ Church, Englehart	1,895	534
St. George, Espanola	1,674	422
St. James, Gravenhurst	16,586	11,617
Christ Church, Lively	18,200	17,800
St. George, Magnetawan		5,500
Nipigon Council		2,000
St. Mary, Nipigon	2,247	702
Trinity, Parry Sound	5,830	3,400
St. James, Port Carling	977	
St. Mary, Powassan	2,027	2,000
St. Peter, Red Rock	2,900	1,100
Holy Trinity, Sault Ste. Marie	8,981	
St. John, Sault Ste. Marie	18,588	17,553
St. Matthew, Sault Ste. Marie	8,497	3,937
Epiphany, Sudbury	1,405	
St. James, Sudbury	2,000	
Sundridge Council	1,690	1,111
St. Thomas, Thunder Bay	19,000	
West Thunder Bay	<u>12,000</u>	<u>16,500</u>
	\$181,219	\$135,165
Interest Due	<u>483</u>	<u>215</u>
	<u>\$181,702</u>	<u>\$135,380</u>
 <u>CHURCH EXTENSION LOANS</u>		
St. Peter, Elliot Lake	28,600	23,200
Holy Spirit, Manitouwadge	10,309	2,309
Resurrection, Sudbury	<u>\$ 46,000</u>	<u>38,000</u>
	<u>\$ 84,909</u>	<u>\$ 63,509</u>
 TOTAL LOANS	 <u>\$206,611</u>	 <u>\$198,889</u>

ADVISORY INVESTMENT COMMITTEE REPORT

1) Your Investment Committee which has been functioning since its inception at the 1967 Diocesan Synod is responsible for the supervision of the investment of diocesan funds as well as funds held in trust for the parishes. The primary objectives of the Committee is to maximize income consistent with reasonable risk and within the guidelines approved by the Executive Committee as well as any statutory regulations which may apply.

2) The present membership of the Committee is as follows:

Mr. R. Biggs, Chairman,	Dean I.L. Robertson,
Dr. Wm. Hutchinson,	Mr. Arthur Day,
Mr. R. Cutmore,	Mr. Hugh Hamilton,
	Mr. Din P. Oosterbaan, Treasurer,

with the Chairman, Mr. R. Biggs, having been elected at the committee's first meeting in June of 1979.

3) Your Committee endeavours to meet quarterly to review the portfolios; consider opinions and recommendations which may have been received from Brokers and to monitor any investments maturing during the coming quarter. Your committee has held eight meetings since date of last Synod.

4) The consolidation and possible unitization of the various Diocesan Trust Funds has appeared on the Committee's agenda regularly. Questionnaires were circulated to other dioceses within the Canadian Church in an endeavour to assist the committee in developing recommendations to the Executive Committee. Some of you will undoubtedly recall that this matter was briefly reported on at the May 1979 Synod. The Committee will further deliberate and consider this matter in due course.

5) We now report in some further detail on the various trust funds:

(A) 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 May 1979 new capital funds of \$2,094. 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 Residual Trust account amounts to \$8,000. (as at October 31/80) which will be distributed equally between the Anglican Foundation and the Diocese of Algoma at some future date.

	<u>Dec. 31/79</u>	<u>Dec. 31/80</u>
Bookvalue of portfolio	\$348,947.	\$ 350,510.
Balance Capital Account	<u>          (31.)</u>	<u>          173.</u>
	<u>\$348,916.</u>	<u>\$ 350,683.</u>
Face Value of Portfolio	\$352,100.	\$ 353,513.*
Market Value of Portfolio	285,961.	273,133.
Rate of gross annual income	24,662.	23,249.

\* Includes certain equities at cost of \$65,413.

Full details of the holdings in this portfolio are listed on Page 146 of this publication.

DIOCESAN TRUST FUNDS

(B) SYNOD TRUST - POOLED FUNDS:

	<u>Dec. 31/79</u>	<u>Dec. 31/80</u>
Bookvalue of Portfolio	\$ 453,250.	\$ 455,033.
Balance Capital Account	<u>2,368.</u>	<u>1,114.</u>
Total Book Value	<u>\$ 455,618.</u>	<u>\$ 456,147.</u>
Market Value of Portfolio	<u>\$ 367,455.</u>	<u>\$ 362,642.</u>
Gross annual income	<u>\$ 27,666.</u>	<u>\$ 29,563.</u>

The portfolio is listed in detail on page of this publication.  
The sources from which the funds originated are listed on page .

(C) SYNOD TRUST:

	<u>Dec. 31/79</u>	<u>Dec. 31/80</u>
Book value of Portfolio	\$ 224,600.	\$ 248,200.
Other investments	<u>7,000.</u>	<u>7,000.</u>
Total Book value of Investments	<u>\$ 231,600.</u>	<u>\$ 255,200.</u>
Market Value of Investments	<u>\$ 211,327.</u>	<u>\$ 212,410.</u>
Rate of Gross Income from Investment	<u>\$ 18,314.</u>	<u>\$ 25,425.</u>

The investments in this account are listed in detail on page .

(D) ARCHBISHOP WRIGHT BUILDING FUND:

	<u>Dec. 31/79</u>	<u>Dec. 31/80</u>
Book value of Investments	<u>\$ 51,000.</u>	<u>\$ 47,000.</u>
Market Value of Investments	<u>\$ 38,903.</u>	<u>\$ 31,845.</u>
Rate of gross income from investments	<u>\$ 4,575.</u>	<u>\$ 3,874.</u>

Please consult page 147 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.

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

	<u>Dec. 31/79</u>	<u>Dec. 31/80</u>
Common Stocks	\$ 50,558.	\$ 77,726.
Fixed Income Bonds	371,230.	446,268.
C.M.H.C. Guaranteed Mtge. Pkges.	74,974.	68,411.
Cash funds on deposit	645.	( 64,460.)
Short-term Deposit receipts	<u>171,000.</u>	<u>144,000.</u>
Total of Fund (at cost)	<u>\$ 668,407.</u>	<u>\$ 671,945.</u>
Market Value of Fund	<u>\$ 643,365.</u>	<u>\$ 625,775.</u>
Actual Net Income (After Custodial Fees)	<u>\$ 69,254.</u>	<u>\$ 68,768.</u>

These funds originated in 1975 and represent the proceeds from the property sale to Algoma University College. The 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 149.



HELD IN TRUST FOR PARISHES:

(F) <u>LOCAL TRUSTS:</u>	<u>Dec. 31/79</u>	<u>Dec. 31/80</u>
Total Book value of Investments (Royal Trust)	\$ 304,500.	\$ 368,000.
Mortgages receivable	<u>15,850.</u>	<u>15,000.</u>
Total	<u>\$ 320,350.</u>	<u>\$ 383,000.</u>
Market Value of Investments (Mtges. at par)	<u>\$ 275,012.</u>	<u>\$ 317,766.</u>
(G) <u>CEMETERY TRUSTS:</u>		
Book value of Investments	<u>\$ 124,350.</u>	<u>\$ 152,350.</u>
Market value of Investments	<u>\$ 102,482.</u>	<u>\$ 123,798.</u>

Detailed schedules of investments held may be found on pages 150 and 151 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 139.

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 151 and 140 respectively.

6. Detailed Schedules of Investments are appended hereto.

R. Biggs - 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, 1980

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 3,000	Ontario	5.50 %	15/08/85	\$ 3,000.00
20,000	Ontario Hydro	7.50	04/02/96	18,924.42
5,000	Ontario Hydro	5.75	04/01/88	5,000.00
20,000	Ontario Hydro	9.00	01/04/94	20,000.00
12,500	Ontario Hydro	7.00	01/04/92	12,500.00
14,000	Manitoba Hydro Electric	5.50	01/10/82	14,000.00
14,000	Quebec Hydro	6.00	01/02/91	13,904.34
15,000	Metro Toronto	5.50	01/02/84	15,000.00
10,000	Metro Toronto	6.00	15/03/86	10,000.00
3,000	Metro Toronto	6.25	01/11/86	3,000.00
7,000	Metro Toronto	6.00	01/03/87	6,925.92
30,000	Metro Toronto	7.00	01/11/87	29,896.20
7,000	Bell Telephone	5.75	01/10/84	7,000.00
5,000	Bell Telephone	6.25	01/11/88	4,775.43
30,000	Calgary Power	7.50	01/03/88	30,000.00
3.100	Credit Foncier	9.25	01/08/83	3.100.00
20,000	Credit Foncier	5.75	02/07/84	20,000.00
20,000	International Nickel	9.25	01/10/90	20,000.00
5,000	Royal Trust Mortgage	6.00	01/10/85	5,000.00
30,000	Toronto Dominion Bank	6.00	01/05/87	28,786.87
4,500	Victoria & Grey Trust	10.00	14/05/84	4,500.00
10,000	Canada Treasury Bills		13/3/81	as 9,783.00
<hr/>				
\$ 288,100				\$285,096.00
20,244 *	Bell Canada 1000 shs			20,244.00
13,846 *	Can. Imperial Bank of Commerce 500 shs			13,846.00
31,323 *	Walker Hiram Consumers Home Ltd. 1000 shs			31,323.00
<hr/>				
\$ 353,513				\$350,510.00
<hr/>				

\* Cost

STATEMENT OF INVESTMENTS - SYNOD TRUST POOLED FUNDS As At December 31st, 1980

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	\$ 27,300
8,250	British Columbia Electric	5.50	01/08/86	5,827
20,000	Canada	4.50	01/09/83	16,620
38,000	Canada	11.25	01/07/85	36,433
10,000	Hydro Electric Power	5.00	15/06/82	8,850
20,000	Hydro Electric Power	6.00	05/07/88	13,400
50,000	Hydro Electric Power	7.50	04/02/96	31,438
14,000	Manitoba Hydro Electric	5.50	15/11/82	12,145
11,000	Ontario Hydro Electric	8.75	30/11/95	7,824
100,000	Ontario	5.25	01/12/83	81,625
25,000	Toronto Metro	6.00	15/06/86	18,344
30,000	Toronto Metro	7.25	01/05/88	21,975
10,000	Toronto Metro	6.00	15/03/86	7,425
35,000	Algoma Steel Corp Ltd	7.375	01/10/87	25,073
30,000	Bell Canada	5.75	01/10/84	23,588
10,000	Cdn Pacific Ltd	5.00	01/02/83	8,525
13,783 *	Bank of Montreal 500 shs (*cost)			16,250
<u>\$455,033</u>				<u>\$362,642</u>

STATEMENT OF INVESTMENTS - ARCHBISHOP WRIGHT BUILDING FUND As at December 31st, 1980

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>
\$ 4,000	Canada	9.50 %	15/06/94	\$ 3,205
35,000	Ontario Hydro Electric	8.00	15/05/98	22,575
6,000	Bell Canada Ltd.	8.125	01/05/94	4,065
2,000	Royal Trust Company GIR	10.375	01/08/81	2,000
<u>\$ 47,000</u>				<u>\$ 31,845</u>

STATEMENT OF INVESTMENTS - SYNOD TRUSTS As At December 31st, 1980

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>
\$ 200	Canada	4.50 %	01/09/83	\$ 166
500	Canada	3.75	15/03/98	195
5,000	Canada	9.50	15/06/94	4,006
3,000	CDN National Railway Co	5.75	01/01/85	2,363
6,000	CDN National Railway Co	5.00	01/01/87	3,990
2,000	Hydro Electric Power	5.00	15/06/83	1,660
500	Hydro Electric Power	6.25	05/01/89	335
7,500	Hydro Electric Power	6.00	15/03/90	4,716
10,000	Hydro Electric Power	9.00	30/06/95	7,300
7,000	Nova Scotia	13.75	01/05/85	7,357
30,000	Ontario Hydro Electric Power	8.75	30/11/95	21,338
500	Toronto Metro	5.50	15/05/84	400
4,000	Toronto Metro	5.50	01/02/84	3,255
17,000	Avco Finl Services Ltd	9.50	01/03/93	14,280
2,000	British Columbia Tel Co	5.25	01/11/83	1,623
6,000	Calgary Power Ltd	9.125	01/04/94	4,328
5,000	CDN Pacific Securities Ltd	9.375	01/10/90	3,788
25,000	Intl Nickel Co of Canada Ltd	9.25	01/10/90	18,908
20,000	Intl Nickel Co of Canada Ltd	8.625	30/06/91	14,100
5,000	Toronto Dom Centre	8.00	15/06/93	3,257
5,000	Transca Pipelines Ltd	8.75	02/07/92	3,700
10,000	Transca Pipelines Ltd	9.00	20/12/93	7,424
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
34,000	Royal Trust Corporation GIC	11.125	02/01/81	34,000
10,000	Gov/Canada	13.00	01/05/85/90	9,975
1,000	102.565 Royal Trust Man Funds M Units			946
<u>\$248,200</u>				<u>\$205,410</u>

HELD IN BISHOPHURST VAULT - SAULT STE. MARIE

\$ 7,000	Mortgage Receivable Holy Trinity - Temiscaming, P.Q. On demand	0%	7,000
<u>\$255,200</u>			<u>\$212,410</u>

STATEMENT OF INVESTMENTS - PROCEEDS FROM PROPERTY SALE ACCOUNT -  
 at Dec. 31, 1980

Investments	Interest	Maturity	Book Value (cost)	Market Value
75,000 Gov/Can	13.00	01/05/85/90	75,187	76,905
20,000 Nova Scotia	13.75	01/05/85/90	19,950	21,020
20,000 Sydney N S	10.25	01/01/84	20,000	18,200
10,000 Windsor Ont	10.625	15/06/88	10,250	8,838
200,000 Algoma Steel	11.00	01/05/95	200,000	159,692
50,000 IAC Ltd.	10.25	30/07/83	52,500	46,050
38,000 Traders Ltd.	9.75	15/04/92	38,380	33,060
40,533 NHA Mtge. Package			40,533	40,533
28,878 NHA Mtge Package			27,878	27,878
30,000 R.T. GIC	10.125	20/12/81	30,000	30,000
5,000 Gov/Can	13.000	01/05/85/90	4,987	4,987
27,168 Nova Scotia- 1,000 shs			27,168	33,500
46,875 Royal Bank - 800 shs			46,875	46,875
TOTAL INVESTMENTS			\$593,709	\$547,538
Short-term Deposit 16% Feb.17/81			144,000	144,000
Balance Capital Account			(65,763)	(65,763)
TOTAL of PFSA FUND			<u>\$671,946</u>	<u>\$625,775</u>

STATEMENT OF INVESTMENTS - LOCAL TRUSTS As At December 31st 1980

IN 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	9.50 %	15/06/94	\$ 4,006
19,000	Canada Issued	11.25	01/07/85	18,216
10,000	Cdn National Railway Co	5.00	01/10/87	6,650
10,000	Hydro Electric Power	7.375	01/02/97	6,125
3,000	Hydro Electric Power	5.00	15/06/83	2,490
500	Hydro Electric Power	5.00	15/06/82	443
5,000	Hydro Electric Power	6.00	15/03/90	3,144
5,000	Hydro Electric Power	9.00	01/04/94	3,700
2,000	Hydro Electric Power	7.50	04/02/96	1,258
10,000	Hydro Electric Power	8.25	15/09/97	6,663
5,000	Nova Scotia	13.75	01/05/85	5,255
3,000	Ontario Hydro Electric Power	8.75	30/11/95	2,134
1,000	Ontario	5.25	15/04/84	798
5,000	Ontario Prov	7.75	01/12/97	3,169
15,000	Ontario Ret/83	9.00	01/07/98	13,740
22,000	Glace Bay N.S.	9.50	15/02/86	19,003
7,000	Toronto Metro	8.00	22/02/93	4,839
5,000	Toronto-Metro	8.375	15/09/92	3,594
7,000	Alberta Gas Trunk Line Ltd.	11.375	01/08/95	5,802
1,000	Avco Finl Services Ltd	9.50	01/03/93	840
10,000	Bell Canada	8.00	15/03/92	6,988
16,000	British Columbia Tel Co	9.125	01/04/90	12,440
20,000	British Columbia Tel Co	9.00	01/10/97	13,825
22,000	Cdn Imperial Bank Comm	10.10	15/06/84	20,064
5,000	Intl Nickel Co of Canada Ltd	9.25	01/10/90	3,782
15,000	Intl Nickel Co of Canada Ltd	8.625	30/06/91	10,575
5,000	Transca Pipelines Ltd	8.875	20/09/92	3,728
5,000	Royal Trust Corp GIC	10.125	29/11/83	5,000
10,000	Royal Trust Corp GIC	10.125	29/11/83	10,000
500	Hydro Electric Power	5.50	15/02/81	495
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
22,000	Royal Trust Corp GIC	11.125	02/01/81	22,000
66,500	Royal Trust Corp GIC	15.625	23/01/81	66,500
10,000	Royal Trust Corp GIC	10.125	29/11/81	10,000
5,000	Gov/Can.	13.00	May 85/90	5,000
<u>\$368,000</u>				<u>\$317,766</u>

STATEMENT OF INVESTMENTS - CEMETERY TRUSTS As At December 31st, 1980

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>
\$ 1,000	Ontario	5.25 %	01/12/83	\$ 816
1,000	Ontario	5.50	15/08/85	748
5,000	Ontario Hydro Electric Power	8.50	30/11/98	3,381
1,000	Casselman Ont	6.00	01/11/82	875
8,000	Glace Bay N.S.	9.50	15/02/83	7,280
500	Moncton Sch Dist Trustees	5.25	15/02/82	453
2,000	North Bay Ont	5.75	01/12/84	1,555
500	Rothsay N S Regl Sch Dist	5.50	01/12/82	426
2,500	Toronto Met Corp	5.25	01/10/83	2,053
1,000	Toronto Metro	8.00	15/02/92	705
500	Toronto Metro	5.50	15/05/84	400
1,500	Toronto Metro	5.25	15/03/83	1,269
3,000	Toronto Metro	5.25	01/03/85	2,269
950	Canada	4.50	01/09/83	789
3,000	Canada	5.00	01/06/88	1,928
2,000	Canada	3.75	15/03/98	780
800	Canada Former Pepl	3.00	15/09/96	296
1,000	Canada Former Pepl	3.00	15/09/96	370
1,000	Canada	11.25	01/07/85	959
1,000	Hydro Electric Power	5.25	01/10/84	775
5,000	Hydro Electric Power	5.00	15/06/83	4,150
500	Hydro Electric Power	6.25	05/01/89	335
8,500	Hydro Electric Power	6.00	15/03/90	5,344
14,000	Hydro Electric Power	7.50	04/02/96	8,803
7,000	Nova Scotia	13.75	01/05/85	7,357
2,000	Ontario Hydro Electric Power	8.75	30/11/95	1,423
3,000	Alberta Gas Trunk Line Ltd	11.375	01/08/95	2,486
5,000	Algoma Steel Ltd	10.375	01/06/94	3,919
2,000	Avco Finl Services Ltd	9.50	01/03/93	1,680
4,000	Calgary Power Ltd	9.125	01/04/94	2,885
3,000	Cdn Imperial Bank Comm	10.10	15/06/84	7,296
10,000	Falconbridge Nickel Mines	7.75	24/02/91	6,550
7,000	Intl Nickel Co of Canada Ltd	8.625	30/06/91	4,935
1,000	Royal Trust Co Mtg Corp	5.75	02/07/85	742
1,000	Royal Trust Co Mtg Corp	6.00	01/10/85	740
4,000	Royal Trust Corporation GIC	9.375	16/09/82	4,000
1,000	North Bay City Ont	5.50	01/09/81	945
1,000	North Bay City Ont	7.75	15/04/81	981
10,100	Royal Trust Company GIR	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
15,000	Royal Trust Corporation GIC	11.125	02/01/81	15,000
<u>\$ 152,350</u>				<u>\$ 123,798</u>

REPORT OF THE MISSIONS TO SEAMEN THUNDER BAY BRANCH

I am pleased to make my first report as Chaplain, to the Synod of 1981.

I would like first, to express my thanks to our retiring Chaplain Canon A.J. Thomson for his guidance and continuing help and inspiration to me; he made sure that I started correctly, by making sure that I went to the training course at the International Seamens Centre at Houston, Texas, where, at the completion of the course I received a certificate of "certification as a Port Chaplain." He felt that this training was very important and necessary for a new Chaplain, and how right he was. Canon Thomson has now been appointed Honorary Chaplain and I hope that he will continue for many years.

1980 was an inspiring year with several highlighting events and with many special visitors. Father Carlo Tittoto was designated by Most Reverend Bishop O'Mara, Bishop of Fort William Diocese of the Roman Catholic Church as Chaplain to assist the Chaplain of The Missions to Seamen: he is also to continue as pastor of St. Anthonys Church.

The greatest event that happened to me personally was my ordination to the Diaconate on May 27<sup>th</sup> in St. Luke's Cathedral Sault Ste. Marie; I thank God for the privilege of being his obedient servant, and our Bishop for considering me worthy of this ordination.

During the year we were visited by the following persons and groups.

During May 1980:-

Delegates from the A.C.W. Diocesan meeting held here in Thunder Bay with sight seeing tours and visits to the Seamens Centre.

Rt. Rev'd Allan, Bishop of Keewatin, and Rt. Rev'd Frank Nock, Bishop of Algoma.

During June:-

Ralph Gilroy of the Canadian Bible Society.

Rev'd Don Powell, Chaplain of Hamilton Branch of Missions to Seamen.

During July:-

Mr. Paul Pihichyn, Assistant News Editor of the Winnipeg Free Press (who wrote an excellent article on the work of the Missions to Seamen in Thunder Bay.)

Members of Provincial Great Lakes/Seaway Task Force.

During August:-

Officers of H.M.C.S. Nipigon.

During September:-

A visit from our Primate, Most Rev'd Edward Scott and our Bishop Rt. Rev'd Frank Nock.

A visit from Jean-Michelle Cousteau and his mother Madame Cousteau, and the crew of the "Calypso".

A visit from Mr. Pat Graham of "The British Sailors Society of Canada"



"1981"

1981 was to start as a year of tremendous surprises and activity.

In January Father Roy Carey, President of the Roman Catholic Church Extension Society wrote me and said that he had a donation of \$10,000.00 from the Society as a donation toward the purchase of a new mini-bus. The new bus was received in the month of May and has been well used since then.

In March I received another letter from Father Carey stating that he, together with Mr. Bernard Black, and the Most Rev'd John O'Mara, Bishop of Thunder Bay Diocese, were administrators of the estate of the late Bishop E. Q. Jennings who died in 1980. This estate amounted to \$17,000.00 and they felt that since this money was to be used for a memorial to Bishop Jennings, a donation is to be made to The Missions to Seamen toward the purchase of a new Seamens Centre, so that seamen of all faiths could have a larger and more suitable place to visit and enjoy a few hours of relaxation away from their ships, to have an opportunity to phone home to anywhere in the world, to have a new and larger Chapel for worship, private meditation or to have a talk with the Chaplain about private problems.

It was felt that this would make a fitting memorial to Bishop Jennings who was the first Bishop of Thunder Bay and a supporter of the Missions to Seamen.

Bishop O'Mara then wrote to all the Parishes in his Diocese inviting them to take part in this memorial and a further \$10,000.00 was raised and turned over to us as a donation toward the purchase of a new Centre.

A new mobile home was purchased in May, and put in place as the new Seamens Centre early in June. The Centre is 64' long by 14' wide, has kitchen facilities, a clubroom area, library, phoning area and office, and an enlarged Chapel. An excellent facility which will serve for many years to come.

In June the Chaplains of The Apostleship of the Sea, "Stella Maris" which is the Roman Catholic companion Mission to The Mission to Seamen, held their annual conference here and officially appointed Fr. Carlo Titotto as Chaplain of Stella Maris. He will continue in the work assisting at the Centre etc. and the Centre will now carry the crest of the Stella Maris as well as the 'Flying Angel', although we will continue to operate wholly as The Mission to Seamen.

Sunday July 12<sup>th</sup>, was observed as Sea Sunday throughout world ports. On this Sunday we held a service of Thanksgiving for 125 years of service in the life of The Missions to Seamen, this year being our 125<sup>th</sup> anniversary and the dedication of the minibus and The Seamens Centre.

This service was held at the Seamens Centre on Keefer Terminal and was a joint service conducted by Canon Moore, Archdeacon Haddon, Canon Thomson, and other clergy. Rt. Rev'd Frank Nock Bishop of Algoma and Most Rev'd John O'Mara, Roman Catholic Bishop of Thunder Bay dedicated the minibus, the Centre and a new Mass kit, a gift from the Knights of Columbus. Bishop O'Mara dedicated the Chapel to the memory of Bishop Jennings, naming it Bishop Jennings Chapel.

All church congregations were invited and about 200 people attended the service of hymns, prayers and addresses by both Bishops, the mayor of Thunder Bay, Mr. Asseff; Mr. Masters, M.P.; and Fr. Roy Carey who was the prime mover of these wonderful gifts. Following the service the Centre was opened for all to visit.

No Mission can operate without the support of many helpers and I wish to thank all who helped.

To our Bishop, Rt. Rev'd Frank Nock for his guidance and support and trust during the years.

To the Parishes of the Diocese for their financial support and their prayers.

To the Roman Catholic Church for their continuing help and special gifts this year.

To the Lakehead Harbour Commission who have supported us through the years with services such as Hydro, water, heat and a free location on Keefer Terminal.

To all others who as individuals or groups have supported us in many ways.

Our own executive committee has been untiring in its work during the year. The members are:- Canon Moore, Archdeacon Haddon, Canon Thomson, Mrs. Barrett, Mrs. Nicholls, Mr. Davis and Mr. Barton.

To the Evening Watch, whose members have been constant in their service at the Centre.

All reports must have some statistics of its work, I list some below:-

	1980	1981(August 31st)
Ships visited	144 ocean vessels 35 lake vessels	63 ocean vessels 20 lake vessels
Masses & Eucharists	14	8
Visitors to Centre	312 registered	186 registered
Mass on ships	17 celebrations	8 celebrations
Shopping trips	37	16
Area tours	8	6
Hospital calls	6	
Airport calls	3	9
phone calls completed	169 (23 countries)	86 (11 countries)
Churches visited		
talked on work of		
Missions	4	3
Service clubs visited	1	0

As I write this report a cloud has fallen over the Port of Thunder Bay, a strike seems likely to happen at any day which will close the Port almost completely for a while. I hope that it will be a short one and that The Mission To Seamen will soon be able to carry on its full work of bringing Christ to the seamen through service.

Respectfully submitted,

Rev'd David Bradford,  
Chaplain

## ADVISORY PROPERTY COMMITTEE REPORT

### 1. MEMBERS:

The Committee membership has included Mr. Harry Johnston, the late Lawrence Brown CM, Mr. Bruce Willson, Mr. Harold Brain, Mr. Bert Chambers, the Very Reverend I. L. Robertson, Rural Dean F. G. Roberts, the Rev 'd W. R. Stadnyk, Mr. Hugh McCullough, and Mr. Din P. Oosterbaan, Treasurer.

At the July 9/79 meeting Mr. Lawrence Brown CM was elected as Chairman which position he filled until his sudden death in July 1980. Mr. Brown has served the Church with distinction and dedication for many years and his contributions will long be remembered by many.

Mr. Harry Johnston was subsequently elected as Chairman of the Committee.

### 2. MEETINGS:

Since last Synod the Committee has met on 5 different occasions, with the main item of discussion being the 619 Wellington St. E. Sault Ste. Marie development/William McMurray Corporation on which a separate report is included elsewhere in this Convening Circular/Synod Journal. Many other matters, mainly of a routine nature were dealt with by the Committee with the more important ones highlighted below.

### 3. HIGHLIGHTS:

#### (a) Queen St. South-Waterfront

This property is continued being used by the City of Sault Ste. Marie for snow dumping purposes. Arrangements were concluded whereby the City provides some compensation for this use, at least equal to the taxes being paid by the Diocese.

In December 1980 an offer of purchase was received for \$300,000, and after careful consideration the Committee recommended to the Executive Committee that a sale of this property not be considered at this time.

This recommendation was accepted by the Executive Committee at their Feb. 4/5, 1981 meeting. (Motion #19)

#### (b) Bishophurst

Exterior trim painting, and repairs to the study ceiling were carried out. The main roof was completely reshingled and other minor repairs were attended to.

#### (c) Holy Trinity, Sault Ste. Marie - Cara Community Corporation

Cara Community Corporation is a non-profit housing corporation sponsored by Holy Trinity Church, Sault Ste. Marie. This corporation was set up to develop socially responsible housing on property adjoining the church. It was incorporated in September 1979. Members of the Board of Directors are appointed by the Annual Vestry Meeting of Holy Trinity Church.

On September 12th, 1980, the official sod-turning ceremony

began construction on this housing development. It consists of 89 apartments and eleven Townhouses, plus a permanent home for Cara House, with room for up to 8 women plus resident staff. (Cara House is a group home for girls and women - also supported by Holy Trinity Church.)

In the housing complex there will be laundry facilities, a gamesroom, children's playroom and a large common room with attached kitchen which serves as a community centre. The entire building is barrier free and forty apartments are specially designed for one or more occupants who are wheelchair-confined. Twenty-five are Senior Citizen units. Total project costs are approximately \$4.5 million and Canada Mortgage Housing Corp.'s annual subsidy will exceed \$400,000. This will enable all units to rent at the lower-end-of-market and a substantial number to be geared-to-income.

Tenants began moving into the townhouses in mid-September and it is expected that all units will be occupied by the end of November. With all the units spoken for there are still over 150 on the waiting list.

Units are available regardless of race, colour or creed but the goal at Cara Community Corporation is a socially responsible and responsive life-style based upon Christian principles and under the guidance, direction and power of Jesus Christ.

#### 4. MISCELLANEOUS

The attached list of real estate sales, purchases, leases and miscellaneous agreements have been executed since date of last Synod and are now officially reported. Several transactions in progress are not included.

##### Real Estate Sold:

Oct. 15/16, 1980 - Church building at Allensville to Carl Geddes. (\$200)

##### Real Estate Purchased:

June 11, 1979 - 322 N. Edward St. Thunder Bay (residence for Curate at St. Thomas) from Margaret Francis Averill (\$55,000)

##### Real Estate Transfers:

July 6, 1979 - Land exchange between the Incorporated Synod of the Diocese of Algoma and Her Majesty the Queen in Right of Canada on behalf of the Sheguiandah Indian Reserve. Diocese deeded to the Band the north half of lots 14 and 15 in exchange for lot 13-1. (\$1.00)

##### Real Estate Miscellaneous:

March 15, 1979 - Mortgage Discharge by Berton L. and Alice Eastmen. re: Crawford Estate (St. Peter's Church Sault Ste. Marie)

April 19, 1979 - Payment of Mortgage to Central Mtg. and Housing on Rectory at Elliot Lake.

May 24, 1979 - Easement to Ontario Hydro St. Pauls Church,

Sprucedale, Township of McMurrich. (\$30.00)

October 1, 1979-Correcting Deed issued to John R. Strain  
and Cleo Strain. re: Gore Bay Rectory.

April 1, 1980-Received from Town of Powassan, triangle of  
land to square parish lot. (\$1.00)

May 13, 1980-Discharge of Mortgage on 895 Tackaberry  
Drive, North Bay. (Noel and Jenann Goater)

September 18, 1980-Discharge of Mortgage. re: All Saints  
Church, Moose Lodge, No. 535, Sault  
Ste. Marie.

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Harry Johnston,  
Chairman

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Din P. Oosterbaan,  
Treasurer

## DIOCESAN HERITAGE CENTRE

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Surely, this verse in Psalm 16 can apply to each one of us, in the Diocese of Algoma. And to preserve this goodly heritage, has been the main purpose of the Heritage Centre. It was vividly illustrated by the visit to the Centre on September 4th of two great granddaughters and one great, great granddaughter of the Reverend William McMurray. These three American women are undertaking an extensive search of their roots, which has taken them to Ireland (where Mr. McMurray was born) and to many parts of the U.S.A. and Canada. They were pleased with the information they obtained from sources in Sault Ste. Marie, Michigan, and Canada, especially Heritage Centre. The timing of their visit seemed very appropriate, because the visible and tangible evidence of their ancestors influence here could be seen in the William McMurray Corporation building on St. Luke's property dedicated in June by Bishop Nock. Another such visitor was Matthew Sullivan, grandson of the second bishop of Algoma, his wife and son, Sean, in August of 1979. He was researching material for a book about his father Alan Sullivan and was able to acquire much information from our records in the vault. This was their first trip to Canada, from their home in England and proved to be a successful and 'sentimental journey', staying in Bishophurst, researching material and exploring the environs. Recently, Dr. Donald Jackson of Algoma University College was amazed at the wealth of material available, as he spearheaded and organized the very successful first reunion of students of the former Shingwauk Residential School, in July of this year.

Others, using the Centre for research include Mrs. Margaret Wright, who produced the historical work for Christ Church, Korah's, 100th Anniversary in September 1980; The Rev'd Robert Lumley for Coniston's 'Look unto the Rock'; Dr. David Nock of Lakehead University who has researched and written seven academic articles on the expansion of the Anglican Communion; Mr. Alan Knight, who completed his M.A. Thesis on Bishop Thorneloe, a copy of which is now in our vault; Mrs. Terry Thompson, of the General Synod Archives at Church House, who spent several days in March, 1980, exploring our treasures and giving us valuable help in maintaining them.

Statistically, since our last report for May 1979 we can state that the Heritage Centre room is well used for meetings of Diocesan Committees and other church related organizations - approximately fifty times.

Special displays were arranged, by the Committee, for the Annual New Year's Open House at Bishophurst in 1980 and '81 - and one for the last Synod in May '79.

We are not a money raising organization and do not request any grant from the Diocese. We do have small expenses, as we continue to try to improve and provide necessary equipment for the Centre. We purchased a strong steel adjustable easel to display our Algoma Coat of Arms and other large documents or paintings. The Coat of Arms is beautifully framed, and was a gift from an anonymous donor. We record our grateful thanks to him.

The Committee had hasti-notes made of a painting of Bishophurst, which proved so popular, that a second printing has been necessary. Half of this order has a Christmas message. We make a small profit on the sale of these, but as profit is not our purpose, we feel they provide a souvenir for visitors to Heritage Centre and help disseminate information, especially on the Indian painting folders - all of which are available at the Centre.

As Chairman of the Committee, I am grateful for the interest and support of the members, especially Mrs. Betty Bridge and Mr. Din Oosterbaan; and as a committee, we would like to thank the many people who have donated items of historic interest - books, paintings, records and memorabilia. These gifts are invaluable and we hope by next Synod to be able to display them to greater advantage, as the Centre becomes more like a real museum, with the removal of the archival material to the new Synod Office.

We are grateful to all in Algoma, and elsewhere, who have supported us in any way and we ask for your continuing interest and prayers as we try to preserve our 'goodly heritage'.

Respectfully submitted,

Elizabeth Nock, Chairman,  
Heritage Centre Committee.

REPORT OF THE  
ADVISORY PLANNING BOARD 1979 - 1981

This Advisory Board came into being as a result of changes in Diocesan administration structures and constitutional amendments approved by 1976 Synod..

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

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

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. Norman Greene
The Ven. J. G. M. Doolan	Mr. Bob Black
The Ven. F. R. Coyle	Mr. Frank Joy
The Ven. J. H. Watson	Mr. Cyril Varney
The Ven. C. B. Noble	Mr. William Kosny

Only one meeting was held by this Board during the period of its tenure, being Friday, November 2, 1979, at the Church of the Epiphany, in Sudbury, Ontario. As only one-half of the members of the Board were present at this first meeting, it was agreed that elections would be postponed to a subsequent meeting, and that former officers would continue until their successors were elected. These were:

Chairman	- Mr. William Kosny
Vice-Chairman	- Ven. D. A. P. Smith
Secretary	- Mr. Frank Joy

A summary of the discussions, conclusions, and suggestions that were arrived at this meeting forms the substance of this report.

ITEM 1     EVALUATION OF THE WORK OF THE PLANNING ADVISORY BOARD, AND TERMS OF REFERENCE 1977 CONSTITUTION

A lengthy in-depth discussion by those present took place covering the role of an advisory board along such lines as

- does a board "generate" new projects for consideration by the Diocesan Executive;
- does a board act as a "resource" for matters referred to it by the Diocesan Executive;
- does a board "formulate" long-range plans outlining goals and objectives for diocesan programmes.



A consensus of those present resulted in a suggestion that

This Board undertake an examination of its functions, and develop some definite objectives/programs as well as identify diocesan priorities.

ITEM 2     REVIEW OF MAY/1979 DIOCESAN SYNOD, AND PARTNERS-IN-MISSION PROGRAM PARTICIPATION

A thorough discussion took place on the Partner-in mission program as it pertained to the Synod, and concern was expressed that due to the pressure of Synod agenda, and limitation of time available, a more meaningful involvement of the Partners-In-Mission principles was not possible. It was, therefore, suggested that

The Diocesan Executive consider a special undertaking to:

- (a) Affirm the principle of Partners-In-Mission whereby we examine ourselves and our priorities in the presence of others from beyond our own traditions and/or regions: this mutual involvement would enable us to better appreciate one another's needs, opportunities, and responsibilities, so we can help each other spiritually, culturally, and financially;
- (b) Examine goals and priorities for a Diocesan program to challenge Algoma Anglicans;

and further that

A Special Diocesan Synod be held possible in 1981 (perhaps patterned after Theological Synod of 1977), for consideration of these matters.

ITEM 3     It is regrettable that attempts to hold additional meetings of the Advisory Planning Board during its tenure failed due to inability to obtain a quorum.

ITEM 4     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 Advisory Planning Board are grateful for the opportunity of working together towards strengthening the Anglican Community in this diocese.

Respectfully submitted,

W. M. Kosny, Chairman.

Report of the

DIOCESAN MATRIMONIAL COMMISSION

to the Synod of the Diocese of Algoma - October 10th - 22nd, 1981

The Ecclesiastical Matrimonial Commission tries to meet once a month, except in July and August, generally during the last week of the month. The present members of the Commission are: The Bishop, as Chairman, The Very Rev'd I.L. Robertson, The Rev'd F.G. Roberts, Mrs. Mary Burfoot, Mrs. Rita Allen, Mrs. Norma Hankinson, Mr. John Wright and Mrs. M. Rose as Secretary.

During the period from January 1st, 1979, to December 31st, 1980, the Commission met 19 times and considered 92 applications for re-marriage after divorce and one application where a divorced lady wished to enter a convent.

Of the 93 applications - at least one party was Anglican in 85 applications and both parties were non-Anglican in 7 applications. One application of non-Anglicans was not approved.

The Commission would like to stress the following points:

1. The wedding date not be set until after the decision of the Matrimonial Commission is received.
2. Couples wishing to be married in our Diocese, but residing elsewhere, should be in contact with a clergyman from where their domicile is going to be so that there would be a continuation of pastoral oversight. Part 'A' of the form should be filled out by the couple with the assistance of their local clergyman. The Priest who is to perform the marriage should write a letter to the Commission stating his willingness to do so.
3. Procedure to be taken with Roman Catholics wishing to be married in the Anglican Church:
  - a) It should be determined first if the couple are deserving of receiving the Blessing of the Church on their marriage.
  - b) An application be considered within the context of a Christian background and their future plans.
  - c) If a Roman Catholic priest speaks or writes on behalf of the couple, and assures the Commission that they will have pastoral guidance in the future from the R.C. Church, then an application may be considered.
  - d) If the couple do not feel that they will be going back to the R.C. Church and want to be Received into the Anglican Communion, their application may be considered.

Respectfully submitted,

(Mrs.) M. Rose (Secretary)

NOTICES OF MOTION

Listed below are the Notices of Motion from the 1979 Synod and those endorsed by the Executive Committee. For purpose of easy reference they are numbered consecutively.

1. FROM 1979 Synod

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. FROM 1979 Synod

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. FROM 1979 Synod-GIVING CHURCHWARDENS THE AUTHORITY TO APPOINT A PARISH TREASURER

To be 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 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 the 1979 Synod, therefore was held over for this Synod and will only need a simple majority to pass.)

4. FROM 1979 Synod

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 1981 Synod to allow further dis-  
cussion and study, in accordance with the report of the Committee on  
the Bishop's Charge." For 113 - Against 42)

5. FROM June 25/26, 1981, Executive Committee

Canon 11 (7) - It was suggested that this Canon be changed to include a  
Clergyman who retires. To be referred to the Committee on  
Constitution and Canons.

6. FROM June 25/26, 1981, Executive Committee

Moved by Archdeacon D.A.P. Smith, seconded by Dr. D.H. Gould -

"That Rules & Regulations 15 (c) be amended to read  
'at an interest rate as determined by the Executive Committee!."

COMMITTEE ON THE CONSTITUTION AND CANONS (Report to February 13/14, 1980,  
Executive Committee)

Rural Dean Don Landon, Chairman of this Committee, reported that three meetings have been held (Oct. 29 & Dec. 3, 1979, & Jan. 9, 1980). The following amendments to the Constitution and Canons are proposed:

1. Discontinuing the use of Certificates for Lay Delegates to Synod:

Moved by Dr. David H. Gould, seconded by Rural Dean D.M. Landon -

"Because certificates for Lay Delegates to Synod no longer fulfil any real need,

Be it resolved that Article 10 of the Constitution be revised to read as follows and that its subjoined form (page 10) be deleted.

"Article 10 -

Within one month following the annual Vestry meeting in each parish, the Incumbent and Churchwardens shall forward to the Synod Office the names of the delegate(s) elected at the said meeting."

2. Retiring the Historic Statement of Synod's Order of Proceedings:

Moved by Dr. David H. Gould, seconded by Rural Dean D.M. Landon -

"Because at each Synod a motion has to be presented and adopted allowing the Synod to depart from the historic Order of Proceedings (found on pages 30-32),

Be it resolved that

- (a) 'The Order of Proceedings at Meetings of Synod' now found on pages 30 to 32 be officially retired from use and no longer printed with the Constitution and Canons.
- (b) The Agenda Committee, under the direction of the Executive Committee prepare a recommended Order of Proceedings for submission to each Synod at its opening session."

3. Canon 32 - Lay Stewards

This Canon has not changed in content except for two sections as follows:

"Should a Lay Steward, after serving for two years, not be re-elected as a Lay Delegate to Synod from a parish in his Deanery, his seat shall automatically become vacant, and a successor shall be elected to serve the remaining two years from among the current Lay Delegates in the manner provided in Section 3."

and -

Should the holding of a biennial Synod be postponed, the retiring Lay Stewards shall continue in office until the electoral caucuses held prior to the convening of such postponed Synod.

Wherever Lay Stewards is mentioned in the other Canons, it would be deleted, and incorporated in Canon 32.

Material relating to Lay Stewards:

Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon -

"That Article 16, Section 1 (c) be amended to read,

"Two Lay Stewards from each Deanery, to be elected in the manner provided in Canon 32."

"That in Canon 4, Section 1, the second and third paragraphs be deleted, their contents having been incorporated in the revised Canon 32."

Rules & Regulations #16 - 'Discontinuance of a Parish'

At the 1979 Synod this was discussed at some length and the following is recorded in the 1979 Synod Journal:

"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 D. 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.

4. Terminology:

To promote more uniform use of terminology within the Diocese, and avoid potential confusion, the following definitions are recommended:

Moved by Dr. D.H. Gould, seconded by the Rev'd D.M. Landon -

"(a) Parish - A parish consists of the congregation or congregations served by one Incumbent.

- (b) Congregation - A congregation is a group of persons who gather regularly for worship and are organized at least to the extent of holding an Annual Vestry Meeting in accordance with Canon 13.
- (c) Outstation - The term 'outstation' can be used to describe a congregation which is not organized as in (b)."

Guidelines to be followed on the Discontinuance of a Parish, a Congregation, or an Outstation:

1. Registers and other records and documents: The service registers; the registers of baptisms, confirmations, marriages and burials; minute books; and other similar records and documents of a discontinued parish or congregation or outstation shall be sent to the Synod Office. The Rural Dean shall ensure that this is done within a reasonable time.
2. All other Assets: (Which shall include the disposition of monies, trust funds, real and movable property, and all monies realized from the sale, lease, investment or other disposition of assets.)
  - a) Where a Parish consisting of only one Congregation shall officially cease to exist, the disposition of all of its assets shall be decided by the Diocesan Executive Committee after considering any recommendations received from the Incumbent and Churchwardens serving at the time of discontinuance.
  - b) Where a Parish continues to exist but one of its organized congregations or one of its Outstations is discontinued, the assets of the discontinued Congregation or Outstation:
    - i ) may all be transferred to the continuing Congregation(s) or Congregations of the Parish
    - or ii ) may be shared between the continuing Congregation(s) and the Diocese
    - or iii) may all be transferred to the Diocese.

The Diocesan Executive Committee shall decide on the disposition of these assets.

In making such a decision the Executive Committee shall take into account:

- i ) any requests from the Incumbent and Churchwardens or Vestry meeting(s) of the continuing Congregation(s) that these assets be transferred to them
- ii ) any significant associations or links between the discontinued congregation or outstation and the continuing Congregation(s) of the parish
- iii) the respective contributions of the Parish and the Diocese to the acquisition of the assets in question
- iv ) other financial support provided by the Diocese to the Parish concerned
- v ) the results of any consultations with the Archdeacon, Rural Dean and Lay Stewards of the Deanery."

The above proposed amendments were approved by the Executive Committee and are now proposed to this Synod.

PROPOSED CANON: OF LAY READERS

There shall be two types of Lay Readers in the Diocese - (a) Parochial Lay Reader (b) Diocesan Lay Reader.

Lay Readers (Parochial or Diocesan) must be regular in participating in the worship of the Church and in receiving Holy Communion. They must be active in the support of their parish or mission in time, talents and financial resources.

Parochial Lay Reader

The application as Parochial Lay Reader shall be submitted to the bishop by the parish priest and vestry, giving evidence of the person's baptism and confirmation as well as their competence and background. Parochial Lay Readers shall generally be trained and found competent by their incumbent. Such a Lay Reader is licensed to serve within a given parish only. The licence shall be for a term of five years and automatically terminates upon the installation of a new priest in that parish or upon the Consecration of a new bishop.

In all matters relating to the conduct of the service, to the Sermons or Homilies to be read, and to proper dress or attire, the Lay Reader shall conform to the directions of the incumbent or his local ecclesiastical superior, and, in all cases, to the direction of the bishop.

A Parochial Lay Reader may serve in another parish at the invitation of the clergyman in charge thereof with the consent of his own incumbent.

The foregoing shall not be construed as preventing Lay persons not so licensed from assisting the incumbent on occasion in the conduct of Public Worship in his own parish or mission.

Diocesan Lay Reader

Diocesan Lay Readers will serve anywhere in the Diocese at the discretion of the bishop and may be assigned pastoral or administrative responsibility in a congregation without a Deacon or Priest.

The selection (of Diocesan Lay Readers) will normally be based on the recommendation of the Archdeacon and Deanery Council and an examination by a Diocesan Warden of Lay Readers based on such curricula as may be deemed suitable by the bishop. Final decision, however, rests with the bishop.

The foregoing shall not be construed, however, as prohibiting the appointment of Honorary Diocesan Lay Readers at the sole discretion of the bishop.

The licence of a Diocesan Lay Reader shall be for a term of five years and automatically terminates upon the Consecration of a new bishop.

General

Renewal: The licences of Diocesan and Parochial Lay Readers may be renewed at the discretion of the Bishop. Such renewal shall be determined on the basis of the Lay Reader's continuing interest and qualification as evidenced in a report to the Bishop or Warden of Lay Readers made by his local ecclesiastical superior.



The licence of a Lay Reader may be revoked by the bishop at any time.

Services: Lay Readers shall read only the following offices or parts thereof, and shall observe the limitations specified:

- 1) Morning and Evening Prayer, omitting the absolution
- 2) The Litany
- 3) The Penitential Office
- 4) In the Order of Holy Communion; the Epistle, the Gospel (where there is no Deacon), the Commandments, the Intercessions, the Invitation, and the Comfortable Words
- 5) Such other services or portions thereof as may be authorized by the bishop in special circumstances
- 6) Sermons or Homilies

A Diocesan Lay Reader may deliver sermons or addresses of his own composition.

Attire: Parochial Lay Readers shall be entitled to wear a blue scarf provided by the Parish. \*

Diocesan Lay Readers shall be entitled to wear the blue scarf and also the Diocesan Lay Readers medal which will be provided by the Diocese during the tenure of the Lay Reader.

Special Note: Eucharistic Assistants

Eucharistic Assistants in the administration of the Chalice require a special licence for this purpose from the bishop. They need not be Lay Readers. The application for such a position must come from the parish priest with the approval of the Vestry or Advisory Board.

- \* N.B. Parochial Lay Readers appointed prior to the enactment of this Canon may continue to wear their customary insignia.

ADVISORY FINANCE COMMITTEE REPORT

The Advisory Finance Committee has now been functioning since the 1965 Synod with all members being appointed by the Bishop. The present Committee consists of the following:

The Venerable E. R. Haddon	Mr. Bernard Davis
The Rev'd Harry Morrow	Mr. Ned Charnock
The Rev'd H. A. Jerry-Cooper	Mr. S. B. Turner
Mr. T. C. Luck	Mr. Richard Jones
Mr. William Kosny	Mr. Din P. Oosterbaan, Ex-officio
Mr. Peter Dunnill	

The Committee meets regularly in Thunder Bay, and its main purpose is the preparation of the Diocesan budget, and to formulate recommendations pertaining to the basic stipends in the Diocese and the salaries of the Synod Office staff. Other matters involving the finances of the Diocese are dealt with as well by the Committee.

The Diocesan Balance Sheet and other related financial statements and reports may be found on pages 122 to 127.

For the first time in many years, this Synod will deal with the Diocesan budget for the coming year, and we refer to the proposed budget summary on pages 171, 172 and 173.

The Venerable E. R. Haddon, Chairman  
Din P. Oosterbaan, Treasurer.

UNIFIED BUDGET SUMMARY

DISBURSEMENTS

		Auth'd Budget 1981	Projected Actual 1981	Proposed 1982
<u>MISSIONARY WORK</u>				
General Synod Apportionments		\$ 106,050	\$106,050	\$118,775
Missions To Seamen		4,954	4,954	5,656
		<u>\$ 111,004</u>	<u>\$111,004</u>	<u>\$124,431</u>
<u>Assisted Parishes &amp; Other Outreach Work Within The Diocese</u>				
Stipend/Service Grants	(1)	\$ 80,000	\$ 75,000	\$ 99,500
Clergy Travel Grants	(2)	26,000	24,600	38,500
Shared Ministry (Net)	(3)	10,550	8,900	-
Summer Student-Stipend/Travel		6,700	6,700	7,700
Un. Ins./C.P.P./Church Pens. Contr.		12,715	11,947	16,667
Clergy Moving Expenses		2,200	3,000	3,000
Insurance Premium Subsidies		800	900	900
Allowance Doubtful Accounts	(4)	8,000	10,000	10,000
		<u>\$ 146,965</u>	<u>\$141,047</u>	<u>\$176,267</u>
		<u>\$ 257,969</u>	<u>\$252,051</u>	<u>\$300,698</u>
<u>TOTAL OUTREACH WORK</u>				
<u>GENERAL ADMINISTRATION</u>				
Staff Salaries/Epis. Stip. (Gross)	(5)	\$ 79,300	\$ 77,600	\$ 87,800
Un. Ins./C.P.P./Church Pens. Contr.		8,885	8,753	9,733
Synod Office (Rent, Tel., Stat. etc)	6)	19,100	16,050	21,700
Professional Services (Audit)Etc.)		4,800	5,500	5,500
Travel & Meeting Costs	(8)	16,825	18,728	19,100
		<u>\$ 128,910</u>	<u>\$126,631</u>	<u>\$143,833</u>
<u>CLERGY/STAFF/PENSIONERS Benefits</u>				
Health Insurance		\$ 11,900	\$ 11,400	\$12,100
Group Life Ins.		5,500	4,700	4,600
Group Dental Plan	(7)	5,500	6,400	6,900
Widows Allowances		3,352	3,34	3,456
		<u>\$ 26,252</u>	<u>\$ 25,634</u>	<u>\$27,056</u>
Algoma Anglican (Net)	(9)	\$ 14,800	12,200	13,900
General Provincial Synod Assesemnts		20,335	20,585	21,930
Property Expenses	(10)	13,500	16,200	14,950
		<u>48,635</u>	<u>48,985</u>	<u>50,780</u>
<u>OTHER EXPENSES</u>				
Diocesan Synod & Program	(11)	\$ 1,500	5,000	3,500
Thorneloe University (Ang. Th. Course)		2,000	2,000	2,000
Youth Camp Manitou		2,500	2,500	2,800
Unforseen		1,000	1,000	1,000
		<u>\$ 7,000</u>	<u>10,500</u>	<u>9,300</u>
<b>TOTALS</b>		<u>\$ 468,766</u>	<u>\$463,801</u>	<u>\$531,667</u>

UNIFIED BUDGET SUMMARY

RECEIPTS

	Auth'd Budget 1981	Projected Actual 1981	Proposed 1982
<u>FROM ENDOWMENTS &amp; TRUSTS:</u>			
Bishop Sullivan Encowment	\$ 10,400	\$10,600	\$10,600
P. H. B. Dawson Bequest	23,000	24,000	24,000
Episcopal Endowment	15,600	15,800	15,800
Other	5,120	6,050	5,490
	<u>\$ 54,120</u>	<u>\$56,450</u>	<u>\$55,890</u>
<u>FROM PROPERTY:</u>			
Invest. Earnings-Property Sale Acct.	-	\$73,600	
Less: Earnings recapitalized	-	(13,600)	
Net - P.P.S.A. Earnings	<u>\$ 60,000</u>	<u>\$60,000</u>	\$60,000
Property Rentals	6,070	6,368	6,740
Wellington St. E-S.S.M. (jointly with Cathedral-Wm. McMurray Corp.) (12)	3,300	2,000	4,500
	<u>\$ 69,370</u>	<u>\$68,368</u>	<u>\$71,240</u>
<u>OTHER:</u>			
Surtax Trust Fund Adm. & Interest (13)	2,900	4,500	3,300
Diocesan A.C.W. (Net)	12,800	12,950	12,950
Undesignated Missionary Contr.	1,000	1,589	2,000
	<u>\$ 16,700</u>	<u>\$19,039</u>	<u>\$18,250</u>
Total Receipts other than from Parishes	\$140,190	\$143,857	\$145,380
UNIFIED Budget Levy	319,032	319,356	367,487
SPECIAL Levy-Algoma & Sudbury Deaneries Re-Camp Manitou	2,500	2,500	2,800
<u>TOTAL RECEIPTS</u>	<u>\$461,722</u>	<u>\$465,713</u>	<u>\$515,667</u>
DEFICIT / (Surplus)	7,044	(1,912)	16,000
<u>TOTALS</u>	<u>\$468,766</u>	<u>\$463,801</u>	<u>\$531,667</u>

### 1981 BUDGET VARIATIONS

- (1) Stipend/Service Grants: \$5,000 under budget - largely the result of St. Peter's, Elliot Lake, going self-supporting in 1981.
- (2) Clergy Travel Grants: \$1,400 under budget - due to acceptance of larger portion by several parishes.
- (3) Shared Ministry: under budget \$1,650 due to transfer of Searchmont and Heyden incumbent to Onaping - Azilda.
- (4) Allowance Doubtful Accounts: over budget \$2,000 - budget set too low for 1981.
- (5) Staff Salaries/Episcopal Stipends: \$1,700 under budget, relief staff not used as extensively as expected.
- (6) Synod Office (rent, telephone, stationery etc.): under budget \$3,050 - move of Synod office to new quarters did not materialize until September 1981 resulting in savings in rent.
- (7) Group Dental Plan: over budget \$950. due to premium increase in April 1981.
- (8) Travel & Meeting Costs: \$1,903 over budget - Renewal Committee meeting costs not budgeted for, also Anglican -In-Mission meetings.
- (9) Algoma Anglican: \$2,600 under budget - over budgeted last year, also cheaper printing costs and typesetting part of which was handled by a different company early in 1980 at a higher cost.
- (10) Property Expenses: \$2,700 over budget - budget insufficient, Bishophurst expenses (heating, telephone, grounds etc.).
- (11) Diocesan Synod and Program: over budget \$3,500 - budget too low.
- (12) Wellington Street East, S.S.M.: under budget \$1,200 - building not completed until August/September 1981 which was later than anticipated.
- (13) Surtax Trust Fund Adm./Interest: over budget \$1,600 - due to considerably higher interest rates prevailing this year.

SCHEDULE OF CONSUMER PRICE INDEX MOVEMENTS + CLERGY STIPEND (Diocese Alameda)

	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>	<u>1980</u>	<u>1981</u>
Ave. CPI for	104.8	112.7	125.0	138.5	148.9	160.8	175.2	191.2	210.6	as 237.7
CPI incr. from prev. year	4.8	7.9	12.3	13.5	10.4	11.9	14.4	16.0	19.4	as 27.1
% increase in CPI	4.8%	7.5%	10.9%	10.8%	7.5%	8.0%	8.9%	9.1%	10.1	as 12.9%
(1) Dio. min. stip. next yr.	5,250.	5,600.	6,000.	6,900.	7,450.	8,040.	8,340.	9,180.	10,104.	as 11,400.
Incr. from prev. year	350.	350.	400.	900.	550.	590.	300.	840.	924.	1,296.
% increase	7.1%	6.7%	7.1%	15.0	8.0%	7.9%	3.7%	10.0%	10.1%	12.8%
Gain over CPI	2.3%	-	-	4.2%	-	-	-	0.9%	-	-
Loss over CPI	-	0.8%	3.8%	-	0.5%	0.1%	5.2%	-	-	0.1%

Jan. 1/72 - Dec. 31/82

Total Loss over CPI	10.5%
Total Gain over CPI	7.4%
Gain/(Loss) over CPI	(3.1%)
1982 increase in CPI (Projected)	12.0%
<u>LOSS OVER C.P.I.</u>	<u>15.1%</u>

Note 1: '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.' Motion 65 - 1979 Synod.

Note 2: The CPI as at July 31/81 stood at 238.9 for an actual average of 231.4 for the year 1981 to date. For purpose of establishing a projected average for 1981 a monthly increase of 2.5 points was used for the remainder of this calendar year.

Note 3: 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.

- A - Archdeacon/C-Canons
- C - Chaplains
- D - Dean
- L - Labrador
- M - Multi-point parish
- N - North Shore
- R - Regional Deans
- S - Secretary-Treasurer
- P - Program Co-ordinator

SUMMARY OF STIPENDS & ALLOWANCES SURVEY (1981)

<u>Diocese</u>	<u>Priests Minimum Stipend</u>	<u>Married Allowance</u>	<u>Children's Allowances</u>	<u>Location Allowance</u>	<u>Respons. Allowance</u>
Fredericton	\$11,450				
Montreal	\$ 9,408			L \$800 single	
Eastern Newfoundland & Labrador	\$10,560			L \$1,200 married	
Central Newfoundland )	\$ 9,600				
)					
Western Newfoundland )				L \$600	P/C + \$600 yr.
Nova Scotia	\$11,395			C +\$620 yr.	
Quebec	\$10,152			N \$1,000	A \$1,500- 1,900
Algoma	\$10,104				
Huron	\$ 8,800				
Moosonee	\$ 8,390	\$200	Max \$200	Max \$700	R \$200 D \$300
Niagara	\$ 8,100				
Ontario	\$10,086				R \$400 A \$500
Ottawa	\$ 9,233				up to 25% of stipend
Toronto	\$ 8,070				R \$300
The Arctic	\$ 8,391	\$351	\$117 (Max 3)	Varie	\$468 + exp.
Athabasca	\$ 8,390	\$300	\$100 per	\$300	R \$200 D \$500
Brandon	\$ 8,390	\$300	\$100 per		
Calgary	\$10,000				A/C \$100

<u>Diocese</u>	<u>Priests Minimum Stipend</u>	<u>Married Allowance</u>	<u>Children's Allowances</u>	<u>Location Allowance</u>	<u>Respons. Allowance</u>
Edmonton	\$11,110				D/A \$500
Keewatin	\$ 8,500	\$400	\$100 per to 18	Max \$800	Max \$500
Qu'Appelle	\$ 8,982				
Rupert's Land	\$10,498				
Saskatchewan	\$ 8,390	\$300	\$100 per	\$100	A \$700
Saskatoon	\$10,743				
R.C.	\$10,925				
Caledonia	\$ 8,390	\$935	\$360 per to 18	scale \$351 to \$1,007	M \$100 R \$200 A/D \$300
Cariboo	\$ 8,390	\$600	Max \$200	\$1,000	
Kootenay	\$10,800*				R \$600
New Westminster	\$16,500#				R \$400
Yukon	\$ 8,390	\$1,000	-15 \$200 +15 \$300	\$350- \$1,000	\$450-900

\* Fixed "stipend rates" related to "position grades".

# Salary; rent of \$3,000 deducted if housing supplied.



<u>Diocese</u>	<u>Length of Service Allowance</u>	<u>Education Allowance</u>
Fredericton	\$150 after 4; \$200 after 10/15/20 yrs; \$250 over 25 yrs	
Montreal	Scale to \$13,560 max	
Eastern Newfoundland & Labrador	+\$440 5-9 yrs/+\$440 10-14 yrs/+\$440 15+	
Central Newfoundland		
Western Newfoundland	None	
Nova Scotia	Scale to \$14,360 after 21 yrs	
Quebec	Scale to \$14,482 after 20 yrs	C.E.P.
Algoma	+\$150 10-14 yrs/+\$300 15-19/\$450 20-24/\$600 25-29/\$750 +30	
Huron	Scale to \$12,400 after 23 yrs	
Moosonee	\$200 yr after 5/10/15 yrs ordained	C.E.P.
Niagara	+\$700 2nd yr/+\$700 3rd yr +\$120 5th yr/+\$120 each yr to 20 yrs; max \$1,800	
Ontario	Ranges to max \$20,369 after 35 yrs	C.E.P.
Ottawa	Max \$37,264 after 25 yrs	
Toronto	Max \$11,616 after 8 yrs	
The Arctic	\$117 yr 2-10/\$234 yr 11-15	\$600 per child
Athabasca	\$100 yr 1-10; \$200 yr 11-15	
Brandon	\$100 yr 1-10; \$200 yr 11-15	
Calgary	\$500 yr 2-10 to max \$15,000	
Edmonton	None	
Keewatin	\$100 yr to 10; \$200 yr 11-15	
Qu'Appelle	\$100 yr + CPI for 10 yrs to max \$11,988	
Rupert's Land	Scale to \$15,268 after 20 yrs	

<u>Diocese</u>	<u>Length of Service Allowance</u>	<u>Education Allowance</u>
Saskatchewan	\$100 yr 1-10; \$200 yr 11-15	
Edmonton	Scale to \$13,073 after 10 yrs	
B.C.	+1% of base per yr for 18 yrs	
Caledonia	\$200 every 5 yrs to max \$800	
Cariboo	\$100 yr to 15	
Kootenay	On formula	
New Westminster	5-10 yrs +\$600/10 yrs +\$600	Diocesan C.E.
Yukon	\$100 yr (starts after 3 yrs - retroactive)	

M - MSCC car loan fund  
 C - Car depreciation refund from diocese

<u>Diocese</u>	<u>Free House Utilities</u>	<u>Travel</u>	<u>Car Replacement</u>
Fredericton	Yes	Minimum \$1,600	\$1,020 yr grant
Montreal	Yes	Minimum \$2,000	Based on mileage \$900-1,200
Eastern Newfoundland & Labrador	Yes	8 categories/\$2,000-2,700	\$1,000
Central Newfoundland	Yes	Based on mileage/\$2,000-2,700	\$1,000
Western Newfoundland	Yes	8 categories/\$3,000-3,700	
Nova Scotia	Yes	\$325-3,350	\$1,400 grant
Quebec	Yes	\$2,300	Int-free loan to \$4,200
Algoma	Yes *	\$2,000 + \$400 each multi-point	
Charon	Yes	\$3,300	
Moosonee	Yes	\$2,000 + max \$500 based on roads	M
Niagara	Yes *	\$3,000	
Ontario	Yes *	City \$1,400; 2 pt \$2,100; 3 pt \$2,800	
Ottawa	Yes *	\$2,376 plus \$12 per 100 mile blocks above 9,000 miles	Loans @ 7%
Toronto	Yes	\$3,600	Included in travel
The Arctic	Yes	Fully covered as needed	M
Athabasca	Yes	Min \$1,150 to Max \$2,000	M
Brandon	Yes *	Set by parishes; 15¢ mile/ 22¢ above 53	M
Calgary	Yes *	\$150 mth + 12¢ mile	
Edmonton	Yes *	Min \$2,400	
Keewatin	Yes	\$1,800-3,000	
Qu'Appelle	Yes	Set by parishes	

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<u>Diocese</u>	<u>Free House/ Utilities</u>	<u>Travel</u>	<u>Car Replacement</u>
Rupert's Land	Yes *	scale \$1,500, \$1,800 or \$1,980 plus 12¢ x 80% or 90% x miles	
Saskatchewan	Yes	51¢ x Sunday; Min \$1,500	M
Saskatoon	Yes	45¢ x Sunday; Min \$1,200	
B.C.	Yes	\$2,400	
Caledonia	Yes	\$1,728 yr + 12¢ mile over 600 miles mth	M
Cariboo	Yes	14.29 Km to max \$260 mth	M + C
Kootenay	Yes *	11¢ mile/7¢ Km	
New Westminster	Yes #	\$2,640	
Yukon	Yes	\$35 mth mileage + 15¢ mile + 100 miles	\$1,200 yr + M

\* or allowance in lieu (Ottawa min \$3,000/Calgary - \$6,000/Edmonton \$5,400)

# where available, on a rental of \$3,000 yr.

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## WILLIAM McMURRAY CORPORATION

It is indeed with satisfaction and gratitude that we are able to report to Synod that the William McMurray Apartment/Synod Office building complex has now reached its final stages of completion after many years of planning and work.

At the 1976 Synod, some of you will recall, that the feasibility of developing the property of the former St. Luke's Deanery was briefly mentioned in the Advisory Property Committee report.

At the 1979 Synod the proposed development was brought before this body in much greater detail and you were apprised of the plans then underway (pages 174 and 175, 1979 Synod Journal).

You will find in Appendix 'A' to this report on pages 185-187 the actual motions passed by the Executive Committee dealing with the William McMurray Corporation. We briefly summarize below what has transpired over the intervening period.

On February 19th, 1979, the Executive Committee gave its formal approval to proceed with the project and the enabling motion will be found on page 185. The Letters Patent were issued on January 23rd, 1980, establishing the William McMurray Corporation. Subsequently by-laws governing the affairs of the Corporation were drafted and approved at meetings of Members and the Board of Directors held on April 30th, 1980.

In the spring of 1980 Canada Mortgage Housing Corporation gave its approval to proceed with Stage Two, under which Start-up Funds were provided, totalling \$4,500. While at this stage formal approval of the overall project is not the official go-ahead for the project, it at least enabled us to proceed with incorporation and client development and selection. Part of these Start-up Funds (\$3,500.) are forgivable and need not be repaid. The balance would be recoverable should the project proceed.

Several problems were encountered with C.M.H.C. in regards to the provision of parking spaces, and they were adamant that in addition to the on site parking an additional eleven spaces be provided. This matter was the subject of endless discussions with C.M.H.C. and also involved consultation with St. Luke's Cathedral Advisory Board. You will find the motion pertaining to this on page 186 (#2).

Insofar as the inclusion of the Synod Office is concerned, we quote as follows from Mr. Brown's address to the Executive Committee on May 29th, 1980:

"Since CMHC does not regard the space required by the Synod Office to be complimentary to the apartment residents they have asked how much the Diocese is prepared to invest in the capital costs of the complex. We had earlier told them that the Executive Committee of the Diocese had formally approved that the property be leased on a long term basis (35 years) at a uniform rental rate to the William McMurray Corporation, with rental at the fair market value based on an independent appraisal. As a demonstration of the concern which the Diocese has for the socio-economic environment our negotiating team told CMHC that we would recommend to the Diocese that it take a second mortgage in the amount of \$50,000. The Treasurer has drafted a motion in this regard. However, a second motion, requests that the Treasurer of the Diocese be given authority to expend a further \$10,000. should unforeseen exigencies occur."

Notwithstanding the Federal Government subsidy, it was determined, with figures available at the time, that the project would only show a surplus of slightly over \$2,000. which it was felt would be insufficient to provide a reserve for future income-tested assistance to needy tenants which we might be called upon to provide. It was felt it would be prudent and fiscally responsible to have a larger reserve for this purpose. St. Luke's has indicated its preparedness to contribute up to \$1,000. per year to help provide such reserve and the Diocese would provide up to \$2,000. per annum. We refer to the relative motion on page 186 (#4).

It should also be noted that CMHC did not favour a long-term lease and this concern was also shared by the Corporation. As a result a sale of the property concerned was decided upon. Please refer to motion #5 on page 186.

The matter of interim financing which would be required during the construction phase of the project was discussed by the Diocesan Executive Committee at their February 4th, 1981, meeting, and we refer to paragraph 6 on page 187.

On July 30th, 1980, our Chairman, Mr. Lawrence Brown, died suddenly, and this left a vacancy on the Board of Directors. Mr. Harry Johnston was subsequently elected President and Chairman of the Board of Directors; the Rev'd F.G. Roberts, Vice-President; and Mrs. Lois M. Stanton as Executive Committee member of the Corporation. The Bishop's appointment to fill the vacancy on the Board was Mr. Vincent P. Cruickshank.

On October 6th, 1980, the Board of Directors of the Corporation held its fourth meeting at which time the tender for the construction of the building had been received, and it was subsequently moved:

"That we accept the bid of Barban Builders Incorporated at a price of \$749,704.00, provided that this amount meets with the approval of Canada Housing Mortgage Corporation, and that it be further understood that the tender price may be reduced as a result of further negotiations." Carried.

On November 14th, 1980, Canada Mortgage Housing Corporation finally gave its formal approval and the Corporation was provided with the official Letter of Commitment. The official contract which had been reduced to \$610,936.00 was signed and actual construction commenced on November 21st, 1980.

As reported in the Algoma Anglican, an official Cornerstone Laying Ceremony took place on June 26th, 1981, during the Diocesan Executive Committee meeting.

Some 76 rental applications were received and tenant selection was attended to during the Winter and Spring of 1981. Most of the leases signed were effective August 1st, 1981, and the first of our tenants started to move in during the last week of July, 1981. The move of the Synod Office to its permanent quarters took place on September 24th, 1981.

The official Opening Ceremony will take place on Tuesday, October 20th, 1981, and a sincere invitation to all the delegates is extended. Insofar as the financial aspects of the Corporation are concerned, we would refer you to Appendix 'B' of this report.

Henry Johnston,  
President and Chairman.

Dinant P. Oosterbaan,  
Secretary-Treasurer.

WILLIAM McMURRAY CORPORATION

APPENDIX "A"

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1. (Motion 19 of February 19/20, 1979, Executive Committee minutes -Diocesan)

"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 I. Lawrence Robertson, Mr. Dinant P. Oosterbaan, Mr. Lawrence Brown, The Rev'd Wm. 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 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 Canada 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.

CARRIED UNANIMOUSLY.



APPENDIX "A" - continued

2. (Motion 11 of May 29th, 1980, Diocesan Executive Committee minutes)

That we authorize the signing of an easement for a term not to exceed the amortization of the Proposed N.H.A. Mortgage loan on the St. Luke's Cathedral Parish Property, if C.M.H.C. insists, providing for 11 additional future parking spaces, on the understanding that St. Luke's Cathedral Parish be reimbursed by the Corporation at then prevailing rates should these parking spaces be required at some future date. Carried.

3. (Motion 13 of May 29th, 1980, Diocesan Executive Committee Minutes)

Whereas in our negotiations with C.M.H.C. it has been found necessary that the Diocese indicate its seriousness in this project by undertaking to participate in its financing, and in view of the fact that the Synod Office will be housed in the proposed complex, and to assure the overall economic viability of the project, it therefore be resolved that a loan of \$50,000. be provided from the Archbishop Wright Building Fund at 4%, which is equal to the rates presently being afforded to assisted parishes in the Diocese, amortized over a 35-year period, standard 5-year term, and to rank in second priority to the proposed N.H.A. insured mortgage loan. Carried.

(Motion 14 of May 29th, 1980, Diocesan Executive Committee Minutes)

In order to provide additional flexibility in our negotiations with C.M.H.C., the Diocesan Treasurer be authorized to vary the proposed \$50,000. mortgage loan up to \$10,000. because the estimated cost for the Synod Office portion of the proposed complex will be \$62,000. at current projection. Carried.

4. (Motion 12 of May 29th, 1980, Diocesan Executive Committee Minutes)

That whereas it is expected that the administration of the William McMurray Corporation will be attended to by Synod Office staff at a reasonable rate of remuneration, the Diocese lends financial support to the Corporation subject to the following limitations:

- a) At no time shall the subsidy from the Diocese of Algoma exceed a maximum of \$2,000. per annum.
- b) No such subsidy shall apply should any operating surplus of William McMurray Corporation exceed \$300. per rental unit, per annum.
- c) In the event William McMurray Corporation's annual surplus is less than \$5,400. (\$300. per unit), the actual amount of such subsidy shall be determined on a pro-rata basis, taking into account the expected subsidy to be contributed by the Parish of St. Luke's Cathedral.  
(Example - Operating Surplus = \$3,000. Required Surplus - \$5,400. to provide future income tested assistance. Additional funds required = \$2,400. Diocesan share  $\frac{2}{3} \times \$2,400 = \$1,600.$ ; St. Luke's Share  $\frac{1}{3} \times \$2,400. = \$800.$ )
- d) Any such subsidies shall apply during the first five years of operation of William McMurray Corporation and any possible assistance for subsequent years shall be determined in light of then prevailing circumstances.

Carried.

5. (Motion 10 of May 29th, 1980, Diocesan Executive Committee Minutes)

That in order to comply with possible C.M.H.C. requirements, it be authorized that the property (Part of Lots 5 & 6, Kehoe subdivision - 619 Wellington St. East) to serve as the building site for William McMurray Corporation be conveyed by means of sale at the current appraised market value to William McMurray Corporation, if such action is deemed necessary. Carried.

APPENDIX "A" - continued

6. (Motion 21 of the February 4/5, 1981, Diocesan Executive Committee Minutes)

That the Incorporated Synod of the Diocese of Algoma undertakes to issue a 'Letter of Comfort' to the Bank of Nova Scotia in respect of interim borrowings which the William McMurray Corporation has to undertake from time to time; or if finances permit that the Diocese lend from its own resources such interim financing at prevailing bank prime rate. Carried.

\* \* \* \* \*

ORIGINAL BOARD OF DIRECTORS

- The Right Reverend Frank Nock
- \* Mr. Lawrence Brown, President and Chairman
- The Very Reverend I. Lawrence Robertson
- The Reverend William R. Stadnyk
- \* The Reverend Frederick G. Roberts
- \* Mr. Henry Johnston, Vice-President
- Mr. Dinant P. Oosterbaan, Secretary-Treasurer
- Dr. David H. Gould
- Mr. Donald Wm. Geddes
- Mr. Gerard E. Duffy
- Mrs. Lois M. Stanton

ARCHITECT

Gugula, Smedley & Barban

CONTRACTOR

Barban Builders Inc.

- \* Mr. Lawrence Brown - deceased - July 30th, 1980
- \* Mr. Henry Johnston - elected President and Chairman
- \* The Rev'd Frederick G. Roberts - elected Vice-President
- Bishop's Appointee - Mr. Vincent P. Cruickshank

WILLIAM McMURRAY CORPORATION

Appendix "B"

TRIAL BALANCE SHEET AS AT SEPTEMBER 30th, 1981

ASSETS

CURRENT ASSETS

Cash - c/a Bank of Nova Scotia	\$ 1,822.15
- Daily Savings - Royal Trust	24,598.05
Prepaid Tax Account - Bank of Nova Scotia (Mortgage Dept.)	<u>663.72</u>
TOTAL CURRENT ASSETS	<u>\$ 27,083.92</u>

FIXED ASSETS

Land and Site improvement	\$ 70,431.75
Building (Construction in process)	579,819.57
Mortgage Insurance Fees (to be apportioned)	8,297.30
'Soft Costs' - Fees, interest and charges (to be apportioned)	59,934.27
Contingency (other capital costs to be apportioned)	861.65
Furniture and Equipment	<u>509.32</u>
	<u>\$719,853.86</u>
TOTAL ASSETS	<u>\$746,937.78</u>

LIABILITIES

CURRENT LIABILITIES

Incorporated Synod of the Diocese of Algoma (Interim Financing)	\$ 2,000.00
	<u>\$ 2,000.00</u>

LONG-TERM DEBT

Mortgage - Bank of Nova Scotia	\$672,039.19
Mortgage - Incorporated Synod Diocese of Algoma	<u>57,000.00</u>
	<u>\$729,039.19</u>

SURPLUS	\$ <u>15,898.59</u>
TOTAL LIABILITIES	<u>\$746,937.78</u>

Din P. Oosterbaan,  
Secretary-Treasurer.

WILLIAM McMURRAY CORPORATION

Appendix "B"

STATEMENT OF INCOME AND EXPENDITURES FOR THE PERIOD ENDING SEPTEMBER 30th, 1981

INCOME

Subsidies - Federal	\$13,829.66
Subsidies - Federal (Forgivable CMHC Grant)	3,500.00
Interest	625.82
Commercial Rent	784.00
Apartment Rentals	9,784.75
Parking Fees	<u>103.64</u>
	<u>\$28,627.87</u>

EXPENDITURES

Wages	\$ 290.00
Maintenance and Repairs	137.64
Professional Fees - Legal - Incorporation	\$900.00
- Name Search and Filing Fees	<u>165.00</u>
Interest (Temporary Loans & Bank ODA)	97.01
Interest - 1st Mortgage	9,393.14
Bank Service Charges	53.45
Stationery	168.57
Postage	52.45
Telephone	55.72
Miscellaneous (incl. Architect's Disbursements)	898.20
Enterphone	162.24
Property Taxes	267.81
Heat, Hydro, Water, Sewer	<u>88.05</u>
	\$12,729.28
Excess Income over Expenditures to date	<u>15,898.59</u>
	<u>\$28,627.87</u>

(Note: This interim statement does not reflect some \$11,682 in outstanding accounts which were paid during the first week of October, 1981.)

STIPEND TASK FORCE

SUMMARY OF REPLIES

- A -

EQUAL LIVING ALLOWANCE QUESTIONNAIRE

Total Questionnaires Mailed: 57  
Total Returns: 43 = 75%

	<u>Yes</u>	<u>No</u>	<u>No or Qualified Answer</u>
1. Are you presently on minimum stipend, (including Service Grant, if applicable)?	25	18	-
2. Do you feel that an "equal living allowance" (that is stipend related to need) is the right one for this Diocese?	30	9	4
3. If your answer to question 2 is 'yes' are you prepared to remain at your present stipend level or accept lesser future increases until an equal stipend level is attained in the Diocese?	29	2	12
4. An equal living allowance does not reward performance or recognize job responsibility. Do you agree?	31	9	3
5. Should there be an Experience or Length of Service allowance?	31	9	3
6. Should there be an allowance for married clergy? for children?	32 33	9 7	2 3
7. Should there be a responsibility allowance? (i.e. Bishop, Dean, Rural Dean, Archdeacon)	30	12	1
Any other comments you may wish to make on the subject of "Equal Living Allowance?" Additional comments made :	27	16	-

STIPEND TASK FORCE

SUMMARY OF REPLIES

- B -

FRINGE BENEFITS

SUMMARY OF PRESENT FRINGE BENEFITS:

<u>Stipend-paying source pays:</u>	<u>Family/annum</u>	<u>Single/annum</u>
50% of O.H.I.P.	\$240.00	\$120.00
100% of Extended Health Care	88.44	42.00
50% of Dental Care	120.00	34.86
50% of Group Life (\$20,000 coverage)	<u>73.44</u>	<u>69.96</u>
	<u>\$521.88</u>	<u>\$266.82</u>

Canada Pension and Unemployment Insurance - Usual employer's share.

100% of Housing plus Utilities

Church Pension plan ... Church pays 10% of total income, employee pays 3%

Car loans @ 6% up to a maximum of \$6,000 (e.g. if bank rate is 21%, this could be worth \$150 per \$1,000 loan principal per annum.)

Christmas Offerings

Baptisms

Weddings

Funerals

Where it was possible, a dollar value was placed upon the fringe benefits. In other areas, it was not possible to do this.

What changes would you like to see make in our Diocesan Fringe Benefit package?

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<u>Replies:</u>	No comments/No answer:	12
	Satisfactory/Adequate/OK/Very Satisfied:	5
	More detailed comments provided:	21
	Establish plan to provide for housing upon retirement:	4
	No changes should be made:	1

STIPEND TASK FORCE

SUMMARY OF REPLIES

- C -

PENSION QUESTIONNAIRE

	<u>Yes</u>	<u>No</u>	<u>Ineligible</u>	<u>Possibly Maybe Don't Know Perhaps</u>	<u>Qualified Answer</u>	<u>N/A</u>
1. How many years will it be until you are eligible for retirement?						
2. Do you own a home and/or a cottage?	13	27				3
3. Will you be in need of housing assistance on retirement?	16	11		11	1	4
4. Are you presently contributing to a 'Registered Home Ownership Savings Plan?'	4	33	2			4
- If 'NO' would you be interested in such a plan (see information enclosed)?	19	8		2	2	12
6. Would you be in favour of shared contributions to such a plan on your behalf?	25	9			3	6
7. Are you currently contributing to a private pension plan (e.g. R.R.S.P.)?	11	28				4
8. Do you know your pension and survivor benefits under:						
(a) Church Pension Plan?	25	14				4
(b) Canada Pension Plan?	18	22				3
(c) Old Age Security?	18	22				3
9. Will you have other source(s) of income other than from the above pension plans on retirement?	14	26				3

STIPEND TASK FORCE

SUMMARY OF REPLIES

- D -

AUTOMOBILE/TRAVEL ALLOWANCE QUESTIONNAIRE

We briefly report below on several questions of the Automobile/Travel Allowance Questionnaire which may be of general interest. The question number corresponds to the one on the actual questionnaire form.

	<u>Yes</u>	<u>No</u>	<u>No Answer</u>
5. Do you feel the 1981 rates for car allowances are sufficient?	20	12	11
7. Has it been your practice to declare your Travel Allowance under 'Other Employment Income' on your Income Tax Return and claiming your expenses as a deduction from 'Total Income?'	16	21	6
9. As a rule, I use the Diocesan Car Loan Fund when financing my Car purchases:	30	9	14
10. Do you file refund claims for the Federal Gasoline Excise Tax?	22	14	7
12. I keep detailed records of my car expenses?	18	17	8
13. If yes, are you prepared to share this with us, in an endeavour to assess the overall 'Travel Allowance situation?'	23	0	20
14. Number of Schedules E completed: Please note that of the total completed, ten were not suitable for any meaningful analysis as most of them were 'guesstimates' leaving 12 available for more detailed study.	22	21	0



B A C K G R O U N D M A T E R I A L

(Pages 250 To End)

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ANGLICANS IN MISSION

RESOLUTION

THAT

1. Approval be given for a major campaign to raise funds for new priorities in diocesan and national programs, subject to approval by National Executive Council by March 1981 as to the style, timing and national dollar goals, of the campaign;
2. the Task Force on Funding National Goals be authorized to commission a feasibility study, including discussion with all dioceses, on the style, timing and national financial goal of the campaign, for report to the National Executive Council by March 1981, and that the cost of the study be charged as an extra assessment budget item;
3. the Primate be authorized to appoint up to 20 persons to a national committee to be responsible for a major campaign; and that the committee report regularly to the National Executive Council;
4. Anglican Appeals be authorized for the 1981 and 1982 and for 1983, if necessary.

General Synod  
June 21, 1980  
Peterborough, Ontario

## ANGLICANS IN MISSION

Primate's Letter Of February 1981

Dear Friend,

I am writing to you to ask your advice about a matter of importance to all members of the Anglican Church in Canada. Our 1980 General Synod passed a resolution that a special nationwide program be inaugurated this year to help the work of the church. The program is to be called "Anglicans in Mission" and the resolution is a part of the material here enclosed.

For several years we have been examining the various methods used to fund the work of the church. As you are aware, the Anglican Appeal, one source of our funds, is conducted each year for Canadian North and overseas mission needs. It is believed that there are a number of weaknesses in this approach. First, annual appeals are always difficult to sustain; second, they require a great deal of energy; and third, they provide minimum room for the growth that is necessary to meet new needs as they develop.

As we examined this subject, it was believed by many that the needs of the Anglican Church and its members were much larger than a new strategy for funding. The conclusion was that the entire church has need of an intensive period of study and prayer to examine just what it is God is calling us to do in the 1980's and to strengthen our commitment as Anglicans and Christians.

We all know that the 1980's are a time of great challenge to our faith. Although we have unprecedented prosperity in our country, inflation and the general economic situation are literally causing havoc for people everywhere and for many of our churches. Perhaps of even greater concern is the fact that we are being besieged by unholy and evil forces. Materialism and secularism are becoming the accepted 'way of life', and threaten our commitment to a Christ-centred and value-based lifestyle. Perhaps we are prepared for this challenge, but what about our children?

The response to all of our problems, in Canada, world-wide, in our local communities, must be faith in the gospel message from Christ. This is a time of unprecedented challenge for Christians - How will we respond? Will we simply 'live and let live', or will we act boldly - as a denomination?

One response is Anglicans in Mission. If approved by National Executive Council in May, a national organization will be established to develop a plan and provide resources for use in the dioceses and parishes. Each diocese will put together an Anglicans in Mission organization and begin its process of involvement in this national, diocesan-based program. The remainder of 1981 and all of 1982 will be dedicated to a period of intense study and prayer. Each congregation will take a careful look at itself to consider what it is that God is calling us to do and how we are responding.

cont'd...2

The national and international mission programs will be studied and a specific plan developed to assure that the church remains where it belongs, in the forefront, serving all people and presenting a "light for the world". Dioceses will consider their mission needs and develop projects to assure that the light shines at every level of the church's presence.

When all of this has been done, when we have been strengthened by prayer and interaction, and when we know better our needs and have developed specific plans, we will then institute a program to gather the gifts that are required to carry out our work. This program will be conducted in every congregation, simultaneously, throughout the church and it will represent some very substantial financial objectives.

Hopefully, the funds raised will be sufficient to meet the ongoing needs of the Canadian North as well as some of our overseas commitments through 1991, and also those diocesan and parish needs identified in the period of study and planning. In addition, it will meet a one-time, special need to increase the pensions of clergy (and their spouses) who retired before the Canada Pension Plan was established. If this plan is successful in generating sufficient funds for all of these needs, the Anglican Appeal program will be phased out in 1983 and not be presented again in this decade.

Enclosed are a number of papers that will provide additional information regarding the proposal, Anglicans in Mission. Also you will find a special form on which I ask you to give your reaction to this proposal and also any recommendations you have on how to meet these needs or pursue this proposal. May I know your response by March 25th?

Thank you for your help and may God bless you.

Yours faithfully,

The Most Reverend Edward W. Scott,  
Primate.

ANGLICAN CHURCH OF CANADA

ANGLICANS IN MISSION

A Proposal for Spiritual Renewal, and Financial Commitment in the 1980's.

The realities of mission needs and opportunities in the 1980s call for bold new steps by the Anglican Church of Canada.

In the opening sentences of St. Paul's letter to the Christians in Philippi, he thanked them for their partnership in the Gospel and expressed the confidence that under God they would bring this work to completion.

The Anglican Church of Canada has a history of faithful partnership in the Gospel: a partnership that has been stimulated from time to time by special programs and projects which called us to mission and renewal in particular ways.

Among such calls to mission and ministry have been -

- 1918: the Anglican Forward Movement which funded post-World War I mission needs;
- 1931: the Restoration Fund Campaign which replaced the lost funds of certain dioceses and institutions in the Province of Rupert's Land;
- 1947: the Anglican Advance Appeal which replaced grants to Canadian dioceses formerly received from the English missionary societies;
- 1963: the Anglican World Mission Fund which provided new levels of support for overseas work;
- 1974: the Appeal for the North and Overseas which provided increased levels of support to the clergy and their families in the Northern Canadian dioceses as well as additional grant funds for work overseas.

These financial appeals provided more than funding: they stimulated a new awareness of mission and membership throughout the Church and set new standards of relationships in Canada and overseas.

In 1980, as we begin a new decade, the realities of mission opportunities and the needs of people present us with a new challenge and opportunity. Like the other moments in our faithful response to God's leading, this is a call to all Anglicans to work together as partners, with Christ and with each other, in mission. The Gospel teachings on the importance of our unity and interdependence in the Body of Christ are not limited to the direct spiritual and material needs of individual people but they apply as well to the opportunities for corporate witness and ministry in the Church. As in our personal lives so it is in the life of the Church that there are times when special action is required. This is such a time for the Anglican Church of Canada.

## THE WORLD

The world's shrinking resources evidenced by the energy crisis, the inequitable distribution of the world's wealth and the increasing gap between the have and have not peoples are realities that make the biblical demands for stewardship and justice extremely relevant to the lives of people and nations on planet earth.

World-wide inflation and the devaluation of the Canadian dollar mean that increased financial support is required in order to go beyond our present levels of partnership with overseas churches. And this comes at an exciting time when members of our Anglican communion around the world need increasing help to deal with critical issues and opportunities.

## CANADA

Within Canada's borders, inflation, Northern development, rapidly growing communities and native concerns are among the matters that make it imperative to increase support for the work of the Church at home. Since 1974 the Anglican Appeal has begun to raise the levels of stipends and allowances in the North but they are still inadequate to meet the needs of clergy and their families. The Appeal also permitted the Council of the North to meet, and to make modest grants for special projects in the dioceses of the North.

The dioceses of the Canadian Church are all facing new and expanding challenges. Confronting us are the escalating costs of land and buildings, rising energy costs for heating church structures, population shifts, rapid urban expansion, the raised consciousness of native and other minority groups. These call for new priorities and imaginative new programs if we, in our dioceses and parishes, are to reach out more effectively to each other and to the community in the 1980s.

## OUR ANGLICAN MISSION

There are powerful forces destroying human institutions and tearing at the souls of modern men and women. Parallel with these demonic elements, positive, humanizing forces are emerging as people around the world show renewed interest in spiritual practices and growth. In such a time as this, the central teachings and resources of the Christian Church must be shared and used by Christians and others in all their relevance and meaning.

In the Canadian situation and set within the context of the current world scene, the Anglican Church of Canada has a distinctive ministry and mission. One of the great strengths of our Church as a community is its diversity.

The resources of our church, with its pioneering history, its blending of episcopal and synodical government, its mixture of peoples and its work in the field of social responsibility can, when translated into effective action, contribute greatly to the solution of the human problems besetting our country and our world.

Our religious tradition, both Catholic and Protestant, with its openness to truth, its breadth, its standards of scholarship, can provide a valuable ministry to modern men and women as they seek to establish the roots of their spirituality.

The thirty dioceses make us a regionally based Church, well equipped to relate to the regional concerns of the Canadian mosaic.

Our world-wide partnerships with members of the Anglican Communion provide us with unique opportunities both to give to others and to receive from them.

The time is right for a challenging move forward in ministry and mission which would involve all Anglicans in the challenge and opportunities of Christian mission in the '80s by:

- equipping the Anglican Church of Canada to exercise more fully its distinct ministry and mission:
- engaging congregations, dioceses and national structures in a thorough examination of their priorities and programs in the light of Christ's call and purpose for us, and
- raising and sharing new financial resources.

To this end, the General Synod has adopted this Anglicans in Mission program and the resolutions for implementation.

#### THE PLAN

Anglicans in Mission is a church-wide program. The plan calls for a united and simultaneous process by which all dioceses in the Anglican Church of Canada are challenged to ask and answer the question, "What is God calling us to do in the 1980s?" This question is to be answered in the context of prayer, study and self-examination, and as members of a world-wide community of persons commissioned by Jesus Christ to "make all nations my disciples; baptize people everywhere...and teach them to observe all that I have commanded you."

Having determined what is to be done in the congregations, the dioceses, in Canada and overseas, all members of the Anglican Church will be involved in a diocesan organized financial campaign for the purpose of providing resources to implement the decisions for mission and ministry.

The plan calls for this process - prayer, study, decision-making and financial development - to run concurrently in all dioceses and that the financial campaign phase be completed by June, 1983.

#### THE GOALS

##### Mission Renewal Goals

The Church to engage in a partnership process by which congregations, diocesan and national units will examine their present involvement in mission and ministry, set priorities and develop new plans for mission and growth in the '80s.

All dioceses and congregations to be involved in a special time of prayer, bible study and mission education.

All dioceses to adopt new and creative goals for ministry and to strengthen existing ministries.

All communities to join together to work, pray and give to Christ's mission and ministry in the '80s.

#### Financial Goals

It is proposed that Anglicans in Mission would have a number of specific financial objectives. A national financial goal would be established and each diocese would be asked to assume a fair share of that goal based on common factors. These diocesan objectives would be realistic and would provide "room" for the diocese to establish an even higher goal in order to achieve a number of local mission opportunities. It would also be expected that the diocesan goals would be brought to the parishes which might in turn establish local goals sufficient to meet the national and diocesan needs and some local mission needs. Congregations would conduct local campaigns appealing to all members or families to make three year pledges.

The plan would be that the annual Anglican Appeal would be phased out beginning in 1983. The funds raised for the national goal would be utilized for four basic purposes during the years 1984 to 1991:

- Existing world mission activities
- Existing mission activities in the Canadian North
- Additional mission needs
- Increased pension needs for some retired clergy and or their spouses.

Each of these areas of service in the church is so broad that it would not be possible to detail every activity that would be supported through Anglicans in Mission. However, the following capsule description of the mission thrusts and some examples of specific programs have been provided by the staff related to the Council of the North, the World Mission Sub-Committee and the Pension Committee.

#### WORLD MISSIONS

The Anglican Church of Canada has a very extensive outreach program in world-wide mission. The challenge in the decade ahead is to deepen our awareness of and commitment to that mission, which is God's action. Substantial support from Anglicans in Mission will permit the Church to plan and budget on-going mission and take up new challenges that reach out to us in so many parts of the world. It is anticipated, based on current priorities, that a substantial number of the world mission challenges in 1983 and beyond will fall in the following categories.

#### Training for Ministry

Africa: Support of the new ecumenical venture at Zomba in Malawi where Anglicans, Lutherans, and Presbyterians are preparing their candidates for ministry together.



- Asia: Continuing education for Philippine Independent Church clergy, 75 per cent of whom have had no formal theological training.
- Caribbean: Lay and clergy training programs in the rapidly industrializing and urbanizing multi-racial and underdeveloped society of Trinidad.
- Ecumenical: Theological dialogue and development is deepening through the work of the Ecumenical Association of Third World Theologians which the Anglican, Catholic, and United Churches in Canada have supported.

#### Church Extension and Support of Indigenous Ministry

- Africa: Catechists in the Kusasi area of Northern Ghana receive aid for their education and travel as they work at the founding of new parishes in an unevangelized area.
- Asia: Support for the work of Burmese evangelistic teams in the hill villages on the northern and western frontiers of the country where new congregations are being formed.
- Latin America: Assistance in stipendiary support for indigenous Latin and Indian lay and ordained workers involved in primary evangelism and the pastoral development of new congregations in Northern Argentina, Chile, Paraguay and Peru.
- Ecumenical: The churches of the South Pacific Anglican Council have increasingly participated in and benefitted from the ecumenical regional work of the Pacific Conference of Churches in Christian education and outreach.

#### Regional Planning for Mission and Justice

- Africa: Opportunities for the church to work for justice and to bring good news to the poor are increased by co-ordinated programming in the Province of Central Africa under the leadership of Archbishop Khotso Makhulu addressing training, refugee, rehabilitation, and development needs.
- Asia: Support of the regional work of the Christian Conference of Asia (CCA) with over 40 million Christians in 16 countries, including human needs and evangelism.
- Latin America: The emerging regional planning and actions are supported through the Regional Council of Northern South America and the Anglican Council of South America, such as urban mission, church growth and community development.
- Ecumenical: The Action for Renewal of the Church programs of the Caribbean Conference of Churches are supported, involving youth, women, family life and Christian Education.

#### CANADIAN NORTH

The Council of the North assists nine dioceses with financial, material and personnel support. In 1981, through General Synod Apportionment and the Anglican Appeal for the North and Overseas, the Council will distribute \$1,454,788 to the Dioceses of the Arctic, Cariboo, Saskatchewan, Moosonee, Keewatin, Caledonia, Brandon and the Yukon.

In addition, these dioceses are working hard to reduce and in some dioceses, even eliminate the need for grants. However, this is not possible for most because their populations are sparse and the cost of living much higher in the North.

It is proposed that Anglicans in Mission, in a partnership relationship of support, continue to provide the necessary support to the Canadian North through 1991. This would eliminate the difficult dependence on an annual Appeal (The Anglican Appeal) and provide the opportunity to budget and plan for new opportunities. The support of Anglicans in Mission will also help these dioceses develop new resources from within and strengthen their stewardship efforts.

As these stewardship efforts are improved and new resources are made available, it is logical that this will reduce dependence on the national program and thereby free funds for others.

Examples of the work that is being supported in the nine dioceses follows:

In The Arctic emphasis is placed on Native priests and their training, language resources such as Prayer Books in Copper-Eskimo and Hymn Books in Eastern Arctic.

In Cariboo support will continue for lay ministries, permanent diaconate, non-salaried ministries and ecumenical programs.

In Saskatchewan for education of Indian clergy.

In Moosonee assistance will help train Cree lay leaders and provide language training courses in Creé and French.

In Keewatin support for the Theological Education by Extension program; orientation and language training and the aircraft ministry which is integrated into northern work.

In Caledonia the Theological Education by Extension program will provide support for many kinds of ministry.

In Brandon lay training and the development of Native leadership is provided at the Henry Budd Training Centre. The diocese also hopes to provide language training for full time workers.

In Yukon program money is required to enable committees to meet and do new work.

In Athabasca the Fort McMurray area requires three new congregations, new buildings and personnel over the next five years.

It is estimated that it will cost approximately \$15 million to continue this kind of ministry in the north and overseas during the period 1984 to 1991 inclusive.

#### THE PENSION PLAN PROPOSAL

In 1966, the Canadian and Quebec Pension Plans were established. As a result, many retired workers of the Anglican Church of Canada received over \$2,500 per year in addition to the benefits received from their Church pension.

The Pension Office has established what it believes to be absolute minimum standards, \$7,200 for retired clergy/workers and \$5,200 for retired widowed spouses. It has been determined, however, that many in the Church Pension Plan do not receive these bare minimums.

There are 90 members, who retired before 1970, who do not receive the minimum \$7,200 and 60 of those have spouses. In addition, 146 widowed, retired spouses also do not receive the minimum \$5,200, and some are receiving as little as \$4,500.

It is generally agreed that this inequity must be corrected but at present the Church simply does not have the resources. Our actuaries inform us that if we can add slightly more than \$5 million to the Pension Fund, the plan will generate enough money to meet this critical need. There will also be funds available for the identified needs of the pension funds of the Dioceses of Niagara and Montreal. These are the only two dioceses not participating in the General Synod Pension Plan.

#### SUMMARY

These examples of mission opportunities and needs in the Canadian North, Overseas and retirement benefits for Church workers are intended to be a statement of the national Anglicans in Mission categories of mission and ministry which will be supported with money raised through Anglicans in Mission.

It is intended that between September 1981 and December 1982 each diocese will develop its own list of mission opportunities. The financial campaign in each diocese would then include national, international and diocesan goals and programs.

Anglicans in Mission is one response of our church to mission and ministry in the 80s, as that ministry is defined by parish, diocesan and national leaders.

#### RESOLUTION

The following resolution was passed by the 1980 General Synod.

"THAT

1. Approval be given for a major campaign to raise funds for new priorities in diocesan and national programs, subject to approval by National Executive Council by March 1981 as to the style, timing and national dollar goals, of the campaign;
2. The Task Force on Funding National Goals be authorized to commission a feasibility study, including discussion with all dioceses, on the style, timing and national financial goal of the campaign, for report to the National Executive Council by March 1981, and that the cost of the study be charged as an extra assessment budget item;
3. The Primate be authorized to appoint up to 20 persons to a national committee to be responsible for a major campaign; and that the committee report regularly to the National Executive Council.
4. Anglican Appeal be authorized for the years 1981 and 1982 and for 1983, if necessary."

PROPOSED SCHEDULE FOR  
ANGLICANS IN MISSION

1981

- Jan 81 to May 81 - Feasibility Study
- Sep 81 to Dec 81 - Visits to all dioceses to review results of study and to discuss initial organization
- Dioceses form ANGLICANS IN MISSION Committees
- Diocesan preparations for period of Mission-Study
- Diocesan Goals and Projects identification process begins
- National Case and financial goals completed

1982

- Jan 82 to Sep 82 - Study and planning
- Dioceses complete projects selection
- Dioceses build organization through congregations for education purposes
- Mission-Study phase
- Major Gifts solicited in all dioceses
- Oct 82 to Dec 82 - All phases - project and goals setting, organization, education completed
- Fund Raising teams organized in all dioceses
- Some limited advance gift solicitation

1983

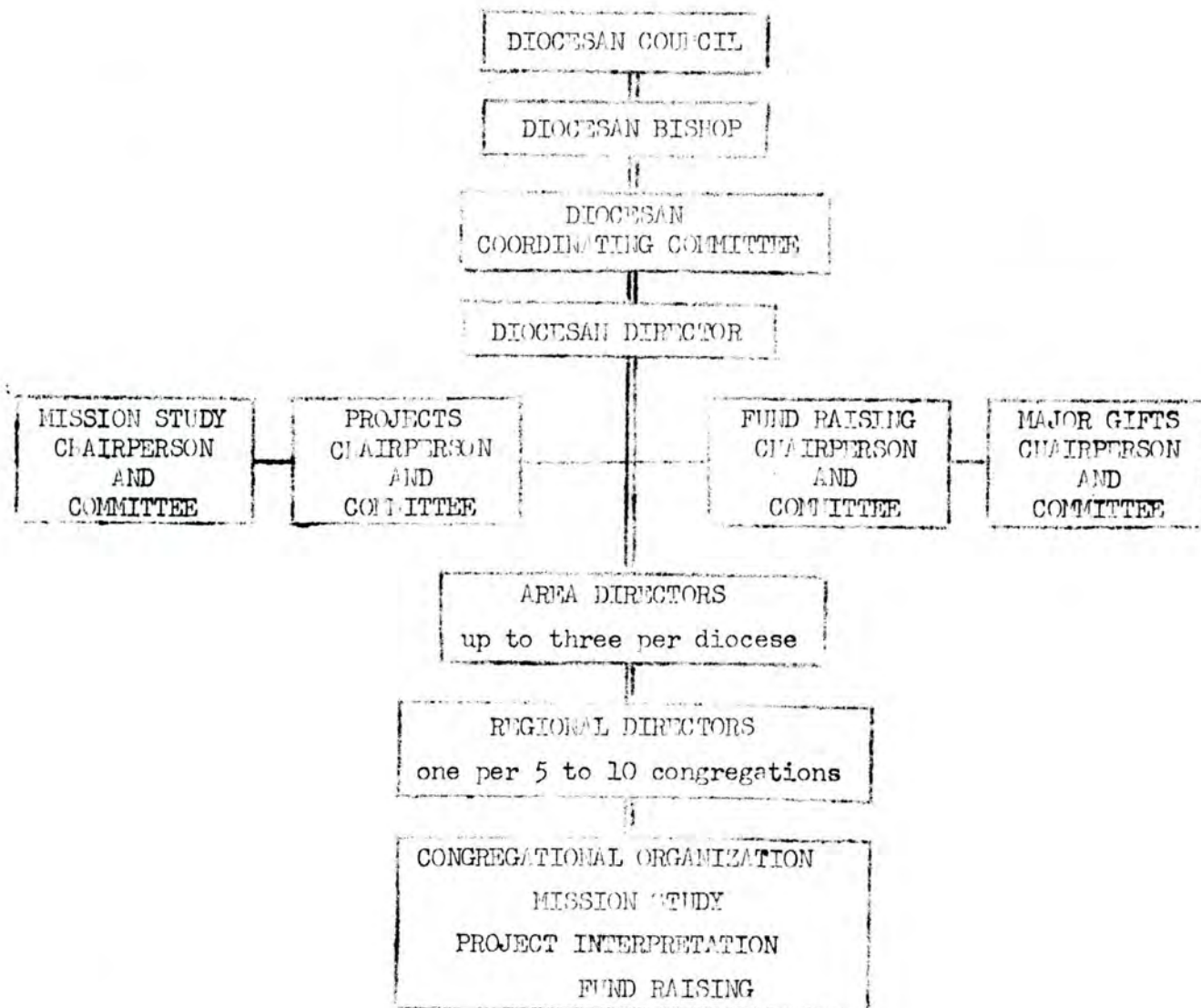
- Jan 83 to Jun 83 - Financial campaigns conducted in dioceses
- All church members or families visited personally for three year pledges through campaigns organized in the dioceses and local congregations

1983/1984

- Jul 83 to June 84 - Institute follow-up procedures
- Follow-up assistance given to dioceses on request
- Evaluation for the ANGLICANS IN MISSION program.

SUGGESTED TYPICAL DIOCESAN ORGANIZATION

ANGELICANS IN MISSION



\*\*\*\* 13 responses as of March 30 1981 \*\*\*\*

1. What is your general attitude regarding the proposed program, Anglicans in Mission?

Strongly supportive - 5; supportive - 6; mildly supportive - 2; Not supportive - 1.

2. Would you kindly comment on the fund raising appeal?

WORLD MISSION: Strong - 1; Some - 11; Little - 1; No - 0.

CANADIAN NORTH: Strong - 11; Some - 2; Little - 0; No - 0.

PENSION PROPOSAL: Strong - 5; Some - 6; Little - 2; No - 0.  
-if handled properly

3. Are there needs in your diocese that could be met through an appeal of this nature?

Yes - 10; No - 3.

Comments: -too much like a country wide Wells appeal (ugh)  
-the bishops curacy fund to appoint curates in financially weak places: to promote new work in new places in the diocese  
-curacy training fund; clergy retirement fund (for housing); clergy continuing education  
-curacy training fund; diocesan workers; chaplaincies;  
get parishes self-supporting, effective viable units; new blood in clergy

4. Do you believe that a nation-wide fund raising appeal is the best method of raising the funds to meet these needs?

Yes - 11; No - 1.

Comments: -could be

5. If no, what alternative methods would you suggest?

-spiritual priorities; See ye first the kingdom of God. The spiritual is not even mentioned in this form.

6. Would you be supportive of Anglicans in Mission?

Yes - 11; No - 1.

Would you encourage your diocese to participate?

Yes - 11; No - 1.

6. Would you encourage your congregation to participate? (continued)

Yes - 10; No - 1.

Would you work on the program?

Yes - 10; No - 2 -lack of talent

Would you give to this program?

Yes - 11; No - 1.

-I am not prepared, at this time, to give positive answers.

7. Would you recommend that the Anglicans in Mission program be conducted?

-yes

-no, not as presented by Bishop Bothwell and Bob Scully

-yes

-yes, it appears to be a good all round program

-yes

-yes

-yes, we should make use of the best expertise available. We should regard it as an investment

-yes

-yes

-yes

-yes

8. If the Anglicans in Mission program is conducted, what, in your opinion, is the most important thing we should do to ensure success?

-clearly establish the need with which people can readily identify and be receptive to.

-in the preparation prayer and bible study resources a must, e.g., Primate's noon day prayer for world mission. Could be brought out and used again effectively. Simple sensible booklets published similar to Anglican Appeal booklets on faith, prayer book, etc.

-be unabashed about asking for money but it must be in the context of a spiritual commitment

-strong presentation of purpose and needs aimed at individuals in the "parish pew".

-educate the congregations to the need for outreach to support mission

-put good emphasis on the need of prayer and religion. good and factual information be provided early in the program to all Anglicans

-emphasize the year of study of renewal in prayer, bible study and mission and stewardship

-get priorities in order from top down --He is the Lord

-bible study and stewardship and stressing tithing and concentrated prayer

=strong back up; people released from regular responsibilities to work on program interchange of personnel country wide.

-keep it personal in touch with people no one likes pouring money into a remote, distant, bottomless pit no matter how good the cause there

ANGLICANS IN MISSION FEASIBILITY STUDY QUESTIONNAIRE - Algoma - random mailing

\*\*\*\*17 responses from 13 parishes\*\*\*\*  
8 parishes heard from

1. What is your general attitude to ANGLICANS IN MISSION?

strong support - 5; support - 6; mild support - 5; no support - 2.

Comment: - Lets look into it some more - what are our alternatives?

2. Would you comment on the proposal to meet the following needs.

WORLD MISSION: strong - 0; some - 12; little - 2; no - 0.

CANADIAN NORTH: strong - 10; some - 5; little - 0; no - 0.

PENSION PROPOSAL: strong - 5; some - 8; little - 0; no - 0.

Comment: - strong support if properly presented. (marked "some")

3. Are there needs in your diocese that could be met through this proposal?

Yes - 9; no - 4.

Comments: - Algoma has mission parishes but is itself the source of their funding.

It is always easy to say "yes - our diocese has needs."

- Mostly need of more concentrated group efforts - prayerfully.

- We have in our parish the widow of an Anglican minister who I am certain does not receive even the minimum pension.

- local missions need strengthening.

- I would think the pension proposal would meet the needs of some.

- Through education and financial help our awareness will be deepened to the needs of others.

- Some retired clergy and particularly widowed spouses.

- the pension proposal.

4. Do you believe a nation wide programme is the best method of meeting these needs?

Yes - 11; no - 5; probably - 1. Comment: - what other alternatives are there?

5. If no, comment.

- More education of the need for both (1) clergy and following (2) parishoners prior to embarking on the programme - in other words ensure committment even if it may mean not meeting Diocesan levy.

- (1) an intensive but low-key presentation of the needs. (2) Encouraging parishoners and parishes to tithe.

- Anglicans in Canada are hungry for the Word of God not new "methods". We have found that converted persons love to support God's work.

- I hesitate to say no because I do not have an alternative suggestion.

- It appears difficult to see substantially larger amounts of money being generated than now is collected through Anglican Appeal, P.W.R. and parish offerings. How do you raise a greater per capits take at the congregational level?

6. Would you support ANGLICANS IN MISSION?

Yes - 13; no - 2. Comment: - given the committment defined in #5.

a) Would you encourage your diocese to take part?

Yes - 14; no - 2.

b) Would you encourage your parish to take part?

Yes - 14; no - 2.



ANGLICANS IN MISSION FEASIBILITY STUDY QUESTIONNAIRE - Algoma - random mailing.

6. cont

c) Would you work on the programme?

Yes - 10; no - 4; maybe - 1.

d) Would you give to this programme?

Yes - 13; no - 3.

Comment on (a) - (d): -As Anglicans already committed to missions ans to Anglican appeal, we would be willing to be supportive - provided the programme operates on sound principles re. raising money.

7. Would you recommend this programme be conducted?

- one word answers: yes - 5; no - 2. 3

- With the stipulations identified in #5. We don't need a "3-year wonder programme". Long term committment or not at all.

- Yes it sound exciting - congratulations!

- Yes but with reservations. From the general attitude of Anglicans from my experience, its success would be limited.

- no this plan seems to much like a top-heavy plan.

- I do not like the idea of everything being put together, especially the Northern mission and World Mission.

- yes I would recommend provided the right training and approval be done in each parish.

- I certainly do, and I think it would be very successful.

- With reservations-yes - Please ensure that the "Anglican Appeal" people don't suffer.

- I certainly believe that it has means for helping in many ways.

8. If this programme is conducted what is the most important thing to do to ensure success?

- Long term involvement.

- Prayer and pledges.

- Stick to the programmes as started and not make additions later such as happened in the P.W.R. changed to P.W.R.D.F. and as in the Northern appeal. *cont as 3rd item*

- Try to involve as many peopel - of all ages - as possible. Tapes that can be used in church during service are a great help.

- pray.

- To hope and pray that the hearts of people will be changed. It would seem to me that we do not give readily and freely to projects remote from ourselves.

- Making sure that it is God's will as He promises success to those who undertake things in obedience to the guidance of the Holy Spirit.

- That you identify clearly what is needed for each section e.g. Pension plan in terms of dollars.

- 100% parish involvement to the appeal.

- It certainly has to be well organized and explained thoroughly to every congregation where the distribution of money is going and most of all pray for God's blessing and that He will touch every person's heart so that they will give to the "glory of God" for this great work.

- More publicity to inform parishoners the need of this programme. Poorly informed people are poor givers and supporters.

- Appeal to the younger generation to take a greater part in all areas.

- (1) Don't go one step without God! (2) Be as conscious of your support base at the parish level as you are of the need for the programme.

- To make sure each effort is Christ oriented - be content with small beginnings - but prayerfully persist.

ANGLICANS IN MISSION FEASIBILITY STUDY QUESTIONNAIRE - Algoma - random mailing.

9. Other comments.

- I am prepared to help providing the necessary support is developed. St. Albans the Martyr has recently undergone a covenant planning programme under the direction of the Rev. Canon Hobbs. We have benefited from the programme but it may be necessary for us to "catch our breath" before embarking on a new programme.
- Yes we are supportive and very much in sympathy with your efforts and with your goals. - However we are a small and not very wealthy parish and sometimes have trouble meeting our own yearly budget. Several of us have "pet projects" such as an adopted child in India or other 3rd world countries. We are also helping "boat people" in our own community.
- cont from #8 - this was changed to Anglican Appeal Fund. No one objects to the extra appeals but that they should be made separately.
- I think that this is a step in the right direction. I am very pleased with what I have read about this long range programme.
- I feel that the present programmes such as Anglican appeal are only just beginning to be understood and supported and that ground would be lost by introducing a new programme at this time. I think our efforts should be directed towards growth in personal commitment. In a parish where enough people are committed to the extent that they tithe, that parish is in a position to give enough that special appeals and gimmicks will be unnecessary. That should be our goal. It may be a long way in the future, but, in the meantime, I think we would be just as well to give greater support to the existing programmes, rather than going to the expense and labour of producing new ones. If these new ones will, as I gather from their material, lead further and further away from personal involvement I feel it will be a loss. The personal touch given to the 1980 Anglican Appeal by Bishop Watton was most effective.
- If half the effort and enthusiasm and a fraction of the financing planned for this programme were applied to adopting and declaring the Biblical principal of tithing throughout the church we would be closer to the answer.
- Our church has made many mistakes in the past regarding its approach to missions. We have tried to be too much like a business - rather than bearers of a life-change gospel of power. We need to get back to the basics - simply sharing Jesus love and desire to minister to us.
- I feel that people are very selective where they give their money. Some feel very strongly about supporting Canadian North but may not feel as committed to World Missions therefore with a "United Appeal" approach you may not be as successful.
- We are about to have an every member of the parish visitation and this falls in line with the goals of the advisory board.
- It is very difficult for me to speak for the other members of our congregation but I have been the treasurer for some years and our members do not tithe and resent very much being asked for money. I feel that I try to support several T.V. ministries (P.T.L., Huntley, Jimmy Swaggert, World Concern etc.) and would certainly support ANGLICANS IN MISSION. All these needs must be met.
- I am actually poorly informed but believe mission work very important and realize our own parish has been aided previously by other parishes.
- (1) We were concerned with the stated immediate need for \$5 million in the pension fund - is the raising of such a large amount of money the only way to supplement the pensions? - our arithmetic says that's too much! (you must plan on using it for something else too). (2) You criticize annual appeals as being not dependable - but Anglican Appeal is dependable. We question the logic of a new appeal system if it: (a) does not draw on a broader base than Anglican Appeal (which is supported throughout the Canadian Church) and (b) if it requires the giving of a large amount of money from individually once annually (or even quarterly) - (c) if collection systems become, in reality, simply a levy on individual congregations, who may be hurt internally.
- Certainly pensions are a great need and we must look after the North - Hopefully a great response to world missions also.

ANGLICAN CHURCH OF CANADA  
FEASIBILITY STUDY SUMMARY REPORT

MAY 1981

BACKGROUND

- ONE This Feasibility Study was authorized by the General Synod on June 21, 1980 (See Resolution).
- TWO Community Counselling Service Co., Inc. was retained to conduct the study. This firm has a successful record of conducting major fund appeals for denominations including the American Lutheran Church, (two campaigns, \$55 million goals, \$80 million raised) and the Lutheran Church-Missouri Synod, (\$40 million goal, \$70 million raised.)
- THREE The Reverend Canon W. Ebert Hobbs, Director, Membership Development, was assigned by the church to plan, coordinate and conduct the study with CCS.
- FOUR (p 2) A Steering Committee was appointed by the Primate to help plan the study, receive reports, and provide recommendations.
- FIVE A preliminary statement of needs was developed in consultation with national leaders representing administration, program, finance, Canadian National Mission, World Mission, and pensions. The statement called for a period of mission study to be followed by a financial program to raise a minimum of \$20 million for National needs, and additional funds for diocesan and congregational needs (See Statement).
- SIX (pp 5, 7) Forms were designed for personal and mail interviews. These centered on four basic factors: a) case; b) leadership; c) plan of approach; d) financial objectives.
- SEVEN Twenty-nine dioceses were visited by representatives of the National church and CCS.
- EIGHT Thirty diocesan bishops and 200 rectors and lay leaders participated in in-depth interviews. Meetings were held with 29 diocesan councils and diocesan staffs, and additional meetings were held, where possible, with diocesan stewardship committees. Approximately 680 people attended the diocesan meetings.

- NINE A total of 1,424 specially designed interview forms were sent to a random selection of congregations for local input.
- TEN A total of 1,051 forms were completed during the personal interviews and by diocesan councils and congregational leaders.
- ELEVEN The study was conducted in phases, and the questionnaires were revised frequently to reflect the input of leadership.
- TWELVE  
(p 7) A principal objective of the feasibility study was to test the leadership of the church and to determine attitudes regarding matters which are considered pre-requisites to a successful denominational endeavor.

#### FINDINGS

- ONE  
(p 14) The general attitude regarding ANGLICANS IN MISSION is positive.
- TWO  
(pp 15-16) In the area of case, the Canadian North is supported best, followed by the Pension Proposal and then World Mission needs. In general, all areas received positive support.
- THREE  
(p 16) Concern was expressed in personal interviews regarding some World Mission work and needs.
- FOUR  
(pp 16-17) Study participants believe that there are diocesan needs that can be met through ANGLICANS IN MISSION.
- FIVE  
(pp 17-18) Most people could not identify additional National needs and this was attributed mainly to the fact that people are not aware of the existing program.
- SIX  
(p 18) A number of personal interviewees indicated that they see the National office as remote and, at times, even cut off from the diocesan churches.
- SEVEN  
(p. 19) ANGLICANS IN MISSION is considered the best method for meeting the extraordinary needs of the church in the eighties.
- EIGHT  
(pp 20-21) The proposed schedule for carrying out ANGLICANS IN MISSION - 1981: Organization; 1982: Mission Study; 1983: Fund raising; was found most acceptable.

- NINE  
(pp 21-22) The mission study phase was considered the critical area of ANGLICANS IN MISSION. Most interviewees believe that it will affect every other phase of ANGLICANS IN MISSION and is essential to success.
- TEN  
(pp 22-23) There was a very favorable response to the proposal that a single plan and timetable be utilized and that all dioceses work together in ANGLICANS IN MISSION.
- ELEVEN  
(pp 24, 32) The involvement and strong support of the bishops is considered critical to the acceptance and ultimate success of ANGLICANS IN MISSION.
- TWELVE  
(pp 25-26) The bishops were very positive about ANGLICANS IN MISSION, and most indicated that they would make it their number one priority and select a qualified and effective person to conduct the program on the local level. Two bishops were judged non-supportive, and two were judged reserved in their support.
- THIRTEEN  
(pp 26-28) Most people are unaware and inexperienced regarding the matter of major gift fund raising. Only 23% of the people personally interviewed would comment on the potential that would be available from individual major gifts.
- FOURTEEN  
(pp 29-30) There was an excellent response to the four questions which are considered "key" in a feasibility study. Eighty-six percent of all interviewees indicated they would encourage their dioceses to participate in ANGLICAN IN MISSION. Eighty-four percent of all interviewees indicated they would encourage their congregation to participate. Seventy-two percent of all interviewees indicated they would work on the program. Eighty-seven and one-half percent of all interviewees indicated that they would give to the program.
- FIFTEEN  
(pp 32-33) Few problems were seen to be so significant that they would interfere or impede the acceptance, support, and success of ANGLICANS IN MISSION.
- SIXTEEN  
(p 35) The majority of the interviewees believe that \$20 million is a realistic national target, but many people felt unqualified to provide advice in this regard.
- SEVENTEEN  
(p 36) The overall response to the involvement of professional fund raising counsel was quite positive -- 83% of all interviewees believe the involvement of professional counsel to be important.
- EIGHTEEN  
(p 37) Almost 80% of all interviewees (and 90% of those who made a recommendation) recommended that ANGLICANS IN MISSION be conducted.

## EVALUATION

- ONE  
(pp 46, 47  
48)
- The identified pre-requisites (for leadership) have been met and would indicate that ANGLICANS IN MISSION is feasible. Critical concerns were expressed during the study ~~which~~ could be considered conditions and if not met, would alter the findings of this report.
- TWO  
(pp 49-50)
- The mission study phase is critical to the acceptance of ANGLICANS IN MISSION. The message of mission, the response to the question, "What is it that God is asking us to do?" is the primary thrust that people want to see in ANGLICANS IN MISSION. "What you do in the year of mission study will determine how the program will be perceived, if it will be accepted, and ultimately, if it will succeed." "We need the work that can be done in the year of mission study more than we need the financial campaign."
- THREE  
(pp 50, 51,  
52)
- Interpretation is an important educational aspect that people see to be necessary if ANGLICANS IN MISSION is to be accepted. For many, the understanding of the "mission study phase" means informing people of the disposition of the money raised. For many, education and interpretation not only mean telling people why they should give and where their money is being spent, but also why the church is doing the work, whether it should be doing it, and if it is doing it well.
- This factor is important: A number of people are not sure that all of the work of the national church is relevant, needed, and/or consistent with their own personal philosophies, understanding of mission needs, and commitments. This is especially true in the area of World Mission, and it is a growing perception with respect to the work of the Canadian North and other programs of the National church.
- FOUR  
(pp 52, 53)
- The stewardship efforts and resources of the church on the national and diocesan level were found to be inadequate and the people involved ill-trained to carry out this work in an effective manner. This is a concern of the people of the church at all levels.

FIVE  
(p 54-55)

The concept of the church moving together within a common timetable and plan was seen as more than simply an effective campaign strategy. As a result of the study process, it has grown into a "condition" for acceptance. This was seen as a response to a larger need than mission study or fund raising, but a common desire of the dioceses to work together for the good of the church.

SIX  
(p 53)

The dioceses have stated clearly that ANGLICANS IN MISSION must provide the opportunity to raise funds for local needs and have a diocesan focus. They want to work within a common plan and timetable, but they insist that the program be presented in a manner and style that is reflective of the unique characteristics and strengths of the individual dioceses.

SEVEN  
(p 53)

The church has advised that it would not find acceptable fund raising techniques and methodologies that have been utilized in the past and which have been considered pressure tactics and/or insensitive to local situations.

EIGHT  
(pp 53-54)

The church has stated clearly that the program must have the leadership of the diocesan bishops and the Primate or it will not succeed. "It must be their number one priority -- evidenced by their leadership, their statements, their physical presence at key events." Most people recognize that bishops can't be expected to do all of the work, but they must lead.

NINE  
(p 54)

The active support and the involvement of the clergy is seen to be second in importance only to the involvement of the bishops. "If they oppose this ANGLICANS IN MISSION, it will never work. If they don't work for it, it will be almost impossible to make it work." At the same time, it is recognized that once clergy are supportive, it will require the leadership and work of the laity to carry out ANGLICANS IN MISSION. "The campaign won't happen if the rectors don't want it to, but you must have the laity to do the work."

TEN  
(p 55)

The leadership has advised the church to proceed with ANGLICANS IN MISSION. The majority have said it is a good plan, it can succeed, we need it, we will support it, and we recommend that it be done. They have also placed serious qualifications on their pledge of support. The church should adopt ANGLICANS IN MISSION on the condition that it also accepts the advice of the people who participated in the feasibility study.

## THE FUND RAISING POTENTIAL

ONE  
(pp 56-60)

CCS believes that a \$20 million national goal is realistic, both in terms of the potential available and the needs to provide dioceses the opportunity to add substantial financial objectives to local presentations (if 50% of the identifiable givers in 60% of the congregations would give \$600, approximately \$45 million would be raised.) It is anticipated that there would be varying degrees of support, from maximum to non-participation. In addition, it would be anticipated that a "reasonable" amount of money could be raised for major gifts.

## THE OPERATIONAL PLAN FOR ANGLICANS IN MISSION

It was not the intention of the feasibility study to provide a detailed plan for implementing ANGLICANS IN MISSION. However, we believed it important that those who receive the study have some indication of how the program ought to be carried out. Nine areas of specific recommendations have been given to the church in the feasibility study report.

ONE  
(pp 63-65)

### Mission Study and Interpretation Phase

This mission study program should include general recommendations from the national organization and specific materials and programs developed by the dioceses utilizing national recommendations as guides. The National and diocesan case would be included in the educational and mission study materials. It was emphasized that specific educational efforts would be required for the clergy and vestries or advisory boards.

TWO

### Establishing Financial Goals

THREE  
(pp 66-71)

### Developing the National Case Statement

A chart of income and expenses anticipated through the years 1991-1992 should be developed and the National divisions and related committees should prepare detailed statements on the general activities that they anticipate being part of their programs.



The dioceses should accept minimum financial objectives based on common factors and then add additional objectives for local needs. The dioceses should make covenants to meet the national objectives before funding local needs or many of the national programs could be jeopardized. A special case development committee should be organized to assist and coordinate the case preparation.

FOUR  
(pp 71-74)

#### The National and Diocesan Organizations

The National Organization should be lean and include the Primate as Honorary Chairperson, a National Director, a Steering Committee, an Information Officer, a Major Gift Chairperson, a Major Gift Committee and it should have the support of all national executives.

The Diocesan Organization should have the Diocesan Bishop as Honorary Chairperson, a Diocesan Director, a Coordinating Committee, an Educational Committee, three to four Associate Diocesan Directors and Regional or Area Directors for approximately every seven congregations. Dioceses should also have Major Gift Chairpersons, Major Gift Committees and every congregation should form a leadership team for carrying out the three emphases:

- \* Mission Study
- \* Interpretation
- \* Fund Raising

FIVE  
(pp 75-76)

#### The Diocesan Goal and Project-Setting Process

A process has been suggested wherein dioceses would accept the National Goal, identify local projects and bring these to the parishes through their vestries or advisory committees. Congregations should be asked to make decisions on participation and financial goals before the diocesan goal is announced.

SIX  
(pp 76-77)

#### Major Gift Phase

A Major Gift Phase should be conducted as part of the financial thrust. A goal of \$4 million is recommended.

SEVEN  
(pp77-79)

#### Fund Raising Phases

A number of recommendations were made for the fund raising phases and procedures including the National Organization, the Diocesan Organization, methodology and timetable.

EIGHT  
(pp 80-81)

Professional Counsel

It is recommended that professional counsel be utilized on the national, regional and diocesan levels.

NINE  
(pp 81-82)

Operational and Professional Costs

A budget of \$1.6 million should be approved for all costs including assigned church personnel salaries, secretarial and clerical salaries, office expenses, travel, promotional materials and professional counsel. This would amount to 8% of the National Goal. The dioceses should be encouraged to set similar limitations in determining their goals and budgets.

RESOLUTIONS FROM THE ANGLICANS IN MISSION FEASIBILITY STUDY COMMITTEE

TO THE NATIONAL EXECUTIVE COUNCIL

1. That the Feasibility Study and Fund Raising Report be received.
2. That approval be given to an Anglicans in Mission program to challenge the Canadian Church in mission and ministry in the 80s, including a year of mission study and planning in 1982, and with a National Financial Goal of \$20,000,000 to be realized through a professionally-assisted campaign beginning in 1983.
3. That the recommendations on Pages 61 to 79 of the Feasibility Study be approved, as to national case, national/diocesan organization, year of mission study (educational plan), financial goals, and fund raising phases (including major gifts).
4. That Community Counselling Service Co., Inc. be retained as fund-raising counsel for the National portion of Anglicans in Mission at a total fee of not more than \$800,000 with terms of service and fee payment schedule according to a contract to be approved and signed by the Primate and the Treasurer.
5. That total national costs (including those in Resolution #4) be set at 8% of the National Financial Goal of \$20,000,000, plus campaign follow-up costs of approximately \$500,000.
6. That the Primate be asked to appoint up to 20 persons to the national steering committee to be responsible for the Anglicans in Mission program, and that the steering committee report regularly to the National Executive Council.

The Anglican Church of Canada

Office of the Director of  
Membership Development

600 Jarvis Street  
Toronto  
Ontario  
M4Y 2J6



L'Eglise Episcopale du Canada

Bureau du Directeur des  
Services et l'Adhésion de  
Développement des Membres

(416) 924-9192  
Telex: #065-24128  
Marlaria, Toronto

July 31, 1981

The Rt. Rev. F.F. Nock  
Box 1168  
Sault Ste Marie, Ont.  
P6A 5N7

Dear Bishop Nock:

As you are aware, Anglicans in Mission is currently in the planning stage. Together with Professional Counsel (Community Counselling Service) we are in the process of testing various ideas and principles for incorporation into the overall program. Obviously, a viable, workable plan could not be designed without the advice and support of the Diocesan Bishops and in recognition of this, we are scheduling a series of visits to the Dioceses in September and October of this year. The purpose of this letter is to re-confirm the appointment schedule, a copy of which is enclosed, and to outline the items to be discussed during these visits which we believe should be carefully structured. In addition, I wish to take this opportunity to summarize some of the "key events" related to the Anglicans in Mission program so you will be in a better position to begin work on the initial stages of the effort in your Diocese.

Simply stated, the purpose of the visit is to receive your input which is so important as we continue planning and to provide you with insight about the program as it relates to your Diocese. The plan ultimately designed for Anglicans in Mission must reflect the unique polity of our Church, the needs and individual characteristics of our Dioceses, and also incorporate sound planning and fund raising principles. More specifically, the agenda for this meeting will encourage candid discussion of the following topics and concerns:

- \* Basic concerns regarding the timing and implementation of Anglicans in Mission.
- \* To provide Professional and National leadership an opportunity to gain your input concerning planning, structure, and necessary organization.
- \* Principles upon which the fund raising aspects of the program will be based.
- \* Appointment of Diocesan leadership needed to implement the program with particular emphasis on the position of Diocesan Director.
- \* An outline of the National Case Statement which is presently in the developmental stages.
- \* Diocesan participation in an intensive Mission Study program.
- \* National and Diocesan financial targets.
- \* The development of Diocesan Case Statements.
- \* The role of Professional Counsel in the Diocesan program.
- \* Financial costs incurred by Dioceses through their participation in Anglicans in Mission.

Due to the length and complexity of the above agenda, it is anticipated that we will need to spend a minimum of 2 to 3 hours in private consultation with each Diocesan Bishop, and perhaps an equal amount of time with you and other persons you may wish to involve.

While some of the planning for Anglicans in Mission has been put on hold pending these meetings with the Dioceses, other program objectives have been decided and I want to take this opportunity to alert you to these events at this early date so you will know what is coming up.

To acquaint parish clergy with the scope and designs of Anglicans in Mission, the program asks each Diocese to hold a special all-day Clergy Meeting during the four week period beginning Sunday November 15 and ending Saturday December 12. Recognizing the importance of these all-day sessions, it is anticipated that National leadership will be in attendance. So that this may happen we have developed a suggested schedule for

these meetings, a copy of which is enclosed. Frankly, this schedule has been developed to suit our needs and might prove impractical in some Dioceses. If this is the case, please let me know so that we can reschedule this important event. It is hoped that this special event will emphasize the EXTRAORDINARY nature of Anglicans in Mission and offer parish clergy an initial opportunity to learn about the program first hand.

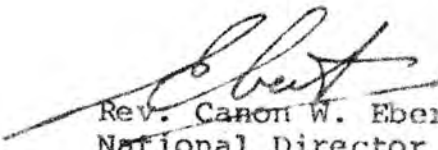
We realize Diocesan leaders are beginning to give thought to the matter of their financial objectives. At these September/October meetings the visiting team will discuss a PROPOSED SHARE of the National goal with each diocese. As you will recall from the feasibility study prepared by Community Counselling Service, you will be asked to accept this share by entering into a PARTNERSHIP IN MISSION COVENANT AGREEMENT with the Primate on or before December 1, 1981. While we realize meeting this deadline may be difficult we do ask for your understanding.

Finally, Anglicans in Mission asks each Diocese to schedule a special DIOCESAN SYNOD sometime during the period of mid-April through May 1982. While it is too early to effectively plan and schedule for these Synods, I want to bring this matter to your early attention. The purpose of this special Synod would be four-fold:

- 1) To gain the support and cooperation of parish leadership.
- 2) To discuss ways in which the program will be carried out in the congregations.
- 3) To encourage parish support of the plan and timing of Anglicans in Mission.
- 4) To obtain endorsement of the Diocesan Case.

I trust you will not be overwhelmed by the work outlined in this letter. There is a lot of work to be done and the schedule is tight but the results will be worth it and taking one-step-at-a-time, Anglicans in Mission can be brought to a successful completion. Please do not hesitate to give me a call if there is anything I can do to facilitate this process.

Faithfully,

  
Rev. Canon W. Ebert Hobbs  
National Director  
Anglicans in Mission

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Attachments

cc. The Most Rev. Edward W. Scott, Primate

SCHEDULE OF VISITS TO DIOCESAN BISHOPS

Monday, July 27, 1981

OTE: Unless otherwise notified, all meetings will begin at 10 a.m. on the date indicated.

DIOCESE	DATE	VISITATION TEAM
Niagara	Friday, September 4, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
Quebec	Wednesday, September 9, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
Edmonton	Monday, September 14, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
Athabasca	Monday, September 14, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
Calgary	Tuesday September 15, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
Saskatoon	Tuesday September 15, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
Qu'Appelle	Wednesday September 16, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
Saskatchewan	Wednesday, September 16, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
Caledonia	Thursday, September 17, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
<u>Algoma</u>	<u>Friday, September 18, 1981</u>	<u>Rev. Canon W. Ebert Hobbs</u> <u>Mr. Kevin M. Allen</u>
Keewatin	Friday, September 18, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
Ontario	Tuesday, September 22, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
Ottawa	Wednesday, September 23, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
Moosonee	Wednesday, September 23, 1981	Rev. Canon Glen Bresee Mr. Robert Dodson
Montreal	Thursday, September 24, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen
New Westminster	Monday, September 28, 1981	Rev. Canon W. Ebert Hobbs Mr. Kevin M. Allen

PROPOSED SCHEDULE FOR SPECIAL ANGLICANS IN MISSION CLERGY MEETINGS

(November 16 - December 12, 1981)

INTRODUCTORY NOTE:

To provide parish clergy with an overview of Anglicans in Mission, every Diocese is asked to conduct a special all-day clergy meeting during the four week period of November 16 - December 12, 1981. Because these meetings will be instrumental in forming clergy opinion and gaining their interest and involvement, it is anticipated that many if not all of the dioceses will wish to have National Anglicans in Mission Representatives in attendance to answer questions and to offer a presentation. For this reason, we have developed the following proposed schedule which will assure the most effective deployment of these resource persons.

If you find that the proposed date for your Diocesan Clergy Meeting is not possible, please let us know, and will attempt to arrange another meeting date that is more convenient. It should also be noted that some dioceses, because of size or because of the prohibitive cost of these meetings, might wish to use an alternate means of conveying this information to their parish clergy. These special situations will be handled on an individual basis during our meetings with Diocesan Bishops in September and October.

<u>DIOCESE</u>	<u>DATE</u>
Eastern Newfoundland	Monday, November 16, 1981
Central Newfoundland	Tuesday, November 17, 1981
Western Newfoundland	Wednesday, November 18, 1981
Toronto	Monday, November 23, 1981
Brandon	Monday, November 23, 1981
Rupert's Land	Tuesday, November 24, 1981
Niagara	Wednesday, November 25, 1981
Keewatin	Wednesday, November 25, 1981
Huron	Thursday, November 26, 1981
Algoma	<del>Thursday, November 26, 1981</del>
Ontario	Friday, November 27, 1981
Moosonee	Friday, November 27, 1981
Calgary	Monday, November 30, 1981
Caledonia	Monday, November 30, 1981
New Westminster	Tuesday, December 1, 1981
Cariboo	Tuesday, December 1, 1981
British Columbia	Wednesday, December 2, 1981
Kootenay	Wednesday, December 2, 1981
Athabasca	Thursday, December 3, 1981
Ottawa	Monday, December 7, 1981
Edmonton	Monday, December 7, 1981
Montreal	Tuesday, December 8, 1981
Qu'Appelle	Tuesday, December 8, 1981
Nova Scotia	Wednesday, December 9, 1981
Saskatoon	Wednesday, December 9, 1981
Fredericton	Thursday, December 10, 1981
Saskatchewan	Thursday, December 10, 1981
Quebec	Friday, December 11, 1981



## CHRISTIAN INITIATION

The Reverend F.A. Peake, M.A., D.D., D.S.Litt., F.R.Hist.S.,  
Professor of History - Laurentian University

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This paper will make four points:

1. It has never been the general practice of Anglicanism and pre-Reformation catholicism to admit persons to the Communion before they have received the laying on of hands.
2. The suggestion that young children of tender years might be received as communicants is for Anglicans a significant break with tradition.
3. If children are to be admitted as communicants they will need to receive the laying on of hands at Baptism.
4. If this were done it would raise serious (although not insurmountable) questions about the nature and purpose of subsequent affirmations of faith by the individual concerned.

In order to provide a basis for the discussion of these ideas this paper will offer some thoughts about Christian initiation and the Christian life which, it is hoped, will follow it. This raises two questions:

- How does one become a Christian?
- How does one continue as a Christian?

Almost universally it has been believed that to become a Christian one needs to be baptized and to receive the laying on of hands and that to remain 'in good standing', if the phrase may be permitted, one needs to be regular in attendance at the Eucharist and in the reception of the Body and Blood of Christ. There have been long periods in the Church's history when although that was the belief it was not the practice. It is partly for that reason that the Church is now faced with some new and urgent questions about Christian initiation.

As we begin our enquiry the logical starting point would seem to be the New Testament but, unfortunately, the New Testament is not as clear and definitive a guide as we might wish and that for several reasons:

- The New Testament was not written as a handbook or manual of procedures. Most of the New Testament writers thought that the end of the world would come in their life time and they were not interested in laying down rules for the future.
- There was a diversity of procedures and, as with the sacred ministry, it was not until the post-New Testament era that procedures became standardized.
- For obvious reasons most converts in the New Testament era were adults. This has raised questions about the baptism of children.
- For the first few centuries of its existence Christianity was a prescribed or forbidden religion.

All these factors had an impact on the way Christian initiation developed.

### Christian initiation in the Early Church

What happened in the days immediately following the resurrection is not known with any degree of certainty. As already suggested the development of the Church was not determined by regulation or legislation. There was a remarkable degree of variety and spontaneity. Customs varied from place to place and from time to time.

Three schools of thought have emerged as to what was meant by Christian initiation and how it was carried on in the early Church.

- The first is the view that Christian initiation consisted of both baptism and the laying on of hands, probably accompanied by anointing with holy oil.
- A second view, represented more recently by a commission of the Church of England, led by the Bishop of Ely, believes that Christian initiation was completed by baptism alone and that the laying on of hands is therefore, an optional extra. This is also the modern Roman Catholic view.
- A third view, supported by the Pentecostals, is that Christian initiation is effected by Spirit-baptism such as that experienced by the Apostles on the Day of Pentecost and that water baptism is, therefore, an optional extra.

The witness of history seems to rest with those who hold the first view - that Christian initiation consists of baptism in water in the name of the Trinity conjoined with the episcopal laying on of hands at one and the same occasion. For example, we may quote from Tertullian, (c. 160-c.220), one of the African Church Fathers who described Christian initiation as follows:

When we are going to enter the water, but a little before and under the hand of the president, we solemnly profess that we renounce the devil, and his pomp, and his angels.

Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel.

After this, when we have issued from the font, we are thoroughly anointed with a blessed unction according to the ancient discipline.

. . .

In the next place, the hand is laid upon us, invoking and inviting the Holy Spirit through benediction . . .

(De Baptismo. 5-8; quoted by J.C. Ayer, A Source Book for Ancient Church History, New York, 1913, p. 233)

Those who hold this view see Christian initiation as a re-enactment of the baptism of Jesus. As J.D.C. Fisher has written:

As our Lord was plunged in the water of the Jordan, so the candidate was dipped in the water of the font:

As the Holy Spirit came down upon our Lord when he emerged from the water so the Holy Spirit symbolized by oil (and we might add, by the laying on of hands) descended upon the candidate when he emerged from the font.

Though it had more than one act, the drama was an organic unity . . .  
(The Fulness of Christian initiation, p. 8)

This, it may be noted, is also the official view of the Anglican Church of Canada as affirmed by its General Synod in the following resolution, 1971:

Be it resolved that this General Synod affirms the essential unity of the act of christian initiation consisting of baptism (with water in the name of the Trinity) together with the laying on of hands and first communion, by which a person is reborn of water and the Spirit and incorporated as a full member of the church, sharing in the body of Christ.

(At this rite of Christian initiation, the resolution proceeds) the bishop should officiate.

(Proceedings of General Synod, 1971, p. 40)

#### Separation of Baptism from the Laying on of hands - Subsequent neglect of Confirmation

Difficulties arose when the laying on of hands, which in the fifth century came to be known as confirmation, was separated from baptism. Let me trace, as briefly and as simply as I can, what seems to have happened over the centuries. Before doing so it will be well to consider the admissibility of children to baptism and the role and purpose of sponsors or godparents.

The question is often asked, 'Should children be admitted to the fellowship of Christ's religion before they are intellectually capable of making a profession of Faith?' Although the evidence of the New Testament is not clear there is an argument from silence supported by the long-standing tradition of the Church.

Most of the converts in the early Church were adults: many of them were drawn from the ranks of the Jews with a deep belief in a monotheistic God, Creator and Sustainer. Many of these converts, it is reasonable to suppose, had families and we may believe that whole families were received into Christ's church; e.g. the instance of the gaoler of Philippi (Acts 16: 32-33). He was baptized, and all his family, including, surely, his wife and children.

There is also the weight of tradition. Throughout the history of the Church it has been almost universally believed that the children of believers should be received into the family of Christ's Church. It has also been believed that the required declaration, 'I believe that Jesus is Lord' could be made on their behalf by parents.

Turning now to the matter of sponsors: in its early days, as I have already pointed out, Christianity was a forbidden religion. To be a Christian was to risk the death penalty. In consequence, Christians did not usually advertise their identity and they were suspicious of strangers. Services were held in secret and everything possible was done to avoid the intrusion of spies or informers. If a stranger asked to be admitted or sought baptism he was required to supply references. Some member of the congregation - or someone known to members of the congregation - had to vouch for him. The stranger had to have sponsors.

The custom continued long after there was any need for it on the grounds of safety and these sponsors became what we know as godparents.

But we are concerned with the reasons for the separation of baptism and the laying on of hands and the consequences of that separation.

Early in the fourth century Christianity became the state religion of the Roman Empire and consequently the number of Christians increased greatly. It became socially acceptable - and even necessary - to be a Christian: greatly to the detriment of the Christian church. Although the number of Christians increased, the number of bishops does not seem to have increased proportionately. Moreover, the bishop emerged as a state official with civil as well as ecclesiastical responsibilities. He came to be seen not so much as the pastor of his flock as a figure of some importance. This was what has been called the rise of monarchical episcopacy in which the Lord Bishop became a figure of equal social and political importance with the local Roman governor.

As the Roman Empire faded away in the sixth century the imperial administration also waned. Often there was no local Roman governor and the bishop was left as the only public official. Because of all this the bishop had less and less time for pastoral responsibilities. By the third century it was also coming to be believed that to die unbaptized was to incur grave disabilities after death. It was therefore felt to be important to baptize infants as soon as possible after birth.

For all these reasons the latter part of Christian initiation - the laying on of hands - came to be separated from baptism and had to be deferred until the bishop came to visit. Until about the thirteenth century children were expected to be confirmed by the age of two or three. Whether, in fact, they were confirmed is another question. Medieval bishops were notoriously careless about such matters and it is probable that many children were never confirmed at all.

#### The Problem of Non-Communicating Attendance at the Mass

There was also another difficulty. By the thirteenth century, and even earlier, the practice of non-communicating attendance at the mass was becoming a serious problem. This was the growth of the idea that it was not necessary to receive the communion but that one's religious duties were amply fulfilled by being present at the mass to see the elevation of the host by the priest. The problem may have arisen in part because of the large number of the unconfirmed but also from the growth of superstitious ideas concerning the mass. Certainly, there is no evidence of the admission of the unconfirmed to communion.

This problem of non-communicating attendance at the mass was widely recognized and efforts were made to correct it.

One such attempt was the decree of the Fourth Lateran Council, 1215, which ordered parishioners to communicate at least once a year. The fact that such a ruling was deemed necessary is generally regarded as a clear indication that most people were making their communion rarely if ever. The decree made little difference and efforts to improve the situation continued.

Another attempt was made by the thirteenth century Archbishop of Canterbury, John Pecham. Under his guidance the Lambeth Council, meeting in 1281, ordered that thereafter none should be admitted to the communion but such as had been confirmed. This has sometimes been taken out of context and misinterpreted to mean that prior to this order people were being admitted to the communion without having been confirmed and that this was an attempt to re-instate the rite of confirmation. What is far more likely is that most people were neither

confirmed nor communicant and that by getting them confirmed Pecham hoped that they might become regular communicants. The attempt failed.

When Thomas Cranmer became Archbishop of Canterbury nearly three hundred years later he tried another approach. Through the rubrics of the first English prayer book he directed that if there were no communicants there would be no communion. He counted on the belief that to the people of that day a Sunday without the mass - or communion - was unthinkable. If they were required to communicate as the price of retaining the mass, they would communicate. But the attempt backfired. There were no communicants and, hence, no communion. The Church of England, as a result was condemned to four hundred years of matins.

There were other attempts from time to time to correct the situation - William Laud in the seventeenth century - John Wesley in the eighteenth - but not until the Oxford Movement or Catholic Revival of the nineteenth century with its emphasis on the Church as the divine society, the Body of Christ, and on the centrality of the Eucharist did the matter again become a live issue.

#### Christian initiation in the Twentieth Century

We now come to a consideration of the implications of all this for our own time. As everyone knows the later twentieth century has been a period of unprecedented change - by no means all of it for the better. In the social and political realm there has been an emphasis upon the right (if right it is) to know, the need of the individual to be involved and the demand for relevance - whatever that may mean.

These have spilled over into the religious sphere with a demand for over-all involvement and lay participation. The result, in part at least, is what has come to be known as the Liturgical Movement which has affected all Christian communions to a greater or lesser degree.

The demands of the liturgical movement have been for services intelligible to modern man and for greater emphasis on the Communion or Eucharist. It is probably true that in all Christian communions the Lord's Supper is observed more frequently today than it was half a century ago. In many instances it is the principal - if not the only - service on the Lord's day.

This has also prompted questions about the relationship of children to the Eucharist. For a time, in the Victorian era, it was believed that they should not be present. With the advent of the liturgical movement it was increasingly felt that children should be present. It would be good for them to observe if nothing else. But if children were present it seemed appropriate that their presence should be acknowledged in some way.

This prompted a further development and children were to be invited to accompany their parents to the altar - not to communicate - but to receive a blessing from one of the officiating clergy usually signified by a spoken blessing and a laying on of the hand.

A few decades later even this no longer sufficed. Urged on by the permissive and egalitarian spirit of the age it was argued that children should be admitted to the eucharist as communicants. This is the point to which we have come.

CONCERNING THE ADMISSION OF CHILDREN TO COMMUNION

It is horrifyingly true that the rite of Confirmation as cherished and practised by Anglicans since the Reformation at least has, to a large extent, ceased to serve any useful purpose. With a 'drop-out' rate which is probably in excess of 75% it can scarcely be said to provide the basis for a stable, adult, Christian life. The realization that some change is urgently necessary has been with us for some time. The Parish Education Programme was a move in this direction but the fact that it was widely rejected does not augur well for any similar attempt in the near future. One of the principles of the Parish Education Programme was that parents ought to be persuaded to take more seriously the responsibilities of the Christian nurture of their children. This, by and large, parents declined to do.

The same proposal has now emerged in another guise. At the 1979 session of the Algoma Diocesan Synod the following resolution was introduced:

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 the parents, in consultation with their parish priest, to decide when their children shall begin full participation in the Eucharist.

It should be noted that the resolution is contrary to the declared policy of the General Synod. The resolution was referred to the committee which produced it for further study. Unfortunately, the 'further study' has produced only an emotional plea for the adoption of the original resolution. Comments on the report of the committee will appear in an appendix at the end of this paper.

Such a revolutionary change embodying a significant break with tradition would raise many questions and among them the following:

1. The Family as the Basis of Christian Life

It has long been popular to say that the Church is the family of families with the implication that the family is the little church within the larger church. Ideally, of course, this is true and the child should gain his or her basic understanding of the faith within the life and experience of the family. This would mean that Christian nurture would take place easily, naturally and almost spontaneously within the home. As Horace Bushnell said almost a hundred years ago, 'the child should grow up as a Christian never knowing himself otherwise'.

In such circumstances, this could also mean that when it seemed natural and appropriate the child could join his parents at the altar as a communicant with a minimum of formality.

On the face of it such a proposal seems to have much to commend it. But in an age when family life is more fragile and precarious than it has ever been, when more and more children are growing up outside traditional family structures, to say nothing of Christian family structures, reliance on the family as a means of Christian nurture may be to lean on a broken reed. Let us not forget that for several centuries parents have been admonished to see that their children were -

taught the Creed, the Ten Commandments, the Lord's Prayer, and be further instructed in the Church Catechism  
(that they may) go forth into the world to serve God faithfully in the fellowship of his Church.

The results can hardly be said to be encouraging. What makes us think that parents will now shoulder even greater responsibilities?

Before such a step is undertaken we need to ask what, if anything, can be done to rebuild the strength and integrity of Christian family life?

## 2. The Re-unification of Christian initiation

The admission of young children to the communion pre-supposes the re-unification of Christian initiation as including baptism in water in the name of the Trinity conjoined with the laying on of hands in accordance with primitive usage, much of catholic tradition and the judgement of the General Synod.

This might mean that baptisms in a parish church would be less frequent - taking place only when the bishop could be present for the laying on of hands. It might mean that we need more bishops. It could even mean that the 'high church' Presbyterians are right when they argue that every parish minister is, or should be, a bishop. It could also mean that the laying on of hands could be delegated - perhaps with the use of oil blessed by the bishop - although this would greatly reduce the personal involvement of the bishop as father-in-God.

Then what of 'Confirmation as we now know it? Such a rite might be retained primarily as an affirmation - or re-affirmation - of personal commitment accompanied by the gift of the Holy Spirit. In this way confirmation, like the sacraments of reconciliation and anointing of the sick, would be available - with or without episcopal laying on of hands - at critical times in life.

## 3. The Effects on Parish Life

Even if the problems outlined above could be overcome there remain serious difficulties in the re-arrangement and re-orientation of parish life. For example, what guidance is to be given to parents in this totally new situation? Who is to provide it? What resource materials will be needed? How are clergy and probably additional lay volunteers to be re-trained for these new responsibilities? Judging by the reluctance of the clergy to accept any guidance in connection with the implementation of the Parish Education Programme the prospect is not an optimistic one.

Turning to some of the practical issues: few people would claim that the Sunday School is vital to the spiritual health of the parish. Some might argue that the reverse is true. But if all - or most - or some - of the children are communicants they will presumably be present at the Eucharist in its entirety. Does this mean that the Sunday School will be gradually - or suddenly - eliminated? If so, when and how will the child-communicants

receive the Christian education which most people would consider to be necessary? If this added burden is to be laid on the parents where does a programme of adult Christian education fit into the life of the parish?

### Conclusion

These and many other questions remain to be answered. Although it may be possible to make a case for the admission of Christian initiates of tender years to the communion it also raises many questions - certainly those already mentioned and probably many more. Moreover, such a change would be irreversible. It would not be possible to say, 'We'll try it for a year or two and then if it doesn't work we'll go back to the old way'.

### Such a change would be irrevocable

It seems, therefore, to be the part of wisdom to make no change until the implications have been explored and until tentative solutions, at least, have been found for these and related questions.

To say this is not to be merely reactionary or obstructionist. The situation is urgent and action is necessary. Any change involves risk and we need to be willing to take the risk of faith. But let us not rush into change ill-prepared and unaware of the consequences. It is not only marriage of which it can be said, "Act in haste and repent at leisure".

### APPENDIX - Children and the Eucharist

In his play, *Murder in the Cathedral*, T.S. Eliot puts into the mouth of Archbishop Thomas Becket the statement that

the greatest treason (is) to do the right deed for the wrong reason.  
(p. 52)

It may be that there are grounds for the admission of child-initiates to the Eucharist as communicants but if so the reasons need to be clearly and logically set forward. To admit them as a gimmick or as a counsel of desperation would come within Eliot's definition of treason. The arguments so far set forward do not seem convincing and the following comments are offered on statements made in the tapes circulated by the Diocesan Committee on Christian Initiation.

1. Circumcision, as practised by the Jews, is not a good analogy for Christian initiation if only because it was restricted to males but, more important, because the Christian understanding of sacramental grace is quite different from anything known to the Jews.
2. To say that Jewish children had an integral part in public worship is, to say the least, misleading. At the Passover meal - a family - not a public - celebration which was held once a year, one child, the youngest, had an opportunity or was required, to ask one question - scarcely an integral or prominent part of the proceedings.
3. Christian initiation, from the earliest times has included baptism in water in the name of the Trinity and the laying on of hands.

The claims made by the Ely Commission represent only one side of the picture. There is an equally substantial body of evidence to suggest that Christian initiation always included baptism and the laying on of hands.



4. At a fairly early stage in the history of the Christian Church, for reasons that I have already suggested, baptism was separated from the laying on of hands. As a result, for several hundred years in what we know as the middle ages it is probable that most church people were neither confirmed nor communicant.

To suggest that Archbishop Pecham attempted to re-introduce confirmation for its own sake is a misreading of history. There is no evidence that it was ever the practice of pre-Reformation Christendom to admit the unconfirmed to the Eucharist.

5. With the introduction of the first English prayer book and in keeping with Reformation thought it became customary to use confirmation as an adult or adolescent affirmation of faith prior to first communion. No one, it was argued, should be admitted to the communion before the age of reason.

This had little, if anything, to do with intellectual understanding as it is understood by modern man. It had a great deal to do with the ability to distinguish between right and wrong; with the capacity and willingness to say, "I have sinned".

6. The rubric in the 1662 prayer book, echoed in the Canadian prayer book, p. 540, urging the candidate to 'seek Confirmation without delay' has nothing to do with children.

During the Cromwellian period in England, when the Puritans had the upper hand, there was little or no opportunity for anyone to receive baptism or confirmation, at least as it was understood by Anglicans. With the restoration of the monarchy and of Anglicanism in the 1660's there was introduced a form of service 'for the baptism of those of riper years'. It was intended to meet the needs of those who had had no opportunity to be baptized as children. Having been baptized as adults they were now to seek the completion of their Christian initiation by the laying on of hands as quickly as possible.

7. To exclude children from communicant status does not make them 'second class Christians'. Neither the Church nor society at large makes any such suggestion but this does not mean that all the privileges and responsibilities of adult life (if they may be so described) should be available to children.

May 1st, 1981

## CHRISTIAN INITIATION

### PREAMBLE

In view of the study of 'Christian Initiation' which is to take place during Lent 1981, I am taking the liberty of presenting the enclosed 'memo' on the subject.

I quite agree with the Speaker at our last Deanery Meeting that the theological interpretation of the Initiation proposal is, by far, the most important consideration. Failure to deal adequately with the Marriage Canon, the Church Union proposals, and the current discussion about ordination, on theological grounds, has produced a form of instability in many of our parishes. Discussion and controversy over 'Initiation' would be more serious. The Marriage Canon affects the couple and the Rector but not necessarily anyone else; the Church Union proposals now deal with inner commitment rather than organization or organism; the current ordination discussion affects directly the bishops and those desirous of ordination. But 'initiation' proposals would affect every single person who desired to be a member of the Anglican Church of Canada.

It should be noted at the outset, that there is nothing wrong or 'uncatholic' in the present Prayer Book practice. Our People do not follow it and we have not the discipline to enforce it. On paper, our initiation procedures are about as strict as any in the world: in practice we are at the bottom line. The Prayer Book assumes that the parents will be communicants and regular worshippers. They will bring the child to baptism and to Confirmation and First Communion: in between they will show the example and give support.

We know that the Prayer Book assumption is no longer the case in a majority of parishes. The 'initiation' proposal is actually a return to the practice of the Church in the first centuries of its existence. Then (as now) there were no Christian nations or governments; therefore no Christendom. Christians now form voluntary groups with differing beliefs and practices. Christendom produced the Regional Church (Q.V. below) and this made infant baptism and general church life possible, and indeed privileged in law. Dissents founded Confessional Churches to protect their convictions which differed from the Regional Church.

Result:

1. Some denied the sacramental principle and infant baptism
2. Confirmation became a spiritual examination paper on personal commitment. The Pastor knew the person and his/her family and witnessed the commitment. In this case infant baptism was a dedication of the Child, and not a gift from God to participate in restoring the world.
3. Holy Communion became a reward for being 'good', rather than the necessary nutrition to give us the strength to accept our human responsibility to assist Jesus Christ and be the outward sign of His resurrection and activity through the anointing of the Holy Spirit. Unless we are to do the Lord's work and be responsible, there is no reason for the Incarnation-taking of our human nature by the Son of God.

I would be happy to have the proposals become normal practice in the Anglican Church of Canada, but the present proposals represent convictions and discipline considerably beyond the opinions and practices of an average Canadian congregation. We must first explain clearly what the proposals mean and what the new practices would imply. In other matters of discussion and controversy we have been able to allow temporary variations from the norm, but, in this case with baptism and confirmation administered once in a life-time, our action must be clear.

The following discussion, therefore, is respectfully submitted

The Rev'd John G. McCausland, S.S.J.E.

## CHRISTIAN INITIATION

### A. The Problem

The present common Anglican plan of baptising babies (even of parents, not practising Christians); confirming adolescents, and then they are 'on their own' after first Communion, is a misuse of the Gifts of Baptism, Confirmation and Holy Communion.

1. Family life has broken down
2. Often there is no instruction or worship from baptism to confirmation class.
3. It is commonly believed that Confirmation is a graduation from religion.
4. The problem is present in Regional, more than Confessional Churches.

Regional Churches: History, Geography and Politics have produced this tradition. This tradition is assumed to be the normal practice of a citizen in the Region. Dissidents may or may not be tolerated, but one is assumed to belong to the Regional Church, unless a declaration to the contrary is made.

Examples: The Church of England (Anglican); the Church of Scotland (Presbyterian); the Roman Catholic Church in Italy, Spain, etc.; The Lutheran Churches in Norway, Sweden, Denmark, Finland, Iceland, Greenland.

Confessional Churches: These are voluntary Groups of Christians, who reject any State control or registration. They were founded to proclaim and protect some custom or doctrine, denied or unused by the 'main-line' churches. Acceptance of their doctrinal position is essential to membership.

Main-line churches in Canada are registered with the Federal and Provincial parliaments (BOTH) for property and other 'worldly' matters. The Canadian Presbyterians are an exception; they are a voluntary Group of Believers.

### B. The Proposed Solution

1. A return to Apostolic Practice in having Christian Initiation consist of Baptism, Confirmation and First Communion, as one connected element in Christian living. Baptism and Confirmation would be administered together, and first Communion at 7 years. If the person were older the three elements would be administered together.
2. The Initiatory Rite could be celebrated only with a practising church family. Children could receive Communion, if the parents or guardians brought them and were communicants themselves. The basic problem is that parents and sponsors are not keeping the promises they made (Pr. Bk. 529-530). To make matters worse, after making the promises, the parents will tell the Rector that their son-daughter will make up his/her mind about the Faith later. Should the promises of Baptism be removed when children are taught in the schools to 'go on their own'?

### C. History of Initiation Rites

- a) New Testament period: There is no case in the New Testament where a distinction is made between baptism of water and baptism of Spirit. The Holy Spirit is received in the pouring of water or immersion.
- b) 100 A.D. to 400 A.D.: Christian Communities beginning to form inside the Roman Empire - fear of sinning after baptism (plus confirmation) - caused many to postpone baptism until old age. This prevented them from being communicants. The Church then separated the 'confession' from the baptismal rite, so that the Sacrament of Absolution could be received many times, like Holy Communion.

- c) After Constantine became Christian and enforced baptism, all sorts of half-converted and moderately convinced persons were baptised. Infant baptism became a naturalisation paper for Christian citizenship. To travel from one country in Europe to another, one needed a baptismal certificate only.
- d) Confirmation became separate from baptism in the Middle Ages. Many Bishops served in governments and were more political than theological or pastoral. Often they hurried through a Confirmation on their way to a party at the castle or palace. The anointing with oil in the baptismal Rite came to be considered Confirmation.

Since the parish priest was the normal minister of baptism (after 1000 A.D.), Confirmation was considered a separate Sacrament, having two purposes - (1) to continue the bishop's Apostolic office, as celebrant of Initiation Rites and (2) to validate the proxy commitment of parents and sponsors.

- e) At the Reformation, the western dream of Christendom was shattered and with the shattering went the 'citizenship' of infant baptism. Christians were divided. Left wing Reformers denied the whole sacramental principle and the idea of the Visible Church. If the Church is essentially invisible it doesn't need visible sacraments to express unity with the human nature of Christ. He has done all, in a moment of time and the individual need only accept Him as Saviour. Right wing Reformers retained infant baptism, but it represented an individualist relationship with Christ for individual salvation. Saving the person from hell became the main thrust of both Reformers and Roman Catholics.

#### D. Previous Solutions for Christian Initiation (16 Cent. - 20th)

- (a) Roman Catholic: Loss of Bishops and regional (legal) privileges at the Reformation, cause the R.C. Church at the Council of Trent to assume that 'the anointing in the baptismal rite' would be equivalent to Confirmation. Confirmation became a neglected sacrament, although celebrated when possible. First Communion became the next stage (7 years) after Baptism. After Vatican II, every effort is being made to restore the sequence of baptism, confirmation and first communion.
- (b) Anglican: The Church of England continued to accept the Medieval view of infant baptism. The Reformers who had visited the Continent began to hold Lutheran views of Confirmation i.e. an examination paper on the Catechism and a personal commitment. However the Anglican conservatism allowed the sacramental nature of Confirmation (unconsciously?) by insisting on bishops as the celebrants .. The Caroline Divines, trying to produce frequent Communion, returned to sacramental confession. From 1603-1717 it was common in Anglican circles to have infant baptism, followed by pre-Confirmation sacramental confession; then Confirmation and first Communion.
- (c) Lutheran - The Pastor confirmed the young people who came from practising Lutheran families, after examination in the Catechism. To this day the Lutheran Pastor makes the parents responsible (to a degree) before he confirms their children. In German, there are two words for the Act of Confirmation - one expresses what Roman Catholics, Orthodox and Anglicans believe, the other word represents Reformation disciplinary thinking. It is well, however, to remember that Luther held there were three sacraments, necessary to salvation - Baptism, Confession and Holy Communion.
- (d) Eastern Orthodox Churches have preserved the New Testament sequence. Infant Baptism includes Confirmation (Chrismation) and first Communion. This is possible, because on home ground, Eastern Christians have retained the family and have easy social and family relationships. They also tend to stay in one place.

NOTE: The United Church of Canada is beginning to place emphasis upon Confirmation. It has a spiritual emphasis and is a 'profession of faith'. However, there is a serious discussion in U.C. circles whether ordination has any meaning, not included in baptism. Some U.C. Ministers do not baptise babies if the parents are not active members of the Charge. This view of Confirmation seems a modified Lutheran point of view.

E. If the Anglican Church of Canada is to adopt the Christian Initiation proposals, THREE PRINCIPLES must be accepted - (I) Theological (Scripture, Tradition and Reason-Hooker); (II) Liturgical; (III) Pastoral.

(I) The Theology of the Proposal

- a) It is evident from the Gospels that Jesus connected His own Baptism with His death and resurrection. Our Baptism must be in union with His. This is the reason for the symbolic immersion in some Rites.
- b) It is plain from the New Testament (Acts & Epistles) that Baptism is the descent of the Holy Spirit to make a new person and a new creation. Baptism and Confirmation are one act by the Apostle. Evidently Philip could proclaim the Gospel and baptise but could not complete the Act of Initiation without the Apostles Peter and John. (Acts 8).
- c) The custom of 'naming the child' at baptism has a real biblical meaning; 'dying to Self and a new birth' (II Cor. 5:17)
- d) Although there remains a physical death, we have already risen with Christ, from the moment of baptism.
- e) The New Testament always puts together WATER and the SPIRIT. It is clear from the Gospel of St. John, that Christian Baptism of the Spirit, through water, could be administered ONLY after Jesus was 'glorified' and Pentecost had happened. (John 7:39)
- f) The Spirit unites us with the Resurrection body of Christ, which is The Church.
- g) By Baptism the person becomes part of the 'Priesthood of the Laity' to offer worship and spiritual sacrifices. Lay Persons have to be Believers (Creed and Commandments). This is the reason why creeds and behaviour patterns are part of the Baptism-Confirmation Service. The Confirmation Rubric (Prayer Book, page 561) was made in 1170 and was intended to encourage full Baptism - Confirmation had become irregular.

Since Baptism and Confirmation have been separated Scholars have had a hard time distinguishing between the Gift of the Holy Spirit in Baptism and the Gift of the Holy Spirit in Confirmation. If we returned to Apostolic practice this difficulty would cease.

- h) The People of Israel were 'baptised' by passing through Jordan at the Exodus (I Cor. X:2). Jesus represents the entire world: in Baptism we join Him on profession of faith and assist Him (I Tim. 6: 12 & 13).
- i) John's Baptism, before the descent of the Spirit at Pentecost, not considered sufficient for Christian citizenship (Acts 18: 25 & 26). QUESTION: Is Baptism without the completion of Confirmation, something like John Baptist's baptism, although it is in the Name of the Trinity?
- j) Some scholars see the story of the healing of the epileptic boy (Mk. 9: 16-29) as having baptismal undertones, particularly if the Transfiguration is connected with the Resurrection.

### Some conclusions of Theology:

- (1) The Theological problem of making a 'difference' between the giving of the 'Spirit' in Baptism and in Confirmation would be solved immediately, if we followed the New Testament by joining together Baptism and Confirmation.
- (2) Infant Baptism cannot be rejected or accepted on New Testament evidence alone, but there is more to be said for it in the New Testament background than is often supposed.
- (3) At the same time, the gift of the Holy Spirit in Baptism and Confirmation, like any gift can be used, misused or disused.
- (4) Infant Baptism can be acceptable only, if baptism and confirmation are considered one act, even if many years apart. Baptizing a baby, whose parents have no real church connection has no New Testament support. Our Prayer Book baptismal Office is in agreement with the New Testament in assuming that the baby will be instructed and then brought to be confirmed and become a regular communicant. Membership in a parish should be communicant membership - the N.T. does not know any other kind.
- (5) Since Christendom has ceased to exist, indiscriminate Confirmation is as much a sin as indiscriminate baptism.

### (II) Liturgical change

1. There is no doubt that some of our bishops are nervous about these 'Initiation' proposals, and with some justification. These bishops feel that the Confirmation Service is their great act of expressing unity with the whole Church, administered by the representative of the whole Church. But our customs have a tendency to 'put baptism down to a lower level than Confirmation'. On his visitation, the Bishop should baptise infants and baptise and confirm as one Act. What is wrong with abandoning the medieval custom of baptising babies, simply to make sure that they have a Christian funeral? After all infant mortality is a way down.
2. If we decided to keep the present custom about Confirmation, we could improve matters by admitting children over 7 years when accompanied by their communicant parents. If anyone says that the children wouldn't know what they were doing, the parents had no right to ask for infant baptism, considering that many parents and sponsors do not keep the promises. If parents and children worship and communicate together, both will very soon know that they are receiving the Gift of our Lord's strength. Between Baptism and Confirmation they would be receiving the Food of the soul. If infants can receive the Gift of our Lord's human nature in baptism, they can certainly receive the Gift of His Body in Holy Communion.
3. Fortunately many parishes have public baptism now. We must build on that, so that the prime sacrament will be restored. If baptisms occur at other times than the Bishop's Visitation, the person could receive Holy Communion, if the family is faithful and be confirmed at the first possible time. The point I am trying to make is that we must return to the Apostolic practice of the Baptism-Confirmation as one Act. First Communion would be received the same day. When the Bishop is present he administers baptism and confirmation and is the Celebrant of the Eucharist. The Initiation of a Christian should be presided over by the Apostle or representative of the Whole Church.

This is simply an extension of what the Bishop does when he is present at a Eucharist, if the Rector is the celebrant. The Bishop pronounces the Absolution and gives the Blessing, i.e. he restores the penitent, and bestows our Lord's blessing.

### III. The Pastoral situation

1. The Bishop is the liturgical person to unite the individual to the corporate life of the Church and give the sacraments of unity. The Pastor of the Church has a most important but different function. The Pastor (Rector) prepares the Flock, for prayer, worship, behaviour, and Christian instruction. He proclaims the Gospel and expounds its meaning. He is the Bishop's Vicar when presiding at the parish Eucharist.
2. A common Anglican problem is the confusion in the minds of clergy and laity alike about the functions of a bishop and the parish priest. There is no need for the bishop and the rector to be at variance (albeit secretly) with each other. The proposed Christian Initiation Rite clearly gives the parents, the witnesses, the rector and the bishop an essential place in the Rite.
3. The big problem will be our seeming inability to insist that the sacraments can be given only to those accepting the conditions i.e. being communicants and promising to train the family according to the promises of Baptism and Confirmation. If we are unwilling to try the ancient discipline, then it would be better to continue as at present. There will be indiscriminate baptism, but perhaps the Rector can control the number presented to the Bishop for Confirmation.
4. If the Church comes to accept (in any way) these proposals, then there will have to be an absolute guarantee that the Bishop will protect and accept any Rector attempting to put the proposals into practice. I think there cannot be two kinds of parishes - those for the Proposals and those against.

J.G. McCausland, S.S.J.E.

## CHRISTIAN INITIATION: OUR PRESENT SITUATION

### Preface

On June 25, 1980, the following motion was proposed to General Synod:

That this 29th Session of the General Synod, noting section A of the motion on Christian Initiation passed at its 1971 session:

"That this General Synod affirms the essential unity of the act of Christian Initiation consisting of baptism (with water in the name of (the) Trinity) together with the Laying-on-of-hands and First Communion, by which a person is reborn of water and the Spirit and incorporated as a full member of the Church, sharing in the Body of Christ."

reaffirms that this practice is one form of Christian Initiation within the Anglican Church of Canada (Journal of Proceedings, p. 53).

This proposal was referred by a subsequent motion to 'a joint task force of the House of Bishops and Doctrine and Worship Committee' (Act 87, *ibid.*).

### The State of the Question

The joint task force, while sympathetic with the concern reflected in the motion referred to it by Act 87, does not think that the question there posed can be answered directly and simply. Numerous and diverse actions taken by the House of Bishops and by various Diocesan Synods have negated or at least confused the consensus apparently reached in 1971. In the opinion of the joint task force, a thorough and comprehensive review of the issue of Christian Initiation is not only necessary but also dangerously overdue.

The facts to be taken into account include the following:

1. Whereas the 1971 General Synod accepted the principle that Baptism, Imposition of Hands, and First Communion properly constitute a single sacramental event of Christian Initiation, subsequent decisions of the House of Bishops and Diocesan Synods have almost universally continued to treat the three elements as discrete acts, separable by significant intervals of time. Indeed, it is hard to see how a bishop and his diocese could implement the principle of 1971 without contravening repeated rulings of the House of Bishops -- at any rate in the case of the Baptism of young children.
2. Whereas the 1971 General Synod affirmed the order of Baptism, Imposition of Hands, and first Communion as invariable, subsequent actions by the House of Bishops and a number of Diocesan Synods, based on the principle that the three elements are separable, have approved a partial reversal of the received order. That is to say, the Imposition of Hands has been allowed to float freely in our liturgical practice, Baptism in water in the name of the Trinity being widely accepted as the sole sacramental condition of admission to Communion.
3. Whereas the proposition put to the 1971 General Synod and accepted in principle by that Synod clearly envisaged the admission to Communion of both baptized adults and baptized children without discrimination, both the House of Bishops and several Diocesan Synods have acted to delay the First Communion of baptized children: (a) by imposing a minimum age requirement for admission to Communion; (b) by requiring explicit instruction before reception of Communion. It should be added that, in a number of dioceses, the conventional Anglican order of Baptism, Catechesis/Confirmation, and First Communion is still imposed, more or less rigorously, as the norm.



These facts are a matter of public record and the joint task force presents them as such, without passing premature judgment on them. Its own views will be presented later in this preliminary statement. Nonetheless, at this point it does wish to point an obvious moral: namely, that our church is in a dangerous state of confusion and that some clarification is urgently needed.

Our present confusion is pastorally unacceptable. Apart from anything else, it places an intolerable and unnecessary burden on many baptized children and their parents. In the wake of the General Synod decision of 1971 and subsequent actions by the House of Bishops and Diocesan Synods, many thousands of Canadian Anglican Children have begun their communicant life at an early age. Without ignoring the scruples felt by some in the face of this development, we may well ask our church as a whole to weigh the spiritual harm done to many children and their parents by the on-again, off-again effects of our present confusion. It is obviously too late to try to impose the conventional Anglican pattern as the norm. The real question is this: Can we, in the midst of our current disagreements, find a responsible and sensitive way of dealing with our Anglican families? If we decline to work at that question, we had better start formulating some good answers for use on the day of judgment.

#### A Modest Proposal

After serious consideration, the joint task force proposes the acceptance of the pattern of Christian Initiation adopted by the Episcopal Church in the United States of America and embodied in The Book of Common Prayer (1979) as a model which merits both study and imitation. The American pattern has at least three apparent advantages:

1. It has been both seriously considered and practically implemented in our sister church on this continent. (a) It has been both researched and reflected upon at a level which puts most of our Canadian efforts to shame. (b) There is already a considerable body of experience of its working in practice.
2. Its doctrinal and theological basis, while obviously open to discussion, is both substantial and coherent.
3. It allows for a reasonable pluralism of practice which might well accommodate the essential concerns of the various responsible schools of thought within our church.

At this point it may be useful to sketch its main features:

1. The Episcopal Church's pattern of Christian Initiation assumes the classical Anglican thesis, embodied in the traditional Prayer Book rites and Catechism and repeatedly affirmed by authoritative Anglican sources, that 'Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church' (American Prayer Book, p. 298).
2. Provision is made for the optional use, in the baptismal rite itself, or chrism (consecrated by the bishop). This provision allows for the desire of some for a traditional enrichment of the baptismal ceremony, while at the same time excluding the view that such enrichment is essential for a valid celebration of Baptism.
3. The suggested pattern provides a eucharistic setting for the administration of Baptism both to adults and to children, while leaving room for those who, in their own immediate sphere of pastoral responsibility, see fit to postpone the First Communion of the newly baptized.

4. The suggested pattern allows a pluriform use of the episcopal Imposition of Hands -- as 'confirmation', as 'Reception', and as 'reaffirmation'. It thus accommodates both those who wish to continue the conventional use of 'Confirmation' and those who are looking for other uses of a traditional rite which, in its longstanding usage, they regard as dubious.

The joint task force thinks that this pattern, applied with appropriate pastoral sensitivity by bishops and parish clergy, could accommodate our current pluralism of practice. It recognizes, however, that any such proposal must ultimately be defended in terms of appropriate doctrinal and theological criteria. The following section of this report will be addressed to that question.

#### Some Basic Principles

The joint task force proposes the following principles as worth considering in our present situation:

1. Baptism in water in the name of the Trinity is both the essential and the sufficient sacramental sign of incorporation into the Body of Christ, the One Holy Catholic and Apostolic Church. The full meaning of Christian conversion, discipleship, and life is expressed and, in principle, conveyed, in this sacrament.
2. As the one sacramental sign of incorporation into the Body of Christ, Baptism is the sole sacramental condition of admission to Communion. Consequently, no separate sacramental/liturgical actions should be interposed between Baptism and Communion.
3. The primary and essential condition of Baptism, in the case both of children and adults, is the living reality of the church as the community of grace and faith. Adult candidates are rightly expected to affirm their personal allegiance to the church's common faith, while children are accepted in expectation of their nurture in the same faith. But both are received on an equal footing, as recipients of the grace which the church confesses and accepts in faith. Consequently, all the baptized, both adults and children, are eligible for admission to the Lord's table; indeed, their Baptism demands such admission.
4. Granted that Baptism implies profession of, or promise of nurture in, faith, the necessity of catechesis obviously follows. Those who are received into the community of faith must be helped to enter into the community's faith, at their own level of receptivity. It is therefore improper to administer Baptism apart from catechetical instruction -- of the individual, in the case of adult Baptism, and of the parents and other sponsors, in the case of infant Baptism.
5. Supplementary ritual actions, such as post-baptismal unction, should be seen as explicitations of the content of Baptism, rather than as separately meaningful sacramental signs. They should not, therefore, be imposed as conditions of admission to Communion, over and above baptismal initiation.
6. 'Confirmation', in the sense of a rite separate from Baptism, and therefore extrinsic to the basic sacramental action of Christian Initiation, belongs in the context of ongoing catechesis. It should be construed and practised as the affirmation and consecration of renewed and enlarged commitment.
7. Neither the basic initiatory rite of Baptism nor the punctuation of catechesis by 'Confirmation/Affirmation' requires, in principle, the presence and action of the bishop. While the bishop is the supremely

appropriate minister of word and sacrament in the church, his and indispensable role is the ministry of Ordination. Consequently, presbyters, as well as bishops, may baptize, anoint, and impose hands, as the church in its discretion determines.

### Conclusion

In the opinion of the joint task force, the pattern of Christian Initiation already accepted in the American Church largely satisfies the above criteria. At the same time, it allows for reasonable variation on the part of those who find some of the criteria questionable. The joint task force therefore recommends it for careful consideration as a key to the solution of our present difficulties.

At the present stage of our discussion, however, the joint task force is more concerned to stress the seriousness of the problem than to promote a particular solution. Above all, the joint task force wishes to emphasize the pastoral urgency of the issue. In particular, it wants to reiterate its expression of deep concern for the plight of those many families which are being badly hurt by our apparently incurable indecisiveness.

Eugene R. Fairweather  
Convener.