

**SYNOD JOURNAL  
& CONVENING CIRCULAR**

**32<sup>ND</sup> SESSION**

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

**1985**

THIRTY-SECOND SESSION

1985

The Incorporated Synod of the

DIOCESE OF ALGOMA

Anglican Church of Canada

SYNOD JOURNAL

ALGOMA  
SYNOD  
JOURNAL  
1985

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

May 23rd, 24th, and morning of 25th, 1985

32nd SESSION

Sault Ste. Marie, Ontario

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## IN MEMORIAM

Former members of the Algoma Synod departed this life 1983-1985  
and gratefully remembered before God

CLERGY	SERVED IN ALGOMA
The Rev'd Canon Lorne Reginald Arthur Sutherland	1947-1983
The Rev'd Canon Cyril Goodier	1923-1971
The Venerable Charles Brain Noble	1942-1980
The Rev'd Wm. H. Thompson	1980-1985
The Rev'd Canon S.B.G. Gosse	1953-1976

+++++

Mrs. Lorna Bradford, wife of The Reverend M.E. Bradford  
Mrs. Vivian Ellam, wife of The Reverend W.J. Ellam  
Mrs. Josephine Nornabell, wife of The Reverend Canon E.R. Nornabell

+++++

### LAY DELEGATES

Walter Franklin	Christ Church, North Bay
Donald MacLennan	Christ Church, North Bay
Andrew Young	St. George's, Minnow Lake
Francis Wm. Joy	St. John the Evangelist, New Liskeard (Member of Diocesan Executive Committee and Lay Steward of Temiskaming Deanery)
Richard Osborn	St. Peter the Apostle, Elliot Lake
Fred Godfrey	St. George's, Thunder Bay (Lay Reader)
Jessie Spry	St. Augustine, Whitefish Falls
Dr. Alfred Gould	St. Luke's, Sault Ste. Marie
Jamie McCausland	Former Youth Delegate, St. Brice's, North Bay

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

OFFICE - BEARERS

(With year appointed or elected)

THE BISHOP

The Right Reverend L.E. Peterson  
(1983)

DEAN (6th)

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

CHANCELLOR

John DeP. Wright, Q.C. (1983)

REGISTRAR

O. Kennedy Lawson (1985)

TREASURER

D.P. Oosterbaan (1975)

LAY SECRETARY

W.J. Gigg (1985)

CLERICAL SECRETARY

The Rev'd R. Nicolle (1985)

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 J.G.M. Doolan . . . . .	(1976)
The Venerable R.A. Locke . . . . .	(1982)

ARCHDEACONS

Algoma	The Venerable F.R. Coyle	(1976)
Muskoka	The Venerable W.A. Graham	(1983)
Sudbury	The Venerable E.B. Paterson	(1982)
Temiskaming	The Venerable H.R. Kreager	(1984)
Thunder Bay	The Venerable E.R. Haddon	(1971)

BISHOP'S CHAPLAIN

Canon H. Morrow

HONORARY CANONS (RETIRED)

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 J.F. Hinchliffe . . . . .	(1971)
The Rev'd Canon B.J. Cooper . . . . .	(1976)
The Rev'd Canon T.F. Moore . . . . .	(1976)
The Rev'd Canon J.G. McCausland . . . . .	(1981)
The Rev'd Canon A.L. Chabot . . . . .	(1973)
The Rev'd Canon D.N. Mitchell . . . . .	(1973)
The Rev'd Canon H. Morrow . . . . .	(1982)

HONORARY CANONS (ACTIVE)

The Rev'd Canon G.W. Sutherland . . . . .	(1976)
The Rev'd Canon J.S. Crouch . . . . .	(1982)
The Rev'd Canon M.S. Conliffe . . . . .	(1983)
The Rev'd Canon D.M. Landon . . . . .	(1983)
The Rev'd Canon F.G. Roberts . . . . .	(1983)
The Rev'd Canon D.A.P. Smith . . . . .	(1983)
The Rev'd Canon W.R. Stadnyk . . . . .	(1983)
The Rev'd Canon W.J. Ellam . . . . .	(1985)
The Rev'd Canon S.G. Tomes . . . . .	(1985)

RURAL DEANS

Algoma . . . . .	The Rev'd Canon W.R. Stadnyk . . . . .	(1983)
Muskoka . . . . .	The Rev'd Canon S.G. Tomes . . . . .	(1984)
Sudbury . . . . .	The Rev'd Canon J.S. Crouch . . . . .	(1982)
Temiskaming . . . . .	The Rev'd Canon D.M. Landon . . . . .	(1983)
Thunder Bay . . . . .	The Rev'd Canon M.S. Conliffe . . . . .	(1983)

PASTORAL CHAPLAINS

The Very Rev'd I.L. Robertson . . . . .	(1967)
The Rev'd Canon D.A.P. Smith . . . . .	(1981)
The Rev'd Canon D.M. Landon . . . . .	(1981)
The Ven. H.R. Kreager . . . . .	(1984)
The Rev'd Dr. F.A. Peake . . . . .	(1984)

EDITOR - ALGOMA ANGLICAN

Mr. Hugh Mackenzie . . . . .	(1981)
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WARDEN OF LAY READERS

Dr. D.H. Gould . . . . .	(1984)
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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
Peterson, Leslie Ernest		Mar. 25, 1955	May 27, 1954
* Nock, Frank Foley	(Retired)	May 18, 1941	May 19, 1940
Wright, William Lockridge	(Retired)	Sept. 11, 1927	Sept. 4, 1926
 PRIESTS			
* Thompson, Gilbert	(Retired)	May 31, 1931	June 8, 1930
* McCausland, John George Alban	Patrick, S.S.J.E. (Retired)	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
* Dixon, Donald Harry	(Retired)	June 8, 1941	May 18, 1940
Haddon, Ernest Roy		May 10, 1943	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
* Craymer, Samuel Maitland	(Retired)	June 29, 1944	Sept. 18, 1943
* Mitchell, David Nelson	(Retired)	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
Chabot, Arthur Lionel	(Retired)	May 3, 1949	April 25, 1948
* Doolan, John George Meara	(Retired)	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 S.	(Retired)	April 25, 1952	Aug. 24, 1951
* King-Edwards, Wm. Bagot R.	(Retired)	Nov. 13, 1952	June 5, 1951
* Cooper, Benjamin Joseph	(Retired)	Dec. 1, 1952	May 20, 1951
* Brown, Robert Frederick		Dec. 21, 1952	May 3, 1951
Robertson, Irvin Lawrence		Feb. 24, 1953	May 22, 1952
* Turner, James	(Retired)	Feb. 24, 1953	June 15, 1952
* Jordan, John Edward	(On leave)	Dec. 16, 1953	Feb. 24, 1953
* Ripley, Robert Charles Sims	(On leave)	1953	1951
Morrow, Henry	(Retired)	Mar. 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
* Woodward, Dalton Lawrence	(Retired)	May 30, 1957	Sept. 21, 1956
* Forth, David Selwyn	(On leave)	June 16, 1957	May 7, 1956
Jerry-Cooper, Herbert Alfred	(On leave)	June 16, 1957	May 27, 1956
Crouch, Jack Sydney		Dec. 21, 1957	Oct. 28, 1954

\* Absent

PRIESTS	PRIESTED	MADE DEACON
Stadnyk, William Robert	May 1, 1958	May 5, 1957
Smith, David Arthur Pritchard	Dec. 22, 1958	May 1, 1958
Landon, Donald Mackenzie	June 11, 1959	May 1, 1958
Paterson, Eric Beaumont	June 11, 1959	May 1, 1958
Charles, Robert Frederick George (Retired)	Dec. 21, 1959	Dec. 22, 1958
* Locke, Roy Angus (Retired)	Dec. 21, 1959	Dec. 22, 1958
Tomes, Stanley George	April 3, 1960	May 18, 1959
* Dunnill, Michael Holmes (On leave)	Sept. 11, 1960	Sept. 29, 1959
Conliffe, Mark Shankland	Feb. 22, 1961	May 26, 1960
Kreager, Henry Ross	Nov. 30, 1961	April 25, 1961
Atkinson, Patrick Victor	Dec. 20, 1961	May 23, 1961
Sandys-Wunsch, John William Kervyn (On leave)	1962	1961
Ellam, William John	April 1, 1962	May 11, 1961
Moote, Clayton Thomas Gilbert	April 30, 1962	May 21, 1961
Stanley, Douglas Arnold Bruce	June 30, 1963	May 13, 1962
* Lyon, Duncan Austin (On leave)	Sept. 22, 1963	Sept. 23, 1962
Flowers, Robert Thomas	Dec. 21, 1963	May 12, 1963
Brazill, Brock Rodney	March 25, 1965	May 19, 1964
* Hornett, Charles Albert Victor (Retired)	June 9, 1965	Nov. 30, 1962
Sheppard, Elliott Alton	June 9, 1965	May 5, 1963
Bradford, Murray Edward (On leave)	Dec. 21, 1966	June 5, 1966
* Moore, Thomas Frank (Retired)	Dec. 21, 1970	Dec. 16, 1956
Moyle, Edward Philip	June 1970	June 14, 1970
Lawson, Michael	March 6, 1974	May 16, 1973
Tipper, Michael William	March 1974	May 16, 1973
* Earle, Jonathan Patrick (On leave)	May 5, 1974	Sept. 21, 1973
Ivey, William Phineas	Feb. 2, 1975	May 5, 1974
Quibell, George (On leave)	Feb. 2, 1975	May 5, 1974
* Coote, Herbert Edward	May 16, 1976	March 25, 1972
* Eldred, Michael Coriell (On leave)	May 16, 1976	April 23, 1975
Ostler, Kenneth George	May 16, 1976	May 29, 1975
Smith, Jerry William	May 19, 1977	May 16, 1976
Duncan, Ronald Edward	June 12, 1977	Nov. 12, 1976
Nicolle, Russell Frederick Allister	Jan. 25, 1978	May 19, 1977
Gower, Frank Charles	April 25, 1978	May 19, 1977
Winslow, Lawrence Harold	April 25, 1978	May 19, 1977
Delaney, Timothy John	Nov. 30, 1978	May 1, 1978
Kelsey, John Robert	Nov. 30, 1978	May 1, 1978
Mason, Richard Frank	Sept. 29, 1979	May 24, 1979
Snell, Guy Stuart	Jan. 6, 1980	May 4, 1978
Bennett, Arthur Vincent	May 27, 1980	Sept. 29, 1979
Burke, Earl James	Feb. 1, 1981	May 27, 1980
Putman, Stanley Wayne	June 7, 1981	May 27, 1980
Dobinson, William Garry	Feb. 2, 1982	Feb. 1, 1981
Hitsman, Anthony William	Feb. 2, 1982	Feb. 1, 1981

\* Absent

PRIESTS

Davies, Frank Robert  
 Cross, Robert  
 Boyes, Gary Trueman  
 Bradford David  
 \*Baxter, Dorian Arthur  
 Porth, Raymond Barry  
 Shaw, Leonard Allen

Doe, Franklin Alfred  
 LeGrand, Kenneth William  
 Russell, Robert Desmond

Dee, Clifford John  
 Shaw, Nigel  
 Wright, Jonathan Michael Andrew  
 (On leave, Ontario)  
 De Gruchy, Susan Marjorie  
 Moote, Mark Christopher  
 Clark, Morley Allen

PRIESTED

Feb. 2, 1982  
 Dec. 12, 1982  
 Dec. 12, 1982  
 May 27, 1983  
 Nov. 30, 1983  
 Nov. 30, 1983  
 Nov. 30, 1983

Feb. 2, 1984  
 June 19, 1984  
 June 19, 1984

Feb. 17, 1985  
 Feb. 17, 1985

Feb. 17, 1985  
 May 16, 1985  
 May 16, 1985  
 May 16, 1985

MADE DEACON

June 7, 1981  
 May 16, 1982  
 May 9, 1982  
 May 27, 1980  
 May 15, 1983  
 May 15, 1983  
 May 27, 1983

May 12, 1983  
 May 12, 1983  
 May 29, 1982

May 2, 1984  
 Sept. 30, 1984

June 5, 1984  
 May 2, 1984  
 Mar. 18, 1984  
 May 2, 1984

DEACON

Hornby, Muriel

Nov. 17, 1984

OTHER CLERGY RESIDING WITHIN DIOCESE (May, 1985)

\*The Rev'd C.W.J. Hutcheson  
 \*The Rev'd W.S. Johnson  
 \*The Ven. G.H. Johnson  
 \*The Rev'd Bryan Beveridge

\* The Rev'd C.W. Train  
 \* The Rev'd Bruce McLeish  
 \* The Rev'd Canon Harold Shail

DIVINITY STUDENTS

Mr. Perry Chuipka  
 Mr. David Donevan  
 \* Mr. Alan Knight  
 \* Mr. Ed. Richmond  
 Mr. Peter Homann

Mr. Tom Cunningham  
 \* Mr. Robert Elkin  
 Mr. Jerry Pearce  
 Mr. Ed. Swayze  
 Mrs. Gail Conrick-Pilon

\* Absent

LAY DELEGATES

In attendance at 1985 Synod

DEANERY OF ALGOMA (27 Delegates)

Blind River and Massey

Mrs. Viva Shamas  
Mrs. Betty Klub  
Mr. Nelson Bell

Chapleau

Mrs. Francis Corston  
Mrs. Isabelle Robinson

Elliot Lake

Mr. Wm. Kidd  
Mrs. Winnie Jackson

Garden River

Ms. Lana Grawbarger

Goulais Bay

Mr. Charles Johnson

St. Joseph Island & Echo Bay

Mr. Hugh Hamilton  
Mrs. Sheila Haldenby

Searchmont & Heyden

Mr. Henry Gaines

Thessalon

Mr. Syd Anderson

Sault Ste. Marie:

Christ Church and St. Peter's

Mrs. Yvonne Hicks  
Mrs. E. Watts

Holy Trinity

Mr. Vilho Savela  
Mrs. Marion Savela  
Mrs. Jane Rogers

St. Matthew

Mrs. Kay Merrifield  
Mrs. Marjorie Maltby  
Mr. Wm. Kidd

St. John

Mrs. Joan Secord  
Mrs. Eileen Burry

St. Luke's Cathedral

Dr. D.H. Gould  
Mr. Denis Bowers  
Mr. Kennedy Lawson

Wawa

Mrs. Elizabeth Woods

DEANERY OF MUSKOKA (19 Delegates)

Bala and Mac Tier

Ms. Audrey Westover  
Mr. Vic Clinch

Bracebridge

Mr. Peter Glazier  
Mr. Robert Soper

Emsdale

Mr. John Locke

Gravenhurst

Mr. Jack Huggett  
Mrs. Jean Huggett

Huntsville

Mrs. Dorothy Hoover  
Mr. Donald E. Smith

Lake of Bays Mission

Mr. George E. Irvine

Milford Bay and Beaumaris

Mr. Murray Reimer

Parry Sound

Mr. Robert Mansfield  
Mrs. Betty McDowall  
Mr. John Thompson

Port Sydney

Mrs. Carole Smales

Rosseau

Mr. Jack Brown  
Ms. Doris Brown

Sundridge

Mrs. Ina Trollove

Magnetawan

Mrs. Florence Wilson

DEANERY OF SUDBURY (27 Delegates)

Capreol

Mrs. J. Higgins  
Mrs. W. Cline

Copper Cliff

Mr. Robt. Lewis  
Ms. Beth Heale

Espanola

Mrs. Louise Kelly  
Ms. Ann Putman

Gore Bay Parish

Mr. Hugh McLaughlin  
Mrs. Mary Buie

Little Current/Sheguiandah

Mrs. Margaret Glover  
Mrs. Charlotte Dunlop  
Mr. David Scott

Lively

Mr. Neil Simmie  
Mr. W.G. Bennett

Manitowaning and Mindemoya

Mrs. Vivian Tilston  
Dr. Ken Tipper

Onaping and Azilda

Mr. W. Petersen

SUDBURY:

Epiphany

Mrs. Robin Bolton  
Mrs. S. Loukidelis  
Mr. R.S. Burton

Ascension & Garson

Mr. W. Bills  
Mrs. Muriel Hankinson  
Mrs. Genevieve Rollins

Resurrection

Mr. Cyril Varney  
Mr. Frank David

St. James and Coniston

Mr. Patrick McNally  
Mrs. Lillian Oliver  
Mrs. Diane LeClair

DEANERY OF TEMISKAMING (14 Delegates)

Englehart

Miss Evelyn Valley

Haileybury

Mrs. Bridget Franks  
Mrs. Pat MacPherson

New Liskeard

Ms. Marguerite Hoey  
Mr. David Williams

Powassan and Callander

Mrs. Shirley Loy

Restoule

Mrs. Jessie Barton

North Bay:

Christ Church

Mrs. Rae Nichols  
Mrs. Margaret Ramsey

St. Brice

Mrs. D.G. Dodgson

St. John

Mrs. Marguerite Berry  
Mr. W. Gigg  
Mrs. Deanna Ferguson

Sturgeon Falls

Ms. Catherine Malette

DEANERY OF THUNDER BAY (24 Delegates)

Manitouwadge and Marathon  
Mrs. Mary Weeks

Nipigon  
Ms. Devona LeBar

Schreiber  
Mr. Stuart Almost  
Mr. Harry Huskins

Thunder Bay:

St. George  
Mr. Bill Meakin  
Miss Marian Page

St. John  
Mr. Wm. Kosny  
Mrs. Linda Fitzgerald  
Mrs. Alda Futhey

St. Luke  
Ms. Patricia Mark  
Mr. Ron Stark  
Ms. F. Bennett-Sutton

Thunder Bay:

St. Michael  
Mr. Gordon Whatley  
Mr. Harold Primmer  
Mrs. Joyce Primmer

St. Paul  
Dr. M.H. Richardson  
Mr. Eldred Rose

St. Stephen  
Ms. N. Mackenzie  
Ms. Janet Morgan

St. Thomas  
Mrs. Shirley Koza  
Mr. Harvey Ziegler  
Mr. T. Rudolph

West Thunder Bay  
Mrs. G. Stephenson  
Mrs. Joan Hodgson

A.C.W. REPRESENTATIVE

Mrs. Jean Brayshaw, President

YOUTH DELEGATES (13 Delegates)

DEANERY OF ALGOMA  
Miss Jean Ann Abernot  
Mr. Andrew Jackson  
Miss Joan Trainor

DEANERY OF MUSKOKA  
Miss Dawn Webster  
Mr. David Maugham  
Mr. Brent Clifford

DEANERY OF SUDBURY  
Miss Mary Lou Kilgour  
Miss Kelly Baxter

DEANERY OF TEMISKAMING  
Mr. Robert Sharp  
Mr. Greg Randall

DEANERY OF THUNDER BAY  
Miss Rhonda Gronert  
Mr. Dan Fugelsang

GENERAL SYNOD DELEGATES AND ALTERNATES (elected 1985 Diocesan Synod)

Clerical Delegates (4)

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

Lay Delegates (4)

Mr. D.P. Oosterbaan  
Dr. D.H. Gould  
Mr. W.J. Gigg  
Miss Marion Page

Alternates:

The Rev'd Canon D.M. Landon  
The Rev'd Canon W. Stadnyk  
The Rev'd Canon F.G. Roberts  
The Rev'd Canon M.S. Conliffe

Mrs. M. Hankinson  
Mrs. Frances Bennett-Sutton  
Mr. Wm. Kidd (S.S.M.)  
Mr. W. Kosny

PROVINCIAL SYNOD DELEGATES AND ALTERNATES (elected 1985 Diocesan Synod)

Clerical Delegates (4)

The Rev'd T.J. Delaney  
The Rev'd M. Hornby  
The Rev'd Canon D.A.P. Smith  
The Ven. E.B. Paterson

Lay Delegates (4)

Mr. D.P. Oosterbaan  
Mr. W.J. Gigg  
Mrs. M. Hankinson  
Mr. Wm. B. Kidd (S.S.M.)

Alternates:

The Rev'd L.H. Winslow  
The Very Rev'd I.L. Robertson  
The Rev'd Canon D.M. Landon  
The Rev'd D. Bradford

Miss M. Page  
Mrs. B. McDowall  
Mr. W. Kosny  
Mrs. G. Rollins

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF

THE UNIVERSITY OF TRINITY COLLEGE

The Rev'd A.V. Bennett  
The Ven. H.R. Kreager  
The Rev'd Canon D.M. Landon  
The Rev'd Canon G.W. Sutherland

THORNELOE UNIVERSITY OFFICERS

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

Mr. J. Eric Ford  
Mr. Norman Greene  
Judge S.D. Loukidelis  
Mrs. O. Roman  
Mr. Frank Boland  
The Rev'd Dr. John Sandys-Wunsch

DIOCESAN LAY READERS

Residence	Name	Date of First Licence
Haileybury, St. Paul	WEIGHT, MAURICE	May 14, 1953
Sault Ste. Marie, St. Matthew	BRIDEAUX, RICHARD	June 13, 1954
Sudbury, Resurrection	VARNEY, CYRIL	May 6, 1955
Sault Ste. Marie, St. Luke's	GOULD, DAVID H. Dr.	Dec. 23, 1979
St. Joseph Island	HAMILTON, HUGH	April 2, 1980

PARISH LAY READERS

Azilda	WILCOX, RALPH	May 9, 1983
Bala/Torrance	ELDRED, HERBERT W.	May 10, 1972
Blind River	McCORMACK, DOUGLAS	Nov. 21, 1983
Blind River	KIRCHMEIR, WOLF	Dec. 5, 1982
Chapleau	WALKER, WILLIAM	Oct. 1979
"	BIDWELL, PHILIP K.	May 15, 1983
Elliot Lake	LAROCQUE, EARL	Dec. 10, 1984
Garson, St. Mark	ROLLINS, GENNIE	Sept. 10, 1979
Huntsville	McLEAN, JOHN	Dec. 12, 1980
Lake of Bays	BEW, EDWIN	Oct. 9, 1981
" " "	VAN SETERS, ADRIAN	Dec. 1981
Little Current	GLOVER, DAVID	Jan. 9, 1984
" "	TAYLOR, KENNETH	May 30, 1984
" "	BROWNE, ALEC G.	Dec. 10, 1975
Lively	SIMMIE, NEIL JOHN	Jan. 11, 1979
New Liskeard	WILLIAMS, DAVID	Aug. 17, 1984
Mac Tier	INESIN, FRED	Feb. 17, 1982
Manitowadge	PLUMMER, SHELDON	Nov. 21, 1981
"	TURNBULL, RICHARD	Nov. 21, 1981
Manitowaning	SMITH, DAVID	June 21, 1973
"	ROSS, IAN	Sept. 17, 1984
Marathon	HENRY, VERA	Nov. 21, 1981
Massey	BELL, NELSON	Dec. 5, 1982
North Bay, St. Brice	BURTON, FRANCIS	April 1, 1980
" " " "	PARKER, GORDON	June 13, 1969
" " " "	SHARP, JAMES	Nov. 23, 1957
" " " "	SUNDSTROM, NELSON	April 13, 1983
North Bay, St. John	PAYNE, LEONARD	Oct. 5, 1972
Parry Sound, Trinity	THOMPSON, JOHN	June 3, 1984
" " "	KING, DORIS	June 3, 1984
" " "	McDOWALL, ELIZABETH	June 3, 1984
" " "	MANSFIELD, ROBERT	June 3, 1984
" " "	MAUGHAN, LAWRENCE	June 3, 1984
" " "	GRANT, CORAH	June 3, 1984
" " "	MAUGHAN, JOAN	June 3, 1984
Rosseau	HANNON, JOSEPH	July 5, 1984
"	CRAWFORD, MARGARET	Jan. 23, 1985



Parish Lay Readers

Residence	Name	Date of First Licence
Sault Ste. Marie, Christ Church	MAKI, JAMES	Mar. 1, 1984
" " " Holy Trinity	FIGURES, LESLIE J.	April 23, 1972
" " " " "	GAINES, HENRY	April 2, 1980
" " " " "	MANCHESTER, PERCIVAL M.	April 2, 1980
" " " " "	PETTEN, STANLEY R.	April 2, 1980
" " " St. Peter	SPEER, J. HENRY	April 2, 1980
" " " " "	MUSKALUK, RICHARD R.J.	Mar. 1, 1984
" " " St. Matthew	CURTIS, WM. E.J.	Mar. 1, 1984
" " " " "	KIDD, WM.	Feb. 17, 1984
" " " " "	THOMPSON, WM.	Feb. 17, 1984
Schreiber, Terrace Bay & Rossport	BEAVERIDGE, MICHAEL	Oct. 22, 1984
" " " " "	HUSKINS, HARRY	Oct. 22, 1984
Sudbury, Ascension	BILLS, WM.	June 1, 1979
" " " "	LEACH, BRIAN	Nov. 14, 1984
" Epiphany	DANIEL, JOHN SAGAR	Dec. 10, 1984
" Resurrection	DOPSON, JAMES	Sept. 27, 1982
" St. James	MALLYR, PATRICK	Dec. 13, 1983
" " " " "	CASE, WINSLOW Lt. Col. (1947)	Oct. 9, 1970
" " " & Coniston	EASTWOOD, ARGYLE	May 26, 1980
" " " " "	THOMPSON, HELEN	Dec. 13, 1983
Sundridge	HALL, MARY	April 1978
Temagami, St. Peter	BROWN, PATRICK	April 26, 1985
Thessalon	STOPES, ERNEST	Nov. 16, 1975
"	ANDERSON, SYD	Mar. 11, 1985
Thunder Bay, St. George	GODFREY, FRED	Mar. 14, 1975
" " St. Luke	SOVEREIGN, JOHN	Mar. 13, 1981
" " " "	STARK, RONALD	April 15, 1962
" " St. Michael	RUDIAK, DAN	Mar. 14, 1967
" " " "	SMITH, T. HARRY	Oct. 9, 1973
" " St. Paul	ROSE, ELDRED	Mar. 1982
" " St. Thomas	STEPHENS, DAVID	May 22, 1979
West Thunder Bay	COONS, JOHN DAVID	Aug. 23, 1974
(Emeritus) Thunder Bay, St. Thomas	GARTRELL, W.A.	(re-issue) Dec. 13, 1983

SESSIONAL COMMITTEES 1985

CREDENTIALS COMMITTEE

The Rev'd E. Burke, Chairman  
The Rev'd N. Shaw

Mr. K. Lawson  
Mrs. Marjorie Maltby

PRESS, RADIO, T.V. & RECORDING COMMITTEE

The Ven. F.R. Coyle, Chairman

Mr. Denis Bowers

AGENDA COMMITTEE

The Rev'd Canon W.R. Stadnyk, Chairman  
The Rev'd T. Delaney  
Mrs. Joan Secord  
Mr. Din Oosterbaan

Dr. D.H. Gould  
Mr. Hugh Hamilton  
Mr. Wm. Kidd (S.S.M.)

ARRANGEMENTS COMMITTEE

The Very Rev'd I.L. Robertson, Chairman  
The Rev'd M. Wright  
The Rev'd M. Hornby

Mrs. Yvonne Hicks  
Mrs. Kay Merrifield  
Mr. Henry Gaines

COMMITTEE ON BISHOP'S CHARGE

Mrs. Shirley Koza, Chairman  
The Rev'd Canon G. Sutherland  
The Rev'd L. Shaw  
The Rev'd Canon D.A.P. Smith

Mr. John Thompson  
The Rev'd R. Duncan  
Mrs. R. Bolton  
Mr. Wm. Kidd (Elliot Lake)

SERVICES COMMITTEE

The Very Rev'd I.L. Robertson

The Rev'd Canon W.R. Stadnyk

CANONS AND RESOLUTIONS COMMITTEE

Mr. John Wright, Q.C., Chairman  
The Rev'd Canon D.M. Landon  
The Rev'd Canon J.S. Crouch  
The Rev'd S. De Gruchy

Mr. K. Lawson  
Mr. Wm. Kosny  
Dr. K. Tipper

ELECTIONS COMMITTEE (Provincial and General Synod)

Mr. Robt. Burton, Chairman  
The Rev'd Wm. Ivey  
The Rev'd F.C. Gower

Mrs. Jean Huggett  
Mr. Harvey Ziegler

VOTE OF THANKS COMMITTEE

Mr. Nelson Bell, Chairman  
Mrs. Bridget Franks

Mr. Neil Simmie

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)

Mr. Wm. Kidd, St. Matthew's, S.S.M.  
Mrs. Jane Rogers, Holy Trinity, S.S.M.

Muskoka (4 year term)  
(2 year term)

Mr. Jack Huggett, Gravenhurst  
Mrs. Betty McDowall, Parry Sound

Sudbury (4 year term)  
(2 year term)

Mr. Cyril Varney, Resurrection, Sudbury  
Mr. Robt. Burton, Epiphany, Sudbury

Temiskaming (4 year term)  
(2 year term)

Mrs. Bridget Franks, Haileybury  
Mr. W.J. Gigg, St. John's, North Bay

Thunder Bay (4 year term)  
(2 year term)

Mrs. S. Koza, St. Thomas, Thunder Bay  
Mr. W. Kosny, St. John's, Thunder Bay

Appointed Members by Bishop

The Rev'd Canon D.A.P. Smith, St. Paul's, Thunder Bay  
Dr. D.H. Gould, St. Luke's Cathedral, Sault Ste. Marie, Ontario.

ALGOMA ANGLICAN STANDING COMMITTEE

The Ven. F.R. Coyle  
The Rev'd Earl Burke  
Mr. R. Brideaux  
Mr. D.P. Oosterbaan

Mrs. Kathleen West  
Mr. Robert J. Boyer, Editor  
Mr. Donald Smith, Associate Editor

ADVISORY FINANCE COMMITTEE

Mrs. Pat Dutton, Secretary  
The Rev'd F.C. Gower  
The Rev'd R.F. Nicolle  
Mr. Nick Farkouh  
Mr. Norman Greene  
The Ven. E.B. Paterson

The Rev'd Canon J.S. Crouch  
Ms. Beth Heale  
Mrs. Ruth Loukidelis  
Mr. Robert Burton  
Mr. D.P. Oosterbaan

CONSTITUTION AND CANONS COMMITTEE

To be appointed later

ADVISORY INVESTMENT COMMITTEE

To be appointed later

ADVISORY MINISTRY COMMITTEE

To be appointed later

ADVISORY OUTREACH COMMITTEE

To be appointed later

ADVISORY PROPERTY COMMITTEE

Mr. D.P. Oosterbaan  
Mr. Harry Johnston  
The Rev'd Canon W.R. Stadnyk

Mr. Neil Howson  
Mr. Arthur Day  
Mr. Wm. Kidd

ADVISORY SOCIAL ACTION COMMITTEE

To be appointed later

CLERGY STIPEND TASK FORCE

The Rev'd Canon W.R. Stadnyk  
The Rev'd L.H. Winslow  
The Ven. E.B. Paterson  
Mr. Din Oosterbaan

Mrs. M. Maltby  
Mr. J. Huggett  
Mr. Nick Farkouh

DIOCESAN RENEWAL COMMITTEE

To be appointed later

PROPOSED PLANNING COMMITTEE

The Rev'd A.V. Bennett  
The Rev'd Canon J.S. Crouch  
Mr. D.P. Oosterbaan  
Mrs. Jean Brayshaw (A.C.W.)

Mr. W.J. Gigg  
Mr. Wm. Kidd (S.S.M.)  
Mr. Wm. Kosny  
Mr. Jack Brown

WILLIAM McMURRAY CORPORATION - BOARD OF DIRECTORS

Mr. Henry Johnston, Chairman  
The Rev'd Canon William R. Stadnyk, Vice-Chairman  
Mr. Dinant P. Oosterbaan, Secretary-Treasurer  
The Very Rev'd I. Lawrence Robertson  
The Right Reverend L.E. Peterson  
Dr. David H. Gould  
Mr. Gerard E. Duffy  
Mr. Victor P. Cruickshank  
Mr. Roy Tonkin  
Mrs. Lois M. Stanton

WILLIAM McMURRAY CORPORATION - EXECUTIVE COMMITTEE

Chairman and President	- Mr. Henry Johnston
Vice-President	- The Rev'd Canon Wm. R. Stadnyk
Secretary-Treasurer	- Mr. Dinant P. Oosterbaan
Bishop of the Incorporated Synod of the Diocese of Algoma	- The Right Reverend L.E. Peterson
Two from the Board of Directors	- The Very Rev'd I.L. Robertson - Mrs. Lois Stanton

	<u>Motion Number</u>
1. Confirmed the Sessional Committee Appointments listed on page 17 of the Convening Circular . . . . .	M - 1
2. Elected the Rev'd Russ Nicolle as Clerical Secretary . . .	M - 2
3. Elected Mr. W. Gigg as Lay Secretary . . . . .	M - 3
4. Presented an Address of Loyal Greeting to Her Majesty the Queen . . . . .	M - 4
5. Extended Courtesies of Synod to various persons . . . . .	M - 5
6. Adopted Minutes of the 31st Session of the 1983 Synod . . .	M - 6
7. Adopted the Provisional Agenda . . . . .	M - 7
8. Adopted Motion - Time Limits on Speeches . . . . .	M - 8
9. Received report of the Credentials Committee . . . . .	M - 9
10. Received all reports and motions in the Convening Circular	M - 10
11. Received additional reports and motions . . . . .	M - 11
12. Accepted the report of the Executive Committee . . . . .	M - 12
13. Accepted the report of the Advisory Investment Committee .	M - 13
14. Defeated tabling motion re: Book of Alternative Services .	M - 14
15. Adopted The Book of Alternative Services as the official . source of Alternate Services in the Diocese of Algoma and further use of other alternate liturgies in Algoma parishes to be discontinued . . . . .	M - 15
16. Reaffirmed the 1981 Synod Motion with regard to the uniform useage of the new lectionary within the diocese . . . . .	M - 16
17. Adopted Motion to endorse the practice of admission of baptized children to Holy Communion, after adequate preparation, and where a clear commitment to seek Confirmation has been made . . . . .	M - 18
18. Accepted the final report of ARCIC 1 as a firm basis for further discussion with the Roman Catholic Church . . . . .	M - 19
19. Received the report of the Constitution and Canons Committee . . . . .	M - 20
20. Accepted amendments to Article 17 of the Constitution . . .	M - 21, M - 22

	<u>Motion Number</u>
21. Passed an amendment to Canon 17 - Episcopal Elections .	M - 23
22. Accepted Amendments to Canon 24 - Registrar . . . . .	M - 24
23. Article 2 of the Constitution rescinded and replaced .	M - 25
24. "Defeated motion to rescind the 1983 adoption of the equalization of clergy stipends" . . . . .	M - 27
"Adopted motion to recognize length of service when implementing the equal stipend scheme" . . . . .	M - 31
25. Accepted the report of the Advisory Outreach Committee.	M - 28
26. Destroyed the ballots for election of Provincial and General Synod delegates . . . . .	M - 29
27. Accepted motion authorizing a Grant to Camp Manitou . .	M - 32
28. Accepted reports from the Ad-Hoc Committee on Public Education . . . . .	M - 33, 34
29. Adopted certain Guidelines - Baptismal practices . . .	M - 35, 36
30. Motions concerning the Anglican North Shore of Superior Fellowship and the Anglican North Shore of Huron Fellowship . . . . .	M - 37, 38, & 39
31. Received the report of the Committee on the Bishop's Charge	M - 40
32. Accepted the motion "That the Diocesan Outreach Committee be charged to continue its work in providing specific pro- grams of lay training in evangelism and outreach." . . .	M - 41
33. Motion accepted to investigate the possibility of extending existing funding to our Diocesan Theological Students . . . . .	M - 42
34. Motion accepted to have the Bishop set up a Diocesan Task Force to examine the state of our ministry with native peoples . . . . .	M - 43
35. Motion of appreciation for support of the Primate's Fund	M - 44
36. Appointment of Auditors . . . . .	M - 45
37. Election of Ken Lawson to be Registrar of Synod . . . .	M - 46, 47
38. Motion to commend for study at Deanery Level the World Council of Churches' Report on Baptism, Eucharist, and Ministry in order to report to General Synod . . . . .	M - 48, 49
39. Motion to make the Holy Eucharist the worship of the people each Sunday was referred to the Deanery Councils for discussion . . . . .	M - 50, 51
40. Acopted motion to proceed with implementation of a Supplementary Pension Allowance Scheme . . . . .	M - 52
41. Adopted Motion of Thanks . . . . .	M - 53

SYNOD  
PROCEEDINGS

CERTIFICATE OF APPROVAL

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

The Rev'd R.F. Nicolle, Clerical Secretary  
Mr. W.J. Gigg, Lay Secretary  
Mr. Din P. Oosterbaan, Treasurer  
The Rt. Rev'd L.E. Peterson



## JOURNAL OF PROCEEDINGS

The Thirty-second Session of the Synod of the Diocese of Algoma - held at Sault Ste. Marie, Ontario - May 22nd, 23rd, 24th and 25th, 1985

WEDNESDAY, MAY 22nd, 1985

Registration for Synod by Clergy, Lay and Youth delegates took place from 4:00 p.m. to 8:00 p.m. at St. Luke's Parish Hall. Registration was then made available during the Reception at Bishophurst, after 8:30 p.m.

THURSDAY, MAY 23rd, 1985

The morning Session held in the Marconi Club, began at 8:45 a.m., with Morning Prayer being said by The Very Reverend I.L. Robertson. The Old Testament Lesson was read by Mrs. Linda Fitzgerald, and Mr. W. Gigg read the New Testament Lesson.

The Synod was called to Order by The Right Reverend L.E. Peterson who led the delegates in prayer.

The Reverend Ronald Duncan gave a Meditation "TO BE A STEWARD".

### SYNOD MEMBERSHIP

The Chairman of the Credentials Committee, The Reverend Earl Burke, reported that the following number of delegates were registered:

61 Clergy  
107 Lay Delegates  
13 Youth Delegates  
2 Officers of Synod (Chancellor and Treasurer)  
1 A.C.W. President  
1 Bishop

THE BISHOP DECLARED THAT A QUORUM WAS PRESENT.

CONFIRMING COMMITTEE APPOINTMENTS - (Convening Circular, page 17)

1. Moved by Canon W. Stadnyk, seconded by Dr. D.H. Gould -

"That the Sessional Committee Appointments listed on page 17 of the Convening Circular be confirmed." Carried.

### SYNOD SECRETARIES

#### Clerical -

The Ven. E.R. Haddon nominated The Reverend Wm. Ivey, seconded by The Reverend G. Dobinson. The Reverend E. Moyle nominated The Reverend R. Nicolle, seconded by The Reverend Wm. LeGrand.

The Reverend Wm. Ivey wished to withdraw his name.

2. Moved by The Venerable E.R. Haddon, seconded by The Reverend G. Dobinson -

"That nominations for Clerical Secretary be closed." Carried.

The Bishop declared The Reverend R. Nicolle elected as Clerical Secretary.

## Lay Secretary

The Reverend Canon D. Landon nominated Mr. W. Gigg, seconded by Mr. C. Varney.

3. Moved by The Venerable E.B. Paterson, seconded by The Reverend Dr. F. Peake -  
"That nominations for Lay Secretary be closed." Carried.

The Bishop declared Mr. W. Gigg elected as Lay Secretary.

It was agreed that the election of the Registrar would be held later.

## MESSAGE TO HER MAJESTY THE QUEEN

4. Moved by The Reverend Canon F.G. Roberts, seconded by Mrs. Alda Futhey -  
(all stood)

"That the Synod send the following message of loyal greetings to Her Majesty The Queen:

The Bishop and members of the Synod of the Diocese of Algoma, of the Anglican Church of Canada, in its thirty-second session, now assembled in Sault Ste. Marie, Ontario, Canada, reaffirm our devoted loyalty to Her Majesty, Queen Elizabeth the Second. We rejoice in her visit to Canada last year, sharing in the celebration in the Maritimes, Ontario and Manitoba, and thereby deepening the goodwill and unity amongst the varied cultures represented in our country.

We assure Her Majesty of our continued prayers for a happy and peaceful reign, and for God's blessing and love to be with the Queen, Prince Philip and all members of the Royal Family."

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

## REGRETS:

Regrets for inability to attend Synod were received from:

The Rev'd G. Beattie	The Rev'd W. Johnson
The Rev'd Canon J. McCausland	The Rev'd Canon D.N. Mitchell
The Rev'd M. Tipper	The Rev'd James Turner
The Ven. J.H. Watson	The Rev'd D.A. Baxter
The Rev'd H. Coote	The Ven. S. Craymer
The Rev'd Canon A.J. Thomson	

The Bishop read a message of greeting received by telephone, from The Right Reverend F.F. Nock. Mr. C. Varney brought greetings from The Venerable J.G.M. Doolan.

## COURTESIES OF SYNOD

5. Moved by Mr. Hugh Hamilton, seconded by The Reverend T. Delaney -

"That the courtesies of the thirty-second Session of the Synod of Algoma be extended to the following:

Mr. Perry Chuipka  
Mr. David Donevan  
Mr. Ed. Swayze  
Mr. Peter Homann  
Mr. Christopher Morden  
(Divinity Students)

Mr. Tom Cunningham  
Mr. Jerry Pearce  
Mrs. Gail Conrick-Pilon (to be  
Ordained Deacon June 16)

Mr. Harry Johnston, Chairman, Advisory Property Committee  
Mr. Norman Greene, Diocesan Coordinator, Anglicans in Mission  
Mr. Hugh Mackenzie, Editor of the Algoma Anglican  
The Very Reverend J. Fricker, Dean of Niagara  
The Right Reverend G.H. Parke-Taylor, Diocese of Toronto

Carried.

#### CORRESPONDENCE

A letter was received from The Reverend W.J.D. Down, General Secretary, The Missions to Seamen, London, England, containing the proclamation of Sea Sunday, July 14th, 1985, together with a message from The Archbishop of Canterbury concerning Sea Sunday.

#### MOTION TO ADOPT 1983 ELECTORAL AND DIOCESAN SYNOD MINUTES

6. Moved by The Reverend T. Delaney, seconded by Mr. Wm. B. Kidd -  
"That the minutes of the 1983 Electoral and Diocesan Synod (previously circulated) be adopted." Carried.

#### REPORT OF AGENDA COMMITTEE

7. Moved by Dr. D.H. Gould, seconded by The Reverend Canon W.R. Stadnyk -  
"That the Provisional Agenda be adopted." Carried.
8. Moved by Dr. D.H. Gould, seconded by The Reverend Canon W.R. Stadnyk -  
"That Synod concur in these regulations of the length of speeches at Synod:  
Time limits shall be:

5 minutes for speakers  
2 minutes for seconders  
2 minutes for other speakers  
2 minutes for movers' final remarks

The Lay Secretary shall serve as Time keeper." Carried.

#### ACCEPTANCE OF SCRUTINEER'S REPORT

The Reverend Earl Burke, Chairman of the Credentials Committee, gave this report as listed under Synod Membership.

9. Moved by The Reverend E. Burke, seconded by Mr. K. Lawson -  
"That this report be accepted as read." Carried.

The Most Reverend W.L. Wright was welcomed by the Synod.

10. Moved by Mr. Wm. Kidd (Sault Ste. Marie), seconded by Mrs. J. Secord -  
"That the reports and motions printed in the Convening Circular (pages 101 to 194) be received." Carried.
11. Moved by Mr. Hugh Hamilton, seconded by Dr. D.H. Gould -  
"That the additional reports (pages 195 to 197) be received, together with the additional motions. Carried.

#### BISHOP'S CHARGE (Pages 91 to 100)

The Bishop read his Charge to the thirty-second Session of the Synod of the Diocese.

COFFEE BREAK - 10:30 a.m. to 10:45 a.m.

The Very Reverend I.L. Robertson introduced the Guest Speaker for the morning, The Very Reverend J. Fricker, Dean of Christ's Church Cathedral, of the Diocese of Niagara. Dean Fricker, for the past 10 years, has been a member of the Doctrine and Worship Committee of General Synod, and therefore greatly involved in the production of the Book of Alternative Services, and this was the subject of his presentation (Appendix A).

The presentation by Dean J. Fricker was followed by a question and answer period.

Concern was expressed regarding possible loss of the numinous which was a part of the Prayer Book, at the expense of emphasis on community. Dean Fricker replied that this was a very important consideration. He felt that the numinous would not be created or inhibited by the words of the Liturgy or Prayer Book, so much as they can be enhanced or inhibited by the actions of the community, regardless of the rite they are using.

With regard to the introduction of the Book of Alternative Services in a parish, it was recognized that this must be done with sensitivity and courage.

Dean Fricker was queried regarding the ongoing revision of the B.A.S. and the costs to a parish. He replied that the book will probably not be changed for at least 10 years. Revisions have been made regularly since 1559. Liturgy itself never changes - proclaiming God's word; its form changes.

It was emphasized that the Book of Common Prayer remains the official Book; the Book of Alternative Services does not replace it.

Dr. D.H. Gould expressed to Dean J. Fricker, the thanks and appreciation of all present at the Synod.

Bishop Peterson then offered a short meditation and prayer prior to the Service of Holy Eucharist (Book of Alternative Services).

The Celebrant was The Right Reverend L.E. Peterson. The Lesson Reader was Mr. C. Varney, and the Gospel was read by The Reverend M. Hornby. Prayers of the People were led by The Reverend Canon D.A.P. Smith.

Luncheon was served by the Staff of the Marconi Club.

## AFTERNOON SITTING

The afternoon sitting opened at 2:00 p.m. with prayer by the Bishop.

### REPORT OF THE DIOCESAN EXECUTIVE COMMITTEE (Page 101)

The report of the Executive Committee was presented by the Diocesan Treasurer, Mr. Din P. Oosterbaan.

Mr. Oosterbaan made reference to the Nock Canterbury Fund, which is the only new fund to be established since the last Synod. He advised that there has been no money paid out from this fund, and the present income balance amounts to \$600.00.

Reference was made to the Clergy School held in 1984. It was regretted that retired clergy had to be excluded due to limited space, and accommodation available. Usually Clergy Schools are held in a University setting during the month of June. In 1984 Clergy School was held in September, and we had to resort to commercial accommodation.

#### 7) Endorsement in Principle of Proposed Investment Policy of General Synod

Mr. Oosterbaan stated that our proxies have been made available to the Committee on Public and Social Responsibility, in the process of presenting special shareholder resolutions at the Annual Meetings at both the Royal Bank of Canada, and the Bank of Montreal.

#### 8) General Synod Continued Education Plan

It was noted that the Diocese had joined the General Synod Continued Education Plan effective January 1, 1985.

After other brief reference to items in the report of the Executive Committee, the Treasurer invited questions.

12. Moved by The Very Reverend I.L. Robertson, seconded by The Venerable E.R. Haddon -

"That the report of the Executive Committee be accepted." Carried.

### REPORT OF THE ADVISORY FINANCE COMMITTEE (Page 173)

The Reverend Canon J. Crouch presented the report of the Advisory Finance Committee, commenting that the work of the Committee has increased considerably, and has been very faithfully fulfilled. He wished to apologize for the statement made in terms of one or two members of the Committee not having had an opportunity to explore the financial implications of the Equalized Stipend, and this was clarified. One part of the Committee's work which has proven very useful, has been the consultation process with the parishes, making the parishes aware of their place in the over-all scene. Chairman Canon Crouch commented how difficult it is to talk about finances and that sensitivity and courage are important. He wished to commend the Diocesan Treasurer for the work he does, and to state that the stewardship of funds is enhanced by the work of the Treasurer.

### CONSIDERATION OF FINANCIAL STATEMENTS (Page 105 - Page 114)

The Treasurer referred to the Auditors' Reports (Page 105 to Page 113) as prepared by Thorne Riddell from the financial records of the Diocese made available to

them. Mr. Oosterbaan commented briefly on various items contained in the Balance Sheet and would invite questions later.

The Treasurer stated that perhaps it should be noted that in 1984 we had a small surplus of \$15,068 in our over all Operating Account, and after the serious deficits in the preceding three years, we find this very reassuring; he hoped that this trend would continue. Mr. Oosterbaan made reference to Synod 1983 when everyone was informed of the serious financial plight of the Diocese, and remarked that we should all be grateful that improvements had been made. The Treasurer referred to a motion dealing with a voluntary Diocesan wipeout deficit campaign - this was done at a time when we were faced with a projected deficit of \$59,000 for 1983, and he was happy to report that this campaign brought in almost \$23,000. He expressed gratitude for the extra efforts made by many of our parishes. Despite the improvements it is still found necessary to resort to bank borrowing from time to time, thereby incurring Bank loan interest, which for 1984 amounted to almost \$3,000. He again asked for cooperation, reminding Parish Treasurers to make their remittances on time so that the interest expense can be eliminated.

Mr. Oosterbaan referred to the very significant amount that our Diocese spends on outreach work. For the work of the Church outside our Diocese, we spent \$137,816 in 1984, and for the maintenance of assisted parishes in the Diocese, we spent \$180,211. The total amount spent on outreach work adds up to \$318,027 - this equals about 70% of the Unified Budget Levies.

The Treasurer made particular reference to the Statement of Real Estate Fund (Page 110), and commented on the big improvement since 1980.

At this time, Mr. T. Rudolph, St. Thomas' Church, Thunder Bay, made reference to the Advisory Finance Committee Report, commenting on the paragraph alluded to by its Chairman, Canon J. Crouch. He was concerned that this might have a bearing on action taken by the Executive Committee with regard to 1986 Stipends.

Canon J. Crouch was invited to respond to Mr. Rudolph, remarking that until the Advisory Finance Committee has an opportunity to look at the Report of the Stipend Task Force, a definite answer cannot be given. The Chairman of the Agenda Committee, The Reverend Canon W.R. Stadnyk, was invited to address the situation. He stated that the Report of the Stipend Task Force Committee was a separate item on the Agenda, and the question would be held until that time. Bishop Peterson then stated that the Treasurer would proceed with the Financial Report.

Mr. Oosterbaan referred briefly to pages 138 and 139 which are self-explanatory. The Schedule of Endowment, Trust Fund and Unexpended Balances (pages 140 and 141) were commented upon.

The Archbishop Wright Building Fund (page 174) was reviewed. This Fund was established in the 1950s, from which parishes may borrow with favorable terms, attractive interest rates, and usually protracted terms, not available elsewhere.

The Treasurer made reference to the Car Loan Fund (page 114) and noted that at one time or another most of the clergy had used this Fund. He remarked that the present Car Loan limit is \$7,200 - the Bishop and the Treasurer having authority to go above this limit in deserving cases, and this has happened fairly frequently the past year. Mr. Oosterbaan remarked that perhaps the lending limit should be equal to probably three times the minimum car allowance.

This in most cases would mean repayment within a 3 year period, and would ensure in most cases that the borrower would have some equity once his/her indebtedness had been retired. This will be proposed to the incoming Executive Committee for their further action. If approved, this would mean a loan limit of \$8,460 for 1985, instead of \$7,200.

The Car Loan Fund has suffered no losses because of bad debts, and no provision is made for such losses in our records.

REPORT OF THE ADVISORY INVESTMENT COMMITTEE (Page 130 - Page 132)

This Report was self-explanatory, and the Treasurer invited questions. The Very Reverend I.L. Robertson commented that this Committee is doing an excellent job, and the affairs of the Diocese are in very good hands.

13. Moved by The Venerable E.R. Haddon, seconded by The Reverend H.A. Jerry-Cooper -

"That the reports be accepted as presented." Carried.

NOTICES OF MOTION (Page 170)

No. 2. Book of Alternative Services.

Dr. D.H. Gould spoke to this Motion, pointing out that it is not a motion to approve the Book of Alternative Services - this has already been done by General Synod. He remarked that what is intended is to bring the Church back to the Book of Common Prayer and one Book of Alternative Services, thereby having all Services coming from the same source, and therefore, no other Services would be used without special permission obtained from the Bishop, this would then confine all kinds of liturgical experimentation.

The Reverend A.V. Bennett asked if a parish is obligated to buy and use the Book of Alternative Services. The answer given was "No", but no other alternative liturgy may be used, unless special permission is obtained.

The Reverend Wm. Ivey, based on his statement that only the Bishop can approve of liturgy used in this Diocese, felt that the motion (No. 2) should be laid on the table.

14. Moved by The Reverend Wm. P. Ivey, seconded by Mr. Robert Mansfield -

"That this motion (No. 2) be laid on the Table".

There was further discussion concerning the motion by The Reverend Wm. Ivey, and the Chancellor advised that if it were successful, then this motion would be set aside for the time being, and that anyone could move to bring it back for consideration; if not brought back it would die when Synod is prorogued.

The tabling motion was then voted upon and it was defeated.

15. Moved by Dr. D.H. Gould, seconded by The Reverend J.M.A. Wright -

"That the Book of Alternative Services be adopted as the official source of Alternate Services in the Diocese of Algoma, and therefore, that the further use of other alternate liturgies in Algoma parishes be discontinued (except where direct episcopal permission has been obtained)." Carried.

### No. 3. New Lectionary

Dr. D.H. Gould referred to the Bishop's Charge, page 99, and commented that this covered what he, Dr. Gould, wanted to say, excepting a question which had been raised as to whether the new Lectionary would tie in with the Colorado Curriculum. Dr. Gould stated there would be some deviation at the present time. The Colorado Curriculum people are currently working on revision which will fit in with the new Lectionary, and will be in the Book of Alternate Services. Eventually there should not be any problem. The new Lectionary referred to is in the Book of Alternate Services.

The Reverend J. Smith asked since we are adopting the B.A.S., have we in effect adopted the new Lectionary. Dr. Gould's reply was "Yes"; however, the motion brought forward is asking that the new Lectionary be used, so that the Readings used throughout this Diocese will be consistent. They will also be consistent with many other Churches of other denominations.

The Bishop commented that people will require time to adjust, but that this is not change just for the sake of change, there has been a lot of good scholarship put into this Lectionary.

The Reverend Dr. F.A. Peake commented that the number of differences are minimal between the various Communion services using it. Further, regarding the amount of Bible being read, it is admitted that the Lections generally, both Sunday and weekday, are shorter than they are in the Prayer Book, and this in fact, is a good thing. The amount of information and inspiration that one can absorb at any one time is limited, and anyone who survived those interminable Lections this morning must surely recognize that.

Canon D.A.P. Smith asked a number of questions concerning the B.A.S. and the new Lectionary as he had not seen this material. He was particularly concerned regarding Black Letter Days, Confirmation Services, etc. Dr. F.A. Peake responded to these concerns.

The question was asked - if a parish is using the Book of Common Prayer, is it obligatory to use the new Lectionary? The Bishop replied that the intention is that the new Lectionary be adopted throughout the Diocese.

The Reverend M. Wright felt that the new Lectionary brings alive the themes of the Scriptures much more than does the Book of Common Prayer.

One comment regarded the universal use of the New Lectionary, i.e., RC, UC and Anglican. Another was to the effect that no matter what Lectionary is used, if it is not read well it will not make the Scriptures come alive - and the onus to do this was placed upon the clergy.

Other speakers spoke on this issue, pro and con, after which the Motion from the Synod of 1982 (Page 49 of the Canons) was read out.

"That this Synod in accordance with General Synod Resolution #53, requests that all parishes within the Diocese 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."

16. Moved by Dr. D.H. Gould, seconded by The Reverend J.M.A. Wright -

"That the motion #62 of Synod 1981 - with regard to the uniform useage of the new lectionary within the diocese - be reaffirmed." Carried.



NOTICE OF MOTION - Christian Initiation (Dr. F.A. Peake - hand out)

17. Moved by The Reverend Dr. F.A. Peake, seconded by The Venerable E.B. Paterson -

"That whereas there is increasing agreement within all Christian communions that Baptism in water in the name of the Holy Trinity, preceded by adequate preparation and followed by first Communion and integration into the fellowship of Christ's Church constitutes the complete initiation of a Christian; BE IT RESOLVED that this Synod encourage the full participation of all baptized persons in the Eucharist."

Dr. Peake spoke to this motion, referring to the fact that at one time he was very much opposed to the idea that children should be admitted to Holy Communion before Confirmation. However, he has seen reason to change his mind, and during his remarks he referred to page 99 of the Bishop's Charge - the need for the kind of Christian Community which will strengthen and support those who are its members. Dr. Peake pointed out "that the child should grow up as a Christian, never knowing himself otherwise". After further comments there were several speakers on this subject.

In response to comments that Confirmation is part of the Anglican tradition and history, The Reverend M. Wright pointed out that Confirmation before admittance to Holy Communion came about because an Archbishop of Canterbury in the 13th century was concerned that people were not being Confirmed and he made this ruling. He also referred to an earlier speaker's reference to conversion, citing infant baptism and our trust in the faith of the parents and godparents - we should in the same sense trust the parents and godparents in bringing the children up for Communion.

The Reverend Wm. P. Ivey proposed an amendment to the motion presented by Dr. Peake

The amendment as follows, was read out and voted upon:

18. Moved by The Reverend Wm. P. Ivey, seconded by The Reverend J. Smith -

"That the first paragraph be deleted and that the second paragraph be amended to read:

Be it resolved that this Synod endorse the practice of admission of baptized children to Holy Communion, after adequate preparation, and where a clear commitment to seek Confirmation has been made."

There was a Standing Vote --

For the amendment - 100  
Opposed to the Amendment - 60  
The Amendment was passed.

One speaker felt that the words "baptized children" should be changed to read "baptized persons". Several other speakers spoke on the amendment, seeking clarification. The Bishop asked that all parishes wait for Liturgical guidelines to be sent out before any action is taken on the resolution about early communion. He advised that the Clergy Conference in Sudbury will probably be the first hearing, followed by the meeting of the Bishop, Dean, Archdeacons and Rural Deans in October. He projected that Advent 1985 will be the beginning date - if adequate preparation is in place. The Bishop realized that the amended motion had passed but felt that people wanted to discuss its implications. There are many guidelines in place in other Dioceses.

After much discussion, the amended motion was read out by the Bishop and carried, but not unanimously. The Bishop concurred.

#### BISHOP FAUQUIER CHAPEL

The Reverend T. Delaney spoke to this, referring to handouts concerning the restoration of the Chapel, offering a tour after Synod prorogues. The folder contained a request for funds. It was made clear that if the funds are going to be used immediately, (not being accumulated), during the year that the receipt is issued, then a tax deductible receipt can be issued.

#### PROVINCIAL AND GENERAL SYNOD

A point of clarification on voting was required and it was stated that both clergy and lay delegates vote for everyone. Each individual can vote for up to 4 people on each ballot -- two ballots given out. However, it was pointed out that the individual could vote for less than 4 people, if so desired. If more than 4 names listed, the ballot would be destroyed.

#### ACW

The Reverend P.V. Atkinson addressed Mrs. Jean Brayshaw, Diocesan President of the ACW, thanking all members of the A.C.W. in the Diocese of Algoma, for the monies sent to St. Hilda's School and St. Paul's, Palampur, India. The Bishop remarked that The Reverend P. Atkinson had attended St. Paul's School.

Bishop Peterson recognized and welcomed The Right Reverend G. Parke-Taylor.

The afternoon sitting of Synod recessed at 4:30 p.m.

#### EVENING SITTING

The evening sitting opened at 6:50 p.m., with Evening Prayer being said by The Reverend Mark Moote. Mrs. Dorothy Hoover read the Old Testament Lesson, and Dr. Ken Tipper read the New Testament Lesson.

#### ARCIC

The Bishop offered prayer for interChurch relations and the purposes of God, giving thanks for what God has done in the ecumenical movement.

The Reverend A.V. Bennett was asked by the Bishop to introduce two guests, Fr. Jim Hutton and Fr. Dixon of the Roman Catholic Church. Fr. Bennett spoke of his own participation in the work of ARCIC, wherein more loving understanding was evidenced between the Christian peoples involved. He stated that unity is not expected overnight but there is a beginning.

Bishop Peterson introduced The Right Reverend Geoffrey Parke-Taylor, Suffragan Bishop, Diocese of Toronto. Bishop Parke-Taylor has been a Professor at Huron College. (Appendix B)

A question and answer period followed the presentation by Bishop Parke-Taylor.

One member of Synod was disturbed because of statements by the Roman Catholic Church that marriages of Roman Catholics to non-Roman Catholics are not valid, and a Roman Catholic marrying an Anglican loses all Sacramental rights in their own Church. In view of ARCIC, the delegate wondered what the answer is to this situation.

Bishop Parke-Taylor replied that there is another Commission comprised of Anglicans and Roman Catholics, which is set up to look into matters of concern to all, and apparently to some degree it is a matter of local rulings -- what is acceptable in one area might not be acceptable in another area. There are 9 Anglican and 9 Roman Catholic Bishops who meet to discuss concerns, and the question of mixed marriages has come up. There is a lot of work to be done in that area. It was felt that mixed marriages will come before ARCIC<sup>2</sup> and progress will be made.

The observation was made that in ARCIC we are progressing slowly and gently, and must not presume to a unity which is not yet there.

A question was asked concerning a single Primacy, with the two branches of a family having two sets of rules. Bishop Parke-Taylor felt that ARCIC 2 will be dealing with many of these problems. He observed that perhaps as long as it was understood that there was some freedom in disciplines, it would not make progress impossible in the different areas, e.g., Ordination of Women. This might indeed be looked upon as a matter of discipline, rather than doctrine. He stated that the Final Document is not a compromise document. It is stated very definitely where we agree substantially in matters of faith, but there are some questions unresolved and that is where we have to do a lot of work.

One delegate commented that not only many of the lay people have not seen the Document, but also the Priests have not seen it. Bishop Parke-Taylor replied that this could also be said of Anglicans. He wondered if the forging of relations with Roman Catholic people, as well as the reading of documents, is not more important.

ARCIC 1 was comprised largely of trained theologians; ARCIC 2 has lay representation, feminine representation and Third World representation. The first Commission was charged largely with a doctrinal task, now in the second stage - ARCIC 2; by endorsing the work they are doing, and giving support in it, we are likely to see some of the areas that did not emerge of ARCIC 1, addressed.

It was noted that the Roman Catholic Church does not have the same Synodical arrangement as the Anglican Church. The question of authority of the Diocesan Bishop was raised and discussed. Bishop Parke-Taylor mentioned that in his Diocese, Archbishop Garnsworthy and the 4 Suffragan Bishops meet every Wednesday to discuss pastoral concerns. This is extraordinarily helpful. He commented that the nature of Synod has changed, i.e., years ago there were no women delegates, etc.

A point of clarification was made regarding Unity and Union. In the Church of the future we are going to treasure our past.

After further questions and answers were given, The Reverend Dr. F.A. Peake made a presentation and expressed the thanks of all present, to Bishop Parke-Taylor.

Bishop Peterson then invited one of the visiting Roman Catholic Priests to come forward and make a few comments to Synod. Fr. Dixon thanked the Synod for allowing his colleague and himself to be present. He referred to the new Bishop soon to come to Sault Ste. Marie, and he expressed the hope that they too would have a Synod; that while it might not be structured in the same way as the Anglican Synod, he hoped that there would be an opportunity for people to express their views. He did point out that the Anglican Diocese covered the same area as many of the Roman Catholic Dioceses. He did not, however, feel it appropriate as this time to respond to the questions which had been raised.

No. 5 - Acceptance of the final report of ARCIC 1.

19. Moved by The Reverend A.V. Bennett, seconded by The Reverend T. Delaney -  
"Recognizing that significant areas of apparent disagreement remain as obstacles to intercommunion with the Roman Catholic Church, but at the same time affirming as consonant with Anglican faith the positive work of ARCIC, this Synod moves to accept the final report of ARCIC 1 as a firm basis for further discussion with the Roman Catholic Church." Carried.

The Bishop concurred.

REPORT OF THE CONSTITUTION AND CANONS COMMITTEE (Page 167 - Page 169)

The Chancellor, Mr. John De P. Wright, Q.C., spoke to this report. He pointed out that the Committee had experienced some difficulties with the Canons and Constitution. The Committee in some instances had expressed proposals only, they had not formulated Motions. The proposals were merely the springboard for discussion; this would then provide feedback to the Committee. Mr. Wright made reference to certain amendments which have been presented in the form of Notice of Motion, upon which the Synod delegates would vote.

20. Moved by Mr. John Wright, seconded by Mr. Henry Gaines -  
"That the report of the Constitution and Canons Committee be received."  
Carried.

1. Article 17: Voting (Page 167)

2. Proposed Amendment - Article 17:

Mr. Wright referred to (2) and contained within his explanation was clarification to the effect that when there is a vote by orders, this is then carried out by ballot. He then dealt with (6), after which the amendments were voted upon.

21. Moved by Mr. John Wright, seconded by Mr. Henry Gaines -  
"2. (2) of motion to amend Article 17 is amended to read "The votes of the clergy and the laity shall be taken collectively unless there is a vote by orders." Carried.  
The Bishop concurred. Passed by more than 2/3 majority.
22. Moved by Mr. John Wright, seconded by Mr. Henry Gaines -  
"2. (6) of motion to amend Article 17 is amended to read "The Bishop may reserve his decision as to whether or not to concur in a resolution but if his decision is reserved he must notify the Secretaries of Synod of his decision within two months of the end of Synod. The resolution shall be deemed to have been lost if this provision is not complied with." Carried.  
The Bishop concurred. Passed by more than 2/3 majority.

2. Canon 17: Nominations by Provincial House of Bishops (Page 168)

Mr. Wright explained the reasoning behind the proposed amendment. The Bishop gave further elaboration. Several speakers commented on the proposed amendment

and a further amendment was made, suggested by The Reverend Canon D.M. Landon. The final amendment read as follows:

23. Moved by Mr. John Wright, seconded by Mr. Henry Gaines -

1A. "The Provincial House of Bishops may nominate up to three candidates in addition to those nominated by members of Synod in an Episcopal election provided that there be no indication of the origin of the nominations."

Carried.

The Bishop concurred. Passed by more than 2/3 majority.

3. Article 2 (Page 168)

This concerned definition of the clergy entitled to vote. Mr. Wright commented that was also covered in a Notice of Motion (page 170) by The Reverend Canon D.A.P. Smith, and would, therefore, be brought up for consideration later.

4. Canon 24 (Page 169)

Mr. Wright felt that the proposed amendment made clear the qualifications required of a Registrar, and the length of term.

24. Moved by Mr. John Wright, seconded by Mr. Henry Gaines -

- "(1) There shall be an officer of the Synod to be designated as "the Registrar of the Synod".
- (2) The Registrar shall be elected by the Synod at each regular meeting thereof.
- (3) Unless otherwise stated in the motion electing him or his successor, the Registrar assumes office upon the termination of the Synod at which he was elected and continues in office until the termination of the next Synod.
- (4) The Registrar shall:
  - (i) Possess the qualifications of a lay delegate to Synod but need not be a delegate to Synod, and
  - (ii) Be a solicitor of at least five years' standing in Ontario.
- (5) Upon the Registrar ceasing to hold the above qualifications, the office becomes vacant." Carried.

The Bishop concurred. Passed by more than 2/3 majority.

5. Canon 32: Lay Stewards

The Chancellor, on behalf of the Committee, cleared up some of the confusion throughout the Diocese as to whether a person ceases to be a lay steward when he ceases to be a delegate to Synod. He determined from the Canons that the position of Lay Steward is a separate Office. The proposed amendment read as follows, and a Notice of Motion for the next Synod would be presented later.

- (1) A lay steward must have the qualification of a lay delegate to Synod but need not be a lay delegate.
- (2) The lay steward should be a member of Synod by virtue of his or her Office.

NOTICE OF MOTION FOR THE NEXT SYNOD

Moved by Mr. Wm. Kosny, seconded by Mrs. Shirley Koza -

"That Canon 32 - Lay Stewards - Item 4 - be amended as follows:

4. A lay steward's term of office shall be four years. A Lay Steward who meets the qualifications of a Synod delegate does not cease to hold office if she/he ceases to be a Synod delegate before the expiration of a 4-year term; other terms of succession are set out in Canon 4, Section 1. (Enacted 1973)"

The question was asked as to who would be responsible for the Lay Steward's financial needs in regard to attendance at Synod. Mr. Wright stated that he does not go to Synod unless elected as a lay delegate. The Lay Steward would go to the Executive Committee meetings.

One delegate asked "Does not the Executive essentially carry out the will of Synod; is it not made up of members of Synod? If you have a Lay Steward who is not a member of Synod, that must be dealt with in the motion." Mr. Wright stated that these are all points which may be raised when the matter comes up for discussion at the next Synod.

NOTICES OF MOTION (Page 170)

1. From 1983 Synod

RE: ARTICLE 2 of the CONSTITUTION

The Reverend Canon D.A.P. Smith advised that he had changed the wording of this motion. He explained the background of his motion.

Several speakers addressed this motion for clarification. The Chancellor pointed out that a Letter of Permission is technically speaking a Licence. However, if a Priest has a Licence from another Diocese, and a vote in that Diocese, then he is not a Priest of the Diocese of Algoma. With regard to Chaplaincy in the Canadian Forces, it was explained that a Chaplain is licenced by the Bishop, by means of a Letter of Permission, to function in the Diocese, and since he has no vote in another Diocese, then he is entitled to vote in this Diocese.

The discussion then centered around the retired clergy. The Chancellor pointed out that a retired clergyman from another Diocese, living in Algoma, is looked after by his own Diocese. He illustrated his remarks with the example of a retired clergyman spending his winters in Florida; he assists with a few Services, and then Synod comes up - he is not entitled to vote there.

The question arose concerning clergy on leave, especially in cases where there has been an absence for 10-15 years. The answer was that by that time they probably were not licenced to a Cure in this Diocese; if they come back from time to time, and if they have a vote in another Diocese, then they cannot vote in this Diocese.

25. Moved by The Reverend Canon D.A.P. Smith, seconded by The Reverend Canon F.G. Roberts -

"That Article 2 of the Constitution be rescinded and replaced by the following:

All members of the clergy who are licenced by the Bishop of Algoma have the right to sit and vote in Synod as clerical members of Synod.

An ordained person acting under "Letters of Permission" but having a vote in another Diocese shall not be regarded as a member of the clergy of the Diocese of Algoma, but of the diocese of the licencing bishop.

A bishop, priest or deacon resident in the diocese but not licenced by the Bishop of Algoma, may sit and vote as a lay member of Synod if so elected as in Article 3." Carried.

The Bishop concurred. Passed by more than 2/3 majority.

#### RESULTS OF BALLOTING FOR PROVINCIAL SYNOD REPRESENTATIVES

##### CLERGY

The Rev'd T.J. Delaney  
The Rev'd M. Hornby  
The Rev'd Canon D.A.P. Smith  
The Ven. E.B. Paterson

##### LAY

Mr. D.P. Oosterbaan  
Mr. W.J. Gigg  
Mrs. M. Hankinson  
Mr. Wm. B. Kidd (Sault Ste. Marie)

##### ALTERNATES

The Rev'd L.H. Winslow  
The Very Rev'd I.L. Robertson  
The Rev'd Canon D.M. Landon  
The Rev'd D. Bradford

Miss M. Page  
Mrs. B. McDowall  
Mr. W. Kosny  
Mrs. G. Rollins

~~HYMN~~ 49 - Alleluia! Sing to Jesus!

The evening sitting of Synod recessed with prayer offered by the Bishop at 9:20 p.m.

FRIDAY, MAY 24th, 1985

#### MORNING SITTING

The Morning Sitting opened with Morning Prayer and Holy Eucharist at St. John the Evangelist Church. The Officiant was The Reverend Canon G. Sutherland. The Old Testament Lesson was read by Mrs. Joan Secord. The Celebrant was the Archdeacon of Algoma Deanery, The Venerable F.R. Coyle. Mrs. S. Koza read the Epistle, and the Gospel was read by The Reverend F. Mason.

The meeting reconvened at the Marconi Club for breakfast, and came to Order with prayer offered by the Bishop.

The Reverend M. Hornby gave a Meditation for Synod 1985.

Birthday Greetings were expressed to The Reverend L. Shaw and The Reverend R. Nicolle.

#### REPORT OF THE STIPEND TASK FORCE COMMITTEE (Page 192 - Page 194)

The Reverend Canon W.R. Stadnyk spoke to this Report, in the absence of the Chairman of the Committee, Mr. Deane Stinson. Canon Stadnyk commented that the Report deals with three sections; 1) Unified Stipend (or Career Compensation) for all the Clergy in the Diocese. 2) Retirement Income. It was stated that many clergy when they come to retirement have absolutely minimal resources, especially those who have served most or all of their ministry in a Mission

Parish on minimum Stipend. At one time in our National Church, retirement pension used to be exactly the same for all Clergy, regardless of how much was paid during the years as Bishop or Priest. This was changed and the pension was tied to the income earned while active.

Another matter dealt with by this Committee was a realistic Car Allowance tied in to the actual cost of operating a car in 1985. This will be dealt with separately.

It was outlined what is meant by Unified Stipend. It was stated that this is an effort to bring all the clergy in the Diocese on to a Unified Stipendiary Scale, which means that all clergymen in Algoma would be paid the same income, regardless of the parish he/she served. This puts the assisted parish on the same basis as the self-supporting parish, insofar as the deployment of manpower is concerned. This Motion had been dealt with at the 1983 Synod but was not implemented. Canon Stadyk elaborated further with regard to the various categories of manpower deployed in assisted parishes.

It was noted that the Minimum Stipend in the Diocese of Algoma is now \$14,000 per year - raised to that level at the beginning of 1985; this now brings Algoma up to the Mission Dioceses of the Canadian Church.

The need was stressed of narrowing the gap between the top and bottom of the stipendiary scale, stating that some really tough decisions have to be wrestled with in this regard. The speaker outlined the possibility of all but three or four of the more highly paid parishes, being on the same stipendiary scale by 1992, if this plan were to be implemented. Canon W. Stadyk dwelt at length on the Christian concept of sharing with one another.

At the end of the presentation, this subject was then opened to those who wished to speak. One delegate was concerned that if Unified Stipend came about that this would make it difficult for the Bishop to move personnel, in that a person in a parish consisting of 50 families would not want to move to a parish with over 400, working much harder and for the same stipend. It was observed that people need incentive and incentive is the work of the Church.

A new motion was introduced to rescind the motion passed by the 1983 Synod dealing with the concept of equal living allowance.

Several speakers addressed the motion to rescind the 1983 Synod motion, stating their beliefs and concerns over the comparison of worth and work load in both City and rural parishes. One speaker felt very strongly that the Executive Committee had loyally attempted to implement the spirit and letter of the Resolution passed at the 1983 Synod, observing that there are some real difficulties, and the motion should not be voted upon in the spirit of showing who is boss. Another point made was the way in which the vote at the last Synod had been taken. It was a vote by Order and was taken publicly, which then puts undue stress on those voting, especially the second Order to vote, and for this reason especially, the delegate felt that the matter should be opened up for discussion.

One view expressed was that clergy should not have their time taken up being concerned with their money. On the other hand, some felt that Unified Stipend would be opening a Pandora's box of problems.

A lay delegate proposed that the motion passed by Synod 1983 be supported, but that a charge be given to the Task Force to continue to think of or find other innovative ways to compensate for the work which is done in the various parishes.



Another opinion expressed concerned the concept of a "living allowance" and stated that perhaps this concept would have to be carried all the way with the Priest being totally taken care of, along with his family, beyond retirement. It was felt by this delegate that the Priest should live in the real world, and have to wrestle with problems in the same way in which the people being ministered to have to be affected by such things as the Budget. It was felt that not all aspects of the philosophy have been looked at, such as a wife working, etc., tithing on the part of the Priest.

An Assistant Curate mentioned that he would be horrified to receive the same Stipend as for instance, his Archdeacon, who has many more years of experience in the Ministry. He knew his worth in the eyes of the Lord was the same!

The differences were cited between a young clergyman just out of College, and a Priest with family - some going to University, and therefore, there would be a difference in financial needs.

One Priest pointed out that Priests in parishes have a lot of benefits supplied in addition to the stipend. He has worked as a Chaplain and has to provide for his family many things which are provided in a parish, and although his "salary" is quoted as being larger, he has much more to provide himself.

A lay delegate felt it would be more to the point if the minimum stipend were raised as soon as possible, rather than worrying about Unified Stipend.

It was mentioned that the Service Grant is only given to those on Minimum Stipend.

Some delegates felt that the Stipend Task Force had spent a lot of time and effort on this proposal, and that this work should not be laid aside. One comment was to the effect "If you do not try something, how will you find out if it works!"

It was felt by The Reverend Canon W.R. Stadnyk, presenter of the Stipend Task Force Committee Report, that due to the sudden presentation of the motion to rescind the 1983 Synod motion, that he had not been afforded an opportunity to respond to some of the questions presented by speakers to the suggested motion to rescind. He requested time to address the matter, and upon receiving consent from more than a 2/3 majority of the delegates to Synod, he then proceeded.

He commented that there was not one question raised which had not been considered exhaustively by the Stipend Task Force Committee. He stated that the Committee has answers for most of the questions - some have been left in abeyance, but if the Stipend Task Force committee were to continue in force, it would endeavour to deal with them.

New material was handed out to the Synod delegates, and one delegate felt that this was not in order just before voting.

Since some confusion had arisen with regard to procedure, the Chancellor summed up the situation. There was a motion put on the floor by Mr. K. Lawson, seconded by Mr. C. Johnson, as follows:

26. Moved by Mr. K. Lawson, seconded by Mr. Charles Johnson -

"That the motion passed by the 1983 Synod dealing with the concept of equal living allowance be rescinded, and that the vote be taken by Orders."

Subsequently, The Reverend R. Cross stood up and indicated with the concurrence of Mr. Johnson, the seconder of the original motion, and with the concurrence of the mover of that motion, they wanted the original motion amended as follows:

27. Moved by The Reverend R.G. Cross, seconded by Mr. Charles Johnson (with the agreement of the original mover) to amend Motion 26 to read as follows:

"That the motion of the previous Synod regarding the equalization of clergy stipend be rescinded with the understanding that the work of the Stipend Task Force continue, recommending that remuneration for years of service be considered in equal stipends."

Since there was confusion on this, the Chancellor stated that the Synod would revert back to standard procedure. Standard procedure dictates that The Reverend R. Cross and Mr. Johnson have moved an amendment to the original motion - that means Synod would then vote on the amendment. The amendment is that the words "with the understanding that the work of the Stipend Task Force continue, recommending that remuneration for years of service be considered in equal stipends" be added to the original motion.

The Chancellor stated that it would be a two stage process:

1. A vote on whether or not you wish the motion amended in that way. If you wish the motion amended in that way, you will vote in favour of the amendment. If you wish the motion to be placed before Synod in its original form, you will vote against this amendment. That merely determines the form in which the original motion will be presented to Synod. Having determined that, we will then vote as a second vote, a vote which I understand has been requested by Orders, on the motion. The first vote merely determines the form of the motion presented to Synod.

The Chancellor stated at this time that once a motion is on the floor, it can only be withdrawn with the concurrence of the Bishop, that then brings up a third vote.

The Bishop ruled that this would be tabled until after lunch, to be voted on at that time.

#### REPORT OF THE ADVISORY OUTREACH COMMITTEE (Page 197)

The Reverend Canon M.S. Conliffe presented this report, referring to the various areas of work done by the Committee. He mentioned some items were not covered in the report, i.e., Missions to Seamen, etc., because there would be a separate report. Canon Conliffe did express the strong hope that a lot of study would be given to the B.E.M. (Baptism, Eucharist and Ministry) document. He referred to the lengthy report on this subject given at the last Synod. He remarked that the B.E.M. document and the Lima texts will be, in the near future, an effective catalytic agent in bringing many denominations together in a singleness of purpose and an expression of worship, which has not been so in the past, which will be a giant step towards greater understanding and cooperation among denominations, thus making this material very significant.

Canon Conliffe expressed the hope that Bishop J. Clark will be able to visit the Diocese next year, to tell what is being done in the North, with the money from Anglicans in Mission.

The Bishop and Miss Page have both had correspondence with the Diocese of Juba, and Canon Conliffe requested that Miss Page report to Synod in this regard, stating that after her presentation, he would ask the acceptance of his report.

Miss Page had offered to go to Juba, taking with her as much information about the individual parishes in the Diocese of Algoma as could be obtained, in order to make personal contact with the clergy and people of Juba. To this end, she had sent out a detailed questionnaire, and had been very encouraged with the response received. She had been in contact with Archdeacon Rye who is the contact person for Africa. Archdeacon Rye had planned a trip to Africa, hoping to get into the Sudan, when he would also attempt to pave the way for Miss Page to visit. However, he was unable to get into the Sudan. He planned to return this year, but the Sudan is still closed. A suggestion had come forth to transfer our partnership to another more accessible Diocese. However, it was recognized that Juba still badly needs our prayers, and if we can get information about their clergy and disseminate information to them, even though we cannot yet get into the Sudan, it would serve the purpose of maintaining Juba as our partner. Perhaps some day one of us can get into the Country to establish a more personal contact. Miss Page declared that she would be available next year if the opportunity should arise.

At this point, Archdeacon R. Kreager reported to Synod that mail is going through, and he has personal contact with friends in the Sudan. "There is a very real personal contact since there is a young Sudanese lady living in Canada, the daughter of the Provincial Secretary for the Church in Sudan. She is attending Acadia University, and has visited in his parish last summer. Our parish helps to support her with her tuition fees, and this would be a very practical way in which she could be supported. She could visit in other parts of the Diocese."

The Reverend Canon M.S. Conliffe remarked that the refugee situation in the world is growing every day, and perhaps the Diocese should be taking a look at sponsoring refugees as an indication of their outreach and mission work to those who are in need.

28. Moved by Canon M.S. Conliffe, seconded by Miss Marion Page -

"That the report of the Advisory Outreach Committee be accepted." Carried.

The Reverend R. Lumley stated that he felt the Outreach Committee should be basically separate from the Executive Committee; it should be an activity Committee, and the areas of mission, ecumenical relations, evangelism, etc. should be activity, not study issues, with the Chairman being the Chief Evangelist - going around the Diocese conducting events of evangelism.

#### IN-COMING EXECUTIVE COMMITTEE

The Bishop	- The Right Rev'd L.E. Peterson	
The Chancellor	- Mr. John De P. Wright, Q.C.	
The Registrar	- Mr. K. Lawson	
The Treasurer	- Mr. D.P. Oosterbaan	
The Dean	- The Very Rev'd I.L. Robertson	
The Archdeacons	- The Venerable F.R. Coyle	(Algoma)
	- The Venerable E.B. Paterson	(Sudbury)
	- The Venerable W.A. Graham	(Muskoka)
	- The Venerable H.R. Kreager	(Temiskaming)
	- The Venerable E.R. Haddon	(Thunder Bay)

The Rural Deans	- The Rev'd Canon W.R. Stadnyk		(Algoma)
	- The Rev'd Canon S.G. Tomes		(Muskoka)
	- The Rev'd Canon J.S. Crouch		(Sudbury)
	- The Rev'd Canon D.M. Landon		(Temiskaming)
	- The Rev'd Canon M.S. Conliffe		(Thunder Bay)
The Lay Stewards	- Mrs. Jane Rogers	(2 year)	(Algoma)
	- Mr. Wm. Kidd	(4 year)	(Algoma)
	- Mrs. B. McDowall	(2 year)	(Muskoka)
	- Mr. J. Huggett	(4 year)	(Muskoka)
	- Mr. R. Burton	(2 year)	(Sudbury)
	- Mr. C. Varney	(4 year)	(Sudbury)
	- Mrs. B. Franks	(4 year)	(Temiskaming)
	- Mr. W.J. Gigg	(2 year)	(Temiskaming)
	- Mr. W. Kosny	(2 year)	(Thunder Bay)
- Mrs. S. Koza	(4 year)	(Thunder Bay)	

NOONDAY PRAYERS were led by The Reverend Canon J.S. Crouch. The Executive Committee met separately during the lunch hour. A delicious meal was served by the Staff of the Marconi Club.

#### AFTERNOON SITTING

The afternoon sitting opened at 1:30 p.m., with prayer by the Bishop.

There was a surprise presentation by the Clergy of the Deanery of Muskoka, led by The Reverend Wm. P. Ivey playing the Bagpipes. The Venerable W. Graham addressed the Bishop, presenting him with a new "Mitre" complete with the insignia of the fish - identifying the Bishop as a "Fisher of Men".

#### REPORT OF THE ALGOMA ANGLICAN STANDING COMMITTEE (Page 147)

The Venerable F.R. Coyle spoke on this report, welcoming the Editor, Mr. Hugh Mackenzie. Mr. Mackenzie was given the privileges of the House, and was prepared to answer questions. The Bishop expressed appreciation and thanks to Mr. Mackenzie for all his good work.

Mr. Mackenzie remarked that the Algoma Anglican has undergone some growing pains in the last two years, and he was hopeful that the fruits of some of the discussions will be seen in the next year. He referred to budgetary restrictions which had necessitated the reduction in the size of the Diocesan paper, and while these problems have been somewhat resolved, he felt that it was not yet possible to go back to an 8 page publication on a regular basis. However, it is the intention in September, to go back to an 8 page publication every other month, with larger print and pictures. Mr. Mackenzie explained the delay in the receipt of the current issue, advising that it had been a poor printing of both the Algoma Anglican and the Canadian Churchman. This had been brought to the attention of the Printers. There were no questions from the floor.

#### REPORT OF THORNELOE UNIVERSITY COLLEGE (Pages 148, 149)

The Reverend Dr. J. Sandys-Wunsch presented this report, and during his remarks referred to the School of Theology, which is unique in Canada; serious theological study which is open to everyone, not just Ordinands, and it is hoped in the next few years to put this on a National basis. He stated that Thorneloe, as part of Laurentian University, does have the advantage that it is

small enough to see people as individuals, rather than computer numbers. The aim at Thorneloe is to create a situation where young people can grow in maturity, and in the depth of their Christian commitment if they choose. Also, it was stated that Thorneloe is trying to keep alive the traditional University virtues of a search for truth. Dr. Sandys-Wunsch stated that Thorneloe is not well known, and that part of his job is to travel, and he would be very happy to be invited to parishes to talk about Thorneloe, or if anyone is going to Sudbury he would ask that they feel free to drop in to see what Thorneloe has to offer.

REPORT OF THE ADVISORY ANGLICANS IN MISSION COMMITTEE (Page 185 - Page 188)

Mr. Norman Greene, the Diocesan Coordinator for Anglicans in Mission, presented this report, and addressed the Synod as follows:

"It was my intention before coming to Synod not to have anything further to say at this time but to let the report of the Committee, and the financial statement contained in the published material speak for themselves. However, because of what has happened in recent weeks - or has not happened - perhaps I may be permitted a few comments.

First, I owe my apologies to a member of our Committee who, despite the fact that he received a copy of the report as a Committee member, is not listed with other Committee members on page 185. In fact, he has been deeply involved in A.I.M. since Bishop Nock called the first meeting to begin preparation for the program, and he continues to be a staunch supporter of the program and the work of the Committee. I refer to none other than Cy Varney, and extend to him my deep appreciation of his efforts and contributions, and my apology for the omission in the report.

Secondly, at the most recent meeting of the Committee it was decided to publish in the Algoma Anglican a list of parishes, their commitments and donations to Anglicans in Mission to date. We were confident it would be published before Synod so that everyone here would know exactly where we stood in the finances of the program. For some reason, as we've already heard from the editor, that issue has not yet been circulated, but on the plus side we now have a set of figures as of April 30, 1985, and I'd like to share them with you.

Those of you who have made it a point to keep up to date on the program may have recently noted some changes in figures which appear to be inconsistent. What has happened is that the National Office has switched computer services to another company as of the first of this year, and previous errors are coming to light.

But the April 30 figures show that National has received a total of \$820,561.37 of our proposed Diocesan share of \$1,238,000 or 66% of the total, leaving a balance to be received of \$417,439 to reach our minimum objective.

While we are encouraged by the results to date, which are slightly better than the National average, comments I have heard since coming to Synod prompt me to issue a warning against complacency. Some parishes accepted the challenge of a financial target, raised the amount in relatively short order, considered the challenge met and discharged, and turned to other needs and activities. The tragedy of this is that the regular habit of contributing directly to the mission work of the Church never did become established, and I expect that giving habits quickly reverted to pre-A.I.M. levels. The opportunity of a

lifetime was thereby missed, and it probably will require another major program to make up the lost ground.

Another point of concern, at least statistically, is that receipts for the first four months of 1985 totalled \$53,488. If we project this figure for the next three years, the remaining portion of the original five-year period, we shall receive a total of \$481,392, which will be sufficient to meet our minimum objective. However, experience in other places has shown that the level of giving decreases with lessening emphasis and the passage of time, so that it is not too far-fetched to be concerned about the possibility of a shortfall in our overall objective.

To be objective, there are a number of encouraging developments. In the past few months four parishes have recorded their initial contributions to A.I.M. funds, several others have renewed efforts to reach commitments more in line with proposed shares, and others are showing renewed interest in supporting mission work in our Diocese and the National Church.

I don't want to belabor these points, but in our efforts to communicate with the people of our Diocese, we believe we should be as objective as possible, and face the potential problem-areas as well as the tremendous achievements that have been recorded.

Now if there are any questions on the report or the program generally I'd be happy to try to answer them."

Miss Marion Page noted that several recommendations from this Committee had been made to the Executive Committee, and she asked if they had been acted upon. The Bishop advised that because of the time frame, the report containing the recommendations had not reached the Executive Committee yet.

Mr. J. Huggett asked if Mr. Greene was aware of any action taken by the National Church to implement improvements in Clergy Pensions, since this was one of the salient points in the raising of substantial funds. Mr. N. Greene responded that the improvements were instituted prior to the beginning of the Anglicans in Mission program and financial campaign, because people in the National Church were very optimistic concerning the program, and therefore, these improvements have been in effect now for a couple of years. Mr. Greene also stated that improvements in the pension were also made in cases where persons were not in receipt of the Canada Pension, in order that their pension could be brought up to the same level had they qualified for the Government plan.

One clergyman made mention of the concern he had that some people in the Church who tithe, give extensively to other funds within and without the Church, and have faithfully given to Anglicans in Mission, are possibly going to be faced with an extension of giving to A.I.M. Mr. Greene stated that when the program was first instituted it was intended to be educational, and that it was hoped that people would, over a long range basis, find themselves in a position to continue contributing on that level, increasing their contributions to their parish funds, and through this, programs like Anglicans in Mission would not be necessary.

Concern was expressed that some programs which have been instituted are going to require ongoing financial assistance. Canon M. Conliffe responded that there are two aspects to the over all program; the work in the North, overseas;

assistance being given to pensioners, etc. Stipend increases for clergy in the North cannot suddenly be cut back - these things are going to require the continued financial support of the Church. After Anglicans in Mission it will be taken into the Budgets across the country, and will be part of the ongoing work of the Church. This was stated before the program got underway, and people knew what they were doing. The other aspect is the individual programs which are being implemented because funds are available. Most people understand that some of these programs are a one-time venture. Canon Conliffe went on to say that perhaps if these are successful they will be duplicated as funds allow.

#### REPORT ON LAY LEADERSHIP DEVELOPMENT (Page 195)

The Reverend M. Hornby spoke on this report. She stated that many people are wanting to serve, and are looking for ways in which to do it. She asked for support and prayers for this program. She stressed that it is a venture which emphasises firm Christian commitment, and can be used for a variety of groups.

The Reverend L.H. Winslow commended this program very highly, having experienced the results in his parish.

#### REPORT OF THE WARDEN OF LAYREADERS (Page 150, 151)

Dr. D.H. Gould, Warden of Layreaders, presented this report, requesting that the telephone numbers and addresses of layreaders be forwarded to him, or to the Synod Office. He reported that there had been a good meeting of layreaders during Synod.

#### ANNIVERSARY ANNOUNCEMENT

Mr. Robert Lewis of St. John's Church, Copper Cliff, stated that 1985 marks the 75th Anniversary of the laying of the cornerstone, and he mentioned various celebrations taking place in this connection during the weekend of May 31-June 2. An invitation to share in this event was extended to anyone interested.

#### REPORT OF THE MISSIONS TO SEAMEN - THUNDER BAY BRANCH (Page 160, 161)

The Reverend David Bradford presented this report, recognizing the work of The Reverend Robert Lumley, the first Chaplain to the Missions to Seamen, and stating that Fr. Lumley has shown continuing interest, together with Canon Thomson who was for many years a Chaplain, and is now an Honorary Chaplain of the Mission.

#### REPORT OF THE ANGLICAN FELLOWSHIP OF PRAYER (Page 165)

This report was presented by Mrs. Betty McDowall, Diocesan Representative. She commented that there are two more Practice in Prayer Workshops, one to be held in North Bay, Nov. 20th, and the other to be held in Sudbury the first weekend in November. Bishop Peterson remarked that money for these workshops has been supplied from Anglicans in Mission funds.

#### REPORT OF THE DIOCESAN MATRIMONIAL COMMISSION (Page 166)

This report was presented to Synod by the Chairman, Bishop Peterson. One clergy delegate queried the need for the Decree Absolute to be in place when the application is heard by the Commission, since this places a burden on a couple in making their plans, and commented that the Decree Absolute

is required before the Licence can be obtained in any case. The Chancellor, also a member of the Commission, responded that this is not a requirement of the Commission, it is contained in the Marriage Canon, and the Commission is charged with ensuring that the parties are civilly free. He further stated that it is not entirely true that the Decree Absolute is required before obtaining a Licence, since the couple can be reticent when the Clerk asks if they have been married before - they can answer "No". The Chancellor recognized that sometimes embarrassment might be occasioned by the wait for the Decree Absolute to be sent to Sault Ste. Marie, and in such instances the material can be forwarded and the Commission will determine if this is the case, if advised of the wedding date, and the projected date of the Decree Absolute. In these circumstances, the clergyman can be advised to go ahead - after viewing and forwarding a copy of the Decree Absolute to the Commission.

#### RESULTS OF BALLOTING FOR GENERAL SYNOD REPRESENTATIVES

##### CLERGY

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

##### LAY

Mr. D.P. Oosterbaan  
Dr. D.H. Gould  
Mr. W.J. Gigg  
Miss Marion Page

##### ALTERNATES

The Rev'd Canon D.M. Landon  
The Rev'd Canon W. Stadnyk  
The Rev'd Canon F.G. Roberts  
The Rev'd Canon M.S. Conliffe

Mrs. M. Hankinson  
Mrs. Frances Bennett-Sutton  
Mr. Wm. Kidd (Sault Ste. Marie)  
Mr. W. Kosny

29. Moved by Mr. R. Burton, seconded by The Reverend F. Gower -

"That the ballots for election of Provincial Synod and General Synod delegates be destroyed now the elections are complete." Carried.

The Venerable E.R. Haddon commented that history is being made. It is the first time in Algoma that a Deacon has been elected to both Synods.

##### VOTE ON UNIFIED STIPEND

The Chancellor gave additional information and instructions regarding the procedure of voting. He read out the 1983 Motion before voting took place.

"That we recommend that the Diocese adopt the Equal Living Allowance concept as the basis of stipends to clergy within the Diocese and that the Executive Committee be charged with the implementation of such a plan keeping in mind that the eventual goal should be attainment of equal stipend levels for all clergy with the commencement of phased-in implementation January 1, 1984."

##### REPORT OF THE ANGLICAN CHURCH WOMEN (Page 142 - Page 146)

Mrs. Jean Brayshaw, Diocesan President of the A.C.W., presented this report, commenting that the Eighteenth Annual Meeting had just been held in Thunder Bay, a joyful celebration of the 100th Anniversary of the founding of the W.A. and A.C.W. The Anniversary project is the support of St. Hilda's Girls' School



in India, and the President reported that todate a little over \$5,000 has been raised. Mrs. Brayshaw commented that "we are continuing to unite women in prayer, fellowship and work".

The Bishop drew attention to the beautiful banner prepared by members of St. Paul's Church, Thunder Bay. Four people had worked on the banner "Launch Out Into The Deep" - which is the motto for the Diocese in 1985.

REPORT OF THE CARA COMMUNITY CORPORATION (Page 178 - Page 184)

The Reverend Canon W.R. Stadnyk presented this report. He remarked that this is a non-profit Corporation set up by Holy Trinity Church, Sault Ste. Marie, and the value is approximately four and one half million dollars. The Board is appointed by Holy Trinity Church. Canon Stadnyk stated that this was the first completely wheel chair accessible unit in Sault Ste. Marie.

Mrs. Ruth Loukidelis, Church of the Epiphany, Sudbury, commended Holy Trinity, and remarked that it is an example for other Christian communities in the Diocese to follow. One lay delegate mentioned that Cara in Gaelic means "friend", which he felt to be most appropriate.

REPORT OF THE WM. MCMURRAY CORPORATION (Page 123 - Page 129)

Mr. D.P. Oosterbaan presented this report, commenting that the Synod Office is also housed in this apartment building.

RESULT OF VOTING ON UNIFIED STIPEND Motion No. 27

"That the motion of the previous Synod regarding the equalization of clergy stipend be rescinded with the understanding that the work of the Stipend Task Force continue, recommending that remuneration for years of service be considered in equal stipends."

Clergy vote - Yes 17 No 42 - 1 spoiled ballot for a total of 60 ballots

Lay vote - Yes 33 No 90 - Total of 123 ballots

30. Moved by Mr. R. Burton, seconded by The Reverend Wm. Ivey -

"That the ballots pertaining to the motion to rescind the equal living allowance motion of 1983 Synod be destroyed." Carried.

31. Moved by The Reverend R. Cross, seconded by Mr. K. Lawson -

"That the Task Force on Clergy Stipends be charged with the formulation of a plan for the incorporation of meaningful and realistic recognition for length of service into the implementation of the Equal Living Allowance." Carried.

Three or four opposed.

The Bishop concurred.

The Reverend L.H. Winslow asked if there is still a Stipend Task Force, to which the Bishop replied he would appoint a Stipend Task Force comprising some of the former members and some new members. The Venerable E.B. Paterson asked that some members of the Finance Committee be appointed to the aforementioned Committee.

The Bishop commented that the matter has had a good airing, and he commended the work done in this regard. He felt it had long been a concern for many people.

#### REPORT OF THE ADVISORY PROPERTY COMMITTEE (Page 175 - Page 177)

Mr. D.P. Oosterbaan presented this report and invited questions.

The sale of the Queen Street North property was queried. The Treasurer stated that this property had been sold for \$225,000; \$50,000 cash, and \$175,000 on a 3-year mortgage. It was understood there had been some problems surrounding this sale. The Chancellor then responded with some pertinent facts concerning the property and various allegations which had been made, amongst them that it was Indian land. He advised that these allegations have no substance; the Anglican Church bought and paid for it, used it and sold it.

#### REPORT ON CAMP MANITOU (Page 189 - Page 191)

Mr. Hugh Hamilton, Chairman of the Committee, presented this report. He commented that Christian camping is part of our outreach, and made reference to comments contained in the Report of the Outreach Committee, page 197. Mr. Hamilton stated that his Committee is looking for contact people throughout the Diocese, to whom publicity and brochures may be sent.

The Chairman commended several people who had preceded him - in particular, Mr. Tom Marwood, Canon W. Stadnyk, Mr. Dave Cole and Archdeacon Eric Paterson, all long-time members who have worked long and hard for the Diocesan Camp.

Mr. Hamilton cited various expenses - including the procurement of a boat to carry campers to Camp Manitou, since the Gull Light owned by Mr. Cole would no longer be available. The Chairman then presented a motion to be voted upon.

One clergy delegate stated that he had found in camping that "you get what you pay for", and that he would support the motion if there were some concrete suggestion that there would be certain improvements in program. He felt that Anglicans in the diocese would be willing to pay more if this were the case. Mr. Hamilton responded that the Committee was endeavouring to add to the program, but felt that if costs went too high, there would be families who could not participate.

In response to a question concerning support for other Camps, it was pointed out that Camp Manitou was designated as the Diocesan Camp - the others are Deanery Camps, and they have been supported from time to time with loans. Camp Manitou is supported by the two Deaneries closest to it, i.e., Sudbury and Algoma, in the Diocesan Levy. Contrary to opinion, the Camp has been used by people as far away as Thunder Bay Deanery.

Mr. J. Huggett referred to pages 140 and 141 in the Convening Circular listing Synod Trusts for children's camping. He commented that unless there are restrictions on the use of capital in the Trust documents, perhaps some of this money could be used to respond to the motion, and also for improving our camps on a progressive basis.

32. Moved by Mr. Hugh Hamilton, seconded by The Reverend A.V. Bennett -  
"That, whereas in 1984, the Diocese of Algoma granted Camp Manitou \$3,000, and the cost of operating Camp Manitou will be at least \$6,000 more in 1985, this Synod recommend that the Executive Committee give Camp Manitou an outright grant of \$6,000 in 1985 and authorize the Executive Committee to make such future grants as may be required to operate the Camp." Carried.

#### REPORT ON CAMP GITCHIGOMEE

This report was not included in the Convening Circular, and was given by Mr. Bill Meakin of Thunder Bay. He stated that he had been involved with the Camp for 9 years, and although not on the Executive, his wife has been for 9 years. Eight years ago, the camp was rebuilt after a bad wind storm and deterioration. There had been a \$17,000 loan from the Diocese, which was paid off last Fall. There is a Planning Committee now looking at expansion. The Camp fees are \$65.00 per week per child, and the rate lessens where there are two or three children in the family attending camp. There are also bursaries through the ACW for families who cannot afford the fees. The Churches, through an assessment each year, pay the difference. Capital expenses are also supported by Churches in the Deanery. Mr. Meakin made reference to the spiritual aspect of the Camp, stating that the clergy and parishes strongly support it. The Camp has lots of volunteer help, and is celebrating its 40th Anniversary this year.

#### REPORT OF CAMP TEMISKAMING

This report was not presented in the Convening Circular, but was given to Synod by Mrs. Margaret Ramsay of Christ Church, North Bay. Mrs. Ramsay stated that her report was shared by Fr. Frank Mason, who had stressed the importance of cooperation in Church Camps. For instance, they would like to be able to send boys who are not physically able to go canoeing, to an in-camp Camp. This delegate stated that due to frugality, hard work and lots of volunteer help, their Camp is currently in the black. The camp fees are reasonable, there are family plans. Capital expenditures are kept to the amounts that the Churches are able to give. The camp fees are geared to running expenses.

The afternoon sitting recessed at 4 p.m., with prayer offered by the Bishop.

#### EVENING SITTING

The evening sitting opened at 6:45 p.m., at St. Luke's Cathedral, with Evening Prayer being said by The Reverend G. Boyes. The Old Testament Lesson was read by Mrs. Elizabeth Woods, and the New Testament Lesson was read by Dr. Mary Richardson.

#### ADDITIONAL REPORT ON CAMP GITCHIGOMEE

The Reverend E.P. Moyle stated that the camp is in tremendous need of money and has not, to his knowledge, ever had a grant from the Diocese. A loan of \$17,000 was obtained for reconstruction. It has paid its own way through local support. An estimate of \$7,000 was quoted as needed to reconstruct a very historic old Chapel. Fr. Moyle wondered if there was grant money available.

The Treasurer responded that one source of funding money might be the Anglican Foundation of Canada. It was felt that this could be investigated. Fr. Moyle stated that money was available through the Diocese for Camp Manitou, and wondered if this were the case for the other camps.

The Treasurer commented that Camp Manitou constructed a Chapel (not quite finished), and loan applications were made to the Diocese for part of the capital costs. Mr. Oosterbaan remarked that he had drawn the attention of Synod delegates to the Archbishop Wright Building Fund. He stated that he had been with the Diocese of over 10 years, and to his knowledge no Grants have ever been made to parishes or Camps; low-interest loans have been made available for purposes of construction.

Mrs. Frances Bennett-Sutton asked if it would be possible for Synod to grant the money to Camp Gitchigomee. The Chancellor pointed out that Synod might be setting rather a dangerous precedent whereby various groups could come to Synod, and pass resolutions voting money to various areas without any idea of whether the money is actually there. The motion passed during the afternoon was amended in that regard, and was strictly a recommendation. He felt that if the Executive Committee, based on the budget, can find money for the camps, they surely would do so. The Chancellor further suggested that in the meantime, Camp Gitchigomee could make the application to the Anglican Foundation.

#### REPORT OF THE DEANERY OF MUSKOKA CAMP

This report was not presented in the Convening Circular, but was given to Synod by The Reverend R. Davies. He stated that the Deanery Camp had been renamed "Genesis" - bringing people into new beginnings in the Lord, and to nurture the faith we have in the Camp. This Camp rents a Boy Scout Camp, and serves children 8 - 14. One week is for girls and one is for boys. It is hoped to be able to expand the duration of the camping time. Everyone sleeps in tents. The Camp hopes to obtain some canoes and more tents.

Fr. Davies commented that he has worked in three Camps, Genesis, Gitchigomee and Manitou, and he felt that Manitou can offer various things which the others cannot, plus a longer season. Fr. Davies stated that if people could be brought in from other areas, it would bring the Diocese together, and he felt that specific consideration should be given to Camp Manitou.

#### REPORT OF THE AD-HOC COMMITTEE ON PUBLIC EDUCATION (Page 156 - Page 159)

The Reverend L.H. Winslow presented this report, remarking that much has happened since its preparation. Fr. Winslow commented that with such a large Diocese, there are going to be different situations throughout the Diocese, and the Committee has been attempting to deal with all situations as fairly and reasonably as possible. He mentioned that the Committee has some teachers and some School Trustees in its membership. Fr. Winslow made reference to a yellow brief which had been handed out, referring to religious education in the public school system. This was issued by the Ecumenical Study Commission in Toronto, which consists of representatives of the Baptist, Lutheran, Roman Catholic, United, Presbyterian and Anglican Churches, as well as the Ecumenical Forum. The stand taken by the Committee is essentially in accord with the stand taken in this document, which has been submitted to the Minister of Education. The document calls for the introduction of religious education in the Public School system, with an emphasis on the spiritual dimension of life. The comment was made that in some areas Priests are allowed into the

schools. However, since 1946 there has been no guideline for religious education established in the province. This fact has been pointed out by the Committee.

With regard to the Separate School funding, it was stated that neither the House of Bishops, nor the Committee, nor the Ecumenical Study Commission have opposed in principle, the concept of this funding. The Committee has confined itself to concerns and opportunities. Fr. Winslow outlined the various concerns, especially the lack of consultation with the public. One concern outlined was where the money would come from, and Fr. Winslow gave various statistics in this regard.

Fr. Winslow mentioned the Martin Report, which is a scheme whereby all industrial funding, which currently stays in the community where the industry is, is to be pooled in southern Ontario, and given back to the School Boards on a per capita basis, and he made special reference to the smaller communities in this regard.

He outlined further difficulties in the situation, stating that a 1 year delay had been called for so that many questions can be properly answered. The House of Bishops, after due deliberation, called for a 2 year delay. He made the comment that this move could be seen as an opportunity to re-evaluate, and to work together with the Separate School system so that both systems will improve. It also will enable Christians to ask the question "Where does the Christian child stand in the public school system, in terms of his religious and moral base of education?"

One lay delegate was concerned about the implications concerning ARCIC, the potential for coming to an understanding, while the province is causing divisiveness. Fr. Winslow responded to this concern with comments on constitutionality, giving a brief history of the Roman Catholic and Anglican-Protestant school systems, the latter having gradually been eroded into a secular system.

A delegate who is also a teacher, presented a series of problems concerning providing religious instruction, citing the fact that so many other topics are considered far more important by parents, teachers and students, lack of time, etc.

One comment made was that the Anglican Church had largely abdicated its position in the 1950s, while the Roman Catholic had not; the Anglican Church has been missing at Queen's Park - the Roman Catholic Church has been there persistently and consistently, presenting a very concise, well-worded policy. The response to this was that the Anglican Church is working politically and is speaking out.

The Committee was urged to utilize the power of other very strong organizations. The recent public reaction to the Federal Government's proposal to make changes in certain Social legislation had caused the Government to back down, and it was recommended that the Committee draw upon the power of such groups as the Teachers' Federation.

One clergy delegate expressed concern regarding possible motives for opposing the funding, such as possible jealousy and guilt feelings because of abdication in the matter of religious education.

NOTICES OF MOTION (Page 170, 171)

33. Moved by The Reverend L.H. Winslow, seconded by Mr. Wm. Kidd -  
"That this Synod endorses, in principle, the actions of the Bishop's ad hoc Committee on Public Education." Carried.
34. Moved by The Reverend L.H. Winslow, seconded by Mr. C. Varney -  
"That this Synod communicate its concurrence with the work of the Bishop's ad hoc Committee on Public Education to the Premier, the Minister of Education, and the Leaders of the Opposition Parties of the Province of Ontario, through the Bishop of the Diocese." Carried.  
The Bishop concurred.

REPORT OF THE ADVISORY MINISTRY COMMITTEE (Page 115 - Page 121)

This report was presented by Mrs. B. McDowall, in the absence of Mr. J. Hern, the Chairman. Mrs. McDowall very concisely reviewed this report, stating that as a model, the Committee had used the Diocese of Toronto guidelines, having modified and adapted them for use. She asked the members of Synod to consider the recommendations at the end of the report.

One clergy delegate stated that although the report was an excellent study document, he was concerned that it did not agree with the Prayer Book; in particular with regard to responsible membership. Other opinions were given pro and con, after which in accordance with the Notice of Motion found on Page 171, it was

35. Moved by Mrs. Betty McDowall, seconded by The Venerable E.B. Paterson -  
"That this Synod approve the principles and guidelines concerning baptismal practice in the Diocese of Algoma as recommended by the Advisory Ministry Committee, that these be recommended for study and implementation at deanery and parish level, and to become Diocesan policy."
36. Moved by The Reverend Canon M.S. Conliffe, seconded by The Reverend Canon D.A.P. Smith -  
"That the motion concerning baptismal practice be amended, leaving out the words 'and to become Diocesan policy'." Carried. Some opposed.

The question was raised concerning possible change of Synodical material, and the Chancellor advised that if the Chairman of Synod deems a matter coming up before Synod to be a matter of "vital theological import" any vote on such matter shall be by Orders. The Bishop stated that it was a very important issue, but felt that this matter had been well discussed at other Synods; it is not going to be implemented suddenly and it is not just the Anglican Church discussing the matter.

The motion, as amended, was carried.

NOTICES OF MOTION (Page 170) (No. 4)

37. Moved by The Reverend C.J. Dee, seconded by The Reverend J. Smith -  
"That an Anglican North Shore of Superior Fellowship, consisting of the parishes of Chapleau, Wawa, Marathon, Manitouwadge, Schreiber, and

Motion 37 continued:

Nipigon, be recognized as a body for fellowship and spiritual growth. These parishes share many common concerns and interests, as all are isolated rural parishes. The Fellowship is to be recognized as a body able to apply for funds for co-operative projects."

This motion was read out by the Bishop, and The Reverend Clifford Dee spoke to it, mentioning another similar motion, but covering other parishes. He requested that they be dealt with at the same time. It was then

38. Moved by The Reverend W. Putman, seconded by The Reverend L.H. Winslow -

"That an Anglican North Shore of Huron Fellowship, consisting of the parishes of Thessalon, Blind River, Elliot Lake, Massey, Espanola, and The Island, be recognized as a body for fellowship and spiritual growth. These parishes share many common concerns and interests, as all are isolated rural parishes. The Fellowship is to be recognized as a body able to apply for funds for co-operative projects."

Fr. Dee spoke of the former deanery structure, and the isolation of many rural parishes, which he felt had many concerns not shared with the urban parishes. He further stated that in the Cities of Sault Ste. Marie and Sudbury, the clergy meet together weekly, and because of the distances involved it is not possible for clergy at some distance to take part. The rural clergy had, over the past few months, met together to share fellowship and mutual concerns. With regard to funding, Fr. Dee explained that it was hoped in the future, workshops could be held. It was understood that each application for funding would have to stand on its own merits.

One clergy delegate was opposed to the motions, partially on the grounds that it was not necessary to legislate fellowship, and also application for funding could be made to the Archdeacon, Rural Dean and Lay Stewards. A rural clergyman spoke of the need of recognizing the small towns as being just as important as the cities, and for the rural clergy to be able to work together to help small parishes to share concerns and ideas.

The suggestion was made that the motions be given to the Executive to explore, together with the Bishop, ways and means of making it financially possible for the rural clergy to attend Deanery Clericus meetings, if necessary for a day or longer, in order to share ideas, concerns and receive the support being sought - from the whole Deanery.

The need for recognition of rural clergy and parishes was stressed by several speakers. One suggestion was that perhaps the monthly Deanery meeting should sometimes take place in the rural areas.

One clergy delegate pointed out the fact that the motion leaves out the Tri-towns and Englehart.

The Reverend Canon H. Morrow suggested that funds be obtained for a Rural Ministry Workshop.

39. Moved by The Reverend R. Nicolle, seconded by The Reverend Canon D.M. Landon -

"That the motions concerning the Anglican North Shore of Superior Fellowship, and Anglican North Shore of Huron Fellowship, be amended as follows:

Motion 39 continued:

After the words "Spiritual Growth" add "and the enrichment of Rural Ministry".

Carried. Some opposed.

Bishop Peterson announced that Bishop Nock's operation was successful, and requested continuing prayers.

The evening sitting recessed at 9:30 p.m., with prayer by Bishop Peterson.

SATURDAY, MAY 25th, 1985

MORNING SITTING

The Morning Sitting at St. Luke's Cathedral opened at 9:05 a.m., with Morning Prayer being said by The Reverend L. Shaw. The Old Testament Lesson was read by Mrs. Bridget Franks and the New Testament Lesson was read by Mr. Robert Mansfield.

A Meditation entitled "TAKING SIDES" was given by The Reverend R. Duncan.

The Bishop announced that a Youth Synod would take place at Thorneloe University, Aug. 2nd to Aug. 5th, comprising 8 youth delegates (3 from Synod), 1 theological student, and 1 clergyman from each Deanery.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

This report was presented by Mrs. S. Koza, Chairman of the Committee, and read as follows:

"My Lord Bishop:

Your committee wishes to convey to you, heartfelt appreciation for the guidance and leadership you have provided the Diocese since your Installation Service on September 19, 1983. We wish to express our thanks to you for the patience and understanding on your part, in meeting the demands of your office. We pray for God's continued blessing on your Episcopate and for God's blessing on your wife, Yvonne, and your family. We want to assure you of the love and loyalty of the clergy and laity of the Diocese.

We welcome your "Human Touch" shown in your concerns for the Diocesan family.

We are encouraged by the plan to have a Youth Synod - particularly in the International Year of Youth. We hope this will be only the first step in the development of a strong, ongoing approach to youth ministry.

We are thankful for a Father in God who recognizes and is sensitive to the various spiritual needs within the diocesan family and is supportive of individual spiritual growth. Nurturing of spiritual growth feeds into membership development. We would like to encourage the work of the Diocesan Outreach Committee, and urge each parish to greater effort in evangelism, particularly through the areas mentioned in the Charge - authentic worship, friendliness and well planned educational programs.



Theological students' costs are a vital concern. We recommend that the Executive Committee give serious consideration for financial support for diocesan theological students. Possible methods to be examined could be (1) an additional levy of 1% on parishes to provide funds for theological support, or (2) the diocese could consider ways of underwriting student debts.

We underline and commend the Bishop in seeking outside consultation through the Alban Institute, on the matters of (1) Parish realignment and (2) Episcopal assistance. We hope that all parishes will have a chance to feed information into the assessment process to assure the most effective and equitable way of serving the needs of the diocese. We would hope that some form of episcopal assistance will be in place by next Synod.

We suggest that all members of Synod - clergy and laity alike - not only practice tithing themselves, but at every opportunity bring the principle of tithing before their parish, at meetings or other opportunities. Attention should be drawn to the General Synod 1% program.

We commend the Bishop for bringing before the Synod delegates, the social concerns of acid rain and greed and violence in our society today. We urge each one to return to their parishes prepared to work within our communities with established groups already working on these issues. We endorse the participation of our diocese and trust we will be well represented in the National Consultation of our Church on Acid Rain.

We are pleased that the Bishop recognizes the deplorable state of our ministry with the native peoples. We hope the Bishop will immediately set up a Diocesan Task Force to study the problem and propose a programme of implementation to meet these recognized needs. We would request Synod to find funding for this urgent problem, which is seen not only in native communities, but urban areas as well.

We support your encouragement to all Priests to have a sermon at all services on Sundays. Proclamation of the Word of God to the people of God is a teaching tool that clergy should be encouraged to use. Remembering especially, in the case of early morning, quality is more important than quantity.

We commend highly your suggestion that we have more Deanery gatherings to review and foster discussion on topics of such importance as ARCIC and BEM.

In conclusion, I wish to thank the members of the Committee on the Bishop's Charge for their service and dedication."

40. Moved by Mrs. S. Koza, seconded by The Reverend Canon G. Sutherland -  
"That the report of the Committee on the Bishop's Charge be received."  
Carried.

41. Moved by Mr. Wm. Kidd (Elliot Lake), seconded by The Reverend R. Duncan -  
"That the Diocesan Outreach Committee be charged to continue its work in providing specific programs of lay training in evangelism and outreach." Carried.

42. Moved by The Reverend Canon D.A.P. Smith, seconded by Mr. John Thompson -  
"Whereas Theological students find it increasingly difficult to finance their training in ministry, and whereas it is the responsibility of the Church at large, to assist in the training of its ordained ministers, Be it resolved that the Executive Committee be directed to investigate the possibility of extending existing funding to our Diocesan Theological students." Carried.
43. Moved by The Reverend L. Shaw, seconded by Mrs. Barbara Bolton -  
"That the Bishop set up a Diocesan Task Force to examine the deplorable state of our ministry with native peoples, and that adequate funding for this Task Force be provided." Carried.

REPORT OF THE ADVISORY SOCIAL ACTION COMMITTEE (Page 162 - Page 164)

The Reverend R. Duncan presented this report. He stated that he had recently attended, with Moira Hutcheson of the Task Force on the Church's Corporate and Social Responsibility, as representatives of the Canadian Churches at a Working Consultation on affecting American policy (on Acid Rain) in this area, and it was exciting to see the way in which industry (in particular Inco and Noranda) have come to accept the Churches having a role in this question. He commented that is quite a big difference from what has existed in the past. The level of cooperation is impressive.

With regard to pornography, Fr. Duncan mentioned one resource which had not been included is the submission of the Civil Liberties Association to the Fraser Committee, and stated that it is important because it is one perspective which is held by a large number of Canadians, whether we agree with it in its entirety or not. Fr. Duncan commented that it is equally important for us to know what kind of attitudes and ideas we are up against, just as well as we know those we have felt.

The Reverend R. Duncan highlighted the section on future direction and social issues which are facing the Diocese, while recognizing it was not within the time frame or business of the Synod but strongly recommended consideration be given to finding more effective ways to deal with these problems.

In response to comments on the Acid Rain situation, one lay delegate did offer a positive statement on the improvements which have come about; he also commended The Reverend R. Duncan for his stand.

One speaker called for everyone to witness against pollution by using restraint ourselves in the commodities which should not be used.

The Reverend Canon J. Crouch referred to a member of his congregation, Mr. Tom Peters, who will be retiring at the end of June. Mr. Peters has been the agricultural representative for Inco for some time. He has been growing rye on the rocks, this being one of the reasons why people can see green instead of so much black, in the Sudbury area. Canon Crouch suggested that Synod should recognize Mr. Peter's contribution in the battle against acid rain, by sending a letter of thanks for his work (which he continues to do), especially on his retirement. It was thought that a letter could be sent to Inco, with a copy to Mr. Peters. Bishop Peterson commented that perhaps The Reverend R. Duncan and he could attend to this. Fr. Duncan urged caution in speaking on the acid rain issue, because it is most complex and delicate.

REPORT OF THE DIOCESAN COORDINATOR FOR THE PRIMATE'S WORLD  
RELIEF DEVELOPMENT FUND (Page 152 - Page 155)

The Reverend R. Duncan presented this report. He referred to the need for a special Diocesan Day of Prayer for the Diocese of Juba which is suffering not only from political turmoil and famine, but also from the influx of refugees as well. Fr. Duncan hoped to have educational resource material available for distribution at that time. He advised that the Church recently committed \$250,000 for relief work in the Sudan - some of that going to Ethiopia, and the Federal Government matched it 3 to 1 so a million dollars' worth of food was recently shipped by us.

Bishop Peterson thanked Fr. Duncan for the organization of the growing network in the Diocese, and he commented that anyone who goes to this Conference grows in conscience level as to what is really going on in that part of the world. He made reference to the fact that Mrs. Betty McDowall was elected as Co-ordinator of the Ontario Section. This position has quite a lot of political clout. One part of it is that they are to go to the Ontario Government and try to obtain matching grants.

Fr. Duncan requested that parishes not having lay coordinators move as quickly as possible in the matter. He made reference to the amount of paper which the clergy receive and hoped that with close cooperation between clergymen and lay people, the work of the P.W.R.D.F. could be carried out without increasing the workload for the Priest, unless the clergymen want to do this.

44. Moved by The Reverend R. Duncan, seconded by The Venerable R. Kreager -

"That this Synod convey to the people of our Diocese, its appreciation of their response in supporting the Primate's Fund and its work in African relief, and be it further resolved that members of Synod convey to their respective parishes, the need for this level of response to be at least maintained to continue to meet the need for emergency supplies and the development of programs to ameliorate the conditions that have led to this disaster in Africa." Carried.

45. Moved by Dr. D.H. Gould, seconded by The Reverend Canon W.R. Stadnyk -

"That the firm of Thorne Riddell be appointed auditors." Carried.

46. Moved by The Reverend M. Wright, seconded by The Reverend Canon D.M. Landon -

"That Ken Lawson be Registrar of Synod."

47. Moved by Dr. D.H. Gould, seconded by The Reverend T. Delaney -

"That nominations be closed." Carried.

Mr. K. Lawson was elected as Registrar of Synod.

NOTICES OF MOTION (Page 171) (No. 9)

48. Moved by The Reverend R. Lumley, seconded by Mr. Patrick McNally -

"This Synod affirms that the World Council of Churches' Report on Baptism, Eucharist, and Ministry, is agreeable to scripture and the Apostolic Faith and Practice of the early Church."

Motion 48 continued.

This Synod further agrees that Faith and Order Commission of the World Council of Churches should continue to give leadership towards Church Unity along the lines of the principles and processes of the Lima Text, as this Report is also known by."

The Reverend R. Lumley spoke to this motion, which he stated the National Ecumenical Officer, The Reverend Brian Prideaux, had asked him to have introduced. Fr. Lumley advised Synod of the urgency in the matter because Father B. Prideaux is required to report to the World Council of Churches by December of this year, on the response which is obtained from each Diocese. Fr. Lumley then gave a brief outline of the document for the information of Synod delegates, who may not be familiar with it.

The Bishop interjected at this point, stating that he had made a conscious decision to have people study the ARCIC document this Fall for Provincial Synod, knowing that there would be time later for the study of the B.E.M. Document.

Further discussion ensued in which the Bishop stated that people had not yet had time to study the Document, that he wanted it to be studied thoroughly, and that this would be done at the Deanery level in order that resolutions from this Diocese would be in place in time for General Synod 1986. The Bishop stated that the motion could not be voted upon as it was currently worded.

The Reverend Canon W. Stadnyk remarked that the Document was referred to in the Bishop's Charge, recommending it for study, and since at this time relatively few people have studied it, he presented the following amendment:

49. Moved by The Reverend Canon W. Stadnyk, seconded by The Reverend T. Delaney -

"That this motion be tabled, and that this Synod commends for study on the Deanery level in the next year, the World Council of Churches Document on Baptism, Eucharist and Ministry in order to report to General Synod." Carried. Some opposed.

No. 10.

50. Moved by The Reverend R. Lumley, seconded by Mr. Patrick McNally -

"We propose that in the Diocese of Algoma the medium of worship for the people each Sunday should be the Holy Eucharist, according to the Rites and Ceremonies of the Anglican Church of Canada, as the means of preparing ourselves for union and forwarding the desire of The World Council of Churches to be an Eucharistic Fellowship."

Fr. Lumley spoke briefly on this motion, suggesting that Anglicans could give leadership in this matter.

One lay delegate stated that in his parish, the Services are conducted to a large extent by Lay Readers, and the availability of clergy to conduct Eucharistic Services is of a periodic nature. A clergy delegate concurred in these remarks, observing also that if this motion were passed, it would preclude many people who come together to offer themselves in praise and worship of Almighty God. He stated that this should not be a binding motion, but could be studied

with the B.E.M. Document. Several comments were made with regard to the importance of Holy Eucharist, and the tradition of Morning Prayer, and the usage of a combined Service. One clergyman pointed out that the motion would restrict the evangelical people in the Anglican communion, and might even cause polarization. There were those who commented "If it works, don't fix it!"

The Reverend Canon D.A.P. Smith remarked that it was obvious that this Diocese is not ready for this motion and therefore it was

51. Moved by The Reverend Canon D.A.P. Smith, seconded by The Reverend Canon F.G. Roberts -

"That the motion be referred to the Deanery Councils for discussion in connection with the study of the B.E.M. Document." Carried. Some opposed.

The Reverend Canon W.R. Stadnyk referred to a "tidying up motion" to give some direction to the Executive Committee in response to the discussion about the Equalized Stipend, stating that the Report was in three parts - one section dealing also with pensions, and another with Car Allowance, and these had not been discussed on the floor of Synod. In this regard, Canon Stadnyk then presented a motion regarding pensions.

Mr. J. Huggett, while agreeing that the Pension plan is completely inadequate, did remark that the motion is asking for a drastic change and stated that if a Diocesan Plan is set up at this point, fragmentation of the total Pension package which should be available to the clergy, would result. There will be legislation passed as a result of the Budget announced. The Provincial Government is also studying Pensions, and there are some significant changes which will appear very shortly, requiring improvements in minimum pensions in regard to employee sponsored plans, and where both employer and employee contribute. He suggested that the motion should be adjusted or tabled, and that the Executive Committee be asked to meet with the National Pension Committee immediately to see what action they plan to improve the pensions made available to our clergy throughout Canada. He commented that RHOSPs were mentioned in the report and as of the Budget, these are no longer available.

Since the mover and seconder of the motion agreed to the addition suggested by Mr. Huggett, it was

52. Moved by The Reverend Canon W.R. Stadnyk, seconded by Dr. D.H. Gould -

"That this Synod endorse the work of the Stipend Task Force Committee in respect to supplementary pension allowance, and instructs the Executive Committee to contact the National Pension Committee, to see what is planned to improve the pensions to Clergy throughout Canada, and to proceed with the development of a program for the implementation of such an allowance, in consultation with the Advisory Finance Committee, based on the information received from the National Pension Committee.

Carried.

Regarding the Travel Allowance Plan, Canon Stadnyk referred to the motion at the end of the report, which reflects an answer to the Synod Resolution No.58 of 1981. He stated that at this time the Stipend Task Force asks that the Executive Committee take action on that motion; it was felt that further debate or discussion at this time would not be useful.

Mr. David Williams, lay delegate, voiced a request to the Liturgical Committee for their consideration, remarking that July 14 is SEA SUNDAY, and advised that there is also another section of the Community, the mining industry, which in his opinion literally developed Algoma. He advised that there is a special day for this celebrated in Europe; it is called St. Barbara's Day and falls on Dec. 4.

#### VOTES OF THANKS

53. Moved by Mr. Nelson Bell, seconded by Mrs. Bridget Franks -

"That the following Committees be given a vote of thanks:

1. The Credentials Committee under the chairmanship of The Reverend E. Burke, for a job well done.
2. The Agenda Committee under the chairmanship of The Reverend Canon W.R. Stadnyk.
3. The Arrangements Committee chaired by The Very Reverend I.L. Robertson, who provided the Synod with very nice meeting facilities.
4. A special thank you to Mr. John Wright, Q.C., for the magnificent control maintained during several debates.
5. The Canons and Resolutions Committee who did a lot of work in this area to prepare Synod for work of the day.
6. Chairman, Mr. Robert Burton and his Elections Committee.
7. We thank the Bishop's Charge Committee for their appreciative response regarding his Charge to the Synod.
8. Archdeacon Frank Coyle for the use of St. John's Church, and informative remarks made pertaining to the history of the beautiful stained glass windows.
9. The organist, The Reverend Bill Ellam, for the delightful music which accompanied the Service.
10. The Ad Hoc Committee on Public Education, namely, The Reverend Tim Delaney, Mr. Cyril Varney, The Reverend Muriel Hornby, Mr. William Kidd, and The Reverend Larry Winslow, for a very difficult undertaking, which was well explained to us, indicating the seriousness of this problem.
11. The Advisory Ministry Committee under the chairmanship of Mr. Jack Hern, for a very lengthy but complete report on infant baptism.
12. Democracy was displayed at this Synod, and we noted that a very frank and open discussion took place on those subjects that needed to be talked out so all delegates at this Synod deserve to be congratulated.
13. Bishop Peterson and the members of St. Luke's Parish, for the lovely Eucharist as we depart.

We thank God for the fellowship and guidance of His Holy Spirit during this thirty-second Session of Synod.

CARRIED.

#### BISHOP'S CLOSING REMARKS

The Bishop especially thanked the Synod Office Staff for all their work, and for their great sense of dedication.

The Bishop greatly appreciated the Prayer Vigil for Synod, by the Anglican Fellowship of Prayer, coordinated by The Reverend Douglas Stanley, and also the fellowship in the singing of hymns during the Synod Sessions.

#### CLOSING EUCHARIST

The Eucharist was celebrated in St. Luke's Cathedral by the Bishop, assisted by The Reverend M. Wright. Dr. David Gould read the Epistle, and the Gospel was read by The Reverend M. Wright. The Prayers of the People were conducted by Mrs. Robin Bolton.

At this Service, Mr. Hugh Hamilton of the Parish of St. Joseph Island, was commissioned as Diocesan Lay Reader.

The Installation of two clergymen as Canons of St. Luke's Cathedral took place - The Reverend Wm. Ellam and The Reverend S.G. Tomes.

#### Prorogation of SYNOD.

The Bishop prorogued the thirty-second Session of the Synod and concluded with the Blessing.

THE CANADIAN BOOK OF ALTERNATIVE SERVICES AND LITURGICAL RENEWAL

An Address to the Synod of the Diocese of Algoma

by Dean J.C. Fricker (May 23, 1985)

There's a true story going around the Diocese of Niagara, originally told by one of our parish rectors, of a woman who was leaving church one Sunday morning after the parish had used the "Blue Book". She approached the rector, who was greeting people at the church door, thrust the Blue Book into his hands and said, "Here, take this. I don't want ever to see or hear it again. Why, if our Lord knew what you've done to his service, he'd turn over in his grave."

This "blue book", containing the 3rd Canadian Eucharist, will, with some modest revisions, be part of the Book of Alternative Services which I've been asked to talk to you about today.

But first let me introduce you to the National Doctrine and Worship Committee, before I introduce you to the result of that committee's major work in which we have been engaged since 1971.

The Doctrine and Worship Committee is one of ten standing committees, elected at each General Synod, serving for the three years between Synods. General Synod constitution requires a membership of 18, 15 to be elected at General Synod, 12 of whom must be members of Synod and 3 of that number of the National Executive Council. The committee for this trienium consists of three bishops, four liturgical scholars, five lay persons, two Cathedral Deans, and four parish clergy. Dr. David Gould of this diocese was a member from 1975 to 1983.

As Dean Robertson has said I have been on the committee since 1975 also. My major work has been with George Black on the Holy Week and Easter rites and on Confirmation. Currently I am Vice-chairman of the committee, and chairman of the Editorial sub-committee and the Education sub-committee. My task today is to offer to you a brief historical introduction to the book and to offer a rationale for some practical comments on its use.

I've said all that about who my two associates are and who I am because I want to impress you with the fact that the committee which produced the Book of Alternative Services is made up of essentially two kinds of people. We have able liturgical scholars; the experts, of whom we can be justly proud and in whom we should have confidence, for they have international and ecumenical recognition. And then there are people like me: priests and lay people who are not liturgical experts or scholars but avid enthusiasts for the renewal of the church and who have found the liturgical movement one of the most significant forces effecting that renewal.

I'd like to spend a little time talking to you today about this liturgical movement as I have experienced it. For my experience, my own autobiographical story is the one area in which I can speak with some authority, inasmuch as I am handicapped on the loftier planes of authority.

A few months before my ordination in 1952, while still a seminarian, I was sent as a representative of my college to an Anglican Seminarians' Conference. I was introduced then to what became known as the movement for the renewal of the church in liturgy; more simply referred to as the liturgical movement. I learned there, that the essence of the movement was about something that really every



christian should learn in the most formative stages of his or her church membership: the essence of the movement was to recall the church to the centrality of Easter to the christian faith, and to recall the church to primitive standards of worship in which the unique Sunday eucharistic gathering of christians is a weekly proclamation of Christ's death and resurrection. The theme song of that liturgical movement was Alleluia, Christ has died, Christ is risen, Christ has come again. It sought to restore baptism as the fundamental and all inclusive rite of initiation into the church's life in which we die with Christ and rise again with him. The movement pointed, in its early times, to wonderful models of the renewed church as it leapt across denominational barriers; models such as the parishes of Abbe Michoneau in France, the Benedictine Community at the Abbey in Mama de Lach in the Rhine Valley, the house churches of St. Wilfred's parish in Leeds, England, the Iona Community of George McLeod in Scotland, the French Protestant Community in Taizé, the East Harlem Protestant Parish in New York and in the remarkable refashioning of Coventry Cathedral in England.

These christian communities were the early models of a new depth of church life, leading us to a breakthrough of the church into authentic christian community. That new community had liturgical symbols expressed by a renewed emphasis on the weekly proclamation of the word in scriptures and sermon; on the importance for each christian to take an active share in the Eucharistic liturgy as the prayer of the church in the totality of its life. Most importantly, the movement pointed to the reality that all life in Christ is working out in the world what is inherent in liturgy. The christian life was seen as a corporate experience of worship and work in which we acknowledged ourselves as Easter people. That conference experience was, for me, mind blowing; life converting; and provided me with direction for my ministry which has stayed with me through the years. It was the mood of the church into which I was ordained.

A very few years after my ordination, our present revised Prayer Book came into being in 1959. I remember feeling genuine excitement when the book was received; accepted as it was with less than two hours debate at General Synod. We now had a prayer Book with an authentically Canadian stamp on it. Yet only six years later, another General Synod authorized diocesan bishops to set up in their respective dioceses liturgical commissions which could produce new and experimental liturgies. At the same time Synod asked what was then called the Prayer Book Revision Committee (now the D & W Committee) to modernize the language of the 1959 book. That was in 1965, twenty years ago; only six years after the new Prayer Book was heralded as the last word in liturgical textual revision.

Well, why did the enthusiasm for the 1959 Prayer Book dissipate so quickly? One of the reasons was undoubtedly the fact that the new book proved after only a few years of use, to be not so new after all, but only a moderately revised form of the old one; indeed of its 1662 predecessor.

But an even greater cause as I see it in retrospect, was the extraordinary momentum of this liturgical renewal of which I spoke a moment ago in all parts of the church. In an increasingly secular post-christian age there was a need to express the faith more directly, more simply, without the accoutrements of a heavily laden institution; to express the freshness of first century faith in 20th century language and imagery. There was the need for the church to express herself as christian community in an age in which the value of personhood was being lost within the high rise towers of modernity.

The 1960's was a veritable boom in the development of experimental liturgical forms used with permission and without alternatives to the Prayer Book forms; all of them showing signs of breaking away from the form and language of the 16th century English Prayer Books. In all parts of the Anglican Communion, from every continent and island, in all branches of the christian church, liturgical reform became a strong movement. That reform touched not only the language of texts, it found expression in new forms of church art and architecture, in vestment and music. There was a deliberate thawing of rigid forms of life and worship with the fire of the Spirit.

One of the hopes of the liturgical movement is for corporate worship that will revitalize us all in our individual and corporate lives as we live through the complexities and uncertainties of these final two decades of the 20th century. I know that many people no longer want the rigid, sterile formalism of the 19th century liturgical style. Nor do many people any longer embrace liturgical styles in which we try to conjure up meaning and transcendence in cute ways. Many people are saying that sermon and music, liturgical rites and actions must these days touch their lives deeply, and bring them into the revitalizing presence of the transcendent God.

Some of the experiments of the 1960's were quite exciting; others were quite dreadful. But both the good and exciting ones and even the dreadful ones were useful preliminaries to what was to take place in the 1970's.

The liturgical movement has always been ecumenical; crossing denominational lines and inadvertently bringing about a rather wonderful synthesis of form. That synthesis became organized and expressed itself in such creations as the International Consultation on English in the Liturgy, producing an agreed form to the eucharistic liturgy along with certain common texts.

Still today that accomplishment is not regarded highly enough by us. While most schemes for church union were being rejected because people weren't impressed with the idea of all getting the same memos from the same head office, ecumenical commissions creating a new coming together in liturgy were flourishing.

Our ecumenical time is perforce a liturgical time. The road to reunion starts more truly from altar, pew, pulpit and font than from headquarters in Geneva or Rome or from Canterbury. I do believe that the richest fruit of ecumenical activity and the ultimate focus of its coming to fruition is to be found in this wonderful consensus in things liturgical; including such aspects as style and substance of both of the Gospel sacraments of baptism and the Eucharist. The ecumenical essence of liturgical renewal is the bringing together of Catholic substance and Protestant principle.

The Anglican Church of Canada has experienced and been a part of this same ground swell for liturgical renewal as an ecumenical movement. In 1971, just 12 years after it approved a revised Prayer Book in 1959, General Synod called for the beginning of a process of revision of church services, "without delay" it said, which would produce alternatives to services then offered by the 1959 Prayer Book. Between 1974 and 1978, the Doctrine and Worship Committee produced the Canadian Anglican Liturgical Series composed of Christian Initiation, the Eucharist, and several other pastoral services. In 1980, the Third Canadian Eucharist made its appearance, (that's the Blue Book), followed by a revised lectionary, a revised calendar, an Alternative Ordinal, a new Marriage Liturgy and for the first time in our experience, services for Holy Week.

As I have said, we in Canada were a part of a world wide movement. Revisions of liturgical texts have occurred in most christian denominations and in most parts of the Anglican Communion. Some parts of our communion have produced a new official Prayer Book replacing a former book. The Episcopal Church of the United States is the best known example of that route. Others have produced a book of alternative services to the existing Prayer Books. The Church in England and in Australia are examples of that route. The choice was ours in Canada to make. To that point, ours was the only church in Christendom not to have an authorized book of services in the contemporary idiom.

General Synod meeting in 1980 in Peterborough, Ontario, was the occasion where that decision was to be made. It rejected a proposal to revise the 1959 Prayer Book, directed D & W to proceed with the development of a Book of Alternative Services. It also approved for the first time in our history, the appointment of a Liturgical Officer. A draft of the Book was presented to General Synod three years later, just last year in Fredericton, and the D & W was given permission to complete its work and present the completed form to our National Executive Council. We did that last May, 1984, and received permission to print.

In a few months from now, probably sometime in late June or July, the book will be on sale by the Anglican Book Center.

Let me give you some details of the book, anticipating some of your questions.

...It will be called THE BOOK OF ALTERNATIVE SERVICES, not the Alternative Services Book.

...It will contain about 1000 pages, in which will be included some 23 texts each of which is an alternative to the Prayer Book text.

...Anglican Book Center is publishing it, and tell us to expect a sort of vinyl covered paper back about 1½ inches thick; smaller than the large red hymnal, and we hope it will cost no more that \$8.95 per copy. A hard covered edition will also be available.

...It will also have appended to it the Psalter of the Episcopal Prayer Book.

...It will be the official Book of Alternative Services until General Synod of 1989 when its future will be decided. It does not replace the 1959 Book of Common Prayer.

The Book of Alternative Services is, in my view, a victory. We will have it in spite of some considerable opposition which claimed that the church in Canada was neither ready for nor desirous of the radical changes to its liturgical life that the book represents. It claimed that these changes were imposed, suddenly, by a small group of experts too far removed from the grass roots of the church.

The several inaccuracies in those claims has rendered the opposition incredible. As I have taken some time to explain, the book will make its appearance at the end of a process begun officially in Canada in 1971, at the express mandate of General Synod. In spirit it began in the 1940's. So some would regard the 1959 Book of Common Prayer as a stage in the process which has brought us to this day.

It has involved hundreds of people in the process of construction: all the Bishops; Diocesan Liturgical Commission; a host of readers. It is a victory, not in the sense of a work completed or a battle won. It will signify an authentic victory if we recognise that the work has only begun.

Now some other remarks, to say a few more things about that liturgical movement I talked about in my introduction. I want to spend a brief time talking about what I understand liturgy to be.

Bishop Michael Ramsay, a former Archbishop of Canterbury wrote these profound words many years ago.

"Towards heaven - toward's the world's darkness there were the two facets of one journey and one Christ. The Church of Christ today has a like journey in Christ's name - towards heaven in adoration and into the heart of the world in serving it".

My friends, I believe that's what liturgy is. It is life in Christ now; a journey towards heaven undertaken at this very moment as we plunge deeper into our world.

Contrary to what too many people are saying and crying about and causing parish news about these days, liturgy is not a collection of words: Latin, Elizabethan or modern. It is not old or new; it cannot be revised; it is not Anglican or Roman or Orthodox or Protestant; it has nothing to do with high church or low church; it cannot be made relevant no matter how many balloons or guitars you add. It can't be made more authentic no matter how much smells and bells you add. Liturgy just is!!! It is the external world of God being spoken and given to us; and it is our feeble response of thanks and praise for that precious redeeming-life-giving word. Liturgy is celebrating with all our senses our appreciation for hearing that word again: a word of liberation, of hope, of assurance of peace. That word was once spoken as the cry of the infant of Bethlehem. It was spoken long before in the burning bush, and on Mount Sinai to God's ancient people; and it was spoken from a sacred heart of deepest distress from a cross of pain on Calvary; and it was spoken on the road to Emmaus, in the breaking of the bread. Liturgy is the never ending celebration of the Paschal mystery; that Christ has died, Christ is risen, Christ will come again. This Paschal mystery cannot be contained between the covers of any Prayer Book, ancient or modern. This Paschal mystery will never be plain to us, so liturgy will never be plain for us. So to try to make liturgy plain and relevant and understood by everybody of every age group from crib to grave is pointless. Now, we can only see through a glass darkly, but at the final day of the Lord's choosing, we'll see the Lord face to face. Then all liturgy and all time, and all the church's mission here on earth will melt into one great choir of praise.

The universal church has finally come to some agreement about the shape and language of liturgical forms. But shape and language don't change liturgy. Liturgy can't be changed; but liturgy can change us. Its form and language can change us too and that's not a bad idea, for there never was a human being or a human community that didn't need changing. But, I repeat, liturgy can't be changed. It is timeless, because God is timeless.

But here's the whole point about liturgy.

God who is timeless comes to us in time.

God inhabits our time.

We know God now, in the present.

God is our contemporary; God is not our nostalgia.

And God is not our pie in the sky when we die.

God is our present hope in the trouble we're in. So we bring

God our present, for that is all we have to give.

If we believe in the Incarnation, we know that it celebrates far, far more than just the coming of Jesus 1984 years ago, but his coming always; his coming into time and sanctifying it. The incarnate God is in the art and music and design and movement of today, as that same God is in the struggle for peace; in the loneliness of the high rise and the ugliness of the ghetto.

The Incarnate God does not shy away from the present. God does not retreat into a former century. God sanctifies the present.

I earnestly believe that the Canadian book of Alternative Services will be a credible, authentic, exciting resource for our church as we in these latter times seek to stand with our Risen Lord, to serve him and the world for which he suffered, died and rose again.

The ARCIC Question - Address to the Algoma Diocesan Synod by The Right Reverend G.H. Parke-Taylor, Suffragan Bishop, Diocese of Toronto, on May 23rd, 1985.

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"In the year 1982, two highly significant ecumenical documents were published:

- (1) A Faith and Order Paper, produced by the World Council of Churches, entitled Baptism, Eucharist and Ministry.
- (2) The Final Report of the Anglican-Roman Catholic International Commission which includes agreed statements on Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church.

These two documents deserve careful study by Anglicans. The first shows that a remarkable convergence in understanding of the Christian faith has been taking place over the past 50 years. The second (ARCIC-1) is the result of twelve years of discussion and study (1970-1982) on the part of nine Anglican delegates and nine R.C. delegates, together with Consultants and Secretaries.

A milestone in Anglican-Roman Catholic relationships was reached when Archbishop Geoffrey Fisher met with Pope John XXIII at the time of Vatican II. This was followed by a meeting in March, 1966 between Pope Paul VI and Archbishop Michael Ramsey, in which they resolved to inaugurate a serious dialogue between the Roman Catholic Church and the Anglican Communion leading toward that unity in truth for which Christ prayed,

A Joint Preparatory Commission paved the way for the ARCIC-1 meetings in the Malta Report of 1968. We were fortunate in having two Canadians named to the International Commission - The Reverend Dr. Eugene Fairweather (Trinity College, Toronto) and Professor Jean-Marie Tillard of the Dominican Faculty of Theology, Ottawa.

From the very beginning, the dialogue cut across the two groups, so that an observer would have had great difficulty in deciding whether a speaker represented the Anglican Communion or the R.C. Church. The intention was to avoid the polemical language which was the cause of division four hundred and more years ago and to discover new ways of approaching the faith we hold in common - a fresh examination of our common roots, reflected in the Scriptures, in tradition, and in the writings of the Church Fathers, leading to substantial agreement on essential matters. (Elucidations p. 17).

The various sections of the Final Report of ARCIC have already been under consideration by General Synod. Eucharistic Doctrine and Ministry and Ordination have been approved as consonant with the faith of the Anglican Church of Canada, and Authority In the Church has been recommended for study.

Eucharistic Doctrine deals with central issues such as eucharistic sacrifice and the real presence of Christ in the Sacrament. There is a helpful statement regarding anamnesis, memorial, remembrance, which emphasises the fact that an event in the past is made effective in the present, just as in the case of passover celebrations. The Ministry and Ordination agreed statement deals with Christian Ministry which takes its shape from the life and

self-offering of Christ with the purpose of building up the community .

(The Koinonia, the fellowship of the Church. We should take note of the fact that this agreement should supersede Leo XIII's 1896 pronouncement regarding Anglican Orders, Apostolicae Curae), and indeed the statement (p.45) calls for a reappraisal of this verdict on Anglican Orders.

Authority in the Church I and II point to the place of the Scriptures, and tradition, as well as the guidance of the Holy Spirit in the ecumenical councils of the Church. The Synodical approach of the Anglican communion is seen as a source of strength. The question of primatial authority is explored, with particular emphasis on the understanding that "a primate exercises his ministry not in isolation but in collegial association with his brother bishops" (p.63). Paragraph 24 of Authority in the Church-I raises four important issues regarding the papacy (the Petrine texts, divine right, infallibility and universal immediate jurisdiction). These matters are dealt with at length in Authority in the Church-II, with the conclusion that "a universal primacy will be needed in a reunited church and should appropriately be the primacy of the bishop of Rome". The Bishop of Rome would be a primus inter pares, first among equals. The Anglican Church would preserve its structure, with its Archbishop of Canterbury and various primates, synodical structures and worship patterns.

The goal of organic unity is held out before us. Already a second Anglican-Roman Catholic International Commission has been constituted and is working actively at the question of the next stages in our growth together in unity. We have two Canadians on ARCIC-II, Dean John Baycroft, Dean of Ottawa, and Jean-Marie Tillard who continues to represent the Roman Catholic Church.

The process we are now following, as requested by General Synod, 1983, is to request each Diocesan Synod to respond to two questions:

- (1) "Whether the Agreed Statements on Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church (I and II), together with Elucidations, are consonant in substance with the faith of Anglicans?"
- (2) "Whether the Final Report offers a sufficient basis for taking the next concrete step towards the reconciliation of our Churches grounded in agreement in faith?"

The responses from the various Diocesan Synods will be before us at General Synod in Winnipeg, 1986. At the Lambeth Conference, in 1988, the responses from the 27 autonomous Churches of the Anglican Communion will hopefully lead to the pronouncing of a consensus of the Anglican Communion.

The Most Reverend Marcel Gervais, Auxiliary Bishop of London, (soon to succeed Bishop Alexander Carter, Sault Ste. Marie), and a member of Canadian ARCIC, addressed General Synod in Fredericton 1983 with enthusiasm and great hope, when he declared, "they are already born, they are already baptized, those members of the Anglican and Roman Catholic churches who will one day celebrate together in common praise and sharing the one cup and the one bread."

Devotional address delivered to the Algoma Diocesan Synod by The Reverend Ronald Duncan on May 23rd, 1985.

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"TO BE A STEWARD"

"This morning, I would ask that we pause to reflect on stewardship. "Not again?" you say. Images come rushing to the front of your mind?

every-member visitation

pledge time

more sermons about time and talents and MONEY

Stewardship organizers and committees are set up so that we can get enough money and people so that the Church can do its job for another year. If you have, like myself, been associated with the Church in Europe, you know that this is a particularly North American concept. Yet, many think that it is in this area that the North American Church may be able to make its greatest contribution to the Faith. BUT, it is a concept that needs to be redeemed.

You may have heard the following parable. 'Once upon a time, a group of country citizens held a meeting to discuss a problem posed by their main road which at a certain point curved dangerously, causing accidents - many of them fatal. After much discussion, the citizens agreed to build a hospital near the curve to take care of the accident victims.' We, in the Church, sometimes have a mindset that affects us just as their mindset made the people in the parable unable to see the most effective resolution of their problem. Our images of what we think stewardship means blinds us to the depth of the concept and its fundamental importance to the Christian faith.

We need to go back to the Bible to discover the meaning of stewardship and we have to be ready to look at it with fresh eyes. The words of the Abbé de Tourville point out our first need.

"The soul gains very little from looking at itself... Looking at our Lord, on the contrary, does us good and we are gradually transfigured by His personality and by the spirit of imitation...(the soul) sees that it must change, must go forward, but how? There is only one way; to contemplate the perfect soul and heart of our Lord; to study Him in those pages of the Gospel which touch us most.

Such a vision works on us through example, through teaching, and through the power of His Divine attraction which surpasses all things."

Indeed, we need to take a much closer look at Jesus - his teaching and his example - getting underneath the accretions of 2000 years of history, culture and assumption.

We need to discover the Jesus before 'churchification'. We need the courage to seek for a fresh vision of Jesus and stewardship. We need to discover how to be his followers as stewards, and to do this, we need greater insights into our relationships with God and each other.



The need and benefit of this were clearly pointed out to me a while ago when I was challenged to rethink some of the parables. You are all familiar with the parable of the Good Samaritan? Remember the poor fellow on the Jericho road who was set upon by those dastardly thieves? Along comes the priest, a really pious person, prayer life in order, or so he thinks, and walks by on the other side. Then along came the Levite who had a special, traditional responsibility to serve God that dated from the Exodus. But, he also passed by on the other side. And then, along came that poor excuse for a faithful Jew - the Samaritan. Yet, he it was - the lowest of the low - who like a child with a recognition of pain and a sense of compassion, provided assistance. With whom do you identify in the story? I have often acted as the priest and Levite, I must confess. But occasionally, I have managed to be a neighbour like the Samaritan. I guess that is probably true for you too, isn't it.

BUT, isn't it also true, if you stop to think about it, that we have at times been in the position of the one who fell among thieves? We know what it is like to be hurt - to be wounded - to be robbed of our humanity and dignity. But even more disconcerting, have we not both individually and collectively, as a Church and Society, been in the position of the thieves? It is a parable of the human condition.

When people become involved in development education, they usually begin with the idea of helping people less fortunate to solve their problems. But for Canadians, one of the biggest shocks is to learn that we are so often a part of the problem. Let me give you an example with a Biblical perspective. Today, in parts of drought-stricken Africa, western nations have been involved in the development of grain storing facilities. With our technology, an 80% maintenance level per year is acceptable. But at one time, Ethiopians had their own techniques. Back then, they had no problems with rats. Today they do! Remember Joseph in the land of Egypt? He stored the grain from the seven fat years to feed everyone through the seven lean years. What would have happened to him with a 20% loss rate? It wouldn't have worked. Joseph's technology, as such, was probably better than ours. The Ethiopians had theirs, so why don't they bring it back? Depending upon our technology, they have forgotten theirs! These things do get lost. Imagine how many watchmakers Canada will have in 20 years.

The second shock that these new students of development discover lies closer to home. We look at the power of entrenched families in Third World countries. Yet, we suddenly learn from the Toronto Star that a number of families that you can count on your fingers control over 50% of the corporate wealth in this country. We see the immense power wielded by the World Bank and the International Monetary Fund, and yet, ask Canadian farmers about how our banks use their power. We see problems of land distribution in Central America, but look at Southern Ontario and the way corporations are buying out the farm land. Have you tried to buy a farm lately? The list could go on. We have far more in common with the Third World than we care to think. What does this say to us about the kinds of stewardship that we should be considering.

We can criticize many of these countries for their priorities, but what about ours as a society, as a Church? We spend \$35,000,000.00 for a domed stadium so that a sports event won't be rained out. Imagine what those resources would do for the 200,000 battered women in Toronto, alone. What are our priorities when we sit back quietly as the suicide rate for teenagers increases by 400%? What are our priorities when we accept such high

unemployment rates? What are our priorities when Children's Aid Societies have their abused children caseloads doubling every year and we quietly acquiesce as the government restricts previously inadequate budgets to 3% increases, claiming that we must be responsible. Responsible to whom? And last, but not least, what are the priorities of this Synod? What issues will cause the most debate and demand the most time? What does our choice of priorities say to us about stewardship? What attitudes toward stewardship will our actions at this Synod reflect? Let us give serious thought to this question, because the master will demand an accounting.

You see, a steward has power but is also answerable for its use.

Douglas Hall, in *The Steward: A Biblical Symbol Come of Age*, identifies with many of the passages related to stewardship in scripture. In Genesis 43 and 44, as we see Joseph's brothers dealing with his steward, we see how the steward is a representative of his master. In Daniel 1:11, 16, we see the power of the steward to act. But listen to the pericope from Isaiah 22:15f.

"Come, go to this steward, to Shebna, who is over the household, and say to him: What have you to do here and whom have you here, that you have hewn a tomb for yourself, you who hew a tomb on the height, and carve a habitation for yourself in the rock? Behold, the Lord will hurl you away violently, O you strong man. He will seize firm hold on you, and whirl you round and round, and throw you like a ball into a wide land; there you shall die, and there shall be your splendid chariots, you shame of your master's house. I will thrust you from your office, and you will be cast down from your station. In that day I will call my servant Eliakim the son of Hilkiah, and I will clothe him with your robe, and will bind your girdle on him, and will commit your authority to his hand; and he shall be a father to the inhabitants of Jerusalem...."

While there is a very close connection between the master and steward, we have to remember that the steward is not the owner! As Hall writes, "he is accountable to his lord, and he will be deprived of his authority unless he upholds in his actions and attitudes the authority of this Other, whom he is allowed and commanded to represent." The New Testament further enriches and deepens the concept beyond simple dimensions of property and wealth. We see Jesus as the model steward and the growing concept of the stewardship of the household of faith.

What are you - what are we stewards of? - the trust of others? - a piece of land? - the environment? - certain gifts and talents? - some forms of knowledge and understanding? - the ability to learn, to change, to grow? - a certain faith? - the ability to speak out? - to reach out? I haven't even mentioned money yet and the list could go on. What happens when we begin to look at our relationships in a stewardship context? What happens when we begin to look at questions facing ourselves and society in the light of principles of stewardship? What is a steward called to do in the face of acid rain? What is a steward called to do in the face of family violence?

To go back to the Parable of the Good Samaritan, we now begin to discern that the question "With whom do you identify?" may well be both a phoney and dangerous question because it can allow us to escape from the depth of meaning in the parable.. I would suggest to you that the real question is, 'Who was the true steward in that incident?' The next questions for us then become, how do the priest, the Levite and the thieves fail to be stewards and what are the parallels for our own lives? Who and what are the wounded that we fail to respond to or even recognize, and worse, who are the wounded that we have created?

At the beginning, I said, "Stewardship organizers and committees are set up so that we can get enough money and people so that the Church can do 'it's job..." Like the people in the parable of the road and hospital, we have been so close and yet missed the point. The job of the Church is to be steward.

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The message of Jesus' love comes first to children and indeed to adults too through our love for them - a love which C.S. Lewis calls GIFT-LOVE as opposed to NEED-LOVE.

What message of acceptance or rejection do we give to our children in our parishes?

What kind of love is expressed by the body in your parish--When children are baptised?--is it a real celebration in which all participate?-- is the congregation aware of its coming so that they may share in the joy and uphold the family in prayer?

What kind of loving message do the children get in your parish when they come to church--do they have a meaningful place?

When your advisory board meets to plan the year's goals and objectives, are the children given due consideration?

How about when you strike your budget. What percentage goes to children's nurture in the faith?

And most important - when the family of God meets to do the Eucharist together, are the children included; do they have a meaningful place.

In short, is our behaviour based on that of Jesus or on that of His disciples who obviously had other agenda more important to them, in which those children did not feature. Too often, we like the disciples desired to do, send them away, if not physically, emotionally.

O'Henry tells a story of a little girl whose mother had died and who kept asking her father to play with her.- Consumed in his own grief, his reply was always, "Go out in the street and find friends to play with." She did that and gave up trying to communicate her loneliness to him, and eventually she became 'a woman of the street'. On her death Peter asked Our Lord if he should refuse her entry, to which the reply was, "No, but seek out the father and refuse him entry".

We are free to choose but we are not free to control the consequences, and pray God they are in His hands, but we shall be answerable for our actions and perhaps more important, for the motives behind them. For as a French writer once said, Our Lord was no more taken in by the piety of the good, than by the vice of the wicked", and to quote Thomas Aquinas, "Man sees the deed but God sees the intention".

I have a heavy feeling that as Anglicans we need to go down on our collective knees in repentance for the things we have left undone in regard to our childrens' place in the Body of Christ. Listen to His words as translated in the Good News Bible (Mark 9: 42)-----a pretty graphic warning!

God is calling us to be what He has in mind for us--perhaps He is weeping as He wept over Jerusalem. How will we respond?

When Jesus asked Peter to launch out into the deep and let down the net on the other side, do you remember his answer? "We've toiled all night and caught

nothing (implicit in that answer is - we're fishermen, we surely know how and when) but then He went on BUT AT YOUR WORD we will let down the net.

We've been toiling all night. We wouldn't be here today in this gathering if we hadn't been responding to the call to be "fishers of men" but like the disciples, we have been doing it our way, perhaps the way we were taught, the way we've always done it, the comfortable way, without too many risks. Often the catch hasn't been so good. Perhaps we need Peter's faith and not only launch out into the deep, but let down the net on the other side for Jesus said,

"Whoever welcomes in my name one of these little ones, welcomes me;  
and whoever welcomes Me welcomes the One who sent Me".

Pray God be with us as we deliberate today.

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Devotional address delivered to the Algoma Diocesan Synod by The Reverend Ronald Duncan on May 25th, 1985.

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### "TAKING SIDES"

We don't know enough to get involved! We can't take sides! The Church must remain neutral! How often have we heard this? The Church must stick to religion and keep its nose out of business and governmental affairs! Cardinal Richelieu would have found that idea strange. The members of Corpus Christi Parish in Northern Wales would have found that difficult to understand. Their Parish Vestry was attended by Churchwardens, Overseers of the Poor and Overseers of Highways, amongst others. Their Vestry, even in the late 1800s was their local government in both spiritual and secular terms. The idea that the Church should refrain from having an influence in the political and economic life of a society is a most recent idea, indeed.

What does the Biblical tradition point out? In the Kingdom of Israel, there was no real distinction. The state and what it did was an expression of their understanding of God's will. It was from that perspective that their legal, economic and cultural structures were developed. The Children of Israel fought constantly with their pagan neighbours. But why? To gain political territory? Not really. The stories show God commanding them to overthrow the immorality and injustice of these nations. God called them to struggle for a real peace. But when they forgot this and called out "Peace! Peace!" while surrounded by injustice, Jeremiah responded quickly to God's call and denounced them and their false peace.

What about the New Testament? How do we cope with Jesus saying 'Do not think that I have come to bring peace to the world...' and going on to refer to dissension coming even to families. (Matthew 10:34) This is also reflected in Luke 12:51-53 and 14:26-27. When Jesus says "I came to set the earth on fire..." (Luke 12:49), it implies a degree of destruction - some tearing down just as we find in the Magnificat, when Mary says that God "pulls down the mighty from their thrones". BUT, she goes on to say "and exalts the lowly, who fills the hungry with good things and sends the rich away empty". Scripture talks not only about what must be opposed and torn down, but points to where building must take place.

We can get a good idea of this from the Beatitudes. In the Matthean account, they have a basically spiritual connotation. (Matthew 5:1-12) But, does this apply to the Lucan parallel? (Luke 6:20-26)

"And he lifted up his eyes on his disciples, and said:

"Blessed are you poor, for yours is the kingdom of God".

What happens if we try to spiritualize that? We get 'Blessed are you spiritually poor, for yours is the kingdom of God'. If we continue, we get 'Blessed are you who are spiritually hungry, for you shall be satisfied'. When we add "spiritually", it still works. It works quite nicely until we come to the "woe to you" section and then it breaks down completely. How does this sound? 'But woe to you that are spiritually rich, for you have received your consolation'. It doesn't work, does it? What about 'Woe to you that are spiritually full now, for you shall hunger'. Trying to restrict the Lucan version of the Beatitudes to a spiritual context fails utterly. The promises are clear -- and they are not restricted for our convenience.

The reality is that scripture calls us to take sides if we are to be faithful. We are called to recognize God's priorities and struggle to make them realities. We cannot claim to be neutral or unbiased. To come at a question from a Christian perspective is to be biased from the outset.

In Central America, I was faced by a desperate conflict and forced to choose sides. We in Algoma can talk very comfortably about reconciliation and peace and love and getting people together to discuss their differences. BUT, with all due respect, I have painfully discovered that to be, in the vernacular, a cop-out. To go back to the Parable of the Good Samaritan, it is a failure to see the reality of the hurt, the helplessness and sometimes the hopelessness of the wounded on the side of the road, and it is to pass by on the other side, because after all our talk, the wounded still lie there. You see, to work for the justice that God demands is to take sides in a struggle, and there are many struggles going on around us.

If Bishop Desmond Tutu were to stand in front of us today and ask, "Are you with us in our struggle against apartheid?", what would our answer be? What would God's answer be? If Mr. Reagan and Mr. Gorbachev were to stand in one corner of this room and ask for more money to make more bombs, and the 40,000,000 who will die from malnutrition in the coming year were to stand in the other corner and hold out their hands asking for food, with whom would Jesus be found? When we see the Death Squads in Central America meeting in one place and a group of Church workers meeting elsewhere to establish a co-operative for impoverished, landless peasants, in which place is the guidance of the Holy Spirit being followed? We are called, at times, to clearly take sides.

In a pamphlet called Taking Sides, Albert Nolan raises the question "But what about the Christian belief in reconciliation, forgiveness and peace?" He refers to the idea often expressed that "We must be fair, we must listen to both sides of the story; there is always right and wrong on both sides. If only we could get people to talk to one another the conflict could be resolved." But as he points out, there are three common errors that we often make.

The first, is that some people think of reconciliation as an absolute principle that applies to all conflicts. It is a type of model where people don't understand each other and there is blame on both sides. But in some conflicts, the reality is that one side is right and the other is wrong. We may be able to understand the reasons for their position, but we know that it is still wrong. In that kind of situation, not taking sides would be wrong. As Nolan writes, "Christians are not supposed to try to reconcile good and evil, justice and injustice; we are supposed to do away with evil, injustice and sin".

The second mistake is to assume that someone can be neutral. The reality is that neutrality isn't always an option for the Christian. In the face of situations such as holocaust - racial or nuclear, for example - neutrality is impossible. The irony is that the person who claims to be neutral in an oppressive situation is actually aiding the oppressor. During World War II, there were many indirect ways that Swiss neutrality actually helped the Third Reich. And if it doesn't always actually help, it certainly encourages maintaining the status quo.

The third mistake is a view that Nolan describes as Christians always seeking for harmony and a middle way in each dispute. This is un-Christian for several



reasons. It makes a judgement that tension and conflict are worse evils than injustice and oppression. It shows a lack of faith in God as well as a lack of hope. It is also a way to escape from the realities of the stark choices that face us. In how many ways do we use ideas of reconciliation, forgiveness and love of enemies as excuses for passing by on the other side of the road?

Jesus certainly did work to reconcile people in many ways, and calls the Church to do the same. But in the conflict between good and evil, between the Pharisees and sinners, etc., he took sides and became so embroiled in those conflicts that he was arrested and executed. Remember that in John 14:27 and other instances, Jesus carefully distinguishes between the peace that God wants and the false peace that the world wants. The struggle is difficult, and the solutions are difficult to discover. But as Christians, let us be careful that we do not allow these difficulties to be excuses for not identifying those places where God calls us to take a stand if we are to be faithful.

Sometimes in our world and in our Church today, we feel as if God is not with us. But, I wonder. How often is that because we do not go and stand where the loving Creator is with those in need. We are like Zacchaeus, hanging back, hiding in a tree to watch the Prince of Life go by. Instead of being with our Lord - instead of being the arms and legs of Jesus by which his work is done, by which God's justice is wrought -- we watch from the safety of the sidelines and restrict our contribution to a quiet amen as those who are following Jesus pass by. Like Zacchaeus, we who are indeed rich are also, at times very little.

But when we allow Jesus to come into our lives as he went to Zacchaeus' home, it is not so that he can remain there and we will all live happily evermore. It is so that we will leave the security and follow him out into the world where his work is to be done. It is not comfortable to "launch out into the deep" as our Bishop has challenged us to do. It is full of tension, risk, and real danger. But it is also full of the joy that made Zacchaeus dance, the hope that Paul knew, the faith that transformed Peter and led Jesus through death to resurrection and the peace that comes from God to all those who struggle to be faithful.

We must be careful with temptations that will come our way in this struggle: the lure of power, the seductiveness of status and so many others. We could never tolerate Christian equivalents of Ayatollah Khomeini, although that is probably a contradiction in terms. But despite the dangers, can we stay out of the processes in which decisions are made, priorities set and systems constructed that affect the freedom of people to live their lives in the way God desires? Not likely, unless we want to join Zacchaeus in his tree, but stay there.

+ + + + +

NOTICE OF MOTION FOR NEXT SYNOD

Moved by Mr. Wm. Kosny, seconded by Mrs. S. Koza -

"That Canon 32 - Lay Stewards - Item 4 - be amended as follows:

4. A Lay steward's term of office shall be four years. A LAY STEWARD WHO MEETS THE QUALIFICATIONS OF A SYNOD DELEGATE DOES NOT CEASE TO HOLD OFFICE IF SHE/HE CEASES TO BE A SYNOD DELEGATE BEFORE THE EXPIRATION OF A 4-YEAR TERM; other terms of succession are set out in Canon 4, Section 1. (Enacted 1973)

B I S H O P ' S   C H A R G E  
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by

The Right Reverend  
LESLIE E. PETERSON, B.A., L.Th., D.D.  
BISHOP OF ALGOMA



TO THE THIRTY-SECOND SYNOD  
OF THE  
DIOCESE OF ALGOMA  
Anglican Church of Canada

Sault Ste. Marie, Ontario

May 23rd, 1985

THE BISHOP'S CHARGE  
SYNOD - MAY, 1985

---

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT.  
AMEN.

My Brothers and Sisters - Colleagues in Christ:

OUR COMMON TRUST

We are gathered as the Synod of the Diocese of Algoma to consider our direction and policy for the next few years.

We are of many backgrounds, our histories of faith are diverse, but I trust that we will listen patiently to one another, and that the inward movement of the Holy Spirit will direct us to a consensus for action.

I am pleased that the Anglican Fellowship of Prayer has called faithful people all over the diocese to continue to uphold this Synod as we meet.

PERSONAL THOUGHTS

As your Bishop, it is my first opportunity to share my thoughts with you in Synod. It is now over two years since the episcopal election which changed our lives. It has taken some time to get accustomed to frequent travelling, office responsibilities, and the wider aspects of the work.

I enjoy meeting the clergy and their families at home. I enjoy the time in the parishes at the Confirmation Services. I would like to be able to spend a weekend with a particular parish now and then, when they are working through goals and strategies, rather than coming in to face a crisis. I believe good planning and communication would prevent many crisis situations. I enjoy the beauty of this diocese, and all the great people who live here. It's great to be a northerner.

I thank God for His mercy in calling me to be your Bishop, and for your weekly remembrances in prayer. It is only through grace from Him that we keep smiling, believing, and hoping, as we work together to build up His Church and minister in His world.

I thank God for the Consecration Service on June 24, 1983, which was so ably planned by Bishop Frank Nock and all who assisted him. Yvonne and I are grateful to him and his wife, Beth, for all their support during the months of being coadjutor. I have kept in touch by 'phone since the Installation on September 19, 1983. Bishop Nock has retired to full time parish work at

St. John's, Arva, in the Diocese of Huron. He celebrated his tenth year as a Bishop on January 10, 1985.

We are also fortunate in Algoma, to have the presence of Archbishop W. Wright and his wife, Margaret. He will celebrate 41 years as a Bishop on May 30, 1985. It is good to have senior people of their calibre nearby.

I would also like to express publicly my thanks to the House of Bishops which has held two sessions of training for new bishops, conducted by some senior Bishops. This has fostered a consultation relationship between Walter Jones, the Bishop of Rupert's Land, and myself, which has been very helpful.

On September 16, Archbishop Runcie will be coming to Sudbury as part of his Canadian tour. A diocesan Planning Committee is preparing for this important visit, and we will be joined by some of the clergy and people of Moosonee.

#### WELCOME

I am pleased to welcome two special guests to our Synod:

Bishop Geoffrey Parke-Taylor, Suffragan Bishop of Toronto, who will be speaking tonight on the subject of Anglican Roman Catholic Relations.

Dean Joe Fricker of Niagara, who will be speaking this morning on the Book of Alternative Services.

#### DIOCESAN FAMILY CONCERNS

##### Synod Office Staff :

The retirement of Marguerette Rose and the death of her sister, Gladys Reed, made some changes in the Synod Office Staff necessary. Their contribution to our diocesan family life will always be remembered. Actually, we see Marguerette often, and we appreciate her willingness in helping us from time to time.

I commend to you the dedication and leadership of our Diocesan Administrator, Din Oosterbaan. He has worked hard to maintain the high standard of our Synod Office work. We are also very fortunate to have Jean McAlpine, Sheila Brideaux, Marilyn Sellers and Patsy Oosterbaan working regularly. The Reverend Larry Winslow is helping to bring us into the computer age.

##### Chancellor :

We appreciate the able service of Chancellor R.B. Warren, Q.C., who gave of his time willingly in the midst of a busy career as a Judge. His

last act of Office was the Installation Service in September 1983. Our new Chancellor, John De Pencier Wright, Q.C., is not unfamiliar with the Church, and has already demonstrated clear leadership in the workings of the Executive Committee.

The Departed:

At the Eucharist this morning we will pause to remember with gratitude, the people who have served the Diocese on Synod, and have entered the paradise of God since our last meeting:

The Rev'd Canon Lorne Reginald Arthur Sutherland	(Algoma)	1947-83
The Rev'd Canon Cyril Goodier	(Algoma)	1923-71
The Venerable Charles Brain Noble	(Algoma)	1942-80
The Rev'd Wm. H. Thompson	(Algoma)	1980-85

Mrs. Lorne Bradford, wife of The Reverend M.E. Bradford  
 Mrs. Vivian Ellam, wife of The Reverend W.J. Ellam  
 Mrs. Josephine Nornabell, wife of The Reverend Canon E.R. Nornabell

Walter Franklin	Christ Church, North Bay
Donald MacLennan	Christ Church, North Bay
Andrew Young	St. George's, Minnow Lake
Francis Wm. Joy	St. John the Evangelist, New Liskeard (Member of Diocesan Executive Committee and Lay Steward of Temiskaming Deanery)
Richard Osborn	St. Peter the Apostle, Elliot Lake
Fred Godfrey	St. George's, Thunder Bay (Lay Reader)
Jessie Sory	St. Augustine, Whitefish Falls

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

Retirements:

Since the last Synod the following clergy have retired:

The Rev'd Canon David N. Mitchell retired from the parish of St. Thomas, Bracebridge, June 1st, 1983, and is living in Gravenhurst; The Rev'd Canon Arthur Chabot retired from the parish of Englehart and Charlton, May 31st, 1983, and is living in North Bay; The Rev'd Canon Harry Morrow retired from the parish of St. John, Thunder Bay, July 1st, 1983, and is living in Sault Ste. Marie; The Venerable Roy Locke retired from the parish of Haileybury, Cobalt and Temagami, Dec. 31st, 1983, and is living in Novar; The Rev'd Charles Hornett retired from the parish of Thessalon, Bruce Mines and Desbarats, June 30th, 1984, and is living in Sault Ste. Marie; The Rev'd James Turner retired from the parish of St. Alban, Capreol, June 30th, 1984, and is living in Thunder Bay. We have valued the devotion and service of these clergy in the Diocese, and wish them God's blessing in their retirement.

### Clergy Changes:

Life is changing constantly, and the clergy list is no exception. I am pleased to introduce to you a number of new Priests who have come to our diocese since the last Synod. Please restrain your enthusiastic welcome until the last name is announced.

### Priests:

The Rev'd Clifford Dee	The Rev'd Frank Doe
The Rev'd Susan De Gruchy	The Rev'd William LeGrand
The Rev'd Mark Mootie	The Rev'd Robert Russell
The Rev'd Guy Snell	The Rev'd Nigel Shaw
The Rev'd Ray Porth	The Rev'd D. Baxter
The Rev'd Leonard Shaw	The Rev'd Morley Clark
The Rev'd Michael Wright	

and a new deacon, not new to our diocese, The Rev'd Muriel Hornby.

### Ordinations:

Since the last Synod, Bishop Nock conducted one Ordination Service, and I have conducted eight. Two women have been ordained to the diaconate and eight men. Eleven men were ordained Priest, and one woman.

### Students:

We also welcome to this Diocesan Synod the following theological students:

Perry Chuipka	Huron College
Tom Cunningham	Huron College
David Donevan	Wycliffe College
Peter Homann	Episcopal Theological College
Chris Morden	Trinity
Jerry Pearce	St. John's, Winnipeg
Gail Conrick-Pilon	Montreal Diocesan College
Ed Swayze	Huron College

Alan Knight (Trinity), Ed Richmond (St. John's, Winnipeg), and Robert Elkin (Huron) are not able to be present. Six of the theological students will be working under a Parish Internship Program developed by a Pastoral Chaplains Committee.

### Anglican Church Women:

The witness and faithful work of our Anglican Church Women was celebrated at the Annual Meeting in Thunder Bay last week. We have witnessed a steady growth of commitment from Christian women in the whole work of the Church. As a diocese, we join the 100 years' celebration of organized work by the women of the Church, and look forward to greater things in the future.

#### Anglican Youth:

The main thrust of our Youth program in the Church has been the Church School and the mid-week groups - Junior Auxiliary, Girls' Auxiliary, and the Servers' Guild. There are thousands of strong, robust young people active in our Churches all over the Diocese, and every time there is a Confirmation, I meet a few more of them. I hope we can keep these people engaged in worship, education and service as young disciples of Christ.

I commend the special efforts being made in various Deaneries to reach out beyond the parish boundaries to draw youth into the Church, and to tell the story of Jesus Christ, our Lord and Saviour.

This is the International Year of Youth, and I am convening a Youth Synod later this year, which will give representative young people from all over the Diocese, a chance to debate some of the current issues facing our world and our Church. The funds from Anglicans in Mission are already in place for this event.

#### Spiritual Growth:

In our complex world, spiritual growth is important. With deep personal roots in our Lord, we can stand up to temptations and evil. I am impressed by the evidence all over the diocese, of people gathering for retreats, workshops and conferences, for spiritual growth. There are many ways to approach spiritual growth, and people are at different places in their faith journey so that needs vary.

The Cursillo movement helps to fire up some Church people, the praise and prayer sessions encourage others, and always there are deep, quiet spiritual people who tend to be meditative. Some prefer study sessions. Let us be willing to include many aspects of growth, and not be exclusive about our preferences.

#### Membership Development:

As Anglican people we have a rich heritage of worship based on scripture that is beautiful and authentic. People are looking for a brand of Christianity that is open to the mind of man, and responds to his creative energies. I believe that our Lord can use our style of Christian worship and living to draw people into a deep relationship with Him, not only in worship but service. I want to see our diocese focus on membership development so that we can invite others to share our heritage, and develop it along lines that are true to our nature as Canadians.



People look for authentic worship, friendly people, and a well-planned educational program in the local church. To encourage wider membership means developing strong parishes.

Anglicans in Mission:

I must say it is great to arrive on the scene as the bishop when the money is flowing in, and there are so many ideas percolating as to how we can spend it. I am thankful for the meetings of the Advisory Anglicans in Mission Committee, under the capable and genial leadership of Norman Greene. We are not only responding to requests but initiating and developing programs that are in keeping with the text and spirit of the Diocesan Case. A principle that is unfolding is the emphasis upon deanery planning for events so that no one parish can run away ahead of another, and we can learn to apply the teachings of the Anglican Congress of 1963 - "Mutual Responsibility and Interdependence in the Body of Christ". Hopefully we are a Church cooperating in every way with one another, using the resources of leadership in the Church for the building up of the whole body.

Clergy Needs:

A thorny question facing me is the resolution of the last Synod to equalize stipends. I believe we need to bring the gap between higher and lower stipends closer, but there are so many other variables that are not on the table in this discussion, that are not resolved by this resolution.

I pray that we will be careful and patient with one another in the eventual outcome, so that our diocese can proceed with fair compensation to every person employed by the diocese.

Two other areas that need to be examined are theological student costs, and augmented pensions for retirement.

Some students are expected to take special courses during the summer, thus eliminating their opportunities for employment. When they come up for ordination to the diaconate, they are carrying a heavy debt load, which is not easily recovered with our stipend scale.

Clergy facing retirement often find it very difficult to change because they have no retirement home to move into or sell. I am pleased that in the report of the Stipend Task Force there is a suggestion for augmenting clergy pensions. It would be great if people who have worked for 40 years for the Church could retire with dignity at age 65.

The Alban Institute :

Reports from the deaneries to the Advisory Anglicans in Mission Committee indicated that there was a need to consider the realignment of parish boundaries, and the load level of some clergy in multiple point parishes. This led to the decision by the Diocesan Executive Committee to set aside funds to have a Church Consulting Firm help us with the process.

Three of us made a trip to Winnipeg to observe a similar consultation in the Diocese of Rupert's Land, under the direction of Loren Mead of the Alban Institute. We were favorably impressed and are now in the initial stages of planning a similar event for our diocese.

Episcopal Assistance :

The Diocesan Anglicans in Mission Case targets \$100,000 towards an Executive Assistant for the bishop. I am not yet sure just where the most help is needed. I hope that when we ask the Alban Institute to come into our diocese, we will look into various ways and means of achieving our goals as a diocese, and the leadership assistance needed to achieve them. There are five possible models that come to my mind, one of which might be feasible, and acted upon by next Synod. Each one has budget and organizational implications that need to be worked out.

- a) An Executive Assistant - someone who helps take the load at the Office level.
- b) A Diocesan Missioner - this is the model Algoma had when Fr. Palmer worked in our midst.
- c) An enabler - an educational/pastoral person who helps with parish life.
- d) A Program Officer - many dioceses employ a person to coordinate program.
- e) A Suffragan Bishop - a person able to share episcopal responsibilities.

Stewardship:

The results of the Anglicans in Mission program demonstrate that when people were allowed to be personally challenged there was an excellent response. The report also indicates that there is still great potential for growth in giving. I encourage every committed Anglican to become a tither. (10% of your income dedicated towards God's work.) The General Synod 1% program encourages people to move up year by year 1% at a time towards tithing. Many will not need that long to reach the goal; but there are deeper, wider aspects of stewardship that come under the heading of

## Social Concerns:

### 1) Consumerism:

We are manipulated by media advertising into needing goods and services that are not necessary to good living. Many of the people south of the Equator in the North/South axis find their food supplies diminished because of the cash crop farming. They provide profitable exports to feed our growing demands for food and services. It is the question of life-style that drives North American and European people. It grieves the prophetic person because there is a growing tendency to develop the military so that we can wall off and protect our privileged, ever growing, consumer-oriented life-style. We as prophetic people of God need to raise the spiritual problem of human greed as a stewardship question.

### 2) Acid Rain:

We live in an area of Ontario where we are receivers and producers of acid rain. It is fitting that we as concerned Christian people encourage all the citizens of our province to take seriously the integrity of God's creation, and the stewardship of all natural resources.

I have been approached by the Primate and the Public Social Responsibility Unit of our National Church, to take part in a National Consultation of our Church on Acid Rain, and I invite your interest and participation.

### 3) Violence:

The increasing violence towards women and children in society reminds me that the greatest resource we have is people. Everything we can do to bring loving care to battered and broken people is a precious ministry. The healing of people is one of the main thrusts in any parish ministry.

## Native Ministry:

Algoma began as a missionary diocese amongst largely native peoples. I believe we have allowed our native ministry to shrink in importance. I look forward to the time when there are native clergy in our diocese again. We can no longer be patronizing towards native people. We need to help them in their struggle for self-reliance and dignity. We appreciate their long-time loyalty and their special gifts as a people in our midst.

Ministry Development:

A Parish Internship Program has been developed with the help of the former Examining Chaplains and two theological teachers. This summer 6 students will be working under this plan, largely modelled on the plan developed by the Diocese of Huron.

Baptismal Preparation :

The Advisory Ministry Committee has worked diligently, and with some frustration, to bring this important question of Christian Initiation before us again, this time focusing on the question of solid preparation of families having children baptized, so that the practice of early Communion desired by so many of God's people, will be built upon the solid foundation of well disciplined Christian families, who not only have the child baptized, but understand that baptism is commitment to Christian discipleship and ministry in a worshipping community.

Liturgical Concerns :

It is my pleasure to endorse the resolutions of the Liturgical Committee -

- 1) That the Book of Alternative Services be the official Alternative Service Book for the diocese. This may take a few years to achieve until copies can be procured to replace Service Books now in use.

This new book will not replace the Book of Common Prayer, but can be used effectively in parish worship when the people all have copies of the book, and time has been taken to carefully explain the theological rationale for the Services.

- 2) The use of the Common Lectionary - Sunday readings at all Services would, therefore, have an Old Testament Lection, a Psalm, an Epistle and a Gospel selection - at Morning Prayer, Evening Prayer, or at the Eucharist.

In this way we can honestly say we use the whole Bible at all Services, and are in step with many other denominations. Many parishes are using the Colorado Curriculum for Christian Education (which bases its lessons on this Lectionary) and are having success with an inter-generational style of teaching.

Ministry of the Word:

At the Priest's Ordination, a promise is made to uphold the ministry of the Word and Sacraments. I encourage all Priests to have a sermon at all Services on Sundays; even if the early morning Service is a small congregation, the Word of God needs to be expounded.

Ecumenical Relations:

The focus of our consideration for this Synod is the two questions that General Synod in Fredericton 1983 asked the dioceses to consider.

They concern continuing our dialogue with the Roman Catholic Church through the Anglican Roman Catholic International Commission. The time you as delegates have spent in the Final Report of the First Commission, gives you a sense of the direction of these talks. The clergy certainly appreciated the leadership that The Reverend John Baycroft gave to the Clergy School last September in Blind River.

Next year, prior to the General Synod in June, we need to spend time in Deanery gatherings, reviewing the World Council of Churches' Baptism, Eucharist and Ministry document, so that a diocesan mind can be expressed. In all our relations with other Christian people, I commend the Lund principle to you "Do all that you possibly can together without violating each other's conscience". It is in this spirit that many Partnership in Ministry Programs have been held. Our diocese is invited to share in a program of Partnership next Spring, in conjunction with many other Canadian dioceses as well as Third World Partners.

Really, here in Algoma we are all partners in Mission. I have asked you to consider Jesus' command to His disciples as the Motto for 1985 - "Launch out into the deep" - Jesus knew that His disciples had needs, but he also knew they needed to get their priorities straight first. May we always be conscious, as we discuss, debate and vote - we serve Jesus Christ, the Living Lord. We are all partners in His Mission to the world.

Yours in Christ,

Leslie E. Peterson,  
Your friend and Bishop.

REPORT OF THE EXECUTIVE COMMITTEE

1) MEETINGS:

The present Executive Committee has held six meetings since the 31st Synod Meeting of May 1983 --

1. May 4, 1983 - Holy Trinity Church, Sault Ste. Marie
2. Oct. 20/21, 1983 - Church of the Epiphany, Sudbury
3. Feb. 23/24, 1984 - Church of the Epiphany, Sudbury
4. June 21/22, 1984 - Church of St. John the Divine, Copper Cliff
5. Oct. 24/25, 1984 - Church of the Epiphany, Sudbury
6. Feb. 27/28, 1985 - Church of the Epiphany, Sudbury

2) ATTENDANCE:

<u>Meeting No.</u>	<u>Complement</u>	<u>Attendance</u>	<u>Absent</u>	<u>Resolutions Passed</u>
1	28 *	23	2	5
2	26	25	1	50
3	26	23	3	37
4	25	20	5	35
5	26	24	2	49
6	25	20	5	31
	156	135	18	207
	156	135	18	207

\* Vacancy: 2 Bishop's Appointees

3) Since the 1983 Synod your Committee passed a total of 207 resolutions.

4) BEQUESTS and BENEFACTIONS:

During the two-year period ending December 31st, 1984, the undernoted bequests and benefactions were received by the Diocese:

-\$ 1,600.00

CLERGY RETIREMENT ASSISTANCE FUND

The following donations were received from the undernoted sources for this Fund which was established in 1981.

Diocesan A.C.W.	\$ 1,000.00
St. Paul's, Haileybury	500.00
2 Individuals	100.00

-\$ 600.00

CONTINUING EDUCATION

Donations received as follows:

Diocesan A.C.W.	\$ 500.00
1 Individual	100.00

- \$ 145.00

DIVINITY STUDENT BURSARY FUND

The following donation received for the augmentation of the Income Account

3 Individuals \$ 145.00

- \$ 2,216.97

MCPHAIL BEQUEST, JOHN ALEXANDER

In respect of the Diocese of Algoma share (4/16) of the income for 1983 and 1984 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.

- \$ 4,177.76

NOCK CANTERBURY FUND

This Fund was established by Bishop Frank F. Nock from funds voluntarily collected in the Diocese in honour of his retirement in 1983. The capital is to remain intact and only the income from this Fund is to be used at the discretion of the Bishop for the purpose of assisting clergy in attending the Cantess Summer School at Christ Church College in Canterbury, The United Kingdom.

- \$ 850.00

YEOMANS FUND, SYDNEY and ISOBEL

Donations received in 1983 and 1984 from Thunder Bay. Income received from this Fund is allocated to the Divinity Student Bursary Fund

5) ASSISTANCE FOR STIPEND AND TRAVEL TO ASSISTED PARISHES

At the October 21, 1983 meeting the Committee, upon the recommendation of the Advisory Finance Committee decided to change the method in which assisted parishes obtain financial aid from the Diocese. Rather than having the Parish decide the amount of such assistance arbitrarily and merely advising the Synod Office, a policy was adopted whereby the assisted parishes would have to go through an application procedure, through the Deanery Officials. This change went into effect January 1/84 at which time the assisted parishes also became responsible for the full costs of Unemployment Insurance Premium, Canada Pension Plan Premium and Church Pension Plan Assessments.

It would appear that the change has been beneficial in that it has created a greater awareness by the parishes of the real cost of providing ministry and their fair share. In some cases it has resulted in acceptances of higher stipend and travel quota. The consultation procedure has been found rewarding by most, although it has meant additional work for the Deanery Officials.

6) CLERGY SCHOOL

At the June 1984 meeting the Committee endorsed the Bishop's request for a Clergy School. This conference, which was the first one held since 1980, was held in Blind River in September 1984.

7) ENDORSEMENT IN PRINCIPLE OF PROPOSED INVESTMENT POLICY OF GENERAL SYNOD

At the June 1984 meeting, upon the recommendation of the Advisory Investments Committee, the following motion was adopted:

"That the Diocese of Algoma endorse, in principle, the proposed investment policy of the General Synod of the Anglican Church of Canada; to wit:

'The General Synod of the Anglican Church of Canada seeks the optimum financial return from investments which conform to sound investment principles. In recent years, there has been a growing concern in society over corporate social responsibility and the responsibility of investors (both individual and institutional) to act within their powers to insure that the issuers of securities do not cause social harm by violating basic human rights. In assessing corporations as eligible investments, one of the criteria used should be evidence of social responsibility in the activities of any corporation. The Synod, as an institutional investor, has an ongoing obligation to avoid condoning social injury resulting from the activities of any corporation, government or government agency whose securities it holds, directly or indirectly, including those in the Pension Fund. The Synod recognizes the need to engage in affirmative action for social improvement.

For the implementation of this policy, the Synod relies on the Public Social Responsibility Unit to advise the Administration & Finance Committee and the Pension Trustees of any social implications of its investments. Any recommendations are considered, although not necessarily accepted.'

8) GENERAL SYNOD CONTINUED EDUCATION PLAN

As directed at the May 1983 Synod the Advisory Finance Committee studied the practicalities of the participation by the Diocese in the General Synod Continued Education Plan and your Executive Committee decided that the Diocese of Algoma join the Continued Education Plan effective January 1, 1985 with the parishes to be responsible for an assessment of \$120.00 per annum as the salary-paying source and the individual member for \$20.00 as his prescribed share.

9) MINIMUM CLERGY STIPENDS

Your Committee authorized the undernoted increases in minimum stipend levels

January 1, 1984 - from \$12,084.00 to \$12,690.00 (5%)

January 1, 1985 - from \$12,690.00 to \$14,000.00 (10.3%)

The \$14,000 minimum would be in accordance with guidelines for 1984 established by the National Church and as recommended by the Stipend Task Force of our Diocese.

Insofar as the self-supporting parishes are concerned it should be noted that for 1984 they were requested to limit their increases to the same dollar amount of \$606.00 and to \$1,310. for 1985.

10) 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 24 years	450
15 years to 19 years	300
10 years to 14 years	150

11) TRAVEL ALLOWANCES

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

January 1, 1984: By 5% from \$2,544.00 to \$2,670.00 and for multi-points from \$510.00 to \$540.00

January 1, 1985: By 5½% from \$2,670.00 to \$2,820.00 and the multiple point allowance from \$540.00 to \$570.00

Insofar as the self-supporting parishes are concerned, they were requested in 1984 to limit their increases to 5% as well and to restrict their increases for 1985 to an equal dollar value.

12) GENERAL RATIFICATION

Other matters dealt with by your Executive Committee may 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 1983 Synod.

Respectfully submitted.

April 2, 1985

Din P. Oosterbaan

Offices throughout Canada, International Firm Klynveld Main Goerdeler

THE INCORPORATED SYNOD OF THE DIOCESE  
OF ALGOMA

FINANCIAL STATEMENTS

YEAR ENDED DECEMBER 31, 1984

Offices throughout Canada, International Firm Klynveld Main Goerdeler

# THORNE RIDDELL

Chartered Accountants



## AUDITORS' REPORT

The Right Reverend L.E. Peterson, B.A., L.Th., 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, 1984 and the statements of revenue and expenses, real estate fund, accumulated revenue over expenses, Car Loan Fund, Archbishop Wright Building Fund and Special Purpose Funds 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, 1984 and the results of its operations and changes in its funds for the year then ended in accordance with accounting policies described in note (1), applied on a basis consistent with that of the preceding year.

Sault Ste. Marie, Ontario  
February 1, 1985

*Thorne Riddell*  
Chartered Accountants

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA  
BALANCE SHEET AS AT DECEMBER 31, 1984

ASSETS

	<u>1984</u>	<u>1983</u>
<b>GENERAL FUND</b>		
Cash	\$ 11,420	\$ 16,853
10.9% Treasury bills (9.5% in 1983)	122,188	195,572
Accounts receivable	103,861	126,867
Loans receivable	3,500	5,595
Marketable securities, at cost (quoted market value, 1984, \$568,984; 1983, \$504,463)	557,260	482,798
Real estate	<u>162,972</u>	<u>162,972</u>
	<u>961,201</u>	<u>990,657</u>
<b>CAR LOAN FUND</b>		
Cash	27,579	27,823
Loans receivable	<u>132,359</u>	<u>123,057</u>
	<u>159,938</u>	<u>150,880</u>
<b>ARCHBISHOP WRIGHT BUILDING FUND</b>		
Cash	26,303	202,571
10.24% Treasury bills	195,020	
Accrued interest receivable	2,456	3,079
Loans receivable	245,613	226,745
Marketable securities, at cost (quoted market value, 1984, \$34,301; 1983, \$32,891)	45,000	45,000
Real estate held for future development, at cost	9,247	8,897
4% Mortgage receivable from William McMurray Corporation, maturing August 1, 1986	<u>54,407</u>	<u>55,209</u>
	<u>578,046</u>	<u>541,501</u>
<b>SPECIAL PURPOSE FUNDS</b>		
Cash	53,020	181,949
10.4% Treasury bills	247,043	
Accounts receivable	34,134	
Accrued interest receivable	5,694	1,472
Mortgages receivable	15,000	15,000
Marketable securities, at cost (quoted market value, 1984, \$1,283,613; 1983, \$1,229,408)	<u>1,339,695</u>	<u>1,275,200</u>
	<u>1,694,586</u>	<u>1,473,621</u>
	<u>\$3,393,771</u>	<u>\$3,156,659</u>

Approved by the Executive Committee



Member

Member

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

BALANCE SHEET AS AT DECEMBER 31, 1984

LIABILITIES

	<u>1984</u>	<u>1983</u>
GENERAL FUND		
Bank loan		\$ 45,000
Accounts payable and accrued liabilities	\$ 74,245	81,386
Clergy moving fund	6,917	9,161
Real estate fund	848,179	838,318
Accumulated revenue over expenses	31,860	16,792
	<u>961,201</u>	<u>990,657</u>
CAR LOAN FUND	<u>159,938</u>	<u>150,880</u>
ARCHBISHOP WRIGHT BUILDING FUND	<u>578,046</u>	<u>541,501</u>
SPECIAL PURPOSE FUNDS		
Local purposes	434,182	428,121
Cemetery purposes	212,680	202,622
Diocesan purposes	1,047,724	842,878
	<u>1,694,586</u>	<u>1,473,621</u>
	<u><u>\$3,393,771</u></u>	<u><u>\$3,156,659</u></u>

Contingent liabilities (note 2)

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REVENUE AND EXPENSES

YEAR ENDED DECEMBER 31, 1984

	<u>1984</u>	<u>1983</u>
Revenue		
Algoma Mission Fund		
Apportionments	\$115,057	\$108,390
Special appeals	50,276	28,549
Diocesan deficit campaign	514	22,880
Anglican Church Women	15,059	14,500
Interest on endowment investments	15,270	12,365
	<u>196,176</u>	<u>186,684</u>
Diocesan Expense Fund		
Assessments	344,157	313,216
Grants - Anglicans-In-Mission	20,000	
Other, including rentals	22,165	12,434
Transfer from real estate fund	4,595	8,368
Interest on investments - endowments and trusts	52,942	47,974
- other	60,000	60,000
	<u>503,859</u>	<u>441,992</u>
	<u>700,035</u>	<u>628,676</u>
Expenses		
Algoma Mission Fund		
General Synod Apportionment	132,200	125,902
Special appeals	50,276	28,549
Mission to Seamen	5,616	4,025
Bad debts	14,415	3,255
	<u>202,507</u>	<u>161,731</u>
Diocesan Expense Fund		
Stipends, grants and pensions	152,080	142,140
Salaries, wages and employee benefits	146,929	149,815
Property maintenance	23,470	22,656
Travel	16,794	15,969
Travel grants	34,376	34,427
Printing, stationery and office	30,095	27,451
Diocesan programmes	54,254	55,546
Synod costs		852
Algoma Anglican	12,771	10,948
Clergy moving	8,000	
Thorneloe University	2,000	
Bad debts	1,691	17,695
	<u>482,460</u>	<u>477,499</u>
	<u>684,967</u>	<u>639,230</u>
EXCESS OF REVENUE OVER EXPENSES (EXPENSES OVER REVENUE)	<u>\$ 15,068</u>	<u>\$(10,554)</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REAL ESTATE FUND

YEAR ENDED DECEMBER 31, 1984

	<u>1984</u>	<u>1983</u>
BALANCE AT BEGINNING OF YEAR	<u>\$838,318</u>	<u>\$768,904</u>
Investment income (net of allocation of \$60,000 to the Diocesan Expense Fund)	10,807	6,930
Increase in value of real estate		73,352
Gain on disposal of investments	3,649	
	<u>14,456</u>	<u>80,282</u>
	<u>852,774</u>	<u>849,186</u>
Transfer to General Fund	4,595	8,368
Loss on disposal of investments		2,500
	<u>4,595</u>	<u>10,868</u>
BALANCE AT END OF YEAR	<u>\$848,179</u>	<u>\$838,318</u>
Comprising		
Property Sale Account - cash and investments	\$685,207	\$675,346
Equity in real estate	<u>162,972</u>	<u>162,972</u>
	<u>\$848,179</u>	<u>\$838,318</u>

STATEMENT OF ACCUMULATED REVENUE OVER EXPENSES

YEAR ENDED DECEMBER 31, 1984

	<u>1984</u>	<u>1983</u>
BALANCE AT BEGINNING OF YEAR	\$ 16,792	\$ 27,346
Excess of revenue over expenses (expenses over revenue)	<u>15,068</u>	<u>(10,554)</u>
BALANCE AT END OF YEAR	<u>\$ 31,860</u>	<u>\$ 16,792</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA  
 STATEMENT OF CAR LOAN FUND  
 YEAR ENDED DECEMBER 31, 1984

	<u>1984</u>	<u>1983</u>
BALANCE AT BEGINNING OF YEAR	\$150,880	\$142,624
Interest - loans	6,631	6,201
- investments and other	2,905	2,489
	<u>9,536</u>	<u>8,690</u>
	160,416	151,314
Administrative services	478	434
BALANCE AT END OF YEAR	<u>\$159,938</u>	<u>\$150,880</u>

STATEMENT OF ARCHBISHOP WRIGHT BUILDING FUND  
 YEAR ENDED DECEMBER 31, 1984

	<u>1984</u>	<u>1983</u>
BALANCE AT BEGINNING OF YEAR	\$541,501	\$529,316
Interest - loans	12,306	12,288
- mortgages	2,198	2,206
- investments and other	26,590	17,876
	<u>41,094</u>	<u>32,370</u>
	582,595	561,686
Incentive bonuses		16,038
Administrative services	2,216	1,784
Municipal taxes	2,333	2,363
	<u>4,549</u>	<u>20,185</u>
BALANCE AT END OF YEAR	<u>\$578,046</u>	<u>\$541,501</u>



THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF SPECIAL PURPOSE FUNDS

YEAR ENDED DECEMBER 31, 1984

	<u>Local Purposes</u>	<u>Cemetery Purposes</u>	<u>Diocesan Purposes</u>	<u>Total 1984</u>	<u>Total 1983</u>
BALANCE AT BEGINNING OF YEAR	<u>\$428,121</u>	<u>\$202,622</u>	<u>\$ 842,878</u>	<u>\$1,473,621</u>	<u>\$1,366,041</u>
Interest - investments and other	42,982	20,697	116,382	180,061	119,372
Donations - Anglicans In Mission			204,148	204,148	123,648
- Other		9,739	3,287	13,026	17,552
	<u>42,982</u>	<u>30,436</u>	<u>323,817</u>	<u>397,235</u>	<u>260,572</u>
	<u>471,103</u>	<u>233,058</u>	<u>1,166,695</u>	<u>1,870,856</u>	<u>1,626,613</u>
Administrative services Disbursements for designated purposes	2,664	1,502	14,430	18,596	5,826
	<u>34,257</u>	<u>18,876</u>	<u>104,541</u>	<u>157,674</u>	<u>147,166</u>
	<u>36,921</u>	<u>20,378</u>	<u>118,971</u>	<u>176,270</u>	<u>152,992</u>
BALANCE AT END OF YEAR	<u>\$434,182</u>	<u>\$212,680</u>	<u>\$1,047,724</u>	<u>\$1,694,586</u>	<u>\$1,473,621</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

NOTES TO FINANCIAL STATEMENTS

YEAR ENDED DECEMBER 31, 1984

1. ACCOUNTING POLICIES

These financial statements are prepared in accordance with generally accepted accounting principles except as follows:

General Fund, real estate

Real estate comprising Bishophurst, Camp Manitou and two properties on Queen Street East, Sault Ste. Marie 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.

2. CONTINGENT LIABILITIES

The Diocese has guaranteed a parish loan for construction of a new rectory. The balance of the loan amounted to \$28,534 at December 31, 1984; (\$37,591 in 1983).

3. SUBSEQUENT EVENT

On February 1, 1985 the Diocese sold one of the properties on Queen Street East for \$225,000.

CAR LOAN FUND REPORT

As at December 31, 1984, total car loans outstanding amounted to \$131,932 represented by 36 individual borrowers. During the past two years the following loans were granted and processed:

<u>Year</u>	<u>Number of Loans Made</u>	<u>Total Amount</u>
1983	19	\$93,057
1984	21	93,193

STATEMENT OF CAR LOAN FUND CAPITAL - AS AT DECEMBER 31

	<u>1983</u>	<u>1984</u>
Balance at beginning of year	\$142,624	\$150,880
Interest earned - LOANS	6,201	6,631
- Bank Acct.	2,489	2,905
Less: 5% Administration Levy	(434)	(478)
	<u>\$150,880</u>	<u>\$159,938</u>

As directed by the Executive Committee, we indicate below source of the capital since the inception of the fund:

SOURCE OF CAR LOAN FUND CAPITAL TO DECEMBER 31, 1984

<u>DONATIONS:</u>	1954	\$ 50	
	1968	300	
	1982 (Dio. ACW)	<u>200</u>	\$ 550
Apportionments 1954			1,200
L.C. Irwin Bequest 1967			2,900
Parker Island Bequest (1971 + 1974)			18,500
Balance of Cars for Clergy Fund		<u>7,832</u>	
		\$30,982	19.3%

TRANSFERS FROM ABP. WRIGHT BUILDING FUND:

1975	\$ 5,000	
1976	5,000	
1977	18,000	
1980	15,000	
1981	<u>23,000</u>	\$66,000
		41.1%

INTEREST EARNED:

Bank Deposits since 1968	\$15,754	
Car Loans	<u>48,114</u>	\$63,868
	\$160,850	39.7%
		100.0%

LESS: Levy for Adm. Services (912)

\$159,938

D.P. Oosterbaan,  
Treasurer.

Report of the  
ADVISORY MINISTRY COMMITTEE

to the Synod of the Diocese of Algoma, 1985-5-23-25

The Advisory Ministry Committee, based in the Deanery of Muskoka, comprises:

The Rev'd Gary Boyes	Mr. Jack Hern (Chairman)
The Rev'd Rod Brazill	Mrs. Dorothy Hoover
The Rev'd Elliott Sheppard	Mrs. Margaret Johnston
Mr. Max Beaumont	Mrs. Betty McDowall (Secretary)
	Mr. Tom Webster

The membership also included the Rev'd William Ivey, and the Rev'd Robert Davies who was co-opted for a youth ministry program. Fr. Ivey was unable to continue as an active member. Fr. Davies worked independently on the youth project.

The Venerable Eric Paterson and the Rev'd Canon Jack Crouch, members of the previous committee, were invited to serve as consultants.

Because of the extensive nature of the work, the members worked in sub-groups as well as meeting together for progress reports.

The ADVISORY MINISTRY COMMITTEE was given a mandate to develop a proposal for baptismal preparation and practice. To do this, the committee:

1. reviewed the work accomplished by previous committees;
2. established principles and guidelines for baptismal discipline;
3. studied and developed models for training parents, sponsors, and baptismal support teams;
4. submitted a preliminary report to the Executive Committee in May, 1984.

1. A Brief Review

To ensure continuity with the work previously done, the committee noted the following:

1979 Synod ..... DIOCESAN POLICY ON INFANT BAPTISM

"Be it resolved that the policy of the Diocese of Algoma on Baptism shall include the following practices:

1. Instruction for parents and godparents prior to or following the baptism of their children.
2. Baptism normally taking place at one of the major services of the parish so that the Christian community is present.
3. Ongoing involvement of parish members with the baptismal families."

CARRIED

ADVISORY MINISTRY COMMITTEE REPORT cont'd

1981 Synod ..... PROGRAM ON CHRISTIAN INITIATION

An intensive study of Christian Initiation and eucharistic practices was implemented in all parishes in the diocese.

1983 Synod ..... SURVEY OF BAPTISMAL PRACTICE

The Deanery of Muskoka Renewal Committee compiled a report on baptismal practice in Algoma and subsequently was given permission to

"assemble a Baptismal Preparation kit for presentation at the next Synod."

2. Principles and Guidelines

- A. To obey the Biblical mandate to "Go ... make disciples ... baptizing them ... teaching them to observe all that I have commanded you ... " Matthew 28:19,20, it follows that the church is the community that evangelizes, baptizes and teaches. To do this, it must develop a comprehensive attitude toward Holy Baptism as the entry rite into the Body of Christ and the sacramental life of the Church. Further, it must enable and strengthen the baptismal ministry of all Christians.

The material presented below emphasizes the parish church as such a community. It attempts to clarify the roles of parents, sponsors, candidates and the church family. It is an aid for the clergy to enable them to call people to a personal faith and to equip them to live and grow in their faith within the context of baptismal preparation.

GUIDELINES FOR THE DEVELOPMENT OF BAPTISMAL DISCIPLINE

I PRINCIPLES

1. Baptism should be understood as initiation into responsible membership in the Christian community.
2. It is recognized that an increasing number of candidates for baptism are older children and adults. Their initiation should be considered a normal feature of the church's teaching and worship.
3. Liturgical recognition of adult candidates and sponsors is a desirable event in the worship of the church.
4. The whole community should be encouraged to understand and appreciate its responsibility to the newly baptized.

5. Baptism should be administered in the context of a learning situation that makes clear the meaning of responsible membership. Adult candidates, sponsors and parents of infants should be encouraged to participate in the study sessions; in the case of sponsors and parents, to clarify their own understanding of their faith and their role in the candidates growth in faith, and in the case of adult candidates, as a preliminary to the catechism classes for confirmation.
6. The teaching is properly the concern of the whole community of faith, and should engage some at least of the congregation and not merely the clergy.

## II GUIDELINES

1. Baptism should be administered in the context of public worship, as either a separate service, or with the eucharist, in view of the responsibility being undertaken by the community for the support and nurture of the newly baptized and of the nature of baptism as entrance to the sacramental life.
2. Appropriate occasions for celebrating baptism are: Easter Vigil, the Day of Pentecost, the First Sunday after Epiphany, All Saint's Day and any occasion when the Bishop is present. Parishes ought to seek ways of highlighting and celebrating the regular baptismal occasions, rather than making confirmation the one annual initiation festival.
3. Parishes, under the guidance of the rector and wardens, may appoint parish sponsors for baptismal candidates. A 'parish sponsor' is an individual or couple chosen for a candidate who represents the congregation, vouches for the candidate to the congregation and takes personal responsibility for maintaining and developing the relationship between the community and the newly baptized. (and the latter's parents, in the case of infants.)
4. A period of inquiry and instruction should be undertaken before any agreement to baptize. In this way the church can make clear the meaning of baptism as a sacrament and as the beginning of the Christian life. This will allow the candidates and/or the parents to weigh the responsibilities being undertaken and decide for baptism in good faith. This teaching may be done by qualified lay people under the direction of the priest of the parish or with the priest.
5. The Bishop, when present, presides at the service. This should include officiating at the presentation and questioning of the

candidates, offering the prayer of blessing over the water, and receiving and welcoming the newly baptized. It is not necessary for the Bishop to administer the water; this may appropriately be done by the priest of the parish, or by an assisting priest or deacon.

6. The baptism of those not old enough to profess the faith is to be encouraged, provided only that each is sponsored by at least one parent who is baptized and can profess the Christian faith, and will undertake the following responsibilities:
  - a. to provide leadership in the child's development of responsible membership in the church, by helping him/her to be regular and frequent in public worship and in private prayer, not only by teaching but also by example and by praying for him/her and by bringing them to share in Holy Communion.
  - b. to co-operate with the community as it attempts to fulfill its responsibilities of Christian nurture and support. Where neither parent is able to fulfill these responsibilities, it is conceivable that someone else might be chosen by the parents or by the church. It would clearly need to be a person close enough to the family to provide leadership and to exert the necessary influence on the child's life. The more likely alternative is deferral of baptism. Parents in these circumstances ought to have explained to them the desirability of receiving baptism in a way that more closely conforms to the individual's spiritual history.

At the same time, such families need to be reassured that the parish will eagerly support them in their concern for the child's spiritual welfare, and that, for its part, the parish will provide Christian Education for the child as preparation for his/her possible baptism at a later stage.

7. Baptism should not be administered to a person who neither resides in the parish nor is a member of the congregation until the incumbent in whose parish the person resides has been consulted well in advance. An alternative action is to have some member of the parish able to vouch for the individual concerned and agrees to act as a sponsor.

## B. Implementation

The committee stresses the importance of preliminary preparation. We believe it is vital for members of each congregation to work through the process described below in order to clarify their own understanding and to make the objectives their own. The commitment of the clergy is essential for the successful implementation of this plan.

The task, then, is to help people broaden their understanding of baptism. Every parish has a core of interested people who would commit themselves to study together with their priest the meaning of baptism and its implications for the Christian in developing the ministry of the Body.

### PREPARING THE PARISH

Objectives: to develop a comprehensive attitude towards Holy Baptism  
to develop responsible membership  
to define the role of receiving community

#### I THE PROGRAM

1. Inquiry: to establish basic principles for the community  
the following questions might be the starting point for general discussion.
  - a. How is one truly incorporated into the church?
  - b. What is the nature of the church today? Missionary? Prophetic?
  - c. How is baptism related to mission and evangelism?
  - d. How is the initiatory rite of the church related to rights, responsibilities, and full participation in the total life of the church?
  - e. What is the relationship of baptism to confirmation, or any other subsequent renewal of baptismal vows?
  - f. What is the appropriate setting or context of Christian initiation?
  - g. What is the proper age?
  - h. How do processes of initiation for adults and children differ?
  - i. Should baptism be seen as full initiation?

#### 2. Instruction

The format would depend on the time available and the co-operation of the participants. Sessions could be weekly gatherings, or a one-day workshop, which would cover the following topics:

- a. explanation of the rites
- b. the nature of faith, prayer and ministry



ADVISORY MINISTRY COMMITTEE REPORT cont'd

- c. personal experiences, biblical imperatives and themes
- d. role of parents and sponsors

3. Integration

With the principles and guidelines in mind, a parish could then develop a policy for baptismal practice.

e.g. "In this parish, our practice is ...."

3. Models for Training Parents, Sponsors and Baptismal Support Teams

The committee studied programs used in several dioceses and developed some models for use in different size parishes, i.e. multi-point, small town, city with several parishes.

It was agreed that no one model would serve all parishes. The above program would equip the people in a parish to develop a model suited to their situation. Resources and examples are available and members of the Advisory Ministry Committee would be glad to help.

4. A preliminary proposal was submitted to the Executive Committee in May, 1984. It was subsequently referred to clergy school for further study. All clergy in the diocese received a copy in September, 1984.

We are encouraged that some parishes have already begun to review this proposal.

The work is done. Resources and models of baptismal preparation programs are available. We recommend that the diocese build on the work of the committee by:

1. appointing a diocesan co-ordinator, or team, for a baptismal preparation program
2. encouraging local committees to implement baptismal programs in consultation with the co-ordinator(s)
3. encouraging each parish to form a study group to discuss the implications of their program
4. encouraging parishes to begin their study in Advent 1985 and complete it by Easter 1986.

ADVISORY MINISTRY COMMITTEE REPORT cont'd

The Advisory Ministry Committee further recommends that the next phase of study focus on the whole area of ministry within the context of baptism, i.e. How we live out our baptismal commitment.

Respectfully submitted on behalf of  
the Advisory Ministry Committee

Betty McDowall,  
Secretary

WILLIAM McMURRAY CORPORATION

REPORT TO SYNOD

The William McMurray Corporation continues to operate smoothly and in accordance with our terms of reference, to provide comfortable, affordable housing to retired clergy, parishioners, senior citizens and others who may require this type of accommodation.

We continue to have full occupancy, our attached financial statement attests to the economic success of this project. To date we have not required any of the subsidies built into the project by the Diocese and St. Lukes Cathedral. We have been able to set aside some reserve funds for future subsidies and maintenance purposes if required.

We have been able to maintain the community spirit amongst our tenants, which seems to add an extra dimension to living in our building. This atmosphere is largely due to the care and concern shown toward our people, by the Diocesan Office Staff, Mr. Alex Armstrong our custodian and others interested in this project.

We are constantly updating our waiting list of possible future tenants, and to this end we urge all clergy and lay delegates to forward the names and addresses of persons known to them who may want to consider McMurray Apartments as a solution to their housing needs.

This report is respectfully submitted.

H. Johnston,  
Chairman

WILLIAM McMURRAY CORPORATION

FINANCIAL STATEMENTS

YEAR ENDED JULY 31, 1984



AUDITORS' REPORT

To the Members of  
William McMurray Corporation

We have examined the balance sheet of William McMurray Corporation as at July 31, 1984 and the statements of revenue and expenses, accumulated surplus and changes in financial position and funds for the year then ended from the records of William McMurray Corporation. 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 corporation as at July 31, 1984 and the results of its operations and changes in its financial position and funds for the year then ended in accordance with generally accepted accounting principles, as outlined in note 1, applied on a basis consistent with that of the preceding year.

Sault Ste. Marie, Ontario  
August 21, 1984

Chartered Accountants

WILLIAM McMURRAY CORPORATION  
 NOTES TO FINANCIAL STATEMENTS  
 YEAR ENDED JULY 31, 1984

1. ACCOUNTING POLICIES

(a) Fixed assets

Fixed assets are stated at cost. Depreciation is provided on the following basis:

Building, furniture and equipment purchased from funds insured by C.M.H.C.	At an amount equal to the principal repayment of the loan amortized over 35 years.
--	--

(b) Replacement Reserve Fund

The fund represents an appropriation of income being \$150 per unit annually to be set aside to finance future major repairs, replacements and renovations in accordance with the terms of the operating agreement with the Central Mortgage and Housing Corporation.

(c) Subsidy Surplus Fund

The fund represents an appropriation of income limited to a total provision of \$500 per unit to be set aside to supplement future income requirements.

(d) Revenue

Rental income is recognized as earned.

2. FIXED ASSETS

	1984			1983
	Cost	Accumulated depreciation	Net	Net
Land	\$ 87,366		\$ 87,366	\$ 87,366
Building	675,783	\$16,870	658,913	662,283
Furniture and equipment	22,156		22,156	22,156
	<u>\$785,305</u>	<u>\$16,870</u>	<u>\$768,435</u>	<u>\$771,805</u>

3. LONG TERM DEBT

16% Mortgage, payable \$10,100 monthly including interest and taxes, matures August 1, 1986 and is secured by the buildings and equipment located at 619 Wellington Street East, Sault Ste. Marie.

4% Mortgage, payable \$251 monthly including interest, matures August 1, 1986 and is secured by the land at 619 Wellington Street East, Sault Ste. Marie.

Principal due within each of the next three years is approximately as follows:

1985	\$ 3,810
1986	4,340
1987	759,600

4. COMPARATIVE FIGURES

Certain 1983 comparative figures have been reclassified to conform with the financial statement presentation adopted for 1984.

WILLIAM McMURRAY CORPORATION  
STATEMENT OF ACCUMULATED SURPLUS  
YEAR ENDED JULY 31, 1984

	<u>1984</u>	<u>1983</u>
DEFICIT AT BEGINNING OF YEAR	_____	<u>\$(1,528)</u>
Excess of revenue over expenses for the year		
Residential space	\$1,252	5,472
Commercial space	<u>3,176</u>	<u>2,568</u>
	<u>4,428</u>	<u>8,040</u>
	<u>4,428</u>	<u>6,512</u>
Less		
Contribution to Replacement Reserve Fund	3,000	3,000
Contribution to Subsidy Surplus Fund	<u>1,428</u>	<u>3,512</u>
	<u>4,428</u>	<u>6,512</u>
BALANCE AT END OF YEAR	=====	=====

STATEMENT OF CHANGES IN FINANCIAL POSITION  
YEAR ENDED JULY 31, 1984

	<u>1984</u>	<u>1983</u>
Source of working capital		
Operations	<u>\$7,798</u>	<u>\$11,012</u>
Application of working capital		
Reduction of long term debt	3,820	3,372
Transfer to Replacement Reserve Fund	3,000	3,000
Transfer to Subsidy Surplus Fund	<u>1,428</u>	<u>3,512</u>
	<u>8,248</u>	<u>9,884</u>
INCREASE (DECREASE) IN WORKING CAPITAL POSITION	(450)	1,128
WORKING CAPITAL DEFICIENCY AT BEGINNING OF YEAR	<u>4,045</u>	<u>5,173</u>
WORKING CAPITAL DEFICIENCY AT END OF YEAR	<u>\$4,495</u>	<u>\$ 4,045</u>

WILLIAM McMURRAY CORPORATION  
 STATEMENT OF CHANGES IN REPLACEMENT RESERVE FUND  
 YEAR ENDED JULY 31, 1984

	<u>1984</u>	<u>1983</u>
Balance at beginning of year	\$6,343	\$3,000
Interest earned	442	343
Contribution from Operating Fund	<u>3,000</u>	<u>3,000</u>
 BALANCE AT END OF YEAR	 <u>\$9,785</u>	 <u>\$6,343</u>

STATEMENT OF CHANGES IN SUBSIDY SURPLUS FUND  
 YEAR ENDED JULY 31, 1984

	<u>1984</u>	<u>1983</u>
Balance at beginning of year	\$3,512	
Interest earned	591	
Contribution from Operating Fund	<u>1,428</u>	<u>\$3,512</u>
 BALANCE AT END OF YEAR	 <u>\$5,531</u>	 <u>\$3,512</u>



WILLIAM McMURRAY CORPORATION  
 STATEMENT OF REVENUE AND EXPENSES  
 YEAR ENDED JULY 31, 1984

	1984			1983
	<u>Residential</u>	<u>Commercial</u>	<u>Total</u>	<u>Total</u>
Revenue				
Rental income	\$ 66,992	\$9,684	\$ 76,676	\$ 77,057
Interest and other income	1,483		1,483	2,805
Federal 56.1 Assistance (C.M.H.C. Subsidy)	82,980		82,980	82,980
	<u>151,455</u>	<u>9,684</u>	<u>161,139</u>	<u>162,842</u>
Expenses				
Municipal taxes	10,123	630	10,753	9,881
Insurance	1,996	222	2,218	1,647
Repairs and maintenance	1,768		1,768	1,326
Janitorial services	4,175		4,175	4,297
Utilities	9,657	1,073	10,730	10,170
Administration	4,450		4,450	4,230
Professional fees	2,430	270	2,700	3,624
Office and general	3,695		3,695	3,425
Depreciation	3,370		3,370	2,972
Interest on long term debt	108,539	4,313	112,852	113,230
	<u>150,203</u>	<u>6,508</u>	<u>156,711</u>	<u>154,802</u>
EXCESS OF REVENUE OVER EXPENSES FOR THE YEAR	<u>\$ 1,252</u>	<u>\$3,176</u>	<u>\$ 4,428</u>	<u>\$ 8,040</u>

WILLIAM McMURRAY CORPORATION  
(Incorporated under the laws of Ontario)

BALANCE SHEET AS AT JULY 31, 1984

ASSETS

	<u>1984</u>	<u>1983</u>
<b>CURRENT ASSETS</b>		
Cash	\$ 10,637	\$ 3,983
Prepaid expenses	2,483	1,316
Receivable from Replacement Reserve and Surplus Funds	<u>6,090</u>	<u>6,090</u>
	<u>13,120</u>	<u>11,389</u>
<b>INVESTMENTS</b>		
Replacement Reserve Fund cash	9,183	6,343
Subsidy Surplus Fund cash	3,775	9,602
Receivable from Current Fund	<u>2,358</u>	<u>6,090</u>
	<u>15,316</u>	<u>15,945</u>
<b>FIXED ASSETS (note 2)</b>		
Land, buildings and equipment	785,305	785,305
Less accumulated depreciation	<u>16,870</u>	<u>13,500</u>
	<u>768,435</u>	<u>771,805</u>
	<u>\$796,871</u>	<u>\$799,139</u>

LIABILITIES

<b>CURRENT LIABILITIES</b>		
Accounts payable and accrued liabilities	\$ 11,447	\$ 12,074
Principal due within one year on long term debt	3,810	3,360
Payable to Replacement Reserve and Subsidy Surplus Funds	<u>2,358</u>	<u>6,090</u>
	<u>17,615</u>	<u>15,434</u>
<b>PAYABLE FROM REPLACEMENT RESERVE AND SUBSIDY SURPLUS FUNDS TO CURRENT FUND</b>	<u>6,090</u>	<u>6,090</u>
<b>LONG TERM DEBT (note 3)</b>		
16% Mortgage payable	713,002	715,565
4% Mortgage payable	<u>54,748</u>	<u>55,555</u>
	<u>767,750</u>	<u>771,120</u>
Less principal included in current liabilities	<u>3,810</u>	<u>3,360</u>
	<u>763,940</u>	<u>767,760</u>

MEMBERS' EQUITY

<b>MEMBERS' EQUITY</b>		
Replacement Reserve Fund	9,785	6,343
Subsidy Surplus Fund	<u>5,531</u>	<u>3,512</u>
	<u>15,316</u>	<u>9,855</u>
	<u>\$796,871</u>	<u>\$799,139</u>

ADVISORY INVESTMENT COMMITTEE REPORT

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. Insofar as the investment of parish trust funds is concerned, the committee is guided by any special instructions or wishes expressed by the parishes concerned.

The present membership of the Committee is as follows:

Mr. Gordon Lewis, C.A., Chairman  
Mr. Harry Johnston  
Mr. George Farkouh

The Very Rev'd I.L. Robertson  
Mr. D. P. Oosterbaan, Treasurer

with the Chairman, Mr. Lewis, having been re-elected at the first meeting of the Committee.

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 four meetings since date of last Synod.

We add that the Advisory Investment Committee as a rule shuns investments in companies engaged in endeavours which to some might be considered inappropriate.

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. Draft copies of proposed rules and regulations governing the operation of such a consolidated trust fund have been prepared and the Committee will further deliberate and consider this matter at the appropriate time.

We now report in some further detail on the various trust funds:

(A) DAWSON ESTATE - ADMINISTERED BY CANADA PERMANENT TRUST CO., 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 January, 1981, new capital funds of \$2,500 were added to the Fund from the Residual Trust, shared with the Anglican Foundation and from which Mr. Dawson's wife was paid an annuity until her death early in 1976. The balance in this Residual Trust account amounts to \$2,000 (as at December 31, 1984) which will be distributed equally between the Anglican Foundation and the Diocese of Algoma at some future date, probably in 1986.

	<u>December 31, 1984</u>
Bookvalue of Portfolio	\$348,351
Balance Capital Account	<u>(125)</u>
	<u>\$348,226</u>
Market Value of Portfolio	\$333,001
Rate of gross annual income	24,929

Full details of the holdings in this portfolio are listed on Page 133 of this publication.

(B) SYNOD TRUST - POOLED FUNDS:

	<u>December 31, 1983</u>	<u>December 31, 1984</u>
Bookvalue of Portfolio	\$454,809	\$466,249
Balance Capital Account	<u>1,338</u>	<u>1,726</u>
Total Book Value	<u>\$456,147</u>	<u>\$467,975</u>
Market value of Portfolio	<u>\$440,924</u>	<u>\$449,023</u>
Gross annual income	<u>\$ 38,106</u>	<u>\$ 39,299</u>

The portfolio is listed in detail on page 134 of this publication. The sources from which funds originated are listed on pages 140 & 141. Increase in total Book Value for the year ending December 31, 1984, of \$11,828 due to Capital Gains realized on the sale of certain securities.

(C) SYNOD TRUST

	<u>December 31, 1983</u>	<u>December 31, 1984</u>
Book value of Investment Portfolio	\$220,000	\$252,851
Cash on Hand	<u>38,195</u>	<u>18,995</u>
Total Portfolio	<u>\$258,195</u>	<u>\$271,846</u>
Market Value of Investments	<u>\$205,562</u>	<u>\$241,990</u>
Rate of Gross Income from Investments	<u>\$ 20,446</u>	<u>\$ 25,200</u>

The investments in this account are listed in detail on page 134.

(D) ARCHBISHOP WRIGHT BUILDING FUND:

	<u>December 31, 1983</u>	<u>December 31, 1984</u>
Book value of Investments	\$ <u>45,000</u>	\$ <u>45,000</u>
Market Value of Investments	\$ <u>32,891</u>	\$ <u>34,301</u>
Rate of Gross Income from Investments	\$ <u>3,667</u>	\$ <u>3,667</u>

Please consult page 135 for a detailed listing on 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>December 31, 1983</u>	<u>December 31, 1984</u>
Common Stocks	\$ 74,043	\$ 81,885
Fixed Income Bonds	368,755	435,375
Fixed Income - Convertibles	40,000	40,000
Cash Funds on deposit	5,048	5,759
Short-term Deposit receipts	<u>187,500</u>	<u>122,188</u>
Total of Fund (at cost)	<u>\$675,346</u>	<u>\$685,207</u>
Market Value of Fund	<u>\$696,362</u>	<u>\$693,676</u>
Actual Net Income (After Custodial fees)	<u>\$ 66,929</u>	<u>\$ 70,427</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 135.

HELD IN TRUST FOR PARISHES:

(F) LOCAL TRUSTS:

	<u>December 31, 1983</u>	<u>December 31, 1984</u>
Total Book Value of Investments (Royal Trust)	\$407,090	\$415,178
Mortgages Receivable	<u>15,000</u>	<u>15,000</u>
Total	<u>\$422,090</u>	<u>\$430,178</u>
Market Value of Investments (Mortgage at par)	<u>\$364,417</u>	<u>\$382,009</u>

(G) CEMETERY TRUSTS:

Book Value of Investments	<u>\$193,300</u>	<u>\$205,416</u>
Market value of Investments	<u>\$179,047</u>	<u>\$193,520</u>

Detailed schedules of investments held may be found on pages 136 and 137 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 Trust 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 137 and 138 respectively.

Detailed Schedules of Investments are appended hereto.

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, 1984

<u>Amount</u> <u>(Book Value)</u>	<u>Bonds/Stocks</u>	<u>Rate of</u> <u>Interest/Div</u>	<u>Maturity</u>	<u>Market</u> <u>Value</u>
\$ 10,560.00	Canada Gov't	8.00%	01/10/86	\$ 11,595.00
3,000.00	Ontario	5.50	15/08/85	2,921.25
18,724.42	Ontario Hydro	7.50	04/02/96	15,150.00
5,000.00	Ontario Hydro	5.75	04/01/88	4,462.50
20,000.00	Ontario Hydro	9.00	01/04/94	17,125.00
12,500.00	Ontario Hydro	7.00	01/04/92	9,984.37
13,904.34	Quebec Hydro	6.00	01/02/91	10,902.50
10,000.00	Metro Toronto	6.00	15/03/86	9,550.00
3,000.00	Metro Toronto	6.25	01/11/86	2,801.25
6,925.92	Metro Toronto	6.00	01/03/87	6,440.00
30,000.00	Metro Toronto	7.00	01/11/87	27,450.00
4,775.43	Bell Telephone	6.25	01/11/88	4,281.25
30,000.00	Calgary Power	7.50	01/03/88	27,300.00
20,000.00	Intl Nickel	9.25	01/10/90	16,425.00
5,000.00	Royal Trust Mtge	6.00	01/10/85	4,800.00
28,786.87	Tor Dom Bank	6.00	02/05/87	27,225.00
12,558.88	Can Dev 600 shs 7.8% Conv Pfd			9,150.00
6,245.38	Nova An Alta Corp 300 shs 6.5% 2nd Pfd			6,487.50
4,340.50	Imp Oil Ltd Cl A 100 shs			4,237.50
31,323.19	Hiram Walker Resources 1,000 shs			24,750.00
7,404.98	Moore Corp 150 shs			9,018.75
9,527.35	Canadian Pacific Ltd 200 shs			9,975.00
20,243.90	Bell Canada 1,000 shs			35,250.00
13,846.29	Canadian Imp Bk of Commerce 500 shs			14,625.00
17,131.50	Bank of Montreal 700 shs			17,762.50
<u>3,456.09</u>	Can. Perm. Tr. Fund - Bonds 33 units			<u>3,456.09</u>
<u>\$348,351.24</u>				<u>\$333,125.46</u>

STATEMENT OF INVESTMENTS

As at December 31, 1984

SYNOD TRUSTS

<u>Amount</u> <u>(Book Value)</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market</u> <u>Value</u>
\$ 500	Canada	3.75	15/03/98	\$ 268
5,000	Canada	9.50	15/06/94	4,475
10,000	Canada - ext/90	13.00	01/05/85	10,706
3,000	Cdn National Railway Co	5.75	01/01/85	3,000
6,000	Cdn National Railway Co	5.00	01/10/87	5,288
7,500	Hydro Elec Pwr Comm Ont Deb	6.00	15/03/90	6,169
7,000	Nova Scotia Deb	13.75	01/05/90	7,517
500	Ontario Hydro	6.25	05/01/89	432
10,000	Ontario Hydro Elec Pwr Deb S/A	9.00	30/06/95	8,388
3,000	Ontario Hydro Elect Pwr Comm	8.75	30/11/95	2,460
17,000	Avco Fin Services Ltd	9.50	01/03/85	16,937
6,000	Calgary Power Ltd. 1M	9.125	01/04/94	5,048
20,000	Intl Nickel Co CDA Ltd Deb	8.625	30/06/91	15,850
4,000	Royal Bk CDA Deb	10.40	15/02/89	3,860
39,000	Toronto-Dominion Bank TDR	10.45	15/03/89	39,000
5,000	Transcda Pipelines Ltd 1Mtg SF A	9.25	02/07/92	4,475
10,000	Transcda Pipelines Ltd SF Deb E	9.00	20/12/93	8,688
1,000	Royal Trust Mgd Fds M Units			1,072
	Royal Trust Mgd Fds M Fr/1000	102.565		6
<u>98,351</u>	Canada Treasury Bills		15/02/85	<u>98,351</u>
<u>\$252,851</u>				<u>\$241,990</u>

POOLED FUNDS

13,504	Union Gas Ltd 1200 shares		NPV	\$ 15,000
13,783	Bank of Montreal 500 shares		2.00	12,750
13,720	Royal Bk CDA 2 PFD A CV 500 shares		25.00	16,875
12,144	Cdn Imp Bank Comm C/R A Pfd 500 shares		NPV	12,938
8,250	British Columbia Elec Ltd Srs	5.50	01/08/86	7,683
38,000	Canada	11.25	01/07/85	38,209
40,000	Canada	11.50	15/12/91	40,452
20,000	Hydro Elec Pwr Comm Ont Deb	6.00	05/07/88	17,550
50,000	Hydro Elec Pwo Romm Ont Deb	7.50	04/02/96	37,250
11,000	Ontario Hydro Elect Pwr Comm	8.75	30/11/95	9,020
25,000	Toronto Metro Deb	6.00	15/06/86	23,345
30,000	Toronto Metro Deb	7.25	01/05/88	27,450
10,000	Toronto Metro	6.00	15/03/86	9,438
35,000	Algoma Steel Corp Ltd Deb C	7.375	01/10/87	31,763
<u>145,848</u>	Canada Treasury Bills		01/02/85	<u>146,006</u>
<u>\$466,249</u>				<u>\$445,729</u>

STATEMENT OF INVESTMENTS

As at December 31, 1984

PROCEEDS FROM PROPERTY SALE ACCOUNT

<u>Par Value</u>	<u>Investments</u>	<u>Interest</u>	<u>Maturity</u>	<u>Book Value (Cost)</u>	<u>Market Value</u>
1200 shs.	Interprov. Pipeline			\$ 35,010.39	\$ 41,400
1600 shs.	Royal Bank of Canada			46,875.00	49,400
\$ 40,000	Bank of Nova Scotia - Conv.	10.00 %	01/04/01	40,000.00	47,200
80,000	Canada Ext.	13.00	01/05/85-90	80,175.00	85,650
20,000	Nova Scotia	13.75	01/05/85-90	19,950.00	21,476
10,000	Windsor, Ontario	10.625	15/06/88	10,250.00	9,888
200,000	Algoma Steel Ltd.	11.00	01/05/95	200,000.00	184,260
100,000	Canada	11.50	15/12/91	100,000.00	101,130
25,000	Eaton Acc.	12.50	15/07/90	25,000.00	25,325
125,000	Canada T. Bill	10.90	25/01/85	122,187.50	122,188
	Balance Capital Account			5,759.39	5,759
				<u>\$685,207.28</u>	<u>\$693,676</u>

ARCHBISHOP WRIGHT BUILDING FUND

<u>Amount</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 4,000	Canada.	9.50 %	15/06/94	\$ 3,580
35,000	Ontario Hydro	8.00	15/05/98	26,033
6,000	Bell Canada	8.125	01/05/94	4,688
<u>\$45,000</u>				<u>\$34,301</u>



STATEMENT OF INVESTMENTS

As at December 31, 1984

LOCAL TRUSTS

<u>Amount</u> <u>(Book Value)</u>	<u>Bonds/Stocks</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market</u> <u>Value</u>
4,635	Cdn Pacific Enterprises Ltd 200 shs.		NPV	\$ 4,900
7,500	Cdn Imp Bk Comm Cl B Pfd Ser1300 "	2.05	25.00	7,763
2,000	Canada Former Pepl	3.00	15/09/96	1,020
5,000	Canada	9.50	15/06/94	4,475
5,000	Canada - ext/90	13.00	01/05/85	5,353
19,000	Canada	11.25	01/07/85	19,105
10,000	Canada	13.00	01/06/87	10,465
44,000	Canada	13.25	01/06/89	46,970
35,000	Canada iss 1/2/81 ext/91	12.50	01/02/86	37,275
6,000	Canada iss 1/5/81 ext/91	14.50	01/05/86	6,386
10,000	Cdn National Railway Co	5.00	01/10/87	8,813
10,000	Hydro Electric Pwr Commn Ont	7.375	01/02/97	7,175
5,000	Hydro Elec Pwr Comm Ont Deb	6.00	15/03/90	4,113
5,000	Hydro Elec Pwr Comm Ont Deb	9.00	01/04/94	4,257
2,000	Hydro Elec Pwr Comm Ont Deb	7.50	04/02/96	1,490
5,000	Nova Scotia Deb	13.75	01/05/90	5,369
30,000	Ontario Hydro Elect Pwr Comm	8.75	30/11/95	24,600
10,000	Ontario Hydro Elect Pwr	8.25	15/09/97	7,688
5,000	Ontario Prov	7.75	01/12/97	3,669
22,000	Glace Bay N.S. Serial Deb	9.50	15/02/86	21,780
1,000	Sault Ste Marie Ont Deb	8.125	15/01/89	923
1,000	Sault Ste Marie Ont Deb	8.50	01/08/89	890
7,000	Toronto Metro	8.00	22/02/93	5,592
5,000	Toronto Metro	8.375	15/09/92	4,200
1,000	Avco Fin Services Ltd	9.50	01/03/85	996
10,000	Bell Canada Mtge Bd Ser At	8.00	15/03/92	8,175
16,000	British Columbia TelCo	9.125	01/04/90	14,400
20,000	British Columbia Tel Co 1 Mtge V	9.00	01/10/97	15,650
5,000	Cdn Pacific Securities Ltd	9.375	01/10/90	4,525
30,000	Intl Nickel Co of Canada Ltd Deb	9.25	01/10/90	24,975
15,000	Intl Nickel Co Cda Ltd Deb	8.625	30/06/91	11,888
5,000	Interprovincial Pipe Line Deb B	8.875	01/12/90	4,608
8,000	Pancanadian Pete Ltd Sec Deb	8.125	01/03/92	6,530
5,000	Toronto Dominion Ctr 1 Mtg Sf F	8.00	15/06/93	3,919
5,000	Transcda Pipelines Ltd SF Deb D	8.875	20/09/92	4,394
7,000	Union Carbide Cda Ltd Deb	8.375	01/05/92	5,635
7,455	Bank of Montreal Mtge Corp D/N	17.25	11/03/85	7,455
24,588	Canada Treasury Bills	10.20	15/02/85	24,588
<u>\$415,178</u>				<u>\$382,009</u>

STATEMENT OF INVESTMENTS

As at December 31, 1984

CEMETERY TRUSTS

<u>Amount</u> <u>(Book Value)</u>	<u>Bonds</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market</u> <u>Value</u>
\$ 3,000	Canada	5.00	01/06/88	\$ 2,614
2,000	Canada	3.75	15/03/98	1,070
500	Canada former Pepl	3.00	15/09/96	255
300	Canada former Pepl	3.00	15/09/96	153
1,000	Canada former Pepl	3.00	15/09/96	510
6,000	Canada - ext/90	13.00	01/05/85	6,424
1,000	Canada	11.25	01/07/85	1,006
4,000	Canada iss 1/5/81 - ext/91	14.50	01/05/86	4,258
8,500	Hydro Elec. Pwr Comm Ont Deb	6.00	15/03/90	6,991
14,000	Hydro Elec Pwr Comm Ont Deb	7.50	04/02/96	10,430
20,000	Manitoba Deb	13.25	13/10/87	20,826
7,000	Nova Scotia Deb	13.75	01/05/90	7,517
15,000	Ontario Hydro Deb	10.75	07/12/88	14,832
13,000	Ontario Hydro Series CA5	12.50	01/05/89	13,504
500	Ontario Hydro	6.25	05/01/89	432
2,000	Ontario Hydro Elect Pwr Comm	8.75	30/11/95	1,640
5,000	Ontario Hydro-Bond	8.50	30/11/98	3,869
1,000	Ontario	5.50	15/08/85	971
1,000	Toronto Ont Met Munc	8.00	15/02/92	833
3,000	Toronto Metro	5.25	01/03/85	2,978
3,000	Alberta Gas Trunk Line Ltd	11.375	01/08/95	2,839
5,000	Algoma Steel Ltd S/F Deb E	10.375	01/06/94	4,469
2,000	Avco Fin Services Ltd.	9.50	01/03/85	1,993
4,000	Calgary Power Ltd	9.125	01/04/94	3,365
10,000	Falconbridge Ltd	7.75	24/02/91	7,638
7,000	Intl Nickel Co CDA Ltd Deb	8.625	30/06/91	5,548
1,000	Royal Trust Co Mtg Corp Deb G	5.75	02/07/85	975
1,000	Royal Trust Co Mtg Corp Deb H	6.00	01/10/85	964
16,000	Royal Trust Corp GIC/Annual	12.375	17/02/88	16,000
48,616	Canada Treasury Bills	11.42	01/02/85	48,616
<hr/> <hr/>				
\$205,416				<hr/> <hr/> \$193,520

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1984

CEMETERY TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
BAYSVILLE - St. Ambrose	\$ 1,305.00	\$ -	\$ 1,305.00
BRACEBRIDGE - St. Thomas	58,484.75	526.26	59,011.01
DUFFERIN BRIDGE - St. John's	5,125.00	(823.39)	4,301.61
EMSDALE - St. Mark's	3,412.00	-	3,412.00
GRASSMERE - St. Paul's	7,547.50	53.75	7,601.25
GRAVENHURST - St. James	1,802.50	-	1,802.50
GREGORY - Christ Church	7,417.00	14,327.19	21,744.19
HILTON BEACH - St. John's	4,744.50	7,175.14	11,919.64
HUNTSVILLE - All Saints	10,052.50	-	10,052.50
ILFRACOMBE - Christ Church	450.00	321.16	771.16
JOCELYN - Holy Trinity	7,411.00	8,607.66	16,018.66
LITTLE CURRENT - Holy Trinity	4,723.20	53.75	4,776.95
MILFORD BAY - St. Mark's	908.00	1,758.93	2,666.93
MISSINABIE CEMETERY - Slumberland	70.00	49.77	119.77
NORTH BAY - St. John's	24,750.00	272.50	25,022.50
PORT SYDNEY - Christ Church	1,793.00	4,254.82	6,047.82
RAVENSCLIFFE - St. John's	1,087.50	-	1,087.50
ROSSEAU - Redeemer	1,463.20	-	1,463.20
SAULT STE. MARIE - Shingwauk	3,452.68	1,265.08	4,717.76
SPRUCEDALE - St. Paul	702.75	700.83	1,403.58
SUDBURY - Church of the Epiphany	23,138.50	301.88	23,440.38
ULLSWATER - St. Thomas	2,673.00	1,259.26	3,932.26
INTEREST	-	61.42	61.42
	<u>\$172,513.58</u>	<u>\$40,166.01</u>	<u>\$212,679.59</u>

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1984

PARISH	LOCAL TRUSTS		TOTAL AT CREDIT
	CAPITAL BALANCE	UNEXPENDED INCOME BALANCE	
ALLENSVILLE, St. Michael's	\$ 940.00	\$ 519.80	\$ 1,459.80
ALGOMA DEANERY - A.Y.P.A.	4.00	67.97	71.97
- B.A.C.	350.00	680.05	1,030.05
BALA Endowment	50.00	143.39	193.39
BEAUMARAIS, St. John	-	190.65	190.65
BRACEBRIDGE - Evelyn A. Thomas Fund	2,025.00	66.25	2,091.25
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	487.86	5,585.36
GRAVENHURST - St. James; Matthews Bequest	3,000.00	439.96	3,439.96
GREGORY - Christ Church, Norris Bequest	4,385.00	-	4,385.00
LATCHFORD - Christ Church	96.63	6.92	103.55
LITTLE CURRENT - Holy Trinity; Wilken Mem.	1,108.50	-	1,108.50
MACAULEY TWP. - Holy Cross Church	232.66	16.70	249.36
MASSEY - St. James - Parsonage Proceeds	350.00	121.78	471.78
MUSKOKA PARRY SOUND - B.A.C.	400.00	-	400.00
NIPIGON Endowment	800.00	86.78	886.78
NORTH BAY - St. Brice's; Rectory Proceeds	21,308.88	-	21,308.88
NORTH BAY - St. John's; Rectory Proceeds	26,342.50	50.20	26,392.70
PALMER, Hessie R. - Lake of Bays Settler	500.00	19.09	519.09
PHELPS - St. Francis Church	1,500.00	1,127.59	2,627.59
PORT CARLING - St. James	7,800.00	-	7,800.00
PORT SYDNEY Endowment	2,110.00	-	2,110.00
ROSSEAU Endowment	7,230.00	-	7,230.00
SAULT STE. MARIE - St. Luke's Altar Guild	2,000.00	-	2,000.00
- St. Luke's Cathedral & I.S.D.A.	73,000.00	-	73,000.00
- St. Peter's; Crawford Estate	2,000.00	4,956.55	6,956.55
SHEGUIANDAH - St. Andrew's; Sims Memorial	150.00	84.23	234.23
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	2,000.00	543.20	2,543.20
SUDBURY - Church of the Epiphany	52,500.00	-	52,500.00
Church of the Epiphany; Torrington Bequ.	20,000.00	-	20,000.00
SUNDRIDGE - St. Paul Endowment	8,382.50	10.00	8,392.50
TEMISKAMING, Que. - Holy Trinity; Mission Sustentation	62,455.00	236.57	62,691.57
Holy Trinity; Endowment Fund	33,126.69	-	33,126.69
Holy Trinity; Sale of Rectory	21,000.00	1,348.62	22,348.62
THUNDER BAY - St. John the Evangelist	16,530.00	-	16,530.00
TORRANCE Endowment	1,148.75	102.11	1,250.86
TROUT CREEK	3,000.00	4.47	3,004.47
UFFINGTON	4,760.00	198.75	4,958.75
WHITEFISH FALLS	9,505.00	323.44	9,828.44
WINDERMERE - Christ Church Endowment	1,850.00	365.43	2,215.43
INTEREST	-	622.32	622.32
	<u>\$421,361.11</u>	<u>\$12,820.68</u>	<u>\$434,181.79</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 1984

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, Bishop's Discretion	4,172.87	2,663.62	6,836.49
Benner Estate, James King	- Women full-time Missionary Work	8,000.00	7,256.00	15,256.00
Bull, Arthur A. (Estate)	- Bishop's Discretion -(Children's Camping)	20,560.00	4,306.50	24,866.50
Clergy Retirement		2,273.50	9,525.84	11,809.34
Continuing Education		8,963.08	445.93	9,409.01
Curacy Training Fund		18,520.86	9,735.61	28,256.47
Dawson Estate, Julia	- Bishophurst Maintenance	2,000.00	-	2,000.00
Dawson Bequest, P.H.B.	Income - Clergy School	-	672.19	672.19
Divinity Student Fund		20,601.55	4,571.40	25,132.95
Edgar Bequest, Miss Annie	- Bishop's Discretion	16,708.60	7,556.49	24,265.09
Edgar, Mary Susanne	- Children's Camping suggested	2,000.00	146.97	2,146.97
Educational Trust for Children of Clergy		1,025.00	308.22	1,333.22
Fauquier Chapel Fund, Bishop	- Chapel Maintenance to D. E. F.	2,000.00	-	2,000.00
General Purposes - Undesignated Bequests		13,700.00	4,771.24	18,471.24
General Synod Travel - Appropriation	from D. E. F.	-	1,506.58	1,506.58
Green Memorial, Eda	- Income to A.M.F.	3,934.00	-	3,934.00
Gurney Memorial - Upkeep Treasurer's Residence	- D.E.F.	18,850.00	-	18,850.00
Higgins Bequest, Belgrave F.	- A.M.F.	825.05	-	825.05
Hooey, Lawrence & Tilley Scholarship Fund		5,012.50	1,540.00	6,552.52
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.	\$ -	\$ 3,371.39	\$ 3,371.39
McPhail Estate, John A. - Sundry Purposes at Bishop's Discretion	-	6,196.73	6,196.73
Provincial Synod Travel	-	2,834.74	2,834.74
Nock Canterbury Fund - Cantess Summer School in U.K.	4,177.76	527.53	4,705.29
Richards Bequest, Benjamin - Bishop's Discretion	1,000.00	791.55	1,791.55
Sydney-Smith, Maria Legacy - Income distributed annually by Bishop	4,303.00	74.89	4,377.89
Simmons, Charles L. Estate	-	424.32	424.32
U.S.P.G. - Bishop's Discretion - five purposes	6,253.80	2,929.83	9,183.63
Woodward Memorial, Leslie - Nursing Scholarship	3,000.00	1,144.80	4,144.80
Yeomans, Sydney & Isobel - Divinity Student Trust	8,065.00	-	8,065.00
	<u>\$198,574.07</u>	<u>\$73,272.39</u>	<u>\$271,846.46</u>

Pooled Funds:

Bishophurst Endowment	\$ 12,822.53		
P.H.B. Dawson Endowment	21,667.27		
Episcopal Endowment	78,339.12		
Bishop Sullivan Memorial Fund	173,431.73		
Archbishop Thorneloe Memorial Fund	181,714.90		
		<u>467,975.55</u>	<u>467,975.55</u>
		<u>\$666,549.62</u>	<u>\$739,822.01</u>

ANGLICAN CHURCH WOMEN - ALGOMA DIOCESE - REPORT FOR 1984 TO SYNOD

This year was an election year and for the first time in the history of Algoma A.C.W. the executive is from Thunder Bay. President - Jean Brayshaw; Vice pres. - Edna Goodman; Rec. sec. - Ingrid Koropeski; Cor. sec. - Lynda Bauld; Treas. - Thelma Paddington.

The Executive rotates on a deanery basis with the term being a minimum of two years and a maximum of six. The executive meets monthly and the full board meets twice a year. Retiring after three years in office were members of the Sudbury Deanery as follows: President - Muriel Hankinson; Vice pres. - Dorothy Varney; Cor. sec. - Shirley Burton; Rec. sec. - Patricia Dutton and Treasurer - Carol Wessell. Our grateful thanks to these women for their fine leadership.

The Annual meeting was hosted by Muskoka Deanery and was held at All Saints Church, Huntsville, on May 14, 15, 16th with a possible record of two hundred fifty (250) present. This is a joyful time when women from all parishes have the opportunity to get together and fulfill our purpose, which is to unite women in fellowship, study and offering. The theme for 1984 Annual was "You are my witnesses" Isaiah 43: 10. Our president, Muriel Hankinson presided for the two-day event, which featured Georgi Doyle, A.C.W. president for Toronto Diocese, who spoke on women's concerns in today's society. Other speakers included Jeanette Aziz and Beryl Reid from the Women's Unit, National Synod. This unit is commissioned to work with and support a wide range of people with diversities of view on the role of women in church and society. The Unit supports those who feel comfortable with traditional roles, those who feel the need of great change and those who are issue oriented. The Women's Unit had planned on sending a group of six women to South Africa to live with black women to develop from study and experience, an understanding of the reality for women in that country and express support and solidarity with the women. It was a great disappointment when visas for entry were denied the six women by the South African government.

At our Annual it is always a pleasure to have our Bishop, the Rt. Rev. Leslie Peterson, with us to celebrate the Eucharist and give a stimulating address. We appreciate his support by remaining at our sessions and giving us his attentive concern.

The women of Canada will celebrate the 100th Anniversary of women's work in our church in 1985 and at the Annual decision was made to have a project to commemorate this Centennial with a free-will offering throughout our Diocese. Suggested was a \$2.00 offering per woman. The money collected is to go to St. Hilda's Girl School, Kangra, India, as our Diocese has had a close affiliation with this school for many years.

The Annual closed with the installation of new executive, conducted by Bishop Peterson.

A Youth Travel Fund was set up to primarily assist in expenses of travel for youth festivals. Concern had been expressed as a greater time of the girls was spent in fund raising and less time given to their worthy programs.

The various departments of A.C.W. are filled with energetic and enthusiastic leaders:

Devotions & Study: Chairperson, Doreen Stadnyk, conducts devotions at the Annual and encourages prayer partnerships and participation in World Day of Prayer and, above all, helps deepen the spiritual life of women by encouraging prayer and bible study.

Communications & Education: Margo Smith is editor of our Diocesan Newsletter that has four publications yearly. (Subscription \$2.00 yr.) Branches are encouraged to share

their good news, activities and information. It is our main source of communication of executive and board material.

Social Action: Chairperson, Dorothy Chabot, co-ordinates the reports of the women's work and of the bales shipped to the Arctic Diocese - Pond Inlet which has three communities. Women in all deaneries continue to support causes in their church and community in many and diversified ways, all in their Christian love and concern for others; etc. hospitals, homes for aged, crisis centers, Red Cross, Bridgehead tea, Telecare, Meals on wheels, luncheons after funerals, visitations, etc., etc.

Girls: Chairperson, Linda Barker - Four girls received Rings of Achievement, given in recognition of outstanding ability and Christian character. Those receiving were Karol Landy - Thunder Bay; Jane Weir and Joan Ann Abernot - Sault Ste. Marie; Rhonda Williams - Englehart. Miss G.A. for /84 was Jane Weir of the Soc. Special emphasis was on all girls earning their churchmanship badge and promoting mission work. One group raised money and took gifts for a needy family at Christmas, one group held a rockathon to raise funds for Ethiopia, another made money for purchasing a frontal for their small church.

Juniors: Chairperson, Erin Hernden - The aims are to pray, learn, work and give. Their main concern is missions and their program includes crafts, participation in services, choir, festival competitions. Leadership is a vital need and rectors and presidents are asked to be alert to possible leaders for this important work with our young.

Family Life: Mary Jane Kettles, Chairperson. This department is to cover all age groups within the parish, but the main concern remains the "Little Helpers" which is the wee people of the parish and their mothers. Birthday cards and social gettogethers and visits to new mothers are frequent.

Life Members of W.A.: Ruth Young, Chairperson. Although the numbers decrease yearly, we were happy to have fifteen attend the Annual this year. Their offering of \$175 was sent to St. Hilda's School in India. The Life Members attending the Annual were delighted to receive a silk corsage, courtesy of vice-president, Dorothy Varney; a thoughtful recognition of these women.

Pakistan Embroideries: Mary Rossiter, convenor, continues to have Algoma near the top of sales and promotes these beautiful items with each deanery having a convenor. The sales are an unceasing support of the women in Pakistan.

All five deaneries meet at least once a year, most twice and they plan their own programs of interest to their women. The women participate in fellowship through quiet days, study days, bible study and all the work that their individual branches set forth. Women are now serving on advisory boards, councils in their parishes, as well as sides-people and altar guilds. Most important of all is the teaching in the Sunday Schools of our young people.

The time, talents so freely given in service to our Lord in our Diocese is not measureable. The hours spent in worship and prayer are known only to our Lord.

Presidents Conference: I attended the National presidents meetings in Winnipeg in November at the Villa Maria Center. Thirty Diocesan presidents from across Canada, members of the planning committee and the Women's Unit met to share in Diocesan concerns, with bible study, worship services and some fun time. The theme was "Our family tree, rooted and grounded in love." Interesting to note that only six dioceses across Canada became totally integrated when the change was made from W.A. to A.C.W. Most of the



women felt the need of sharing more of what other Dioceses are active in and their ways of functioning. Several adjoining Dioceses are now sharing information through newsletters that each publish.

On the National level the Women's Unit want input for the 1985 celebration in the fall, of our centennial from all Dioceses and would appreciate ideas and information that anyone may wish to share of our history. Contact Jeanne Towles or Pat Clark at Church House, 600 Jarvis Street, Toronto, Ontario, M4Y 2J6, or myself at 125 Albany Street, Thunder Bay, Ontario, P7A 6Z3

We are looking forward to a happy celebration of the Centennial of W.S. - A.C.W. in Canada at our Annual in May, to be held at St. Paul's Church, Thunder Bay.

Respectfully submitted,

Jean Brayshaw, President.

1984 ALGOMA DIOCESAN ANGLICAN CHURCH WOMEN TREASURER'S REPORT

Balance in Bank January 30, 1984 . . . . . \$11,067.43

RECEIPTS

Anglican Church Women Groups	\$29,753.63	
Sale of handbooks	97.90	
Family Life - Sale of cards	150.00	
Offering at Annual	600.00	
Life Members Collection	175.00	
Bank Interest	<u>896.92</u>	
		<u>31,673.45</u>
		\$42,740.88

DISBURSEMENTS

General Synod	7,000.00	
Pledge - Algoma Mission Fund	6,500.00	
Bishop's Appeal	1,500.00	
Bishop's Discretionary Fund	<u>2,185.16</u>	\$17,185.16

Diocesan & National Appeals:

Primate's World Relief	2,790.54	
Trinity College	100.00	
Wycliffe College	100.00	
Church Army	100.00	
Canadian Bible Society	150.00	
Henry Budd Centre	36.71	
Annual Offering to: St. Hilda's \$300.00		
St. Paul's 300.00	600.00	
Life Members Collection to St. Hilda's	175.00	
Donations sent to St. Hilda's (April)	225.00	
"      "      " St. Paul's (April)	175.00	
Arthur Turner Training School	36.71	
Special Anniversary Thankoffering sent to St. Hilda's through the Bishop Heber Wilkinson Memorial Fund (Dec. 1984)	500.00	
Anglicans-in-Mission (Church of the North)	150.00	
Clergy Retirement Fund	500.00	
Youth Camps	<u>600.00</u>	6,238.96

General

Travel - Annual, May, 1984	2,220.81	
Travel - Executive, Thunder Bay, Sept.'84	2,439.90	
Travel - President to Pres. Conference	450.00	
Postage & Stationery	250.00	
Paper for 1984 Annual Reports	57.96	
Printing of cards - Jaret Centre	567.92	
Personalized Cheques	<u>6.95</u>	5,993.54

Miscellaneous

Carol Wessel - overdraft Garson Bank	7.20	
Mrs. D. Chabot - toys for Moosonee	25.00	
Special Gift - Synod Office Cash Flow	1,559.00	
Honorarium - C. Wessel	150.00	
Purchases - re bereavements	25.48	
NSF cheque returned plus \$3.00 Bk.charge	58.00	
Cheque returned (error) plus \$3.00 Bk. charge (corrected & returned later)	<u>1,073.00</u>	<u>2,897.68</u>
		<u>32,315.34</u>

BALANCE IN BANK - January 31, 1985 . . . . . \$10,425.54

BREAKDOWN OF BALANCE

Miscellaneous

St. Hilda's	\$1,109.85
St. Paul's	125.00
Arthur Turner Training School	79.45
Cash Flow	50.00
Primate's World Relief	<u>500.00</u>
	\$1,864.30
President's Memorial	721.84
Travel Fund	1,704.46
Life Members	100.00
Undesignated	1,847.03
Bishop's Descretionary	2,255.56
Bishop's Appeals	1,287.51
General Purpose	<u>644.84</u>
	<u>\$10,425.54</u>

ALGOMA ANGLICAN STANDING COMMITTEE REPORT

The members of this Committee are:

The Rt. Rev. L.E. Peterson, ex officio  
Mr. Din Oosterbaan  
Mr. Richard Brideaux  
Mrs. Cathy West  
The Rev. Earl Burke  
Mr. Hugh Mackenzie, Editor  
Mr. Robert Boyer, Asst. Editor  
The Ven. F. Coyle, Chairman

The Diocesan paper has continued to be produced for ten issues a year since Synod, 1983. Under the joint Editorship of Mr. Mackenzie and Mr. Boyer, the ALGOMA ANGLICAN is set up at Muskoka Publications in Bracebridge, printed by the Signa Star in Goderich, Ontario, collated with CANADIAN CHURCHMAN there and mailed out.

As a Committee we agree in commending our editors warmly for the high standard of excellence displayed in our periodical month by month. The coverage of important news items like the Electoral Synod, the Consecration of Bishop Peterson and the farewell to Bishop Nock has shown, to our mind, a high degree of sensitivity in news reporting.

The financial difficulties of 1982 with its serious cut-back then necessary have all been overcome. The paper is on target and on budget again, thanks be to God. The paper was reduced from eight to four pages, and the Editor's salary was foregone for a period, by the two editors, as their share of the load. We have expressed thanks to them for this.

In 1984, we sought Deanery reporters for the paper. Through the Archdeacons, each Deanery was contacted, and asked to appoint one reporter for each Deanery. This person would be a contact for the paper, but would not necessarily write up all the Deanery news. Nor be the sole channel for it. In the Deanery of Algoma, for example, Marjie Smith, wife of the Rector of Chapleau, is our Deanery reporter. Knowing her abilities, the Bishop asked her to write an article on renewal for the ALGOMA ANGLICAN. The resulting article appeared in the February issue and has elicited much favourable comment. In such ways, a Deanery reporter could serve as a resource in each area. We need their names.

The Editor suggests that readers may think that with only four pages, we do not need as much news as before. Such is not the case. Please continue to send in regularly news of your parish of interest to the whole Diocese; send it before the 10th of each month.

Respectfully submitted,

Frank R. Coyle

Chairman

THE COLLEGE OF THORNELOE UNIVERSITY - REPORT TO SYNOD

Thorneloe University has two main areas where it seeks to offer service, namely Laurentian University and the Church in general.

At University:

- a) There is a co-educational residence for 54 students.
- b) We offer courses in Religious Studies, Classics, Women's Studies, and Theatre Arts which are credits towards Laurentian degrees.
- c) There is a chapel where services are held regularly during term.
- d) We offer help and service to students before and during their time at University.

For the Church:

we have correspondence courses in Theology which attract students from all over Canada.

This report will deal with each area in turn.

Residence: Many universities in Canada have abdicated their responsibilities towards their residences in a shocking way. At Thorneloe we still take residence life seriously and try to build up a community where respect for others is paramount. We are not always successful but the number of applications we receive suggests we are doing something right.

Courses: Our enrolment continues to increase. We consider that all our courses are solid humanities options. In particular our Religious Studies offerings present students with an excellent way of getting an adult understanding of their faith while they are studying for their degrees. We hope parishes will remind their young people of this possibility.

Chapel: Chapel services are reasonably well attended. However, Synod should be aware that Thorneloe at present is not able to provide full chaplaincy services. The Provost is the only clergyman on staff and he does not have time to do the work of a university chaplain.

Advice and help: We are concerned that many young people in the diocese are unaware of what Thorneloe has to offer. For example, last year we offered humanities scholarships worth \$1,200. and had no applications from Anglicans from Algoma Diocese. We hope that both students and parents of students will feel free to contact us about the possibility of making Thorneloe part of their time at Laurentian.

School of Theology: The School of Theology continues to grow. This year we expect to hold a convocation at Belleville in conjunction with the Synod of the Diocese of Ontario to award A.Th. Diplomas. Furthermore other dioceses are considering adopting our program.

In general Thorneloe College is continuing to make a contribution to the life of the university and the church. Our problems remain financial. At present although we get \$2,000. per year from AIM money for the School of Theology, we receive no financial support from the diocese for our regular programs. Our deficit on operating expenses is roughly \$20,000. a year and this must be covered from our shrinking reserves. Our goal is to build up our Endowment Fund to the point where it can offset our losses and we hope Anglicans of Algoma Diocese will remember Thorneloe by donations or bequests.

The Rev'd Dr. John Sandys-Wunsch,  
Provost

## REPORT OF THE WARDEN OF LAYREADERS

As it is only six months since I was appointed to this office through the kindness of the Bishop, this report must necessarily reflect more upon the future than the past.

It was only when I went to invite some of the layreaders to a Deanery function that I discovered that Synod Office had a listing of Layreaders, but no addresses. Therefore, initial efforts have been directed towards trying to ascertain their addresses and phone numbers, as well as upgrading the list. To this end, I would invite all those rectors having Layreaders in their parishes who have not already done so, to send me their layreaders' addresses and phone numbers. The chief need for this will be clear from the proposals presented below.

It was only at the 1981 Synod that Canon 38, "On Layreaders" was passed, and a formal organization of the functions of layreaders was set forth. Inevitably there will be changes which will be discovered to be necessary in the light of experience with the canon; for example, no organizational structure was set forth, and even the office of warden is only mentioned in the Canon.

What follows, therefore, is a proposal only, presented for your thoughts at this synod, and not for any decision at this time. I would be most appreciative of any comments which you would be prepared to make, and these will hopefully then be discussed at the proposed conferences. Eventually they may come to a future Synod at least in part.

### LAYREADER ORGANIZATION AND FOLLOW-UP

#### Objectives:

- 1) To provide a forum for layreaders and their rectors to survey the full potentials of the office of layreader in order to render the layreader's ministry more useful and effective.
- 2) To permit convenient assemblies of layreaders for mutual support and study of liturgy.
- 3) To organize in such a fashion as to permit the ready attendance of layreaders at deanery or diocesan functions as a group.

#### Deanery Organization:

It seems preferable for layreaders to be organized in a reasonably small, geographically close group to facilitate meeting without a travel cost in money or time.

If there is to be a telephone system of notifying layreaders of various functions, then long distance charges should be minimal.

The Deanery structure has proved to be effective in meeting these needs for others; therefore, until experience dictates otherwise, it seems preferable to organize on a Deanery basis; i.e. as a Deanery Chapter of Layreaders.

At their initial meeting, the chapter members should elect a chairman to handle the organization of future meetings and to be a contact point for the diocese. A telephone network could then be established.

Ideally, two meetings (Spring and Fall) would be organized--depending on perceived need these could be either full day meetings on a Saturday, or simply an evening session during the week. They would follow the format of business meetings, followed by an educational presentation. At one of the two sessions the rectors would also be invited to attend.

### Diocesan Organization:

The office of Warden of Layreaders would exist primarily as a contact point for the Bishop. The Warden would maintain the register of Layreaders, would assist with curriculum development for the Training of Layreaders and would pass on to the appropriate diocesan structures the concern expressed by Layreaders meeting in Deanery Chapter. Wherever possible, he would assist at the licencing of Diocesan Layreaders by the Bishop.

In order to provide for continuity between Deaneries, the Warden would attend one Deanery Conference of Layreaders every two years at a minimum.

If adequate training is to take place inexpensively, then proper education materials are essential. Therefore, another function of the Warden would be to assist with provision of educational materials and/or speakers for the Deanery Conferences. To this end, he would maintain a library of suitable materials--videotapes, cassettes and books. Many really superb materials have been recently produced both for training and updating layreaders, and these should be available for all.

### Reaching Out:

If the office of Layreader is to be seen as a liturgical expression of his lay ministry, as proposed by the Task Force on Lay Training, then the Deanery conferences should have a wider focus than simply the liturgical one. This will have to be developed in cooperation with the Task Force.

As the conferences develop, it would seem feasible to invite those engaged in other lay ministries as appropriate. Eucharistic Assistants (or their equivalent) might well be included in the conferences, with perhaps their own separate meeting from the layreaders during the business sessions. They would also have access to the library and other materials mentioned above.

In conclusion, I would like to invite all layreaders who are members of Synod to have lunch together on Thursday, May 23, so that we may discuss some of these matters and begin to make plans.

Respectfully submitted,

David H. Gould, M.D., Ath.  
Warden of Layreaders



REPORT OF THE DIOCESAN COORDINATOR

PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

Building on the work of previous Diocesan Coordinators for the Primate's Fund, the past two years have been quite successful. The Primate's World Relief and Development Fund, or PWRDF, is one of the two mission arms of the Anglican Church of Canada and works with its partner Churches around the world to provide emergency relief, assistance to refugees and support for development projects. It also supports some development and relief work in Canada. About 5% of funds are used for educational purposes in Canada, with the Federal Government, through the Canadian International Development Agency, matching the amount. All projects that are undertaken have been at the request of Church groups in the country where assistance is provided. These groups may be Anglican or our ecumenical partners. Progress is followed and evaluation systems are in place. About 10% of the funds are used for administrative and fund raising purposes.

Canadian Diocesan contributions ranged from \$17,157.97 to \$429,766.35 in 1984, compared to a range of \$2,493.34 to \$264,006.99 in 1983. The contribution of Algoma grew as follows:

1982	\$29,721.48
1983	\$33,490.54
1984	\$77,375.14

Total Canadian Diocesan contributions in 1984 were \$2,523,728.12. Additional funding was as follows:

British Columbia Government	\$ 10,000.00
Alberta Government	60,024.00
Saskatchewan Government	36,055.00
Manitoba Government	8,734.59
CIDA/Government of Canada	907,733.00
ICEID	150,000.00
Bequests & Sundry Donations	373,530.50
Interest Income	76,229.14

Total receipts for 1984 were \$4,146,034.35. Various governments often match funds with PWRDF for selected projects, but the Government of Ontario has declined to follow their example.

Several activities and responses of people involved in the work of PWRDF need to be mentioned. Several parishes have become involved in innovative and thought provoking activities to inform people about the Primate's Fund, to heighten awareness of development issues and to raise funds. Some Advisory Boards have given serious thought to the Fund and, in faith, have made substantial Parish commitments. The growth of our Diocesan Network of Deanery and Parish Coordinators has enabled us to bring the work of the Fund before an increasing number of people and this has been reflected in an increase in givings.

Some of the ideas that have been developed are being shared through mailings to the network. The efficacy of this method has been shown in the response of our Diocese to the crisis in Africa. With all of the publicity given to Ethiopia, it was feared that if too many people designated their gifts for that one country, problems might be encountered in meeting the needs of people in the other 22 countries affected by the drought. This concern was fed into our network, along with information about Ethiopia and a description of the PWRDF response. We received a total of \$23,414.09 as designated contributions related to the African Crisis. Of this amount, \$11,013.05 was for Ethiopia Relief while \$12,401.04 was for African Drought. We are one of only four Dioceses in the country where the amount for general African needs exceeded the amount for Ethiopia. It was the effectiveness of our Diocesan network that allowed a balanced perspective of the needs to get through to the Parish level. The Fund has just recently made a commitment of \$50,000 to the Sudan, which includes our sister Diocese of Juba, and is currently seeking matching government funds. Total 1984 designated gifts for the African crisis were as follows:

Ethiopia	\$493,965.17
Africa	<u>398,816.31</u>
Total	<u>\$892,781.48 *</u>

\* This does not include any matching funds.

We have seen a generous response that needs to continue while lives are at risk. But we are also faced with the challenge of transforming our compassion into commitment to a lengthy process to overcome the root causes of this disaster.

From October 7 - 16, 1983, it was my privilege to join a group of Diocesan Coordinators from Newfoundland to the Yukon to Vancouver Island as part of an exposure trip to Cuernavaca, Mexico. There, we attended a ten day seminar organized by the Cuernavaca Center for Intercultural Dialogue on Development. The programme had a three dimensional focus; theoretical concepts, personal testimony and grassroots contact with Mexican and Central American reality. We had direct personal contact with people involved in Nicaragua, El Salvador, Guatemala and Mexico, and spent time visiting squatter's settlements, rural cooperatives and Base Christian Communities. We spent time meeting with people involved in the labour, church, government and women's sectors and also spent time in the remote Indian village of Tlamacazapa. For all of those taking part, it was one of those experiences that changes lives. Mt Parish can attest to that. Since returning, I have made presentations trying to share the experience and the learnings. These have included presentations in/to Sault Ste. Marie, Muskoka ACW Deanery Meeting, Thunder Bay, Bala, St. John's Confirmation Class in North Bay, an Executive meeting, North Bay Ministerial Association, Catholic Women's League, the Women's Institute, and the Diocese of Massachusetts, and several United Church groups among others. This type of experience in Cuernavaca is available to groups, and if there were enough people interested a programme could be set up at a Diocesan or Provincial level on a denominational or ecumenical basis.

In March 1984, a two day meeting was held in Sault Ste. Marie to further the development of the work of the Fund in Algoma. Leadership

was provided by the Bishop and Diocesan Coordinator Deanery representatives 1 clerical and 1 lay from Muskoka, Temiskaming, Sudbury and Sault Ste. Marie Deaneries and Parish representatives from the Sault Ste. Marie area attended. Unfortunately, no one from Thunder Bay Deanery was able to attend. The conference had the objectives of informing people about PWRDF and how it works, exposing people to the reality of life in the Third World as it is experienced in Central America and laying the foundation for our network. The meeting, at Bishophurst, was residential, and we thank Mrs. Peterson and the Bishop for their hospitality. The conference, funded jointly by PWRDF, the Canadian government, and the Diocese, was concluded successfully with positive evaluations. As a result of that conference we have spent the past year building our network with the goal of having two coordinators, 1 clerical and 1 lay, in each Deanery and one lay coordinator in each Parish. Some parishes are using Outreach Committees to accomplish this.

From October 12 - 14, 1984 the Ontario Section of PWRDF met at the Bolton Conference Centre. Our Diocese was represented by myself as the Diocesan Coordinator, Betty MacDowell, a member of the Ontario Section Executive, Alan Tilbert of Thunder Bay Deanery, Bill Kidd of Sault Ste. Marie Deanery the Rev'd Wayne Putman, Sudbury Deanery and the Rev'd Elliot Sheppard of Muskoka Deanery. The conference began with discerning the Biblical perspective of "good news" and then looking at the Philippines through Christian eyes to try to discover the "good news" for that country.

As part of the conference, we had a closing Diocesan session to make plans for Algoma. We established two primary objectives:

1. to complete the building of our network, and
2. to develop Deanery conferences to equip Parish coordinators with knowledge and ideas to increase commitment to PWRDF within their Parishes.

Muskoka Deanery has had their Deanery Conference and others are in various stages. Later this year, we hope to have a Parish Leader's Kit available. The Bible studies have been completed.

Ten Days for World Development is an inter-church coalition serving an educational/action function related to development issues. The coalition consists of the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches. Programmes that I know of were held in Parry Sound, Powassan, North Bay, Sudbury, and Thunder Bay. Ten Days committees are usually established at a community level on an ecumenical basis and coordinate study and action programmes, as well as visits of speakers from Third World countries. Information on forming Ten Days Committees was included in the Spring Parish Coordinators Information package.

I wish to take this opportunity to thank all of those who have taken an active role in promoting and supporting the work of the Primate's World Relief and Development Fund. The support and leadership of our Bishop who is also a member of the Allocations Committee, has been crucial. Those who have accepted positions as Deanery and Parish Coordinators have

been patiently working with a degree of ambiguity as our Network gradually evolves, and we owe them a vote of thanks for their persistence. As well, a special word of thanks is owed to those throughout the Diocese, Anglicans and otherwise, who contributed to the Fund in the past year. Somewhere someone's life is better because of that gift. In terms of Africa, someone is alive!

As we look forward, we anticipate the completion of our network, the conclusion of the initial Deanery Conferences and the growth of Parish events and I take this opportunity to thank the Diocese personally for the chance to exercise this form of ministry as a Diocesan Coordinator.

In light of the developments in our Diocese, the following motion will be moved by the Rev'd Ron Duncan, seconded by the Venerable H. Ross Kreager.

Be it resolved that this Synod convey to the people of our Diocese its appreciation of their response in supporting the Primate's Fund and its work in African relief, and be it further resolved that members of this Synod convey to their respective parishes the need for this level of response to be at least maintained to continue to meet the needs for emergency supplies and the development of programmes to ameliorate the conditions that have led to this disaster in Africa.

Respectfully submitted,

The Rev'd Ron Duncan.

REPORT OF THE AD-HOC COMMITTEE ON PUBLIC EDUCATION

March 23, 1985

Attending: Mr. Cyril Varney, The Rev'd Muriel Hornby, Mr. William Kidd, The Rev'd Larry Winslow; Regrets: The Rev'd Tim Delaney.

General Comment

This was the second meeting of the Bishop's Ad Hoc Committee on Public Education.

The committee has been called to discuss and plan Diocese of Algoma involvement in concerns relating to:

1. The funding of Separate Schools to Grade 13;
2. The role which should be played by Religious Education in the Public School System.

The following is a capsule report on the results of this meeting's discussions.

Separate School Funding

While still not objecting to the concept of the extension of full funding to the Separate School System, this Committee is recommending to the members of this Diocese that they write their MPP's requesting the implementation of such funding be delayed for at least one year.

In making this request, we are further asking our Diocese to call upon her many political representatives at Queen's Park to ensure that this matter is properly examined in the public forum according to the democratic principles of our country prior to the implementation of this funding. Also, the people of Algoma should be adamant in calling upon the Provincial Government to ensure that prior to the provision of the extended funding all areas of concern be resolved in all their foreseeable ramifications.

a) Finances

While implying that this move will not be overly expensive to the taxpayer, the Government of Ontario has been reluctant to supply exact implications of the increased expenditures to the public.

This committee has come into possession of a manuscript of a talk given to the East York Home & School Council by Mr. William Phillips, Chairman of the East York Board of Education. In this speech Mr. Phillips makes the following revelations:

1. In the period between 1975 and 1983, expressed in terms of 1975 dollars, Ontario Government funding of the Ontario School System increased (decreased) as follows:
  - a. Public Elementary decreased 1%
  - b. Public Secondary decreased 16%
  - c. Separate Elementary increased 21%
2. In 1972-73 Education Spending amounted to 25.3% of the Ontario Provincial Budget. By 1982-83 this figure had been effectively reduced to 13.8%.
3. In order to accommodate the full funding of the 31,000 students currently in Roman Catholic Private High Schools (gr. 11 - 13), the 37,000 students currently in grades 9 and 10 in the separate system, plus the duplication of the secondary school system the total additional operating expense bill which must be absorbed by the taxpayer for ordinary and extra-ordinary expenditures will be \$558.7 million per year.

4. In addition to the operating expenses, Mr. Phillips estimates a minimum additional capital expenditure of \$380 million for proper facilities for the separate school system.

It would now seem almost certain the provincial government intends to implement some form of the Martin Plan. This would mean all industrial assessment would be taken into a provincial pool and returned to the Boards on a per capita basis. If such were to be implemented prior to the announcement of full funding for the separate school system, the effect would have been devastating to education in the north. Now, under the current circumstances, an educational system of any significant value would be impossible.

If the northern taxpayer is to be concerned about the education of northern students in the north he must fight this concept. Our strong industrial tax base is essential to our educational structure. Without it, we are back to sending our children south for even a secondary education.

Further, the current apportionment of funds is on a per student basis. Again, northerners who are concerned must lobby their MPP's for a system of funding which supports programs and not just numbers of student bodies. Such is the only way in which students in northern Ontario can possibly receive education equivalent to that offered in the south.

Northerners must be aware that all of the current provincial government plans, especially as they have been watered down by the current proposals to extend full funding to the separate school system, can only result in a watered down form of education for our students.

#### b) Teachers

The teachers in the public school system have many legitimate concerns. These should be dealt with in universal, and not in board-by-board discussions.

Firstly, the committee emphasizes that any teachers going from the public to the separate school system should do so with their full benefit and salary package together with their acquired seniority.

The separate school system may point to their own teachers currently receiving lower salaries for the same work. However, it is not unreasonable to point out to that system that, with full funding, they should now be able to pay equivalent rates as the public system. Thus, this is not really a problem.

Secondly, the separate school system has the responsibility to absorb the teachers declared redundant due to this radical change in the government's school funding policy.

The Ontario Roman Catholic Bishops, with concern for the religious and moral character of their school system, have stated that no more than 10% of their teachers can be non-Roman Catholic. However, moral responsibility demands that this be modified to allow the acceptance of all displaced teachers who are willing to uphold, in their teachings and lifestyles, the Roman Catholic School System principles.

On the other hand, it then becomes incumbent upon the public school system and the Teachers' Federations to develop a system whereby a reasonable mix of teachers in terms of experience and capability who are willing to accept the principles of the Roman Catholic system are made available.

Thirdly, the Algoma Committee on Public Education emphasizes that this whole area of teacher re-allocation is one upon which the whole extension of funding to the separate school system must be made dependent. The Roman Catholic Bishops, in consonance with their willingness to make moral pronouncements upon the economy in January, 1984, must now be held responsible to take to heart their own statements about concern for people being more important than concern for money.

Further, in this third light, the committee asks, "In the case where proper agreement cannot be made due to the failure of one party or the other to function in good faith, who decides upon which teachers will be transferred and under what conditions will funding be extended or withheld?"

c) Students

Coincident with the free transportability of teachers comes the necessary right of universal access for all students. This means that a pre-condition of the extension of full funding to the separate school system must be the free access of any student who accepts the milieu of the Roman Catholic system of education to that system.

Again, in their December 12, 1984, Pastoral Guideline, the Roman Catholic Bishops' Commission for education made it clear to their boards that non-Roman Catholic students must not be provided with access to the system in numbers which would dilute the Catholicity of their system. In emphasizing that they consider their system to be one whose nature is private despite the supply of public funds, they state that access of non-Roman Catholics must continue to be by favour.

In the view of this committee, such a stance is unacceptable. If public monies are to be equally available then public access, given acceptance of the Roman situational criteria, must be equally available.

d) Physical Facilities

The Ontario Government has failed to provide any guidelines which would be effective in determining the method of transfer of physical facilities. Its method has been, as in other situations, to create a problem and leave the individual operators to solve it.

In this case, notably in Sudbury, this has created a real source of difficulty between the parties involved.

It is the opinion of this committee that the determination of which facilities would pass from one Board to the other should be determined by the Board currently operating the present facility. No other system, under current guidelines, would seem to be feasible.

3) Trustee Representation

Under the current establishment, the Public School Boards of Education include a number of separate school trustees to represent their secondary students in the public system. By further provincial action, the public board must also include a number of French-language trustees. This in itself has placed some public boards in the position whereby the sum of the separate school trustees plus the French-language trustees (who are probably also Roman Catholics) equal, or outnumber, the public trustees on the public board. Of course, this is untenable and the result of a lack of proper planning on the part of the government.

Now, seemingly in order to add to the problem, the current extension of the operations of the separate schools through added funding will leave such representation

on the public boards while moving the pupils to the "separate boards. Again, such is entirely unacceptable.

If the Ontario Government is truly concerned about equality for all, it would only be reasonable to provide for Roman Catholic Trustees on the public board in ratio to their attendance at public schools together with a like representation of non-Roman Catholics on the separate school boards in ratio to their attendance in the separate schools.

In fact, no other scheme should be acceptable to the people of this province if this funding option is to be implemented.

#### Religious Education In The Public System

Essentially the scheme of extending funding to the Roman Catholic system has left non-Roman Catholic Christians feeling left out in the cold. Roman Catholic Christians have been told by our provincial government they have a right to a Christian-based education. On the other hand, no such choice is afforded to non-Roman Catholic Christians. The latter are told they must attend the pluralistic schools and endure the non-Christian approach. Such an attitude should not be endured by Anglicans and Protestants.

If all people in the province are to be treated equally by the government, all should have a right to education under the tenants of their own religious beliefs and criteria. However, only Roman Catholics are afforded that right, and that probably beyond the bounds of Constitutionality - according to the opinion of J.J. Robinette, a prominent constitutional lawyer.

However, the recent historical apathy of non-Roman Catholic Christians has allowed this situation to develop. Now, if they wish to have what should be rightfully theirs, they must be willing to fight an uphill battle just to obtain equality.

The Diocese of Algoma has supported the approach of the Ecumenical Study Commission in its report to the Minister of Education in December, 1984. By this report the reinstatement of proper religious education is advocated for the public school system.

Although this would be excellent from many points of view, it does not provide equality amongst the people of Ontario in the eyes of the Government of Ontario.

Thus, this Algoma Committee calls upon the government to alleviate this situation whereby it has created a major rift between the peoples of its own province which, in many areas, is developing into a major source of contention and strife amongst people who were previously co-existing in a peaceful manner.

For further information please contact:

The Rev'd Larry Winslow,  
Church of the Redeemer,  
P.O. Box 88,  
Thessalon, Ontario. POR 1L0  
Telephone: 705-842-3531



REPORT OF THE MISSIONS TO SEAMEN - THUNDER BAY BRANCH

The following is the report of the "Missions to Seamen", Thunder Bay, to the Synod meeting 1985.

Since my last report to Synod, the Missions to Seamen, Thunder Bay, has been continuing its work on the ships and at Keefer Terminal.

From April until December we have visited ships, supplying the crews with magazines, books, newspapers, in many languages, and helping them in any way that we can. Many crews, men and women, have been entertained with area tours, shopping trips, visits to high points of interest such as "Old Fort William", Centennial Park and Boulevard Lake for picnics, Fort William Museum, National Art Centre; and to sporting events, stock car races, soccer games, and other items of interest during the summer and fall of each year.

During the shipping season we would make more than 150 visits to ocean vessels and about the same number to lake vessels.

We assisted at "Port Days" celebration, and again the Mission to Seamen display received high commendation for its originality; as Chaplain, I was honoured by being selected "Goodwill Ambassador" for the Port of Thunder Bay for the year 1983 and 1984.

Again there were several national conferences held on The Shipping Industry, and on Port management, hosted by the Thunder Bay Harbour Commission; we were happy to have a part in these as the pastoral representative of the "Harbour Commission".

"Harbour News" the weekly programme that I broadcast over the local C.B.C. station on behalf of the Missions to Seamen, continues to be aired and seems to be well received. Through this programme, many people throughout Northwestern Ontario, have become acquainted with the work of the Missions to Seamen. I received a parcel of Christmas cards from a school at Grassy Narrows, which is 300 miles north and west of Thunder Bay.

Telephone calls home are an important part of the seamen's life, and at the Seamen's Centre we have placed more than 750 long distance calls to almost every country in the world since my last report; we have had more than 1,000 visitors during the same period.

28 Masses were celebrated aboard ship and in the Chapel of the Centre, these were conducted by Father Carlo Titotto, the Chaplain of the Stella Maris, I assisted him at these Masses; Masses attended in churches 18. I celebrated 8 Eucharists in the Chapel and held 12 other services. We had 1 burial service which was very impressive; a seaman from Goa suffered a heart attack and was buried in Mountain-View Cemetery in Thunder Bay.

On November 11th we took part in the Remembrance Day Service, and placed a memorial wreath at the cenotaph in memory of the merchant seamen lost during the wars.

During the time that the harbour port has been closed, I have been invited to speak on behalf of the Missions to Seamen at local churches, and at service clubs in the city and district.

I do want to thank all those who have helped us during the past, and are continuing to do so.

To Bishop Peterson for his guidance, support and trust.

To the Executive Committee for their consideration and help.

To the Parishes of the Diocese for their financial support, their assistance especially with the Christmas Card programme, and their prayers on our behalf.

To the A.C.W. throughout the Diocese for their continued support.

To the Roman Catholic Church of the Diocese of Fort William for their help and special gifts.

To the Thunder Bay Harbour Commission, who have continually supported us with free service such as Hydro, water, heat, and free location on Keefer Terminal, plus a donation each year.

And to all others who as individuals or groups have supported us in many ways.

Our own executive committee has been most untiring in its work at all times, and I do thank all the members who volunteer their time to this work. My thanks to the "Evening Watch" volunteer workers from each of the Parishes in Thunder Bay, who stand ready to assist in any way possible down at the Centre, and at any time. Their ready willingness to help is appreciated very much.

In submitting this report, we do ask your prayers that this work may continue as long as the need is there.

Respectfully submitted,

Rev'd David Bradford, Chaplain.

## A REPORT OF THE ADVISORY SOCIAL ACTION COMMITTEE

The Advisory Social Action Committee has had varying degrees of involvement in a number of issues in the past two years. Our meetings, during the first year of our mandate, were to study and make recommendations. We have been awaiting the outcomes since that time, and these will be addressed later in the report as we review our activities vis-a-vis the acid rain debate, pornography, the Bear Island land claim and Bridgehead Trading. This committee has some responsibility concerning the Primate's World Relief and Development Fund, and that, along with some concerns about the nature of this committee will be reviewed at the end of the report.

### ACID RAIN

The Diocese of Algoma has played a leading role in the Anglican Church of Canada regarding the Acid Rain debate. This is only appropriate as the area covered by our Diocese includes one of the major producers, i.e. Inco, and one of the major victims, i.e. Muskoka. We can feel the pressure in Muskoka to have the problem cleaned up. But, because of the economic realities facing our people, especially in Sudbury, we are also in a position to realize the complexity of the situation, and the need to be responsibly aware of the consequences in proposing methods of amelioration.

In January, 1984, the Chairperson represented the Anglican Church of Canada at an International Ecumenical Consultation on Acid Rain in Toronto. Twenty-five religious bodies met for three days with the following objectives:

- discuss the issue with representatives from industry, labour, government and environmental groups;
- reflect theologically on relevant questions of stewardship and justice; and
- plan joint strategies to commend to their religious bodies to involve them in efforts toward solutions.

The statements which you have in the appendix to this report reflect the consensus of the participants, and were adopted by them on the final day of the consultation. Upon the recommendation of our Committee, the Executive of our Diocese accepted this statement and proposed its acceptance by the National Executive Council of our Church. The Public Social Responsibility Unit (PSR) concurred and the Public Policy Guidelines were accepted by NEC at their fall meeting.

Recently, the Chairperson of the committee was invited to meet with the PSR Unit to begin to develop methods of implementation of Section IV of the report. It has been proposed to the Primate that a national consultation of Anglicans involved in this question be held, but no decision had been reached at the time of the writing of this report.

### PORNOGRAPHY

The Committee reviewed the film, Not Another Love Story, which was produced by the National Film Board. Many people will find this film shocking. It requires a special permit, available from NFB, and can only be viewed by adults in a controlled access setting. The film should be part of a programme in which it is introduced and followed by discussion. Some of the discussion might have to be left to a further meeting after the initial shock is overcome. This may be particularly true in the case of some of those who have not seen violent pornography before.

It should be noted that three other papers have been distributed to Synod members. One, titled, Pornography, was brought to our attention by Ms. Marion Bauregard of the

North Bay Women's Centre. It is quite representative of the stand being taken by many women's groups and may be reproduced. Acknowledgement is not necessary. The second is the brief of the Canadian Civil Liberties Association that was presented to the Fraser Special Committee on Pornography and Prostitution. It may be reproduced with acknowledgement. Their distribution does not imply acceptance, but they do put forward the arguments.

One of the basic questions to be faced in the pornography issue is to what extent can and should freedom of expression be restricted. While the film and two papers are from a secular viewpoint, we hope that they might be helpful to members of our Diocese who would wish to study this question in the light of the Gospel and the call of Jesus that people be able to live a life in all of its fullness.

The third paper from the House of Bishops is one statement on the issue from a Christian perspective.

#### BEAR ISLAND INDIAN LAND CLAIM

Our Church has provided some financial support to the Bear Island Foundation to assist the Indians of Bear Island in financing the legal costs of their court case. Many people, who have never had to deal with our Court systems, receive a rude awakening when they discover that many of their assumptions about how our justice system works are invalid. Justice may be blind, but it can be very expensive. The costs of research, legal consultations, lawyers and incidental costs can be very high. Our church has taken no stand on the legal aspects of the claim, but it has committed funds in the belief that these people have the right to their "day in court" with sufficient resources to ensure a reasonable degree of equity in putting together the legal arguments of both sides.

The case has been long and drawn out, and the delays cannot be blamed simply on the Band. The hearing of the case began on April 15, 1982. It continued in June, October, and November of that year; in January, February, March, April, May, June, September, October and November of 1983, and March of 1984. The decision of Justice Steele of the Supreme Court of Ontario was handed down on December 11, 1984, in favour of the Attorney-General for the Province of Ontario. We have just received a copy of the Steele judgment and the ninety-nine grounds for the appeal. At the time of writing this report, we have not yet had an opportunity to study and react to either.

#### BRIDGEHEAD TRADING

The use of Bridgehead products is increasing in our Diocese. It is an ATO, or Alternative Trading Organization, specializing mainly in coffee from Nicaraguan and Tanzanian cooperatives, and tea from Sri Lanka, formerly Ceylon. The slogan is "a better choice for those with a taste for justice." The basic premise is a desire for Third World workers to obtain a more appropriate share of the profits produced by their labours. In Sri Lanka, some of the increased income has been used to support homes for mentally and physically handicapped children and provide food, kitchen utensils, clothing and books and pens for school children, and especially, the victims of violence in that troubled land. Distribution is being handled by some ACW's, individuals, and businesses. Personal supplies are available through ABC or from Bridgehead Trading, 190 Carlton Street, Toronto, Ontario. M5A 2K8

#### PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

The Primate's Fund comes under the mandate of this committee, but the Diocesan network of coordinators has been taking shape, and assuming responsibilities. Consideration should be given in the future to recognizing this change and reflecting it in the Canons.

FUTURE DIRECTIONS

As the Diocese reviews its forms of organization, the structure of the Advisory Social Action Committee needs to be reviewed. There are many questions that need to be faced in our Diocese and one general committee located in one Deanery may not be the most effective way to elicit the contributions that so many people in Algoma have to make. Other models exist and it may be both valid and valuable to explore them.

CONCLUSION

The members of the committee for 1983 - 1985 were as follows:

The Rev'd Ron Duncan, Chairperson  
Mrs. Dorothy Chabot, Secretary  
Mrs. Winnifred Boland  
Mrs. Olive Chambers  
Mr. Biff Gigg .

The Ven. H. Ross Kreager  
The Rev'd Tony Hitsman  
Mr. Bob Franklin

Respectfully submitted,  
The Rev'd Ron Duncan.

1ST APPENDIX TO  
THE REPORT FROM THE ADVISORY SOCIAL ACTION COMMITTEE

EXCERPTS FROM "A STATEMENT ON ACID RAID"

From

A Consultation of Canadian and U. S. Religious  
Bodies held in Toronto, Canada

JANUARY 11 - 13, 1984

11. Our Understanding of the Acid Rain Problem.
111. Our Theological Understanding.
- 1V. Public Policy Guidelines.

Report from the Caucus of Participants  
from Canadian Religious Bodies

11. OUR UNDERSTANDING OF THE ACID RAIN PROBLEM

While acid rain is a complex, international issue, there is significant consensus in the North American and European scientific communities concerning the sources, processes and effects of acid rain. Some general statements about the problem can be made as follows:

1. Research points to an association of the short and long range transport of sulphur dioxide and nitrogen oxide emissions as the major contributors to the acidification of the environment, with consequent damage to water systems, plant life, fish, forests, buildings and potentially human health.
2. The major sources of sulphur dioxide emissions are non-ferrous smelters in Canada and fossil-fuel-fired power plants in the U.S., with many other contributing sources in both countries such as non-utility fuel use and industrial processes.
3. The major sources of nitrogen oxide emissions in both Canada and the U.S. are transportation vehicles, industrial processes, and fossil-fuel-fired power plants.
4. Acid rain is an undesirable side effect of the current North American industrial economy and associated lifestyle. It is one of the costs we North Americans pay for our enjoyment of abundant and inexpensive energy and readily available metals. Although it is probably possible to control acid rain and still maintain our highly consumptive lifestyle, the cost will have to be paid in other areas of our lives, our economy or the environment to the extent that we decline to make changes in the way we live toward a more ecologically sustainable way of life.
5. Degradation of our waters, soils, plant life and buildings is occurring over large geographic areas and will increase unless substantial reductions in sulphur dioxide and the oxides of nitrogen begin now. Such emission reductions are the only way to prevent damages associated with acidification of the environment.
6. Technologies already do exist to effect considerable emission reductions.
7. Any assessment of the costs of reducing emissions must be compared with the economic, ecological, health and other social costs of not stopping acid rain. These costs include many non-market values.
8. Legislative, regulatory and fiscal arrangements will have to be developed which ensure that the costs are distributed equitably (with specific protection for low income households), that the polluting sources assume an appropriate degree of responsibility, and that labour benefit from strategies to control pollution.

9. Opinion polls indicate that the public considers acid rain to be a serious problem and is prepared to share in the costs of abatement.
10. In both Canada and the U.S. specific, enforceable steps to reduce sulphur dioxide and nitrogen oxide emissions are urgently required. Abatement measures should be instituted in addition to those already in place.
11. Negotiations on a transboundary air pollution agreement between Canada and the U.S. should resume as quickly as possible. The resolution of the acid rain problem will set a precedent for the resolution of other international air pollution problems such as ozone, carbon dioxide, fluorocarbons, and local air pollution problems.

111. OUR THEOLOGICAL UNDERSTANDING

As Christians we affirm that:

1. God as Creator of heaven and earth and all earth's creatures looks lovingly upon all the works of creation and pronounces them very good. God continues to care for creation and to fill all the creatures with good things.
2. God as Deliverer acts to protect, restore and redeem the earth and its creatures. These have become co-victims with all humanity, victims of the sinful pride and greed that seek unwarranted mastery over the natural and social orders, and the sinful sloth and carelessness that refuse responsibility for understanding and serving God's world.
3. God as Jesus Christ has acted to reunite all things and to call the human creature back to the role of the steward, the responsible servant, who as God's representative cares for creation and acts in society for the sustenance and fulfillment of the one human family.
4. The Creator-Deliverer acts in the ecological-social crisis of our time to demonstrate that same divine love which was manifested in the cross of Christ; and we as a covenant people are called to increase our stewardship, in relation both to nature and to political economy, to a level commensurate with the peril and the promise with which God confronts us in this crisis.
5. Human stewardship is not a dominion of mastery. It is a dominion of unequivocal love for this world. It is to be exercised with respect for the integrity of natural systems and for the limits that nature places on economic growth and



material consumption. As stewards:

- we seek a political economy directed to the protection of the poor and to the sufficient and sustainable sustenance of all people
- we accept the responsibility of using political processes to check the abuses of power that would otherwise continue to victimize the earth and the poor
- and we insist that the costs of restoring the polluted environment and structuring sustainable practices and institutions be distributed equitably throughout our society.

#### IV. PUBLIC POLICY GUIDELINES

In response to the critical problem of Acid Rain and in the light of Christian theology, we support public policies that are consistent with the following guidelines:

1. Vigorous national and international action including bilateral co-operation between the governments of the United States and Canada to control acid rain.
2. Cleanup of sufficient magnitude to reduce emissions of sulphur dioxide and oxides of nitrogen to a level necessary to protect the health of our most sensitive environments and individuals.\*
3. Industrial and pollution abatement/control strategies that:
  - a) are environmentally sound
  - b) preserve existing jobs and create new ones
  - c) protect the poor
  - d) encourage energy conservation and renewable energy systems
4. Adequate funding of cleanup that will:
  - a) achieve by 1990 the necessary reduction of emissions that cause acid rain
  - b) distribute costs fairly among corporations, governments and consumers taking specific steps to protect the poor
  - c) support research into environmentally sound technologies

\* Current evidence suggests that SO<sub>2</sub> emissions must be reduced in the U.S. and Canada by 50% from 1980 levels, toward reducing wet sulphate deposition to less than 18 lbs/acre/year (20 kilograms/hectare/year) to protect extremely sensitive areas.

5. Increased citizen participation in the legislative, regulatory, judicial, and corporate accountability processes pertaining to sources and reduction of acid rain. This requires more citizen access to, and review of information regarding government and corporate cleanup plans.
6. Rigorous enforcement of clean air laws and regulations consistent with the above objectives.

REPORT FROM THE CAUCUS OF PARTICIPANTS FROM CANADIAN RELIGIOUS BODIES

Political/Advocacy Strategies

We recommend that Canadian religious bodies:

- (a) Request the Canadian federal and provincial governments to abandon their policy of not requiring further emission reductions in Canada until the U.S. is prepared to act; recognizing that 50% of Canada's acid rain problem originates within its own borders, Canada should proceed unilaterally to reduce its own emissions and use such action to reinforce its pressure on the U.S.
- (b) Request the Department of Energy, Mines and Resources of the federal government to release as soon as possible the Study on the Smelter Strategy Work Program to speed up modernization of smelters that would reduce emissions.
- (c) Deplore the fact that there is no reduction plan in effect at Noranda's Horne Smelter facility which is the second largest point source of SO<sub>2</sub> emissions in North America, and request the Canadian and Quebec Governments to order Noranda to make significant reductions.
- (d) Request the Canadian and Ontario governments to require a further reduction of emissions at INCO's Sudbury facility.
- (e) Request the Canadian government to move quickly to tighten the standards for nitrogen oxide emissions to 1 gm/mile for motor vehicles which is the existing U.S. standard.
- (f) Request the Ontario Government to require further reduction of emissions by Ontario Hydro facilities and to require Ontario Hydro to redirect its policy from promotion of electrical use to conservation which would reduce energy demand including that which is nuclear produced.
- (g) In order to facilitate public discussion about appropriate reduction levels, request the Canadian Government to release the apportionment strategies agreed upon by the Environment Ministers of the federal government and the provinces from Manitoba east.

- (h) Ask the federal and provincial governments to ensure that there is no reduction in any research related to acid rain, and to increase research in needed areas including the effects of acid rain on forests and agriculture.
- (i) Remind the federal and provincial governments that reducing emissions in Canada will also reduce the emissions that flow to the U.S. which would be consistent with principles of stewardship, neighbourliness and international law.
- (j) Endorse the "United States/Canada Citizens' Agreement on Acid Rain".

Further, we recommend that Canadian religious bodies:

- a) Use appropriate strategies to generate understanding and support of these recommendations in their churches and to communicate these concerns to political leaders, opposition critics, local MPs and MPPs/MLAs, as well as to the industries responsible for the emissions.
- b) Commit themselves to developing further educational and action strategies collaboratively and with U.S. churches to broaden and deepen the level of ecumenical activity on acid rain and other environmental and energy issues.
- c) Become members of the Canadian Coalition on Acid Rain.

2ND APPENDIX TO

THE REPORT FROM THE ADVISORY SOCIAL ACTION COMMITTEE

P O R N O G R A P H Y

- A) PAPER DELIVERED BY MS. MARION BAUREGARD OF THE NORTH BAY WOMEN'S CENTRE.

This is submitted for information/study purposes by your Committee. It was presented by the North Bay Women's Centre and its inclusion does not mean acceptance of any or all of its statements.

- B) STATEMENT BY THE CANADIAN HOUSE OF BISHOPS, THE ANGLICAN CHURCH OF CANADA; NOVEMBER 4th, 1983

- C) SUBMISSION TO THE FRASER COMMITTEE ON PORNOGRAPHY AND PROSTITUTION OF APRIL 6/84 BY THE CANADIAN CIVIL LIBERTIES ASSOCIATION.

This twenty (20) page document is not reproduced but is available upon request from the Synod Office.

A) PAPER DELIVERED BY MS. MARION BAUREGARD OF THE NORTH BAY  
WOMEN'S CENTRE

A NEW DEFINITION:

Pornography is: Verbal or pictorial material which represents or describes sexual behavior that is degrading or abusive to one or more of the participants in such a way as to endorse the degradation.

Erotica is: Mutually pleasurable, sexual expression between people who have enough power to be there by positive choice.

Note that nudity or explicitness of the sexual act are not involved in these definitions. Rather, the definition deals with the human rights, the morality and the dignity of the representation. Under this definition any act of sadism, bestiality, sexual assault, child assault, mutilation, coercion, or bondage would be included.

WHY NOW?

There is a growing tendency to portray children in pornography and in advertising as sexual objects. The growth of the child pornography industry and the incidence of child prostitution is being reflected in the violent deaths of Canadian children - the Clifford Olsen case, the Emmanuel Jacques case, etc. Those who work with victims of wife abuse, incest, sexual assault and sexual harassment can no longer ignore the connection between pornography and violence against women. To effectively work to eradicate these problems, one must speak out against the myths and hatred that are perpetuated by pornography. The last ten years has seen a dramatic increase in aggressive pornography, its acceptance by the media, film industry, distributors, etc. With the coming age of video cassettes, the policing of this type of material has been ineffective due to the size of the industry and the antiquity of obscenity laws. Recent research has documented the relationship between violence in pornography and violence against women. This research has shown that older theories about the harmlessness of pornography are not true.

WHY IS THIS A WOMEN'S ISSUE?

Women are not safe to walk down the street, work in their homes or work for pay without the fear of molestation. Women, as mothers, must fear for their children, lest they become victims. Women can identify with the women and children who are the victims of pornography. Women can understand the lies in pornography for what they are - we do not enjoy rape, we do not ask to be beaten, we do not want our children to be sex objects.

WHAT CAN WE DO ABOUT IT?

Educate ourselves.  
Look at some pornography and see what it is like.  
Find out where it is sold locally.  
Learn what the new research is discovering.  
Educate others.  
Tell others how you feel about what you see.  
Refuse to have it at home. Explain why.  
Write and complain when you are offended.

Lobby for better laws.  
Complain to local law enforcements so they know what community standards are.  
Complain to town councils so that they can make bylaws.  
Lay charges with police, the Attorney-General, and follow them through.  
Write MP's, Minister of Justice, and local politicians about your dissatisfaction with legislation that allows pornography.  
Work with other groups that are concerned about this issue.

We would like to do a survey of all local stores and theatres regarding pornography. You can volunteer to do your part. Then we would have a total picture of what is there in our community. We could then get better results from any action we take. We would let all women's groups know the results. This could bring about boycotts on local stores, municipal bylaws, and criminal charges.

#### PORNOGRAPHY LIES - LET US COUNT THE WAYS

##### Myth Number 1.

Pornography provides an outlet for crazies and therefore reduces rape.

Essentially this is the catharsis argument. This was based on Freud's theory that one type of sexual release would suffice for another, which would be less socially desirable. This theory is no longer subscribed to by most social scientists. Instead, the theory of social learning is found to be more valid. This theory proposes that those who are continually exposed to violent acts will come to condone that violence and act on it in their own lives. More recent studies show that pornography condones rape and therefore can excite more rapists to act out against women and children.

##### Myth Number 2.

After the legalization of pornography in Denmark, the incidence of rape was lowered.

The statistics upon which this myth were based were shodily done and a re-analysis of the data show that rape actually rose in incidence. Figures in the first study lumped all sex crimes together, so that a decrease was reported despite the fact that when pornography was legalized, so were many of the sex crimes such as voyeurism, peeping, etc. Also, the reports of rape could be lower after the change in

law, than would be normal, because of the reluctance of victims to report rape in light of the new age of sexual liberalism.

Myth Number 3.

Laws to restrict pornography are against the freedom of expression. Every society has laws to protect the majority of persons. Our society even has laws to protect minorities. One is not allowed to slander or libel a person or groups without the victim having legal recourse. One is not allowed to publish material that is offensive to racial or ethnic groups. So why should we allow anyone to publish material that is dangerous to the safety of women and children?

Myth Number 4.

Pornography is no more than a harmless fantasy. In many cases this is true to an extent. Just looking at pictures of naked people in sexual poses is not directly harmful. But the recent proliferation of violence in pornography changes this statement into a myth. Any child that is in a scene of sexual violence is not there of its own free will. Any material that condones violence against others, helps to make the viewer less likely to respond in a sympathetic manner to victims of that type of violence. When men continually see women as victims, they do not respond to women in general as persons deserving of respect and caring. When children are continually seen in pornography as sexual teases, one does not react to the sexual exploitation of children as wrong. A number of sexual deviants, such as Clifford Olsen, have been found with child pornography. The incidence of incest is believed to be much higher than originally thought and we are only now beginning to understand how devastating this is on children. Rape victims find it difficult to get people to take their crisis seriously, and the violence in these cases is much worse than before. Other studies have shown that people believe the messages of pornography before they believe victims of sexual assault.

Myth Number 5.

If we put controls on pornography, we will go back to an era of sexual repression when the body was sinful. No, we are not against sexually stimulating movies or magazines. We are not against sex. We want people to be more caring and loving. We want to stop the violence and have more eroticism. Naked bodies are beautiful if they are there by their own free will. Sexual relationships are beautiful when no one gets hurt. This is about consent and dignity, not nudity.

Myth Number 6.

Women like to be raped and hurt. They find it a 'turn-on'. FALSE. Women want to be loved and cared for. Rape is one of women's greatest nightmares. Being an exciting lover does not mean that one cannot be tender and caring. Women want to be treated as partners and not be dominated by husbands or friends. A loving relationship is one in which each person is free to say 'no'.

B) A MESSAGE TO THE MEMBERS OF THE ANGLICAN CHURCH OF CANADA  
AND THE PEOPLE OF OUR COUNTRY

As a Church, we take seriously the Biblical declaration about God and about mankind. Against the background of that declaration, we restate our understanding of human sexuality and our deep concern for the impact of pornography upon our people and upon the whole society.

Holy Scripture affirms that God is the Creator of all human beings, both male and female, and that all persons, male and female, have a particular affinity to the Creator. The Bible states, "in the image of God created He him: male and female created He them".

This truth is the ground of our conviction that men and women, sharing this "image", share also common responsibility to each other in their sexuality. Because both maleness and femaleness are part of God's gift in creation, we are able to claim a wholesomeness in sexuality. The relationship between man and woman is God given: beneficial to both and mutually enriching - a gift to be celebrated and enjoyed.

Although this positive Biblical attitude to human sexuality is clear in our marriage services, we are aware that the Church has sometimes failed both in its attitude and its teaching to help its members understand and express these Biblical truths. We recognize that this failure has contributed to some of the negative attitudes to human sexuality which exist today.

We recognize that many people, both men and women, need help in learning to accept their sexuality as a gift from a loving Creator: given to enable us to enter into mutually enriching relationships which affirm the intrinsic value of each person involved. Our sexuality permeates every aspect of our being. Its reality is far wider and deeper than physical contact. The mutual attractiveness which flows from it opens the possibility for relationships which express respect and affirm the dignity and value of human beings as persons to be related to, and not things to be manipulated or exploited. Such relationships are enriching and give life one of its highest meanings.

Sexuality makes possible for many, the vocation to marriage which involves a total commitment within which sexual intercourse is an intimate sacramental sign - an outward and visible expression of love and respect which provides a sense of mutual acceptance and support in the various experiences of life. It is the means whereby human beings can share in the experience of procreation.

It is because of our belief in the beauty and the sacredness of human sexuality that we are deeply concerned by the perversion of that sexuality in the form of pornography. In recent years, pornographic publications and movies have become more and more explicit as well as more readily available. Pornography victimizes and



debases women by portraying them as mere objects, and degrades men by portraying a stereotype of aggression. Pornography increasingly uses children as subjects, and increasingly depicts and incites to violent behaviour. It not only distorts wholesome and God-given sexual relationships, but exploits them for profit, so that persons who, in God's purposes, are capable of and deserving of fulfilling personal relationships are deceived into accepting debased fantasies in place of love and commitment. A society which acquiesces in such depersonalization and such increasing incitement to violence cannot escape the consequences. Ultimately this downward spiral will bring us to the point where the very image of God in which men and women are created will no longer be recognizable in us.

The publication of pornographic material and the distribution of pornographic movies is an evil which all of us can do something about. As Bishops of our Church, representing Anglicans from Newfoundland to the Yukon, we pledge ourselves to work with other Churches, with people of other faiths and with all concerned groups and institutions. We pledge ourselves, and call upon our members, to give support and encouragement to those already giving leadership in attacking this evil. Particularly, we recognize the valuable contribution of various women's organizations in increasing awareness of the insidious nature of pornography.

As members of dioceses and parishes we have opportunity and responsibility to make our total constituency aware of the harmful effects of pornography upon the viewer or reader, and the related effects on other persons and on society as a whole.

We call upon our members to make their own individual witness. This can be done, first of all, by refusing to purchase literature or video tapes which demean or violate the human body or the human person.

Individuals can refuse to make purchases of any kind at a business or store which displays pornographic literature and by making known to the management of that store their personal position. They can encourage management who themselves are opposed to the distribution of pornographic materials. They can make their views known to our elected representatives in every level of government: federal; provincial; municipal; through comments, letters and group resolutions.

As we endeavour to combat this pernicious influence in our midst, we must challenge those who profit from the multi-million dollar pornographic industry. This includes retailers, distributing agencies, and those involved in the production of such materials.

We urge all Canadians to take seriously this evil and to work for its eradication.

Report of the  
ANGLICAN FELLOWSHIP OF PRAYER

to the Synod of the Diocese of Algoma, May 23-25, 1985

The Anglican Fellowship of Prayer is an international organization that has been serving the church for twenty-seven years by increasing and strengthening the companionship of prayer in the world-wide Anglican Communion. The late Bishop Frederick Wilkinson of Toronto was one of the founders along with others from England and the USA. Today, in Canada twenty-eight dioceses out of thirty, are represented in the Fellowship.

The endorsement of Bishop Nock, and a grant from the Anglican Church Women in this diocese, marked the beginning of the Anglican Fellowship of Prayer in Algoma. It is now active in the deaneries of Algoma, Muskoka, and Thunder Bay. Plans are underway in the deaneries of **Sudbury** and **Temiskaming**. The development of the AFP in this diocese has been encouraged by Bishop Peterson, and supported by the Advisory AIM Committee who recommended that funds be granted to help each deanery have a workshop on prayer. The Algoma Anglican has also been supportive with the generous coverage it has given to events and the work of the AFP.

To introduce the Anglican Fellowship of Prayer in each deanery, the Rev'd Canon Tom and Mrs. Gracie have led Prayer in Practice workshops. Canon Gracie is the rector of The Church of the Messiah in Toronto and Mrs. Gracie is the Canadian Co-ordinator for the AFP. The workshops are designed to show how prayer undergirds all aspects of the church's life.

Deanery committees comprising parish representatives and clergy serve to continue the work of planning annual prayer conferences and retreats as well as encouraging personal and corporate prayer. Algoma Deanery is planning a School of Prayer next winter with the Rev'd Douglas Stanley as leader. Muskoka Deanery held a one-day conference with Sister Mary Cartwright, ACL as speaker. Archdeacon Ross Kreager and the Rev'd William Ivey were workshop leaders. The Deanery of Thunder Bay, under the leadership of the Rev'd Canon David Smith, established a deanery chapter and working committees to encourage prayer and Christian growth in the deanery.

In time there will be a diocesan prayer network of people to promote the life of prayer by teaching others how to pray; developing effective prayer groups; calling the church always to give prayer its rightful priority; and serving as a reliable resource.

"In the spirit of PRAYER UNITES the Anglican Fellowship of Prayer is inclusive of all forms and expressions of church life whether lay or clerical, Catholic or Evangelical, monastic or secular, formal or informal. Its services are available to all people of the church in all places."

Respectfully submitted,

Betty McDowall,  
Diocesan Representative

Report of the  
DIOCESAN MATRIMONIAL COMMISSION

TO THE SYNOD of the DIOCESE OF ALGOMA - May 23rd, 24th and 25th, 1985

The Ecclesiastical Matrimonial Commission consists of seven members as follows:

The Bishop, The Right Rev'd L.E. Peterson, as Chairman,	
The Very Rev'd I.L. Robertson,	
Mr. John DeP. Wright, Q.C.,	Mr. T. Vandenbosch,
Mrs. Rita Allen,	Mrs. Norma Hankinson,
Mrs. Eileen Stableforth,	Mrs. J. McAlpine, Secretary.

The Right Reverend Bishop F.F. Nock was the Chairman of the Commission until his retirement in 1983. The Reverend Canon F.G. Roberts was a member of the Commission until his transfer to St. John the Evangelist, Thunder Bay in October 1983. With the retirement of Mrs. Marguarette Rose also, in 1983, the Ecclesiastical Matrimonial Commission suffered the loss of three valuable members. Bishop L.E. Peterson was pleased to appoint Mr. T. Vandenbosch to the Commission.

During the period from January, 1983, to December 31st, 1984, the Commission held twenty meetings. 138 applications for re-marriage after divorce were considered.

- 109 Applications had at least one party that was Anglican
- 29 Applications were non-Anglican
- 3 Applications were NOT approved
- 3 Applications were for the Blessing of a Civil Marriage
- 1 Application the couple went elsewhere

A letter was received from Canon I.K. Calder, Chairman of the Sub-Committee on Marriage and Related Matters, requesting information concerning the experience of the workings of the Commission. This was needed for the Task Force preparing a revision of Canon XXI. Statistical information was also supplied to Canon Calder, upon request.

Respectfully submitted,

Mrs. J. McAlpine (Secretary)

CANONS AND CONSTITUTION COMMITTEE REPORT

Meeting: 390 Bay Street, Sault Ste. Marie, Ontario  
December 6, 1984

PRESENT: John Wright, Joan Secord, Henry Gaines

1. ARTICLE 17: VOTING

1. Problem:

- (1) There has been confusion with voting by orders in the past. At the last Synod, a vote by orders was taken openly. The second order to vote may well have been influenced by the vote of the first order. Such votes should be by ballot.
- (2) The Bishop should have the express right to withhold his concurrence in a resolution beyond the end of the Synod, but a definite time limit should be imposed on this right.

2. Proposed Amendment - Article 17:

- (1) Any member of Synod may request a vote by ballot.
- (2) The votes of the clergy and the laity shall be taken consecutively unless there is a vote by others.
- (3) There shall be a vote by orders where this is provided for by a Canon or where this is requested by two members of Synod before the question is put from the chair.
- (4) Where a vote by orders is conducted:
  - a) this shall be by ballot, and
  - b) no result shall be announced until both orders have voted.
- (5) No resolution of the Synod shall be deemed to have passed unless concurred in by
  - a) the majority of the members of Synod, or the majority of each order where there has been a vote by orders, and
  - b) the Bishop.
- (6) The Bishop may reserve his decision as to whether or not to concur in a resolution but if he does not notify the secretaries to Synod of his concurrence within two months of the end of Synod, the resolution shall be deemed to have been lost.
- (7) This article, so far as it applies to the concurrence of the Bishop, shall not apply to the election of a Bishop.

2. CANON 17: NOMINATIONS BY PROVINCIAL  
HOUSE OF BISHOPS

1. **Proposal:** To amend Canon 17 to provide that the Provincial House of Bishops may nominate up to three candidates in any Episcopal election.
2. **Reasons:** This was requested by the Provincial House of Bishops. The Committee felt that it was important that any such nominations be treated in the ordinary course and that the idea was acceptable so long as the nomination by the House of Bishops was made in complete confidence and that there was no indication either that the House of Bishops had in fact made such a nomination or who such a nominee might be.
3. **Proposed Amendment:**
  - 1A "The Secretary to Synod may accept the nomination by the Provincial House of Bishops of up to three candidates in addition to those nominated by members of Synod in an Episcopal election provided that there be no indication of the origin of the nominations".

3. ARTICLE 2

1. **Proposal:** To amend Article 2 to define the clergy entitled to vote.
2. **Problem:** We have a number of different kinds of clergy:
  - a) Those who are active in the Diocese;
  - b) Those who are superannuated;
  - c) Students;
  - d) Clergy on the rolls of other Diocese who are acting under Letters of Permission;
  - e) Clergy active in the Diocese, but under another Bishop, e.g. Chaplains in the armed forces;
  - f) Clergy of the Diocese "on leave" e.g. Chaplains in the armed forces elsewhere.
3. **Proposal:**
  - (1) No one who has a vote in another Synod may vote in our Synod;
  - (2) Retired clergy who have no licence at all cannot vote;
  - (3) Clergy from this Diocese "on leave" may vote.

4. CANON 24

1. Proposal: To amend Canon 24 to make it clear:

- a) that the Registrar need not be elected from among the delegates to Synod;
- b) that if he is a lay delegate to Synod, then he ceases to be a lay delegate upon his election as Registrar;
- c) that he remains in office until the end of the Synod during which his replacement is elected unless the motion electing the new Registrar otherwise directs.

2. Proposed Amendments:

- (1) There shall be an officer of the Synod to be designated as "the Registrar of the Synod".
- (2) The Registrar shall be elected by the Synod at each regular meeting thereof.
- (3) Unless otherwise stated in the motion electing him or his successor, the Registrar assumes office upon the termination of the Synod at which he was elected and continues in office until the termination of the next Synod.
- (4) The Registrar shall:
  - (i) Possess the qualifications of a lay delegate to Synod but need not be a delegate to Synod, and
  - (ii) Be a solicitor of at least five years' standing in Ontario.
- (5) Upon the Registrar ceasing to hold the above qualifications, the office becomes vacant.

5. CANON 32: LAY STEWARDS

1. Problem: There is some confusion throughout the Diocese as to whether a person ceases to be a lay steward when he ceases to be a delegate to Synod.

2. Proposal:

- (1) A lay steward must have the qualification of a lay delegate to synod but need not be a lay delegate.
- (2) The lay steward should be a member of Synod by virtue of his or her office.

NOTICES OF MOTION

1. FROM 1983 SYNOD:

RE: ARTICLE 2 of the CONSTITUTION

Moved by The Rev'd Canon D.A.P. Smith, seconded by The Rev'd Canon F.G. Roberts -

"That Article 2 of the Constitution be rescinded and replaced by the following:

All members of the clergy who are licenced by the Bishop of Algoma shall be permitted to sit and vote in Synod as clerical members of Synod.

An ordained person acting under "Letters of Permission" but not licenced by the Bishop of Algoma is not a member of the clergy of the Diocese of Algoma, but of the diocese of the licencing bishop.

A bishop, priest or deacon resident in the diocese but not licenced by the Bishop of Algoma may sit and vote as a lay member of Synod if so elected as in Article 3."

2. To be moved by Dr. D.H. Gould, seconded by The Rev'd J.M.A. Wright -

"That the Book of Alternative Services be adopted as the official source of alternate services in the Diocese of Algoma, and therefore that the further use of other alternate liturgies in Algoma parishes be discontinued (except where direct episcopal permission has been obtained).

3. To be moved by Dr. D.H. Gould, seconded by The Rev'd J.M.A. Wright -

"That the motion #62 of Synod 1982 - with regard to the uniform useage of the new lectionary within the diocese - be reaffirmed.

4. To be moved by The Rev'd C.J. Dee, seconded by The Rev'd K.W. LeGrand -

"That an Anglican North Shore of Superior Fellowship, consisting of the parishes of Chapleau, Wawa, Marathon, Manitouwadge, Schreiber, and Nipigon, be recognized as a body for fellowship and spiritual growth. These parishes share many common concerns and interests, as all are isolated rural parishes. The Fellowship is to be recognized as a body able to apply for funds for co-operative projects."

5. To be moved by The Very Rev'd I.L. Robertson, seconded by The Rev'd A.V. Bennett -

Recognizing that significant areas of apparent disagreement remain as obstacle to intercommunion with the Roman Catholic Church, but at the same time affirming as consonant with Anglican faith the positive work of A.R.C.I.C., this Synod moves to accept the final report of A.R.C.I.C. I as a firm basis for further discussion with the Roman Catholic Church."

6. To be moved by The Rev'd L.H. Winslow, seconded by Mr. Wm. Kidd -

"That this Synod endorses, in principle, the actions of the Bishop's ad hoc Committee on Public Education."

NOTICES OF MOTION (Continued)

7. To be moved by The Rev'd L.H. Winslow, seconded by Mr. C. Varney -  
"That this Synod communicate its concurrence with the work of the Bishop's ad hoc Committee on Public Education to the Premier, the Minister of Education, and the Leaders of the Opposition Parties of the Province of Ontario through the Bishop of the Diocese."
8. To be moved by Mrs. Betty McDowall, seconded by The Ven. E.B. Paterson -  
"That this Synod approve the principles and guidelines concerning baptismal practice in the Diocese of Algoma as recommended by the Advisory Ministry Committee, that these be commended for study and implementation at deanery and parish level, and to become Diocesan policy."
9. To be moved by The Rev'd Robert Lumley, seconded by Mr. Patrick McNally -  
"This Synod affirms that the World Council of Churches' Report on Baptism, Eucharist, and Ministry is agreeable to Scripture and the Apostolic Faith and Practice of the early Church.  
This Synod further agrees that Faith and Order Commission of the World Council of Churches should continue to give leadership towards Church unity along the lines of the principles and processes of the Lima Text, as this Report is also known by."
10. To be moved by The Rev'd Robert Lumley, seconded by Mr. Patrick McNally -  
"We propose that in the Diocese of Algoma that the medium of worship for the people each Sunday should be the Holy Eucharist, according to the Rites and Ceremonies of the Anglican Church of Canada, as the means of preparing ourselves for union and forwarding the desire of the World Council of Churches to be an Eucharistic Fellowship."



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REPORT OF THE ADVISORY FINANCE COMMITTEE

Mr. Robert Burton  
Mr. Frank Boland  
Mr. Norman Greene  
Mrs. Louise Kelly  
Mr. Nick Farkouh  
Mr. Robert Hutchinson

Ven. Eric Paterson  
Rev. Robert Kelsey  
Canon Jack Crouch  
Mrs. Pat Dutton, Sect'y  
Mr. Din Oosterbaan, Treas.

We are pleased to report that the Finance Committee has met faithfully and frequently since the last Synod.

Consideration was given to the regular financial matters referred to us by Synod and the Executive Committee and Diocesan Budget planning and preparation continues to be one of the Committee's primary concerns.

The recommendations re basic stipend and travel grants have been brought into line with National Church guidelines. Attention has been paid to the Canada Pension Plan, Unemployment Insurance Premiums and related matters.

We began an investigation of the calculation of the Unified Levy and are exploring alternative methods of applying 'The Fair Share' method for each parish; this ongoing work is still in progress.

A new system of determining grants to assisted parishes was instituted and has received much favourable response. We recommended to the Executive Committee that our Diocese participate in the General Synod Continuing Education plan and became members as of January ], 1985.

At the present time we are looking at Workmen's Compensation for all paid members of parishes.

The Committee has considerable concern over the principle of Equalized Stipends as passed by the last Synod. As an Advisory Finance Committee we have had no opportunity to explore the financial implications of the report and would recommend therefore that no action be taken on the report until the long and short term implications of the proposed principle have been thoroughly explained and understood.

The accounts are presented for your perusal and attention on pages 105 to 113 of the Synod Journal.

We express our appreciation to Mr. Din Oosterbaan for the excellent work he does in preparing our financial statements and for his unstinting help he gives to our committee.

Respectfully submitted,  
Rev. Canon Jack Crouch,  
Chairman.

ARCHBISHOP WRIGHT BUILDING FUND

Statement of Loans Receivable as at December 31, 1984

	<u>1983</u>	<u>1984</u>
St. Michael, Azilda	\$ 1,650.27	\$ 1,650.27
" "	2,645.57	2,645.57
St. Saviour's, Blind River	6,424.07	5,425.88
St. Barnabas, Cache Bay	2,386.25	2,278.81
Camp Gitchigomee	5,034.99	-
Camp Manitou	2,700.00	1,700.00
St. Alban's, Capreol	938.47	-
" "	-	14,560.00
St. Faith's, Charlton	6,326.00	5,750.13
St. John, Copper Cliff	-	25,125.55
Good Shepherd, Garson	-	1,833.47
All Saints, Gore Bay	8,000.00	-
St. Paul, Haileybury	-	1,943.11
Christ Church, Ilfracombe	1,090.04	-
Lake of Bays Mission	500.00	3,000.00
Christ Church, Lively	13,163.02	9,224.73
Holy Spirit, Manitowadge	7,000.00	7,000.00
St. James, Massey	9,000.00	8,550.36
St. John, New Liskeard	1,394.97	-
Nipigon Parish Council	18,052.14	15,362.91
All Saints, Onaping	-	1,300.00
Trinity, Parry Sound	9,649.20	6,131.66
Christ Church, Port Sydney	-	1,266.27
St. Mary, Powassan	-	1,600.00
St. Matthew's, Sault Ste. Marie	57,697.07	40,667.98
St. John's, Schreiber	1,326.60	15,509.34
Redeemer, Thessalon	-	17,473.52
St. George, Thunder Bay	10,985.39	8,344.19
St. Stephen's, Thunder Bay	27,936.55	25,594.29
St. Paul's, Wawa	6,562.32	5,686.56
St. John's, Webbwood	-	700.00
West Thunder Bay - Murillo	11,928.20	10,763.48
All Saints, White River	<u>5,613.60</u>	<u>3,980.62</u>
	\$218,004.72	\$245,068.70
Interest due	<u>668.28</u>	<u>544.28</u>
	\$218,673.00	\$245,612.98
	<u>=====</u>	<u>=====</u>
<u>MORTGAGE LOAN RECEIVABLE</u>		
Wm. McMurray Corporation	\$ 55,209.29	\$ 54,407.11
	<u>=====</u>	<u>=====</u>
<u>TOTAL LOANS</u>	<u>\$273,882.29</u>	<u>\$300,020.09</u>

## ADVISORY PROPERTY COMMITTEE REPORT

### 1. MEMBERS:

Mr. Henry Johnston  
Mr. Harold Brain  
Mr. Neil Howson  
Dr. David H. Gould  
Mr. Din Oosterbaan

The Rev'd Canon Wm. R. Stadnyk  
The Rev'd C.T.G. Moote  
Mr. Kenneth Lawson  
Mr. Arthur Day

Mr. Henry Johnston was re-elected Chairman of the Committee at the first meeting on October 12, 1983.

Since our last Synod the Property Committee has been very actively involved with matters concerning Diocesan Property. The Committee has met as a whole on six occasions, in addition to numerous Executive meetings. The following items are highlighted.

### 2. a) BISHOPHURST:

Bishophurst was partially remodeled prior to occupancy by the Bishop and Mrs. Peterson. The kitchen was redesigned, the dining room and living room walls and ceilings were insulated and dry-walled. Much of the re-decorating of them and other rooms were under the direction of our new "First Lady" of the Diocese.

### b) QUEEN STREET NORTH, SAULT STE. MARIE:

In August of 1984 we received an offer to purchase the property on Queen Street North, for the development of a Nursing/Retirement Home. After several meetings, a fair market value was established and agreed to, and we recommended the sale of this property. Before releasing this land, the Executive offered Algoma University College the first right of refusal, which they accepted, and the property was eventually sold to the College in February 1985.

### c) RECTORY, WHITE RIVER:

The Rectory in White River was visited and inspected, and as a result we concurred with the Rural Dean that refurbishing this building was the most favorable action to take. Tenders for the work were obtained.

### d) SHINGWAUK CEMETARY:

During the summer of 1984, a committee headed by The Rev'd Canon H. Morrow arranged for much needed maintenance on the Shingwauk Cemetery grounds

### e) BISHOP FAUQUIER CHAPEL:

The Rev'd T. Delaney conducted regular services at the Bishop Fauquier Chapel during the summer of 1984, and plans to use this facility again in the summer of 1985. Student work grants are being sought and some funding may be required to carry out needed maintenance on this property.

### f) The sale of the Queen Street North property and residence, directed our attention to the property on the South side of Queen Street. The residential property needs of the Diocese, current and future, the possible uses of the property, the full potential of the property, and the role the Diocese should play in the development of this property, have been and

continue to be explored. The acquisition of title to the adjoining water lots is currently being pursued. A conceptual design plan has been prepared and has been submitted to the City of Sault Ste. Marie Planning Department, and the Ministry of Natural Resources for their consideration and comments. We have received positive comments from both of these levels of Government.

The Diocesan interests, the economics, the timing, the Community involvement, are just some of the main factors to be considered before any definite decisions can be made in the future development of this property.

This Committee will continue to explore these areas and provide the Executive with as much information as possible so that these decisions will be wisely made.

3. The attached list of real estate sales, purchases, leases and miscellaneous agreements have been executed since the date of last Synod and are now officially reported. Transactions in progress are not included.

EASEMENTS:

October 6th, 1983 - Between the Incorporated Synod of the Diocese of Algoma and the Ontario Hydro Commission - Easement rights on the property of St. Mary's, Sand Lake, (Lot 21, Conc. 3, Township of Proudfoot).  
Consideration - \$15.00

SALE OF LAND:

February 13th, 1984 - Sale of the parcel of land commonly called Vicker's Heights, formerly the Church site of St. Mary's, Lot 11, of Neebing Township, District of Thunder Bay, to Mr. and Mrs. Frances Poleschuk of Thunder Bay.  
Consideration - \$4,000.00.

SALE OF RECTORY:

August 23rd, 1983 - Sale of 352 Harvey Street, North Bay, to Helen Joanne Bernier, of North Bay.  
Consideration - \$19,001.00 (Net)

PURCHASE:

November 21, 1983 - The Incorporated Synod of the Diocese of Algoma, purchased a Rectory in the Town of Gore Bay, from Glenn Carl Traviss and Shirley Jean Traviss.  
Consideration - \$28,000.00.

March 7th, 1984 - The Incorporated Synod of the Diocese of Algoma, purchased from Byron G. Turner, of Little Current, an extension of 60 ft. x 135.07 ft. to Church property.  
Consideration - \$15,000.00.

September 11th, 1984- The Incorporated Synod of the Diocese of Algoma, purchased from the Ontario Ministry of Transportation and Communication, portion of old road allowance by Christ Church, Gregory, for Cemetery.  
Consideration - \$300.00.

MISCELLANEOUS:

November 1st, 1983 - Agreement between The Incorporated Synod of the Diocese of Algoma and the Municipality of Parry Sound, that a fence be erected between the two properties at the expense of the Town.

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Harry Johnston  
Chairman

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Din P. Oosterbaan,  
Treasurer

### CARA COMMUNITY CORPORATION

In early 1979, Holy Trinity Church, Sault Ste. Marie, recognizing the need for socially-responsible housing in the community formed a committee to investigate the possibilities of developing a non-profit housing project.

As a result, Cara Community was incorporated in September of 1979 under the Corporations Act of the Province of Ontario as a non-profit housing corporation. Construction was begun in 1980 on land adjacent to the church with the first residents moving in, in the fall of 1981.

There are at present 89 apartment units (1 - 3 bedroom); 11 townhouses (3 & 4 bedroom) and a Group Home for girls called Cara House (Incorporated as Agape Group Homes).

We are at present providing housing for three mentally-handicapped persons, 27 physically-handicapped individuals, 27 senior citizens, 16 single mothers with children, 9 young married couples plus the group home for girls (Cara House) and others. Cara House is a short-term care unit for young women over the age of 16 years designed to provide a caring, nurturing, creative disciplined and challenging Christian home environment for those who need it. The capacity of Cara House is 12 young women.

The entire complex is more than just an ordinary non-profit housing project. We have on staff a "community co-ordinator" whose responsibility it is to encourage and facilitate the development of Christian community among the residents. We are fortunate in having sufficient common space to be able to do this. This common space is utilized by the members of the community for pot-luck suppers, social activities, films and lecture nights, etc. Holy Trinity Church holds church services and Bible studies there as well. Other self-help groups in the community (such as A.A., N.A., O.A., Al Anon, Community Interaction Association, the M.S. society etc.) make use of the facilities as well.

The physically able in this project help and encourage those who are handicapped by assisting them with shopping, housekeeping, recreational activities and other needs as they arise.

Last year we were able to lease adjoining land to provide gardening space for residents and recreational space for children and others. Our entry in the city Inter-church Slow Pitch League won the city championship.

We have a lengthy waiting list but anyone is welcome to apply. We use the Ontario Housing criteria with minor modifications for determining eligibility.

Yours respectfully,

Pat White,  
Community Co-ordinator.

# THORNE RIDDELL

Chartered Accountants



## AUDITORS' REPORT

To the Members of  
Cara Community Corporation

We have examined the balance sheet of Cara Community Corporation as at June 30, 1984 and the statements of revenue and expenses, accumulated surplus and changes in financial position and funds for the year then ended from the records of Cara Community Corporation. 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 corporation as at June 30, 1984 and the results of its operations and the changes in its financial position and funds for the year then ended in accordance with generally accepted accounting principles, as outlined in note 1, applied on a basis consistent with that of the preceding year.

Sault Ste. Marie, Ontario  
August 8, 1984

Chartered Accountants



CARA COMMUNITY CORPORATION  
(Incorporated under the laws of Ontario)  
BALANCE SHEET AS AT JUNE 30, 1984

ASSETS

	<u>1984</u>	<u>1983</u>
<b>CURRENT ASSETS</b>		
Cash	\$ 22,699	\$ 25,937
Accounts receivable	21,211	19,986
Prepaid expenses	6,456	1,529
	<u>50,366</u>	<u>47,452</u>
<b>INVESTMENTS</b>		
Replacement reserve fund	50,896	33,318
Subsidy surplus fund	26,912	32,486
	<u>77,808</u>	<u>65,804</u>
<b>FIXED ASSETS (note 2)</b>		
Land, buildings and equipment	4,359,725	4,354,460
Less accumulated depreciation	18,856	8,684
	<u>4,340,869</u>	<u>4,345,776</u>
	<u>\$4,469,043</u>	<u>\$4,459,032</u>

LIABILITIES

<b>CURRENT LIABILITIES</b>		
Accounts payable and accrued liabilities	\$ 32,902	\$ 37,494
Deferred revenue	10,129	
Principal due within one year on long term debt	8,000	7,000
	<u>51,031</u>	<u>44,494</u>
<b>LONG TERM DEBT</b>		
Mortgage payable (note 3)	4,348,204	4,355,734
Less principal included in current liabilities	8,000	7,000
	<u>4,340,204</u>	<u>4,348,734</u>

MEMBERS' EQUITY

<b>MEMBERS' EQUITY</b>		
Replacement reserve fund	50,896	33,318
Subsidy surplus fund	26,912	32,486
	<u>77,808</u>	<u>65,804</u>
	<u>\$4,469,043</u>	<u>\$4,459,032</u>

Approved by the Board

W. R. Stadnyk      Director

D. P. Oosterbaan   Director

CARA COMMUNITY CORPORATION  
 STATEMENT OF REVENUE AND EXPENSES  
 YEAR ENDED JUNE 30, 1984

	<u>1984</u>	<u>1983</u>
<b>Revenue</b>		
Rental income	\$351,525	\$333,771
Subsidies provided from Subsidy Surplus Fund	9,834	2,073
Interest and other income	11,454	25,624
C.M.H.C. Subsidy	436,955	436,954
	<u>809,768</u>	<u>798,422</u>
<b>Expenses</b>		
Municipal taxes	58,110	55,579
Insurance	6,117	6,117
Repairs and maintenance	28,131	18,975
Snow removal and sanitation	3,629	2,092
Utilities	51,362	51,701
Administrative wages and benefits	41,896	44,372
Administrative costs	5,701	6,406
Professional fees	4,962	5,418
Miscellaneous	1,669	1,127
Depreciation	10,172	8,684
Interest on long term debt	581,819	581,001
	<u>793,568</u>	<u>781,472</u>
<b>EXCESS OF REVENUE OVER EXPENSES FOR THE YEAR</b>	<u>\$ 16,200</u>	<u>\$ 16,950</u>

CARA COMMUNITY CORPORATION  
STATEMENT OF ACCUMULATED SURPLUS  
YEAR ENDED JUNE 30, 1984

	<u>1984</u>	<u>1983</u>
BALANCE AT BEGINNING OF YEAR	Nil	Nil
Excess of revenue over expenses for the year	\$16,200	\$ 16,950
Less		
Contribution to Replacement Reserve Fund	<u>16,200</u>	<u>16,950</u>
BALANCE AT END OF YEAR	<u>Nil</u>	<u>Nil</u>

STATEMENT OF CHANGES IN FINANCIAL POSITION  
YEAR ENDED JUNE 30, 1984

	<u>1984</u>	<u>1983</u>
Working capital derived from		
Operations	\$26,372	\$ 25,634
Reduction of construction costs		35,338
Increase in long term debt		45,270
	<u>26,372</u>	<u>106,242</u>
Working capital applied to		
Purchase of fixed assets	5,265	8,173
Reduction of long term debt	8,530	7,286
Transfer to Replacement Reserve Fund	<u>16,200</u>	<u>16,950</u>
	<u>29,995</u>	<u>32,409</u>
INCREASE (DECREASE) IN WORKING CAPITAL POSITION	(3,623)	73,833
WORKING CAPITAL (DEFICIENCY) AT BEGINNING OF YEAR	<u>2,958</u>	<u>(70,875)</u>
WORKING CAPITAL (DEFICIENCY) AT END OF YEAR	<u>\$ (665)</u>	<u>\$ 2,958</u>

CARA COMMUNITY CORPORATION  
 STATEMENT OF CHANGES IN REPLACEMENT RESERVE FUND  
 YEAR ENDED JUNE 30, 1984

	<u>1984</u>	<u>1983</u>
Balance at beginning of year	\$33,318	\$15,450
Interest earned	1,378	918
Contribution from Operating Fund	<u>16,200</u>	<u>16,950</u>
BALANCE AT END OF YEAR	<u>\$50,896</u>	<u>\$33,318</u>

STATEMENT OF CHANGES IN SUBSIDY SURPLUS FUND  
 YEAR ENDED JUNE 30, 1984

	<u>1984</u>	<u>1983</u>
Balance at beginning of year	\$32,486	\$33,570
Interest earned	4,260	989
Contribution to Operating Fund	<u>36,746</u>	<u>34,559</u>
	9,834	2,073
BALANCE AT END OF YEAR	<u>\$26,912</u>	<u>\$32,486</u>

CARA COMMUNITY CORPORATION  
 NOTES TO FINANCIAL STATEMENTS  
 YEAR ENDED JUNE 30, 1984

1. ACCOUNTING POLICIES

(a) Fixed assets

Fixed assets are stated at cost. Depreciation is provided on the following basis:

Building, furniture and equipment purchased from funds insured by C.M.H.C.	At an amount equal to the principal repayment of the loan amortized over 35 years.
Other furniture and equipment	20% diminishing-balance.

(b) Replacement Reserve Fund

The fund represents an appropriation of income being \$150 per unit annually to be set aside to finance future major repairs, replacements and renovations in accordance with the terms of the operating agreement with the Central Mortgage and Housing Corporation.

(c) Subsidy Surplus Fund

The fund represents an appropriation of income limited to a total provision of \$500 per unit to be set aside to supplement future income requirements.

(d) Revenue

Rental income is recognized as earned.

2. FIXED ASSETS

	1984		1983	
	<u>Cost</u>	<u>Accumulated depreciation</u>	<u>Net</u>	<u>Net</u>
Land	\$ 259,472		\$ 259,472	\$ 259,472
Building	3,965,524	\$13,244	3,952,280	3,958,601
Furniture and equipment	<u>134,729</u>	<u>5,612</u>	<u>129,117</u>	<u>127,703</u>
	<u>\$4,359,725</u>	<u>\$18,856</u>	<u>\$4,340,869</u>	<u>\$4,345,776</u>

3. LONG TERM DEBT

13.75% Mortgage, payable \$49,112 monthly including interest, maturing November 15, 1986, is secured by the land and buildings situated at 31 Old Garden River Road, Sault Ste. Marie.

Principal due within each of the next three years is approximately as follows:

1985	\$ 8,000
1986	10,000
1987	4,330,204

4. COMPARATIVE FIGURES

Certain 1983 comparative figures have been reclassified to conform with the financial statement presentation adopted for 1984.

ANGLICANS IN MISSION ADVISORY COMMITTEE

Report to Diocesan Synod, May 23-25, 1985

A meeting called by the Bishop and attended by 10 representatives of the five Deaneries of the Diocese was held in Sudbury on November 23-24, 1983, to consider the follow-up of the Anglicans-in-Mission program. Canon Ebert Hobbs outlined plans of the National Church in this regard and enumerated various items considered significant in planning for the future.

Following extensive discussion it was decided to recommend establishing an Anglicans in Mission Advisory Committee with members from all Deaneries, including men, women and youth, to meet as required with expenses to be met from A.I.M. funds.

Among the purposes of the Committee are the following:

- To oversee the A.I.M. follow-up program.
- To stimulate action in the various segments of the Diocesan Case.
- To allocate funds on a priority basis.
- To keep the Diocese informed on plans being developed, actions taken and results achieved.
- To monitor trends and developments in program and finances.
- To observe income patterns and allocate overages, if any.

It was decided to reactivate the diocesan communications network which served the A.I.M. program. On approval of the Executive Committee, the Bishop proceeded to appoint members to the committee. An initial meeting was held in January, 1984, with five subsequent two-day meetings. Members of the Committee are:

Bishop L. E. Peterson	Mr. W. J. Gigg
Mr. N. E. Greene, Chairman	Mr. J. Littlefield
Mr. D. Oosterbaan, Treasurer	Miss Roxie Maeck
Canon H. Morrow, Secretary	Mr. R. McLatchie
Canon M. S. Conliffe	Archdeacon E. B. Paterson
Mrs. P. Hern	Canon G. Sutherland
Mr. R. Hutcheson	

The dedicated service of Committee members, together with the leadership of the Bishop and support of the Executive Committee, have resulted in extensive plans for the implementation of the Diocesan Case. Input has been sought from throughout the Diocesan organization in areas ranging from interpretation of the intent of the Case through the formulation of plans for its implementation.

To illustrate the range and scope of activity, following are some of the recommendations made to the Diocesan Executive Committee:

- That the Committee be established, with the A.I.M. organization as a nucleus.
- That criteria for financial assistance under the program be established.
- That a clergy retirement assistance policy be established.

- The program of evangelism recommended by Provincial Synod be adopted for use in Algoma Diocese.
- We participate in the National A.I.M. communications program.
- The Bishop, Examining Chaplains and Advisory Ministry Committee be asked to prepare a plan of curacy training and continuing education.
- Canon M. S. Conliffe and the Outreach Committee be asked to handle ongoing A.I.M. publicity in the Diocese.
- Appoint a Renewal Committee on Spiritual Growth as covered in the Diocesan Case, and to make recommendations as to the use of A.I.M. funds for this purpose.
- Deanery Councils be asked to submit interpretations and recommendations on the Diocesan Case in light of today's needs.
- A plan for a Youth Synod be formulated, to be held in 1985.
- Appoint an ad hoc committee to develop a proposal for Lay Ministry training with A.I.M. financial assistance.
- Parishes be encouraged to participate in A.I.M. Sunday observance.
- Diocesan representatives attend a conference in Winnipeg on diocesan organization.
- The Executive Committee be asked for a policy decision on clergy moving expenses.
- The Renewal Committee be asked to propose a plan for sending two delegates from each Deanery to the National Renewal Conference in Ottawa in July, 1985.
- A report of receipts to the present be published in Algoma Anglican.
- Committee members and Area coordinators assume responsibility for as wide exposure as possible of the filmstrip report.
- The Bishop be commended on his intention of establishing a Steering Committee for planning in the Diocese and that A.I.M. funds, with an initial payment of \$2,000, be made available under "Emerging Opportunities".
- A curate be placed in the Webbwood, Massey, Spanish area on a trial basis with costs to be met by A.I.M. funds together with local and Diocesan funding.
- The Advisory Finance Committee be asked to consider eliminating the cost of curacy training in a parish from the assessable base of the unified levy.
- The Volunteer Committee for Palliative Care in Thunder Bay be granted \$600 on a non-recurring basis for a training workshop for volunteers.
- Consideration be given to a proposed plan for financial preparation for retirement of clergy.

Other recommendations primarily of a financial nature included:

- \$ 8,000 for clergy moving and relocation.
- \$15,000 for Clergy Retirement Assistance Fund.
- \$10,000 for realignment of Marathon-Manitouwadge parishes.
- \$ 1,420.37 for collection costs of National Office.
- \$ 3,354 per year for four years for National Communications Program.
- \$ 1,000 per Deanery for Fellowship in Prayer Workshops.
- \$ 2,000 per year for 1984-85 for development of A.Th. course.
- \$ 5,000 for further research into parish realignment.
- \$ 8,800 for summer student training.
- Up to \$2,000 for expenses of Post-Ordination Conference.
- \$ 2,243.35 to Clergy Moving Fund, with request for a Diocesan policy.

The Treasurer will be submitting a financial statement for A.I.M. covering receipts and expenditures to date. The response and follow-up to the financial campaign in most parishes has been very encouraging, and others are expected to participate in the future. This prompts your Committee to expect that our financial objectives will be met or even surpassed. Results for each parish and point are being published in Algoma Anglican for the information of all.

As of March 13, 1985, 83 of the 105 parishes and points listed have made A.I.M. contributions, with 22 yet to contribute. Total contributions were \$815,611. or 66 per cent of the proposed shares in the Diocese. Commitments total \$1,406,350. but this figure changes monthly as previous figures are exceeded.

Ten parishes already have exceeded their proposed shares, while 48 have passed the 50 per cent mark. Receipts to March, 1984, totalled \$523,989. or 42 per cent of the proposed shares. By January, 1985, these figures had increased to \$764,285, and 62 per cent. If contributions continue at this rate, 85 per cent of the proposed shares will be received by January, 1986, and 108 per cent by January, 1987.

While these results and projections are most encouraging, they also point up the need for efforts to maintain the current level of giving to and beyond the commitment period. To this end the Diocesan A.I.M. organization will make efforts to keep all Anglicans informed of the results being achieved in applying the proceeds to the Diocesan Case.

Of continuing concern to your Committee is the relatively small percentage of Anglicans in the Diocese who are contributing to A.I.M. funds. While accurate figures are not available in that some parishes forward their receipts in a lump sum without lists of donors, to March, 1985, a total of 1,560 donors had been recorded. These represent less than 10 per cent of the Diocesan membership reported at the beginning of the program.

The long-range concern of the National Church is what will happen to its financial position on completion of A.I.M. commitments. If contributions are discontinued there may be a financial shortfall of seven million dollars a year. In our own Diocese, an additional \$155,000. a year will have to be raised if the level of services is to be maintained.

Your Committee asks that all Anglicans of the Diocese assist in achieving our A.I.M. objectives and give thought to the years ahead. That resources are available has been demonstrated by the results to date, but the need to even further extend the level of services provided, and the increased finances necessary to do so, are matters of continuing concern.

Norman E. Greene, Chairman,  
Diocesan A.I.M. Advisory Committee.



ANGLICANS-IN-MISSION

STATEMENT OF INCOME + EXPENSES


<u>INCOME.</u>	<u>1982</u>	<u>1983</u>	<u>1984</u>	<u>Accumulative Total</u>
Gift Shares - National Office	\$ 3,600.00	\$171,963.50	\$208,148.98	\$383,712.48
Cost Shares - National Office	<u>3,076.10</u>	<u>638.05</u>	<u>810.45</u>	<u>4,524.60</u>
	\$ 6,676.10	\$172,601.55	\$208,959.43	\$388,237.08
Interest Earned	242.63	2,258.94	21,778.03	24,279.60
Diocesan Advance	30,000.00	5,000.00	---	35,000.00
Miscellaneous	9.68			9.68
	<u>\$36,928.41</u>	<u>\$179,860.49</u>	<u>\$230,737.46</u>	<u>\$447,526.36</u>

EXPENSES

Community Counselling - Fees	\$16,008.00	\$ 8,632.00	\$ ---	\$ 24,640.00
" " - Travel, etc.	6,567.80	2,125.90		8,693.70
Trav/Meeting/Accommodation	3,120.52	4,965.14	1,863.17	9,948.83
Dioc. Algoma (pre 82 Trav./Mtg.)	3,845.90			3,845.90
Promotional Material	1,373.26	4,070.22	3,377.22	8,820.70
Repayment Dioc. Advance		35,000.00		35,000.00
Interest Paid		2,898.73		2,898.73
Collection/Follow-up			5,144.25	5,144.25
Telephone/Tel.	1,124.98	1,389.90	106.07	2,620.95
Stationery )		153.14	185.05	338.19
Postage/Express/Courier )	219.09	1,539.10	54.50	1,812.69
Bank Serv. Chgs.	43.20	64.10		107.30
Grants Disbursed			37,320.80	37,320.80
	<u>\$32,302.75</u>	<u>\$ 60,838.23</u>	<u>\$ 48,051.06</u>	<u>\$141,192.04</u>
Excess Income over Expenses	4,625.66	119,022.26	182,686.40	306,334.32
	<u>\$36,928.41</u>	<u>\$179,860.49</u>	<u>\$230,737.46</u>	<u>\$447,526.36</u>
Cap. Funds avail. as at Dec.31	<u>\$ 4,625.66</u>	<u>\$123,647.92</u>	<u>\$306,334.32</u>	

DETAILS OF GRANTS DISBURSED

Parish re-alignment	\$ 10,000.00
Clergy Moving Expense	8,000.00
Clergy Retirement Fund	15,000.00
Thorneloe University - A. Th. Program	2,000.00
Prayer Workshops	2,320.80
	<u>\$ 37,320.80</u>

  
 Din P. Oosterbaan  
 Treasurer

## CAMP MANITOU REPORT TO SYNOD

"Where there is no vision the people perisheth" Proverbs 29:18 (K.J.V.). Many people have a vision of Camp Manitou. Those who have never seen the Camp probably picture it as an isolated children's camp run by the Diocese. Those who know its every tree, rock and cabin know it to be a place where God's creation is unsurpassed in beauty and where children and adults find faith and fellowship in camping families and their own. Camp administrators also see it in frustration knowing that the vision could be more than it now is.

The most important visions are those of the campers because they are the reason there is a Camp Manitou. If we had no campers, we would have no camp. We don't really know exactly what their vision of Camp Manitou is but at an Ontario Camping Association Campference held in Sault Ste. Marie in March, 1985, the key note speaker, a long-time Director of a Christian camp who has ridden many buses back and forth to camp, told us that on the way home young campers talk about three things; the friends they have made, the things they did and their counsellors. Obviously these things affect a camper's vision of a camp so we must concern ourselves with these items if a camper is to have a positive vision of our camp. The things they did affect the vision and therefore there must be a well planned and executed program not only for the individual week, but also leading to advanced programs in successive years. A program must include a wide variety of activities, well maintained equipment and knowledgeable instruction in each learning activity, games, sing-songs, fun time and Christian education appropriate for the setting and the ages present. This is not currently a complete description of Camp Manitou. We will not have all our canoes in a usable condition this summer; the outfit canoe program has been dropped from the brochure because we do not have qualified leaders available; we will not be able to offer, at all camps, knowledgeable instruction in canoeing, swimming, crafts and nature lore-things that are naturals for Camp Manitou. It is to the extreme credit and dedication of the individual camp directors that attractive programs are offered at the Camp. We are planning to develop programs in these and other areas and acquire or develop the equipment and instructors to put them in place.

Counsellors are an important part of a camper's vision of a camp and play a key role in the success or failure of a camp and the pleasure of the individual campers. These people currently receive very little if any help or instruction in developing the inter-personal skills so vital to this work they undertake on behalf of the campers. Most other camps like ours have some sort of counsellor training program which guides the counsellor's development through junior counsellor, counsellor and onto instructor or director. Many package programs are available and one ought to be adapted or developed to fit the needs of Camp Manitou.

But campers are not the only people with a vision of our Camp. The Government of Ontario, through the Medical Officer of Health and the Ontario Fire Marshall, has a vision in which all camps provide an environment as free as possible from the hazards of fire, disease and aquatic accidents and that in the event of such happenings, qualified assistance is readily available. One of our current problems is finding qualified (as defined

by Ontario Regulation 242/84) waterfront area directors and supervisors for all camps.

Finally, we who accept the various administrative tasks of Camp Manitou accept them on your behalf, the Incorporated Synod of the Diocese of Algoma, have our own vision. This vision allows those of the campers and the Government to unite in a camp of which the physical fabric - buildings, grounds, equipment and structures are in A-one shape. By and large, this fabric (with certain exceptions which must be corrected prior to the camping season) is serviceable, but there is essential maintenance and many improvements which must be made just to preserve what we have from further deterioration. Lack of space prevents me from attempting an exhaustive list at this time. Historically this work has been done by a small group of very dedicated volunteers with some help from Government grants. It is only because of their efforts that there is a Camp Manitou today and we give God thanks and praise for their countless hours of effort. Most of this maintenance and preparation work is carried out at the Family Work Camp, this year to be held June 23rd to the 29th. The fee is more than reasonable - just enough to pay for the food. Anyone with skills in plumbing, carpentry, stone-masonry, roofing or just assisting those who do have such God-given skills is urged to contact the Rev'd Wm. R. Stadnyk for a week of fellowship and fun with just enough work thrown in to keep everyone busy. Not only does this camp repair the fabric of the camp, it greatly assists us in making available to the Youth of the Diocese a Christian camping experience at a smaller cost than virtually all summer camps.

Partly because of the volume of work to be done and partly to enlarge the number of people involved with the Camp, the Central Camp Committee has gone into a committee structure with committees responsible for buildings and grounds, health and safety, Personnel, Publicity, Spiritual Direction, Canoes, Equipment, Transportation and Finance. Anyone with an interest in camping and interest or skills in any of these areas is urged to contact the chairperson of that committee.

By now it must be obvious that there is a price tag attached to these visions. Our costs this year and in future years will increase dramatically as we strive to fulfill the vision we have for Camp Manitou. At this time a final dollar value is not available primarily because we don't know what waterfront supervision will cost. On the other hand, in 1984 just 50% of our income came from campers fees. Of the remaining 50%, 30% came from the Diocese, and 25% from donations from individuals and the rest from small grants and fund-raising projects, (these figures include no money for the chapel which has been funded entirely from donations, fund-raising projects and Government grants.). The problem with income coming from these sources and in these percentages is that when costs rise, the fees must also rise because fees are the largest single source of income. Many people have commented that our fees are almost beyond their means now. It can be successfully argued that as the cost of living rises, the cost of recreational camping ought to go down. In spite of these, the fees at Camp Manitou have been raised by just under 10% for 1985. In addition to this, we believe that we must turn to the Diocese for financial assistance. Fund-raising projects and individual donations have their limits so it is to the Diocese that we turn for the funds needed for the Camp. We see the camp as an outreach within the Diocese, an outreach primarily to the youth of the Diocese as it is primarily a youth camp. Elsewhere within your Synod paper you will find a resolution regarding the Camp's finances. We urge its approval.

Finally, I would like to express the gratitude of the Diocese to all those who have spent so much time and effort into the Camp. The list is quite endless but in particular to my predecessor Tom Marwood. His words best express my feelings, "I give thanks to our Lord for using me in a small way to further this program for our youth".

Yours in His Service,

Hugh Hamilton

## REPORT OF THE TASK FORCE ON CLERGY STIPENDS TO THE 1985 SYNOD

It is a pleasure to have worked with all of the dedicated individuals who have participated on our Committee over the several years where we discussed this most important question of Clergy Stipends. I want to thank all of them for providing their time and dedication to the completion of our current task.

I have been asked, on behalf of the Committee, to report the progress the Committee has made.

As you know, our task was to establish a plan for stipends within the Diocese of Algoma to achieve:

- 1) Adequate career compensation;
- 2) Adequate retirement income and financial security;
- 3) Reasonable travel allowances.

First, it seems appropriate to review the basic progression of the equal living allowance concept during the period from Synod until now. The 1983 Synod approved a phased-in implementation of the programme by January 1, 1984, which was changed to January 1, 1985, by episcopal decision. All clergy and lay delegates were advised of this action by the Bishop on June 21, 1983.

It has been most gratifying to the Committee that the Executive Committee have already taken some positive steps in the direction of equalized stipend levels by placing a dollar amount limit on stipend increases the last two years, rather than following a system of percentage increases which would tend to reward the higher stipend levels disproportionately.

The Committee has met on many occasions to review the many considerations to implement the system on a satisfactory basis. After long deliberation, it was determined that the best basis is to pick a period to achieve the basics of a unified stipend system by the year 1990. Over the seven year period, various examples were reviewed to provide for basic increases to all individuals, with those at the higher income levels being limited to an absolute increase with provision for higher increases for lower incomes. Total increments were based on the approximate level of inflation. On this basis, commencing in 1983, eighteen of the fifty-seven full-time clergymen in the Diocese were at the minimum stipend. In 1990, the converse is true, with only six of the fifty-seven at income levels in excess of the base amount of \$19,000 adopted as the minimum stipend for the 1990 calendar year.

The absolute dollar increase in salaries over the period, under present economic times, may cause the Diocese problems in raising the additional funds to fund this concept as well as that for the supplemental pension.

In my experience and the Committee, we have found that the Church and its people always rise to the occasion where there is a demonstrated need. The absolute increase in dollars from the 1983 budget to that of 1990 does not represent an unattainable goal for the Diocese to achieve a concept which has substantial support throughout the Diocese. Such action enables the Bishop to place his people where they are most needed without due consideration for their livelihood in dollars. One will always say that there are negatives, but the Committee has discussed both positives and negatives at length.

What is now necessary:

- 1) to ensure full implementation of the Synod decision and the year to fully achieve our goal;

- 2) to determine and consider the basis of the "selling" job that must be done in the parishes.

A campaign will be needed whether it be financed through the unified levy or otherwise but, as indicated previously, with demonstrated need, the church and the people will come through.

Secondly, the Diocese of Algoma should seriously consider a supplementary pension allowance for clergy. At the present time, clergy in Algoma who participate in the General Synod Plan will receive a pension slightly above the poverty level.

Based on our survey of the dioceses, ten offer some form of supplementary pension allowance while others provide for a lump-sum payment on retirement.

The following proposal considers only those not on pension or close to retirement (where transitional provisions should be considered) for others:

- 1) Participation in the plan should be on a voluntary basis;
- 2) The costs of the supplementary plan should be shared equally by the clergy and the Diocese of Algoma;
- 3) The plan should be flexible, offering a choice of retirement plans, such as:
  - supplementary benefits under the General Synod Plan;
  - a registered retirement savings plan;
  - a registered home ownership plan;
- 4) The plan should be open to clergy in their 44th year and continue at the option of the participant to age 65;
- 5) To be a contribution limit of \$500 for a contributor with an equal amount contributed by the diocese. If all eligible persons participate in the proposed plan, the cost to the diocese would approximate \$18,500 annually;
- 6) The basic cost for supplementary pension to the clergy should be considered in arriving at the basic stipend for future years.

If \$1,000 is placed, each year, in a retirement savings plan or equivalent plan for a twenty-year period, the accumulated amount for supplementary pension would be:

at 8% - \$45,762  
at 10% - 57,275  
at 12% - 72,052

And finally, the Committee will be recommending to the Executive Committee the following treatment for travel allowances in answer to the Synod Resolution #58 of 1981:

"Resolved that the Executive Committee be asked to review the method of calculating mileage allowances for priests to reflect more closely the actual cost 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 kilometre allowance based on actual kilometres driven for church work."

### Recommended Procedure

Since any procedure requiring exact records and payments based upon total exact utilization is deemed too difficult for either the priest, the Synod Office, or both, this recommendation involves simple payments for a basic number of kilometres.

The rate to be paid is to be tied to the Canadian Automobile Association costs which are readily available at all times. Currently, according to their most recent figures, the operating cost for the average car (all expenses included) is \$0.197/km. Assuming 75% church usage, (a figure which may be debated by some and is possibly high for some clergy), based on an annual travelled distance of 20,000 kilometres, a clergyman should receive \$2,995.00 (i.e. payment for 15,000 kilometres which coincides with the basis for calculation previously used in this Diocese). Distances travelled over and above the 20,000 kilometre level would be paid at the rate of 75% of \$0.197 per kilometre (\$0.148/km.).

The Committee has now completed its tasks. What remains is to ensure that the wishes of the many are followed through and that we achieve the goal that all of us have looked forward to for such a long period of time.

The only question is how fast and how best to get there. We have determined the general plan; what now remains is the specific plan for its full implementation. Let's achieve our goal now.

D.B. Stinson, F.C.A.  
Chairman  
Special Task Force on Clergy Stipends

REPORT TO SYNOD ON A VENTURE IN LAY LEADERSHIP DEVELOPMENT

In 1983 the parish of Schreiber, finding a need for some leadership development for Sunday School teachers, applied through their rector to a team in the Diocese of Huron who subsequently came and gave a weekend workshop which was very well received and effective.

When he became rector of St. Matthew's parish in Sault Ste. Marie the Rev'd Tim Delaney approached the same team to come and lead a weekend there.

The team's leader suggested that perhaps it would be better if similar teams could be developed within our Diocese and that if this seemed appropriate they would be willing to help.

After consultation with Bishop Peterson four people went to Huron for an initial training session.

In September 1984 a C.L.E.W. (Christian Leadership Effectiveness Workshop) was held in Sault Ste. Marie. About forty people were in attendance from various parishes in and around Sault Ste. Marie. Three coaches came from the diocese of Huron.

Out of this workshop seven people covenanted to meet on a regular basis and seeking the guidance of the Holy Spirit endeavour to develop a training team based on this model.

This team has met regularly over the winter months, in the hope that by prayer, study and practice they might become a tool in the development of lay training within the Diocese.

In March, a Sunday School Teachers' Workshop was held at Thessalon and although this was a first venture it was well received and evaluated by those attending from Thessalon, Blind River and St. Joseph Island.

This model is based on group consensus in the planning of goals, resources and methods. It emphasises a firm christian committment and can be used for a variety of groups. (e.g. A.C.W., Youth Groups and Advisory Boards etc.)

The team is planning to offer a workshop for Sunday School teachers in the Deanery of Algoma in the fall.

It is the hope of team members that their number will grow and that similar teams will be established around the diocese so that as requests come in from parishes those nearest could be called upon. To this end it was decided that this venture would be known as O.P.E.N. (Ongoing Parish Education Network).

We commend this program for your affirmation and prayerful support as we "LAUNCH OUT INTO THE DEEP".

Members are:

Judy Conlin, St. Matthew's, S.S.M.

Charlotte Haldenby " "

Yvonne Hicks, Christ Church, S.S.M.

Marie Holmes, St. John's, S.S.M.

Betty Phillion, St. Matthew's, S.S.M.

The Rev'd Tim Delaney " "

The Rev'd Muriel Hornby, St. Joseph Isl.

Respectfully submitted on behalf of the team.

Muriel Hornby



NOTES

The first part of the report is devoted to a description of the work of the Party in the last few years. It is a very well received and effective report for Sunday School leaders of all ages. It is a very well received and effective report for Sunday School leaders of all ages.

When the report was first published it was a party in itself. It was a party in itself. It was a party in itself.

The report's leader suggests that perhaps it would be better if similar reports could be developed which are designed to help in this way of thinking. They would be willing to help.

After consultation with Bishop Peterson and other members of the Party, it was decided to publish this report.

In September 1961 a 2-day workshop was held in the Party's headquarters. The workshop was held in the Party's headquarters. The workshop was held in the Party's headquarters.

One of the workshop's main purposes was to help in the development of a regular basis for the development of the Party's work. It was a party in itself.

This report was developed over the winter months. It was a party in itself. It was a party in itself.

In March, a Sunday School Teachers' Workshop was held in the Party's headquarters. It was a party in itself.

This report is based on a group conference in the last part of 1961. It was a party in itself.

The report is planned to be a work of for Sunday School leaders in the Party's headquarters.

It is the hope of the Party's leaders that this report will be a party in itself. It was a party in itself.

We commend this report to the Party's leaders and members. It was a party in itself.

Members of the Party's leadership are: Bishop Peterson, Chairman; Bishop Peterson, Chairman; Bishop Peterson, Chairman.

## OUTREACH COMMITTEE REPORT TO SYNOD

The members of the committee consider it a privilege to have served in an advisory capacity to the Executive of the diocese.

The terms of reference of this committee cover a wide range of work in the diocese, including that of the Mission to Seamen, Anglican Church Women, and the Algoma Anglican, whose respective work since last Synod is covered in separate reports.

MISSION - The Anglicans in Mission program has heightened our awareness of mission opportunities and needs at the diocesan, provincial and world levels, and the study program has led us to a deeper understanding of the mission of the Church. We have come to a new realization that the frontiers of the mission field are all around us.

EVANGELISM - The program recommended by Provincial Synod and adopted at our last diocesan Synod (Journal:Item #41) was implemented and the materials were used in various ways: Some concern was voiced about the brevity of the materials, but the concept and content were considered to be very good.

ALGOMA ANGLICAN - The committee has recommended to the Executive that the paper revert to eight pages, and would appreciate seeing more news about parish activities, and more and larger pictures.

YOUTH WORK - The Committee rejoices that work amongst the youth of the diocese continues in the Sunday Schools, the G.A. and J.A. Branches, Little Helpers, Junior Choirs, Servers Guilds, and the Scouting and Guiding Programs sponsored by Anglican parishes. The church camps of the diocese afford an opportunity for mission outreach, evangelism, and living in a christian community, and the diocese must continue to encourage and support those engaged in this work. We trust that the Youth Synod called by our Bishop will result in the young adults of the diocese becoming more involved in the life of the Church.

ECUMENICAL RELATIONS - In preparation for this Synod the delegates will all have read the Arcic I Final Report, and we look forward to the presentations of Bishop Parks-Taylor and the Rev. Terry Bennett. We hasten to remind Synod that the BEM document, which was presented to us at the last Synod, must also be studied in depth, for it may well become the most effective instrument in drawing denominations together.

Respectfully submitted,

Canon Mark S. Conliffe  
Chairman